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THE SAORAMENT. AN INSPIRATIONAL FORM BY MISS LIZZIE DOTEN. [Reported for the Banner of Light by H. F. Gardner, M. D.]

The aged Pastor broke the bread-With trembling hands he poured the wine-"Eat-drink "-in earnest tones he said, "These emblems of a life divine." His body broken for your sins; His blood for your salvation shed; The priceless sacrifice that wins Life and redemption from the dead.

See how with tender love he stands, And calls you to his faithful heart; Lo! from his wounded side and hands. Again the crimson life-drops start. Oh sinner! wherefore will you stay, Regardless of your lost estate? Come at your Saviour's call to day, Before, alas! it is too late."

Forth from his lonely seat apart, A dark-browed Ethiopian came, As if new life had stirred the heart. That beat within his manly frame. Oh give to me," he meekly said, "A portion of that heavenly food; I too would eat the living bread, And find salvation through his blood."

The Pastor turned with wondering eyes; But when he saw the dusky brow, He answered with a quick surprise-"Ho! bold intruder! Who art thou? The master's table is not free To give the low-born servant place-Such privilege can only be For his accepted sons of grace."

Upon the dusky brow there glowed A flush that was not wrath or pride, As forward he majestic strode, And stood close by the altar-side. The broken bread his left hand spurned With sudden movement to the floor, While with his right, he quickly turned The consecrated chalice, o'er.

One instant, for the tempest-cloud To gather on each pallid face, And then uprose the angry crowd, To thrust him from the sacred place. With conscious might he raised his hand-A being of resistless will-And uttered the sublime command

That hushed the tempest-" Peace, be still!"

The waves of wrath and human pride Rolled back, without the power to harm, The angry murmurs surged and died, And lo! there was a breathless caim. The dusky brow to dazzling white, Had in one fleeting instant turned.

And round his head, a halo bright, Of heaven's resplendent glory barned.

[Communicated to the Banner of Light.] SINGULAR REVELATIONS. THE STORY OF DAVID ALLEN,

THROUGH THE MEDIUMSHIP OF A. WILCOX.

It is a place occupying space to which the soul is ushered through physical death, although in a physical point of view no space at all seems to be occupied. The sensibilities of the human mind are the means by which scenery of a grosser or a finer texture is reflected, according to the state of development. As on earth, existing beauties are often passed by, and a careless beholder does not receive the least impression from that which makes others fall into raptures, so in the heavenly spheres the less developed are surrounded continually with a most magnificent and beatific scenery, without comprehending the same; yet nevertheless it does exist, although they cannot behold it. Man's inclination there becomes the retina of the spiritual eye, and according to the state of his progression on earth shall he behold more or less perfection.

Wild roared the storm, and a tempest-tossed bark at the mercy of the roaring billows was driven rapidly to the rock-bound shores of a small island, one of the so-called Society Islands, in the Pacific. Nine out of a crew of ten had been swept overboard by a heavy sea, covering and burying the vessel, fore and aft, and when she rose once more to the surface, the lightning exposed to the eye of the only survivor a scene of desolation. Who was that survivor? A man of three score and ten, named David Allen. Yea, under that outward rough appearance, that uncouth exterior (being a sailor), pulsates a heart keenly alive to all the finer sensibilities which the human mind is heir to. Look at his brawny hands and arms, grasping with giant power the starboard side, and watching for the coming billow, that it might not take him unawares. His face does not exhibit any marks of fear, neither are his cheeks furrowed by latent tears, although the briny element is streaming o'er them with profuseness. Eager to retain life, yet unable to keep his vessel out of the trough of the sea, on account of the loss of the rudder, he awaits calmly the distant surge, which will commit his vessel to destruction, when dashed upon the breakers, and himself to a watery grave. A smile of exultation lights up his features when the coming dawn emits rosy streaks of light in the eastern horizon, and exposes the utter hopelessness of future safety. His tongue cannot describe the emotion of joy he feels, nor is language of the physical world adequate to convey the beauty of his condition, when, as if it were suspended between spiritual and physical life, he is about to render up his soul to the guardians of mercy, and his body to the elements from whence it came. Fast approaching the shorethe breakers are booming like vast batteries. Due moment more, and the

loved ones; or the sad farewells, when once more | me in a kneeling position, he spake thus: "Stransadness and silent expectation of a reunion.

I found myself at the age of 'twenty-two at the | tions." island of Ceylon, then at the mercy of internal discords, so little in accordance with the beauteous scenery speaking in vain to man of eternal herbor to Japan, returning to its native shores merchant, one of the partners of the firm. It left is deadly to a foreigner. The constant nursing of an old Indian woman, and the skillful applications applied over my corporeal frame, reduced my physical strength, but vanquished the foe which had temporarily taken possession of my brain and threatened my destruction.

I was enjoying, one afternoon, in a convalescent state, the usual siesta of tropical climates, when all of a sudden the soothing, rumbling, fanning noise of insects, luiling weary man to rest, was broken into, Heavy feet approached the hut which my kind protectress had built for me; the very earth seemed to vibrate 'neath the ponderous steps, and before I could lift my head-weak from recent disease-from the rudely constructed pallet to ascertain the cause of the interruption, light, and with one full swoop the wall, constructed of boughs, and part of the roof, had been body of elephants, directed by drivers, intent upon destroying the son of that white race which had crushed the spirit and energy of the inhabitants and put a yoke of serfage upon their necks. I had already made myself familiar with their language, and asked them the reason of this sudden and unexpected action, for heretofore I had re-Soho, the god of Evil, had demanded a victim of sprinkling some warriors devoted to the task of destroying the mercautile shipping in the harbor. The sprinkling, would make them invulnerable | istence that foul enemy called Death." either to lead to steel, or to discovery. I was carefully lifted up and tenderly placed on the back of a white elephant, whose majestic step nation.

Back, far back we traveled, till after four days of journeying we arrived in that mountainous much I was mistaken. district where the foot of white man had never pressed the virgin soil: and so sudden and unex- deed appeared to be-ceased speaking, for a space pected had been my capture, that even those of of many seconds he paused, and seemed to cast the household of my protectors mostly interested in my welfare, to the ends of their lives remained | only to be found within the narrow compass of ignorant of my fate. A long, torturing death was in preparation for me. The disputes between the prise concerning the past scene, and his recent various heads of the tribe ran high as to the mode of execution. They might as well have spared so he thought about to be fulfilled. "And will you many words, for nothing could be done until then follow me, kind stranger, and trust yourself Abennad, their High Priest, had arrived, who to my care for a few days, and witness the bless was at once their spiritual and worldly head. At | ings which thou art about to bestow upon us in last he appeared upon the ground set apart to be particular, and upon those who are and always the theatre of bloodshed. Hear him speak: "Shall we tap the veins of the white serpent us could carry with them one drop of his heated blood? No! When the blow to be struck shall be descending, it shall be likened unto the avalanche of rocks hurled from their ancient pedestals by the mighty breath of Soho, whose descents no human arm can interrupt, or the gods who govern the world can avert! Here I hold in my hand the knowledge of life and death " (exhibiting a piece of skin covered with hieroglyphics). "He shall not die, but he shall live to furnish us with his life's blood, and when I open one of his veins in the morning, and take from thence set apart for the holy work, I shall nurse his fail with the next rising sun, and for many moons all our strong men, but even every animal having the ability to carry us to the battle-every utensil to prepare our food-every animal slaugh tered for our consumption-every man, woman and child-every tree of the forest through which principle, that all may become invulnerable to ingly a mile a minute. foreign oppression and restore the ancient land. marks of Soho's dominions." Abennad's majestic form dilated and seemed to grow in size as he stretched forth his hands. The faint; but when the High Priest, approaching me, dimensions, formed by the hand of Nature. noured through my lips a certain decoction of herbs, a new existence seemed to pervade my system, and glorious images of beauty and grandsudden the voice of the High Priest sounded in my ears, questioning me as to my visions, when, horror struck, he immediately applied some other decoction, and brought me back to the land of stern realities. For some time I could not imevery attention possible to be bestowed was rendered unto me.

wooing the treacherous billow. In the meantime ger to me and us, yet son of Soho, thou art the my parents were deposited under the green sods prophesied one promised in our sacred records! of the valley, where fresh wreaths and garlands | Come with me to the temple, and there we will decked their graves, oft replenished by the hand reveal unto thee the secrets of our religion, that of a lovely maiden and moistened with tears of thou mayest receive from us, as thy faithful subjects, our homage, and we from thee our instruc-

I begged him to explain himself, which he did in the following manner: "We are all, as priests of Soho, deeply versed in the secrets of human peace. My vessel, called the Triune, from Boston | nature; and although we have not found, as yet, in our nation or any other, such a being as we are had touched there to take on board the son of a in search of, we know that the human mind can be developed to such a perfection as to hold com me, or rather its commander had forsaken me munion with the past and the present, with the and given me over to the tender mercies of a hot | dead and the living, and translate to us the combrain fever, in a climate which, however glorious, | mands of Soho, uttered day by day, yet understood by few. An ancient prophecy, faithfully kept for many centuries, promised unto us that a certain stranger would at one time reveal unto us the secrets beyond the grave, and hold life and death in the balance; and although that pronhecy seemed to occupy in our minds a position in the yet dark, dim vista of future ages, behold to my surprise, and horror at the same time, when, after thon didst faint, and I made thee partake of a blood-creating narcotic, thou didst disclose to me-not in the broken dialect of foreign accentnay, not even in the language spoken by us all, but in the sacred tongue, known to priests alone never, never breathed by mortal lips save in a whisper, the realities of another world, and substantiated thy claims as son of Soho by evidences something black intervened between me and the of fore-knowledge, particularly applicable to my private life, which none can gainsay. And about to draw thy blood from thee, only supportcrushed to atoms, revealing to my sight a large ing thy life by a sort of specious cruelty, for the mere gratification of power! For I need not tell thee that we, the teachers of this senseless crowd, do not believe in the efficacy of sprinkling the blood, but only use it as an effort and means to concentrate the mind of the populace to a certain focus. Oh far have we departed, oh Soho, from thy service; bat having found the being who can ceived nothing but kindness. I was told that stand between the life we lead and the life to come, grant unto our minds the swiftness of thy white parentage, whose blood was to be used in lightning, and to our voices the roaring of thy thunder, and to our efforts the shaking power of thy earthquakes, to remove from this earthly ex-

I was surprised beyond measure to hear the refined language and cultivated intellect of a seeming savage, yet in the Aark concerning his seemed to impress the surrounding multitude mode of viewing the subject, I consoled myself that it had knowledge of carrying a burden, the with the thought that sooner or later my state of sacrifice of which would be the healing of the exile would cease, and I be sent back to that part of the island from whence I could embark for my native land. The sequel will prove how

> As the old chieftain or High Priest-as he inimploring if salvatio

He left me, and for three days I roamed through the wide expanse of forest, returning sometimes at noon, or at night, to my asylum. But whether lost or not, near the ruins of the temple or in the middle of the far-distant chapparal, my call on that instrument never failed to bring forward, sometimes one and two, and on one occasion more than five hundred swarthy beings, jealous of one another lest some of my smiles might light upon some other lucky individual. My food was choice, and health, that dear boon of universal nature, had never before been enjoyed by me in such a state of perfection as when sojourning in tliat cave underneath the temple.

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The evening of the third day had passed, and while yet lingering upon my road toward my forest home, to enjoy the heautiful scenery of heaven's vast canopy-so beautious in tropical climes-musing upon the various circumstances which had surrounded me during my past life, and especially the last month, till all seemed to be a dream-soft to me-celestial music filled the air, and before I had time to call for my swarthy attendants to ask the reason of that heavenly melody, I beheld a dozen of them approaching me, their forms scarcely visible in the dark shade of gigantic trees. Two of them stepped forward, and with due reverence led my horse in the onposite direction from where my home was formerly reached. I was soon called to dismount, and entering a cavity, was informed that this was one of the passages of my underground habitation. Judge of my surprise, on reaching the cave, to see it lit up with resinous torches, and behold the forms of thirty venerable-looking Indians, with my old friend at their head. Nothing could be more awful to my feelings than to experience the homage which they paid; and when at the request of some I was placed upon a square block of stone, I was informed that I then occupied a seat never occupied by man before, but from time immemorial, for thousands of years, it had been kept sacred and vacant from generation to generation, nntil the auspicious moment should arrive when God in man should touch its surface as a throne, and issue commands and high behests for the well being of nations yet unborn.

My feelings cannot be expressed, and my visage certainly must have told the feelings within, for one of the aged warriors approached me and whispered in my ear the words; "I beseech thee, beware of pride! Thou dost not occupy the seat of God! No! As it is not the vessel which contains wine or cooling draught to the sick - not the channel which holds or confines the limits of the stream that cools the parched lips of the traveler, but the liquid it contains, so art thou the casket and by all that is virtuous, and thy honest motives and pure impulses, we beseech thee to let thyself be used for the spirit of him who would develop himself, according to the prophecy, at some future time to man, who, coming through thee cannot brook a rival. Thou art blessed! Oh. nermit us to prepare in ent And now

"I do reject," he calmly said,

'These outward forms-this bread, this wine; Lo! at my table all are fed,

Made welcome by a love divine.

The high, the low, the rich, the poor, The black, the white, the bond, the free,

The sinful soul, the heart impure-Forbid them not to come to me.

Too long, too long have faithless creeds Shut out the sunshine from above, While human hearts, with human needs, Have perished from the lack of love. Oh break for them truth's living bread, Let love, like wine, unhindered flow: Thus would I have the hungry fed. And let these outward emblems go."

Then from the altar-side there rose A cloud with matchless glory bright, As when at evening's calm repose, The sun withdraws his radiant light. But though so far removed from all, He seemed in presence to depart, The seed of living truth let fall, Took root in many a thoughtful heart.

LIKING AND DISLIKING.

BY CHARLES SWAIN.

Ye who know the reason tell me How it is that instincts still Prompt the heart to like-or not like-At its own capricious will? Tell me by what hidden magic Our impressions first are led

Into liking-or disliking--

Oft before a word be said?

Why should smiles sometimes repel us-Bright eyes turn our feeling cold? What is that which comes to tell us

All that glitters is not gold? Oh, no feature, plain or striking,

But a power we cannot shun, Prompts our liking or disliking,

. Ere acquaintance hath begun!

Is it instinct-or some spirit Which protects us, and controls Every impulse we inherit By some sympathy of souls; Is it instinct? Is it nature? . Or some freak or fault of chause, Which our liking or disliking, Limits to a single glance?

Like presentiments of danger, Though the sky no shadow flings; Or that inner seuse, still stranger, Of unseen, unuttered things! Is it-oh, can no one tell me-No one show sufficient cause Why our likings-and dislikings-

Have their own instinctive laws?

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balance to weigh friends .- Plutarch.

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next wave carries the vessel up higher, when, like a stick in the hand of a youth, she breaks amidships, and with an exultant cry-a cry of joy-and if we may be allowed to express it, a shout of delight from being delivered like a bird from its cage-he cannot wait till the portion of the wreck on which he is remaining sinks to rise no more, but while it is yet poised in mid air, preparatory to its final disappearance beneath the waves, he jumps over the bulwarks, embraces the billows like, as it were, a bride, and disappears from view forever.

This is an incident in the history of a man but lately experienced.

We cannot paint unto you the general aspect and progress of life eternal without chaining your attention to tangible things, lest by taking you upward to the celestial bowers of beauty, you should become spiritualized, and lose your physical also.

We will give you the history of the physical course which that man has run, his spiritual experience in regard to a future existence, and finally exhibit his now jubilant course in heaven. The reason why we do so, is because in him are traits of character similar to your own, by which you will receive that sympathy and instruction which would be altogether lacking if we were to proceed in detailing heaven's history in another way. The fate of David Allen is glorious-it may become yours also; and it being a fact, the real author of the same stands nigh and will refresh our memory by his help, and for a time he may become your guardian spirit to that rock-bound shore which opens the gate to heaven's own paradise. Think not that an idle tale will proceed out of our mouth, simply to amuse.

We will commence with his earthly career, which will treat of facts easy to be understood, because they are earthly, but soon we will give you also his experience of that state of existence of which the lips of so many spirits seem to be hermetically sealed. Prepare yourself for glorious revelations, Remember David Allen during the coming week; put yourself into rapport with him, for it will become his history-a beacon to your frail bark to guide you through tempests and calms into a harbor of safety.

And he impresses us as follows: I was born of poor but industrious parents, and being their only son, it was natural that I was the centre of their desires and ambition. My sister-sweet Anna, scarcely one year younger than myself-and I spent our childhood in the usual happiness for which that stage of life is proverbial. I loved her tenderly, and it is strange that my future career partook of that nature tending to separate me from what I thought to be the climax of earthly bliss, the presence of sweet Anna. At the age of twelve, I hade farewell to my lovely native home, and as a cabin boy in a West India coaster, I entered life's stormy, tempestuous sea. It is needless to recount all the adventures which happened between that Prosperity is no just scale; adversity is the only period and my coming of age-frequent returns **Bernissen i Stander** aufer Brander Steller sign soller ander soller soller so

In the course of four weeks, by their unremitting attention, I felt as robust as ever, and rehome, made joyful by meeting once, more the | aloof during all that period, when, approaching you home and obey your summons."

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poor me. I broke the silence, admitting my surcommunication in regard to the prophecy which have been an eyesore to the Christian man?"

I bowed assent. At his command, when leave and sprinkle a few warriors to execute our grand ing the hut, two horses were brought forward, design? Is not Soho the god of means by which and mounting them, we soon left behind us the his mandates are to be executed? How many of scene which had almost been fatal to my earthly existence. We rode all day. The horses did not seem to tire, and when the orb of the full moon with her silver rays was about to adorn the mountain tops, and send her glorious light into the silent distances of wood and glen, I was suddenly overcome with weakness and exhaustion, which my guide perceiving, he informed me was caused by a cessation of the influence the herbs had upon my physical system. Taking from the folds of his tunic a beautifully carved ivory box of an inch in diameter, and unscrewing the lid, he dipped his finger in a gray substance which to sufficient blood to sprinkle one hundred warriors me appeared of a salve-like consistency, and anointed my lips and also his own therewith. A strength during the day, that his blood may not new life and activity seemed to pervade my frame, and all sense of weariness and exhaustion supply us with that precious liquid, that not only | disappeared, and a desire to meet fatigue seemed to be predominant. He applied some also to the nostrils of our steeds, and if their action had heretofore appeared to be immeasurably active, it was nothing in comparison with their present gait, for when reaching an open space, we galwe pass-shall obtain a touch of his life-giving loped over it with a most fearful velocity, seem-

Toward morning we entered a deep jungle, and in a little while afterward we halted before what seemed to me to have been the remains of an old temple, when my guide, springing from his steed, people seemed to acquiesce with bowed heads to and beckoning me to follow him, entered a sort his suggestion, and I was led away to a well- of side porch, and giving a distinct and sharp guarded hut, where about a quart of blood was gutteral sound, we were received by a venerable drawn from my veins. In my present state of looking Indian, who conducted us through a labyconvalescence, it was no wonder that I should rinth of underground passages to a hall of vast

"We will summon now," says the High Priest, the heads of our tribes to convene and take council together, for time is pressing, and within eur presented themselves to my mind. All on a three days at least we will open to your understanding the seeming mystery, but until I have their consent, it is unlawful for me to make you acquainted with our secrets. During my absence your wants will be strictly attended to. A horse will be at your disposal; fear not to ride forth; agine why I was served for the ensuing week you cannot lose your way. Here," (handing me with that reverence due only to a god. Neither an instrument similar to that toy sold at fairs on was the vein responed to draw my life's blood, but which children try their vocal powers-a flute made of gold and set with jewels,) he said, "when desiring to return, you have only to blow in this instrument, and in a very few minutes, and in some cases instantaneously, according to the discelved a visit from the High Priest, who had kept | tance of your whereabouts, minions will attend

for the work which is at hand."

Instantaneously the cavern seemed to be filled with the grateful smoke of aromatic herbs, and I felt myself, as it were, dissolving, yet remained conscious. It seemed to me as if I receded from my body; then it became real, and at last I looked with wonder and awe upon my corporeal frame, which, standing erect, used its arms with majestic grace, while its eyes appeared to dart sparks of lightning, and its tongue to speak thus: Wise men and worshipers of the true Deity,

the auspicious moment has arrived, in which the prophet of old, reüssuming a casket of flesh, can come back to testify to the fulfillment of his former prediction. I am not the God you adore. but he who in times past predicted this present instance. The power to do so at the time was given byl the same authority that makes me now reassume the body of this individual, which, being so nicely balanced, according to physical and moral laws, is able to bring forth the desired results. Like all other prophecies, too much stress has been laid upon the literal words used, instead of the meaning conveyed, and hence the thousand and one mistakes made with regard to so many bright individuals, in dedicating them to the gods, supposing them not to have an earthly origin. All doctrines, whether they be the creations of fancy, or so-called revelations, have been but myths, and comprehend the past mythology taught by the priesthood, who, if they possibly could have done it, would have swayed the sceptre of Deity himself. But I come to enlighten your minds, and to show unto you the road of distinction, although the grave of priesthoodeternal life to all living objects. From this time, the coming aspect of things terrestrial will assume a different character. Nations, subject to others by reason of their own inferiority, will strive to break their fetters, and the beginning of a universal convulsion is now about taking place, which will cover the earth from the far east 'to where the sun hides himself. And through whom is this to be accomplished but by the intervention of those celestial natures, once inhabitants of this earth, who, developing day by day by their latent attractions and sympathies, are constrained to draw even the theatre of their former existence into their state of perfection; and by it the soul or mind of man will receive the power to impart to other souls the manner in which knowledge is acquired almost akin to the ascribed knowledge of Deity, viz.; to know the past, the present and the future; and, at the same time, to know what occurs at the most distant parts of this globe?" This wave, this small circlet in the universal lake of lethargy and ignorance and seeming eternal silence, is about to form its circle and expand its circumference here this night, and the time is coming when the waters of the vast deep will all become agitated, and darkness will be expelled by the phosphorus produced by their motion. The body through which I speak will be able to converse with you at any time, no matter how great the distance between you, and will keep you advised of all the occurrences which, from this mo"ment, we about to transpire, through the special 'intercention of spirit intercourse. But first, all the shackles which through ignorance have paralyzed "the limbs of nations, must be broken. All must 'wed the goddess of liberty. All must bask themselves in the light of wisdom, before universal manhood can individually become recipients of that perfection about to burst upon this glorious world in all its virgin splendor."

The voice ceased, and, before I was aware of the fact-to use a common phrase-" Richard was himself again." I opened my eyes and with astonishment beheld the various countenances of the chiefs gathered together, for they were satisfied that no mortal besides those initiated into their secrets could have produced the foregoing speech in that sacred tongue never before spoken but in a whisper.

But although I myself was perfectly satisfied concerning any action on my part in the late proceedings, that satisfaction on their side was heightened still more by the following occurrences: Suddenly the rock-bound cave was enveloped in utter darkness-a darkness almost to be felt if not seen-when a sweet melody, first plaintive, greeted our ears, followed by a pale light, akin to that which lights up the castern horizon before Aurora steps in reseate hue o'er the barriers of night, and unfastens the gates of the morning. By-and-by the strain became more impressivelouder-till finally the very rock reverberated with its grand notes, and each successive burst of music was accompanied by a brilliant sea of light, and at the same time impressed upon all the fantastical idea that music had its figures. It seemed as if a thousand and one colors were twisting and untwisting themselves in an endiess variety and rich, intricate maze, yet always grateful to the vision. Each shade seemed to impart that soothing influence which those bright colors had well-nigh destroyed by their brilliancy, yet each impression remained strong enough not to be wholly destroyed by succeeding scenes; and when at last, with a triumphant shout, the scene closed and vanished from our view, every note, every color, every variation, every motion, stood suddenly though momentarily represented before the eye by all the various colors, as we were afterwards told, not only of earth, but such as are only conceived by spirits.

Oh, while yet enjoying scenes of greater magnitude in the blissful spirit-abode at present, my mind lights up with joy when remembering that scene here below. When memory comes back fraught with delicious odors of the past, laden with the aroma of that night's experience, I feel doubly blest, for it was the first beginning of that era when spirit-intervention and communication should no longer consist of myths, but of facts. The practicable would be presented before the mind, and the true bread of life, to be received by every individual being who thirsteth after knowledge and truth. It left us overpowered, and for more than two hours we experienced an ecstacy, during which time, if the most eloquent speaker had descanted upon the beauties of Nature, it would have appeared unto us discord of the infernal deep. Lights were finally brought, in order that we might discuss what had passed, when the stone-throne was found to be covered with an engraving, representing, through the agency of the holy sacred tongue, the wishes of our spirit-prephet, and the guide by which we were to be governed to proclaim to mankind the glorious tidings of a universal reformation.

It is proper to add that a few moments before I regained the control of my own body, the spirit or intelligence acting upon my frame had given the following command: That all those assembled in the cave should form a circle by locking hands, and all lights be extinguished, when I should read the directions engraved upon that stone of honor destined to play such a prominent part in the following narrative. It was very easy indeed to read those inscriptions, for they glowed like letters of fire, and when the top and sides had been read, the stone became, as it were, a blank mass of fire, and shortly afterwards new directions followed up the old ones. The letters or characters were composed of dark lines upon a bluish-white phosphoric ground, and every word of importance seemed to have, for the time being, a glorious splendor, so that the stone itself became a speaking monument of that intelligence which pervaded the assembly!

BANNER OF LIGHT.

thy body-which we desire thee to deposit care- to by their unprogressed condition; and to fulfill fully from intrusion; and here in this quiet and | to the very letter every mandate going forth from holy place they will learn our behests. No matter that power. As long as they recognized that power in what difficulty thou mayest be placed, or with in their undeveloped state, it bore them gently whatsoever circumstances thou mayest be sur- toward that epoch of perfection which, when enpounded, from henceforth than art under our tered upon, would refuse obedience to the power special cars, and thou wilt be known under this to which man himself felt assimilated. I say it title, 'The saviour of downtrodden manhood.' did man no harm whatever to preach the doctrine Follow thine occupation of a seaman, and when of foreordination, or fate, for it was a truth, and aboard of vessels, when it shall become necessary will remain a truth for thousands of years to come for thee to perform any duty aloft while under our control, and no chance at all is presented to deposit thy body in a safe place, we will animate it in such shape that thy nearest friend could not of momentous self importance. But the moment see any difference. Now lay the train of that man commences to question the truth and the reacombustion which ere long is to take place, and set the world in flames. Let it be continuous. Do not let anything interfere and separate it; and when the train, or the beginning and the end, shall have met, we shall apply the match, and order will be born out of chaos, like a phonix the very light of progression shall strike the mind rising from its ashes."

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The stone ceased giving out any light. We relit our torches, and emong the congratulations of the wise men I-departed for my hut to receive from the lips of the High Priest the next day considerable information, as he termed it, concerning a secret Order for ages existing among the barbarous tribes and nations of the globe. The morning stars, while entering the delicious grove toward my hut, began to pale in the light of the morning, and I threw myself at once upon the rude pallet, to rest my weary body from the excitement of the past night. To my surprise, a delicous sensation of rest, quietness and strength pervaded my whole system, and I felt as if I had been resting in a long, balmy sleep, and my body had recovered its youthful vigor. This at least, then, was a reality, and a fulfillment of the promises made the night before. Soon the High Priest entered my abode, smilingly complimenting me on my fresh appearance. He sat himself down to give me the intelligence so much desired; but, strange to say, every word that fell from his lips was anticipated by me; and after listening to him for a few moments, I interrupted him to tell him of my experience. He desired that I should continue the directions he had begun, which to his astonishment were the very facts about to be related by him. Some of the wise men coming to pay their morning visit, were also astonished when I related to them things known only to themselves.

And so strangely did a power from above work upon my system, gradually though surely, that as men came in contact with me, bodily or spiritually, their most inner thoughts were revealed to my gaze, and laid bare to my vision. Surely this was a manifest evidence of the power delegated to me the night before, and the witnesses of the realization could not but think their God-seemingly long deaf to their cry for deliverance-now ready to stretch forth his helping hand and elevate that portion of the globe's inhabitants, who in reality were the originators, but never had remained in possession of the arts and sciences and high mental culture enjoyed by the white man.

This is a prelude or introduction to that mysterious power which is felt but never seen, that seems to act with a sort of concentration between the most distant points, and to which most uncivilized hordes seem inclined to render obedience. It is that power which sooner or later will teach the Christians of the present day the origin of their knowledge, and make them experience the humble but necessary fact that those whom they have looked upon as inferior to themselves are the proprietors and they the stewards.

And now I take my leave of you as an individnal; but in my future communications you may catch a glimpse of my individuality, thus assuring you that I am near you.

Until now the world has been governed by arbitary powers, like unto a child directed and guided by a parent's care, until it outgrows the ef- different degrees of excellence-are the offspring forts in a certain measure and enters into a new sphere. So does the world at the present time ness and ignorance; whereas he who in reality assimilate the power by which it has been governed in the past; and yet before this takes place It must undergo a revolution so mighty and universal in its effects, as to sweep with tornado-like power from the plane of existance all opposition. Then the fact that a spirit communication between the visible and invisible worlds is real and not imaginary, will be proclaimed to man by some of his own species, so favored as to hold a twofold existence in a sublunary as well as a celestial sphere; and the same power which governed heretofore the destiny of nations, did urge on and on with the same efforts a few individuals on this ; those inclinations of a foreign power, but still my globe, who were similarly situated as I was, and who in my rambles through the world I have met, and whose dedication to the work at hand was similar to mine. They were the beacons of the various ports to which I directed my course during my extensive traveling, and whether under the torrid zone or under a more moderate clime. among the so-called Christian intellect or among those that were yet-to use a Christian phrase-

sitting in darkness, we all held converse with one

address them in an audible lone-seperated from deny; nor that they had to obey, because forced to a great many of the human family, who by their non-progression are yet servants of that very power which will lead them to the smiling vales sonableness of said power, he is shaking himself loose and entering a new sphere. Hence all arguments held by the theologians on either side of the question have proved abortive of good results; for darkness cannot understand light; and until of the fatalist by reason of its own rising npwards,

no argument whatever can dispel the gloomy aspect of a future.

Again, certain portions of mankind do draw by their peculiarities and conditions a sort of spiritual atmosphere around them, which has a decided effect upon the elements by which they breathe and live; and being yet gross in their understandings, the very elements of Nature appertaining to this globe act upon their understanding. What a little matter will turn the brain of man, sometimes of even the most dazzling one. You have heard of literary people entertaining the most ridiculous thoughts. You have doubtless read of delusions and manias taking possession of whole nations, not to speak of the witchcraft of Old and New England, or the frenzy which set a whole nation shaking as if possessed of the fever and ague, such as was witnessed in 1600 in France, or that which took a milder form in prophesying events, which certainly came to pass, in England, when people of both sexes, and not only the hoary sire or the comely maiden, but also infants in the cradle, uttered words which were far beyond the ken of the agents by which they were produced.

These things will cease to operate at large as they have done, for the very reason that man is no longer governed as a mass, but will govern in his own stead. I speak of the future, that glorious epoch when men shall each individually rule and govern in such harmony with their fellow men, that it will seem like the evolutions of a regiment of soldiers-every motion executed throughout the line with commendable precision, and the very essence of harmony. Away then with all anarchical, or monarchical, and away with all democratic governments, and all associations of power, which at best are centered upon some offshoot of old-fashioned arbitrary power. Away with the mountains of laws and by-laws, and new gotten up laws to keep the former laws in existence. And all hail to the bright morning which will usher in that grand and needed thrice happy period when all shall judge themselves, and be impelled by that code of honor not received from any higher power, or delegated by any arbitrary power, but which is inherent in man even now, although but as a seed or a germ still undeveloped, yet about to bring forth a tree of goodly size. Men shall not deem it necessary to instruct their children in large academies, nicknamed "Temples of Wisdom," in the thousand and one interpretations of some old, obscure constitution; but when right, and only that which is right, understood by all in the same manner, unaltered, unchanged, shall be the Deity by which they shall be governed, and in their turn will govern nations yet unhorn.

The sum and substance of my remarks are simply this: that fate, and the indulgence of the theory in it, such as man not being able to do anything but what is in perfect accord with rightthere being no such things as evil or good, but of a mind going back to the middle ages of dark-

ing the impress of divinity, are sadly malformed. It is a blishful thing, although it is ever ant to be used in a contrary way, that man is eager to improve impressed ideas; and stranger still, that the least elevated spirits or intelligences from other worlds have the power of imitation so largely developed as to identify themselves completely with the individual, and aid him in altering and thwarting the desires of higher intelligences, so much so as to make the said individual firmly believe it to be his own.

The said spirit of contention often attacks our spirits—I mean the spirits of those who were en-gaged with me constantly in the work of human redemption—and when we are slumbering, in-trudes upon our minds, and vainly tries to leave an impression savoring of high intelligence, but easily discovered to be false. Still as all things have results, so can these frequent impressions have nothing but an evil tendency, by which our minds are drawn away from the grand and good minds are drawn away from the grand and good intent, and often have we need of being immersed in the spiritual atmosphere, to be washed clean of the filth of lower intelligences.

I first visited the northern countries of Europe. and passing like some mysterious being from city to city, from clime to clime, over rivers and oceans, I left in my wake a broad evidence of the genuineness of my never-to-be-forgotten appointment. But I found in all places souls to respond to mine, conscious of their power the moment the torch was lit, and eager to become watchmen upon the walls of Zion.

The earth is about to be surrounded, covered like a net-work with torch-bearers, to dispel the darkness of ignorance, and to bring to light the mysteries of higher intelligences. No longer a few will be the organs of inventive genii, but all, conscious or unconscious, will become the instruments by which all that is great and good and noble is to be accomplished. And when among those breakers I threw myself in the boiling caldron of the raging tempest, it was not an exclamation of despair which proceeded from my lips, but the answer to the welcome which called me hence, and I could see instantaneously a belt of light encircling those northern countries, called the moderate climes, the result of my humble efforts.

[Concluded in our next.]

BIBLE DISCUSSION BETWEEN REV. GEORGE CLENDENAN AND MOSES HULL

[Norg.-This discussion was commenced in Hull's Monthly Clarion, but uncontrollable circumstances, including sickness and deaths in the family of the affirmative, prevented any more than five letters from each party being published during the year. The original agreement was for twelve letter esch.]

ELDER CLENDENAN'S SIXTH LETTER. LAPORTE, IND., March 5, 1867.

BRO. HULL-The Clarion for December reached me in due time, but your reply to my fifth letter is read for the first time to day, (March 5, 1867.) The explanation of this will be found in a private note, forwarded with this communication. Withnote, forwarded with this communication. With-out apology or explanation, I will pay my ra-spects to your fifth response before going on with the affirmative.

2. In paragraph 6 you reaffirm that the Lord moved David to number Israel. Let us see-I. Chron.xxi: 1-- "And Satan stood up against Israel, and provoked David to number Israel." The pro-noun "he" in II. Sam. xxiv., refers to Satan, and not to the Lord. Boothroyd renders II. Sam. xxiv: 1—"The anger of the Lord was excited against Is-rael because an adversary stood up and moved David," &c. Let the Bible be its own interpreter, and all is plain. I will just remark that Satan is the marginal reading. S. I did not accuse you of falsehood, unqualified and absolute. I offirmed this of a certain chorse

and absolute. I affirmed this of a certain charge made by you. My dear sir, cannot I brand a po-sition as false without casting a personal reflection ipon the author?

Bro. Hull, the airs you put on in your seventh paragraph are simply ridiculous. You charge di-rectly that Jesus was a horse thief, and manifest surprise if Christians do not endure your impious Billingsgate with equanimity, but if an opponent in strict keeping with polemic decorum charges you with false assumptions, why, forsooth, you are such a paragon of punctillo that it would be inconsistent with dignity to defend yourself. I am determined that the issues shall be sharply defined. Let any one affirm of my positions that they are false, and see if I do not return to their defence, that is all! 4. The statute in Deut, xiv is a prohibition of a practice which at that time was universal. All reform must be gradual. The tendency of the statute was to do away, discountenance altogether, such food. Your reference to Deut. xiv: 26, is a miserable perversion. The facts in the case are simply these: the Jews were required to assemble three times a year at Jerusalem, for festival purposes. If any lived so far distant that they could not carry their provis-ions, the permit is given them to sell and take the money thus obtained, and go up to Jerusalem, and the a numbines provisions for the fest. How and there purchase provisions for the feast. How different this from the drunkard who robs his family. And yet Bro. Hull affirms the cases are equal 5. You think the Bible cannot be plenarily inspired because it teaches that there were four days without the sun. But what constitutes a day? The revolution of the earth on its axis. Hence we have a portion of every day without the sun. And if one half of the day can exist without the sun why not the whole? Say, Bro. Hull, why not? But I deny that the Bible teaches that four days elapsed before the sun was created. Four days did however intervene between the creation and the time the sun was made (i. e., appointed) a light bearer to the earth. The earth existed four geologic days or eras before the mists of chaos had sufficiently subsided to permit the beams of the sun to shine upon it. 6. In your ninth paragraph you controvert my first argument, viz: that the denial of my affirma-tive involves an absurdity. It is amusing to wit-ness the difficulties of infidelity. The gist of your reply is contained in the following humiliating confession: "I know of no infallibility." Whati Jan we be infallibly assured of nothing ? Sic transit gloria infideli. Why, my dear fellow, if you cannot be infallibly certain of anything, for aught you know the Bible may be plenarily in-spired! Moses, permit me as a friend to advise you to devote more than "three hours" to your to shine upon it. spired ! Moses, permit me as a friend to advise you to devote more than "three hours" to your replies. The time won't be lost. What you say touching any discrepancy between the law and the Gospel is only designed to throw dust in the eyes of the reader. The law was perfect for the accomplishment of the pur-pose of its existence. It was not a finality. The prophet Joremial, seven hundred years before the Christian era, foretold the close of the Jewish and the introduction of the Christian Covenant.— Jer. xxxi: 31-35. 7. In your tenth paragraph you notice my sec-7. In your tenth paragraph you notice my sec-ond argument. Permit me to restate it, as you think it somewhat muddy. Bro. Hull affirms that every effect is the result of the workings of eter-nal infallible law; therefore the Bible being one of those results, is necessarily infallible. To this you reply, "Does it follow because an infallible law produced an egg, therefore an egg is infal-lible?" I reply yes, an egg is infallible. Now, sir, here I reply yes, an egg is infallible. Now, sir, here is the issue clearly made out. An egg is as infal-lible for the purpose of its existence as the law that produced it. Every seed, every grain, as it comes fresh from the hand of Nature's infallible law, is infallible for the purpose of its existence. This may all be extremely "muddy" to you-I shall await with some interest to see how you Soall await with some interest to see how you will dispose of this ad hullem argument. 8. In your elsewint, you ask "Is it not your reason that tells you that the Bible is infallible? But your reason is fallible, therefore you cannot arrive at infallible conclusions about the Bible." I retort—is it not your reason that itells you that the Bible is not plenarily inspired? But your reason is failible, therefore you, Bro. H., can never know that the Bible not of neuters can never know that the Bible is not of plenary inspiration.

Now to your closing question, "Is it infallibly true that Christ said and did so many things that the world could not contain the books?"

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the world could not contain the books?" "I reply that this is a figure of speech, called hy-periode, and simply means that it would require a great many books. Longinus says of a certain man that he was the owner of a piece of land no larger than a Greek letter, meaning of course that he owned a very small piece of land, yet you do not for a moment think that Longinus told a falsehood. Virgil says of a man that he was so tall that he reached to the stars, meaning that he was very tall. This figure of speech abounds in all writings. Strange that one so intelligent as my opponent would

earth was recovered from its chaotic state. The results of the six days of Moses correspond precisely with the developments of geologic eras. I am aware of the fact that this is the favorite stamping ground of infidelity, but that I may not anticipate, I will await your reply to this argu-

ment 10. My fifth argument is as follows: The Bible history is uncontradicted by a single fact or record of antiquity. I shall for the present con-tent myself with a simple statement of this argu-ment, reserving its illustration to some future time.

11. It has been urged that the alleged cruelties contained in the Bible are inconsistent with its claims to inspiration. It must be remembered, chains to inspiration. It must be remembered, however, that one design of revelation is to give a faithful history of sin, its origin and influence upon even the best men. It gives us a perfect transcript of human life-gives us a diagnosis of the disease before presenting the remedy. The only question being on the controversy is: Are

those records correct? 12. But it is still urged that the Bible endorses such acts as the destruction of the antediluvians, of the Egyptians, the Canaanites, the Amalekites, or the Egyptians, the Canaanites, the Amalekiles, &c. I admit the fact, but deny the legitimacy of the deduction. Cannot God do as much to main-tain the honor of his law as man can? We sent a million of men down South; burned their cities, killed fathers, husbands and sons, starved women and children, and all for what? To maintain the honor of the Government and the laws. Now we must the refue again the driveling studied born honor of the Government and the laws. Now we must take refuge amid the driveling, stupid bogs of atheism, and say there is no being in the uni-verse who has the right to impose *law* on man, or else charge our "boys in blue" as invaders and murderers. An atheist or a traitor we must be, or else retract the position that the Bible cannot be inspired because it contains a faithful record of the dread penalties consequent upon a viola-tion of Divine law. Sincerely true, GEORGE CLENDENAN. Sincerely true, GEORGE CLENDENAN.

MR. HULL'S SIXTH REPLY.

MIL HULL'S SIXTH REPLY. MILWAUKEE, WIS., March 26, 1867. 1. BRO. CLENDENAN—YOUR Jetter, also your private note, were found on my table at my arri-val at home from Minnesota last week. Your apology for not having written sooner is accepted. I sympathize with you in your afflictions, and re-gret that you cannot know that the trio who have been born into the "Summer-Land" since we en tered this arena are still with you. Your heart now calls for the consolations of Spiritualism. 2. In paragraph two you make the important announcement that the propound be in U Sam

announcement that the pronoun he in II. Sam. xxiv: 1, refers to Satan: "Whence hath this man all this wisdom?" The text reads as follows: "And the anger of the LORD was kindled against Israel and He moved David against them to say, Go, number Israel." How that he can refer to the devil when the Lord was the only person spoken of in the text, it will take a devotee of Orthodoxy to explain. I had supposed that pronouns were introduced to prevent the too frequent occurrence introduced to prevent the too irequent occurrence of nouns. It would be tautology to say: And the Lord moved David to number Israel, after having said in the sama sentence, The arger of the Lord was kindled against Israel. No rule of grammar will permit the pronoun he to apply to any other than the one who was augry. Your quotation from II, Chron. xxi: 1, instead of helping are not adde to your disloulty by presenting a you out, adds to your difficulty by presenting a contradictory statement. The very point I under-took to prove in my last was, that the statements contradict each other. If I have failed on that, you have helped me out; thank you for the ald. Your Boothroyd's rendering, although made on purpose to relieve the texts of difficulties, does not help the matter. It makes God get mad at innocent Israel, because David becomes an instrument through which a wicked adversary works. Why does not God give vent to his rage on the "adver-sary," and not on Israel, and the millions of dol-

Let us return, after this digression. I read the top surface of the stone:

"The north of this globe shall receive the first glimmering spark of celestial glory. Deity himself will freely mix with man, and usher in an era which shall surpass all former ones by its grandeur and wisdom. Although the tropics are the recipients of heavenly messages, and, as of old. Nature's gifts are showered upon the tropic zone, they shall become purified by being drawn upward as well as northward, like the vapors of the valley by the rising sun. The stranger who is now with you will be clothed with ample powers to take by storm the Kingdom of Heaven. His physical frame will become so inured to the vicissitudes of physical life, as to undergo any fatigu e without exhaustion, and here, when he shall have departed from you, at stated times you will learn from the surface of this stone the progress which he is making in the undivided empire he holds as agent of this sublunary sphere. First of all, his duty lays eastward and northward, to enlighten those nations which are held by the so-called Christian country as barbarian, upon the delivery from the bondage of the cross of Christ; for instead of preaching a living example of God manifested in the flesh, they are slaying thousands upon thousands yearly, taking for a club the instrument of his death - a cross. He will be enlightened every moment of his life in regard to the widely extended ramification of your brotherhood, and make himself known through the means of the sacred tongue to all the rulers of Deity's people, giving them, and with authority, the precise data on which they can shake off the yoke of every oppressor, as well as to feign being beaten; when to act as conquerors, and when to crouch in the sand with the oppressor's foot upon their necks. At the same time we will, through our knowledge of the laws of Nature, suspend animation in his body, when sudden and unavoidable journeys are necessary, and when he shall be heard in the assembly of the rulers without being seen. But to you, wise men of Ceylon, is entrusted the care of his body, so that when his soul escapes, nothing whatsoover shall touch the body, and it will remain undisturbed till his return; for he shall be made the messenger of heavenly intelligence, swift as lightning, yes, as quick as thought, to convey the behest of Delty over the surface of this globe, until the time when man shall have become so highly developed as to become the agents of Deity himself, and be spread among all the nations of the earth. Depart now, oh stranger, on thy errand. It will be given thes to speak without effort, and when wishing for advice or counsel, when so situated as not to be able to understand us, wish thyself back to this place, no matter how far away from it; the watchman in this cavern will then see the stone illuminated, give the alarm, and gather the wise men of the tribe, and thou thyself wilt | simplest occurrences that transpired, no one can | birth to actual occurrences, which, though bear-

epoch of the redemption of man. When I became more and more acquainted with the spiritual powers of man after leaving life's physical frame-otherwise dead-I saw that the very same powers which at first seemed miraculous. were obtainable by me also; and when, meeting with some of those few who were destined to act in concert with me, and who were rather ignorant in respect to their calling, yet still felt a sympathy existing between us, I was fortunate in enlightening their understanding, and in establishing a mental telegraph over the whole globe, so as to correspond with one another without a physical contact of the body, or exchanging of time, wanted but the electric spark to set them ideas through the mediuin of the pen. Language, such as is spoken by the use of the tongue, was not necessary for us to exchange thoughts-for sounds are not things at all, but only convey meaning by the meaning itself. See us here now like a band of brothers (fifty years ago) ready to cover as with a net-work the expectant human mind, for man having arrived at that point of development in which a new sphere is about to be entered upon, is conscious in his unconsciousness of a coming state of affairs which will affect all mankind. Now before I undertake to go into details of the past, the trials and difficulties overcome, the opposition met and opposed, and the various revolutions which have shaken the earth from its centre to its circumference, in tracing out plainly to you the very source from whence it was derived, allow me to dwell a little longer upon a feature of man's existence, which will give you a key to the mystery of what man is pleased to call " foreordination," or fate, or no evil system; I should call it "no evilism." It is a dangerous thing for man, when arriving at the understanding of himself, when, feeling indeed that he is a free agent, capable of working out his own destiny, to fall back into the slough of despond, and yield himself again to the influences of that power which before his development had universal away. That men were governed in former times in even the very

has advanced upon the road of progress, is like the mariner coming out of a fog bank, spreading his sails to the wind, speeding his satisfied way in the sunlight, strong of nerve and straining every muscle and every cord to reach the port of his destination, leaving the past to itself, nor returning to the fog to test its qualities, or trying to demonstrate that there is no fog, but glad that he can bask in God's sunshine, happy that he has escaped destruction.

Assisted through a chain of favorable circumstances, which enabled me to follow the bent of own, I was enabled to go from place to place, and fulfill those duties which, irksome as they sometimes were, were to my soul like heavenly manna in the accomplishment thereof. For me to be the chosen instrument to proclaim the joyful day of heaven and earth united, and to be the agent by which such a union was to be effected, to scan as with a bird's-eye view the grand plan by which this world's spiritual atmosphere was to be regenerated, raised a degree higher toward its manifest another, the theme being the fast-approaching destiny, was grand and sublime. Few mortals indeed could boast of powers like mine, although there were a few who were similarly blessed, and whom I met in my wanderings, recognizing them by the ties of sympathy, the crossings of our paths being brought about by some spiritual guidance. Whenever I could intimate to an individual the grand project, and his fitness to become also an agent-for I had no need of any testimony save that feeling of sympathy which enabled me to single out of thousands of beings the very one capable of becoming a cooperator in the great workthe approach was not difficult, for the powers of his soul, having lain dormant for a certain length all ablaze, and with mine flow down in a gentle stream toward the central ocean of existence. But sometimes I met individuals who were to become cooperators in the great work, who were themselves ignorant of the powers invested in and delegated to them. They were to become the unconscious instruments, because the openness of their character did not admit of anything like intimacy, and still that very trait made them favorable agents for the execution of the project.

> The first commission, then, which was entrusted to my care, in company with others, was to instruct some conscious, as well as unconscious minds, to publish to the world those scientific inventions in the great mechanical arts and improvements which have astonished the world for the last fifty years. Few there are who are conscious, when ushering into existence some new invention, that they are the levers by which the beautiful fabric of human intelligence is lifted and propped up by their works, till it can enter a higher state of existence. And many there are who do not take cognizance beyond a mere impression they received, and usher into this world results of abor which they fondly cherish to be their own. Upon these last mentioned individuals it is far more difficult to operate, for they often receive suggestions, mix them with their own crude notions, aided by adverse intelligences, and give

lars' worth of cattle and sheep which certainly had nothing to do with the crime, if, indeed, there was a crime. 3. In paragraph three, you say, "I did not ac-

well, here are your words; make of them what you can: "Touching your first charge, I brand it as a falsehood unqualified and absolute. I know this may be deemed unkind. I candidly confess that it is intentionally so. Argument and persuasion are some-times out of place; they would be just here." Bee letter 5, par. 7. Again, you say, I have charged directly that Jesus was a horse thief. Where? I don't When? Under what circumstances? know that Jesus ever saw a horse. He did take a couple of jackasses under rather suspicious circumstances, and rode into Jerusalem twice at once; but even that would not make him a horse thief. See Matt. xxi:1-7. You will find it much easier to charge me with falsehood and brand my argument as "impious Billingsgate" than to face their music. You are more accustomed to slang than argument. I do not blame you for this. "Of the abundance of the heart the mouth speaketh.

4. Next you come to the bad meat question, and say the tendency of the statute was to prohibit the use of such food altogether. How a statute positively commanding them to sell that which dieth of itself, to the Gentiles, (Deut. xiv: 21.) is calculated to prohibit the use of such things, I cannot see. If bad meat was not fit for a Jew to each it was not fit for a Gentile, and the Jews had no right to furnish it for them. This Biblical statute strongly reminds one of the newly con-verted lady who said: "I used to wear a great deal of jewelry, but I found it was dragging me down to hell, and so I sold it to my sister." Now to the miserable perversion that you accuse me of having thrown around Deut, xiv: 26: You think this text only refers to sacrificial purposes. That may be. If so, I apprehend they had Bacchanalian feasts three times a year, for the text emphatical ly tells them to bestow their money for strong drink. Why not interpret that text as you would my language if I were to give you a dollar and tell you to pay it for strong drink or whatsoever your soul lusted after?

5. In your fifth paragraph you undertake to harmonize the existence of four days without the sun with geology. But in this you practically il-lustrate the fact that drowning men will grasp at straws. Your straw, however, will do you no good. What constitutes a day? You say " the revolution of the earth upon its axis." In this you the sun becoming a light bearer is bare assump-tion, nothing more. Your assumption about the days being "four geologic periods" has been so often exploded that I will not waste much time or paper on it. According to the Bible, God made the world and all things therein in six days, leavthe world and all things therein in six days, leav-ing a little job of finishing to do on the seventh, and finally sent Moses to give the following com-mandment: Remember the Sabbath day to keep it holy. Six days shall thou labor and do all thy work; but the seventh day is the Sabbath Frest] of the Lord thy God, * • • for in six days the Lord made heaven and earth, and the sea, and all that in them is and reacted the devath day. the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day is wherefore the Lord blessed the seventh day and hallowed it."-Ex. xx: 8-11. Now if the aix days were six "geologic periods," and the seventh a pe-riod of *inertia*, then we are commanded to reat on each successive return of the seventh "geologic period," "because that in it God rested." In an-other place Moses has it as fullows: "Wherefore the children of Israel shall keep the Sabbath, so observe the Sabbath throughout their geoprations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in aix days the Lord made heaven and earth, and on the seventh day he rosted and was refreshed."-Ex. xxxis seventh day he rosted and was refreshed."-Ex. xxxi:

MAY 18, 1867.

BANNER OF LIGHT.

16-17. Nothing can be plainer. Man must work six just such days as God worked, then rest just anch a day as God rested, and be refreshed just as God was. So, brother, your geologic periods only, exist in your own imagination. In their stead you have God getting so tired in consequence of six days work that he must have refreshing rest. Perhaps the eighthour system was not so popular then as now; had it been, God perhaps could have worked a day or two longer without neceding the refreshment of a whole day's rest. 6. It is, as you say, "amusing to witness the dif-ficulties of infidelity"; but the chief difficulty lies in getting an opponent to take hold of something that contains some thing more than a play upon words. Had infidels the power to manufacture brains for some who live a thousand years in the past, to make men distinguish between persons and principles, all other difficulties would soon vanish. In my assertion that "I know of no in-failtbility." I ought to have excepted your articles in this discussion. Had I made this exception you would not have felt so "humiliated." As it is, I shall be compelled to ask you where infailt-bility restry? By what rule will you try ti? Mind you would not have feit so "nummaton. As it is, I shall be compelled to ask you where infalli-bility rests? By what rule will you try it? Mind is fallible. All our conceptious are fallible; we, therefore, could not grasp an infallible revelation. Indeed, you yourself have intimated as much You have said of certain faulty Biblical precepts they were as good as could be under the circum-stances. You cannot make the same revelation to an idiot that you can to a philosopher. Now let me try your logic. It runs after this fashion: "Why, my dear follow, if you cannot be infallibly "Why, my dear fellow, if you cannot be infailing certain of anything, for aught you know, the Bible is pleaarily inspired." How profound! Where is Barnum! I am not infallible, therefore I do not know but that the Bible is. No. If a fallible person can find errors, absurdities, incongruities and contradictions in the Bible, how many more could be found if it were tried at the court of infailibility. You part evade one of my argucould be found if if were tried at the court of infallibility. You next evade one of my argu-ments, by saying that "the law was not a finality," and quote—Jer. xxxi: 31-33-to prove it. That won't do, for that text talks the other way. It in-forms us that when the new covenant shall have accomplished its work, the law, instead of being second a dayly arguing in the hearts of the people accomplished its work, the law, instead of being repealed, shall be work, the law, instead of being repealed, shall be written in the hearts of the people. 7. Again, you argue the infallibility of the Bible on account of the infallible law which produced it. Did I not know you to be sincere, when talk-ing on religious matters, I would be led to think it was thrown in to fill out the space you are to oc-cupy with your letters, and not that you thought there was any worth in it as argument. Why, my dear brother, the law which produced the comic almanac is the same as that which pro-duced the Bible; is it therefore infallible? Can you see no difference between the thing and the law which produced it? Man is produced by a law which is as unerring as any law, yet man errs. As proof of this, please see Elder Clendenan's letters.

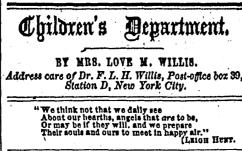
letter 8. Your argument in paragraph eight is but little

8. Your argument in paragraph eights out notes more than a repetition of paragraph seven. Indeed your whole argument reminds one of "Another locust took another grain and carried it away," etc. In this you argue that if renson is fallible you cannot prove the fallibility of the Bible by it. What a petitic principi / I thought you had start-ed out to prove the infallibility of the Bible, and pay now crossely inform me that L cannot prove now you gravely inform me that I cannot prove the Bible is fallible, because, forsooth, reason is fallible! Mirabile dictu ! Such "retorts" come with an ill grace from one on whom rests the hurden of an ill grace from one on whom rests the hurden of proof, especially when they contain neither logic or eloquence. With regard to the big story that you call "hyperbole," I will only say the story was exaggerated, and the meaning of the word you use as a means of escape is *exaggeration*. There never was a lie told in the world, but that could be covered with the word hyperbole. Your colla-tion of one or two other lies from other Greek works does not justify this; the falsehood in this instance is cuite as great as that of Virgil's tall instance is quite as great as that of Virgil's tall man.

9. You next make the wonderful discovery that "the Bible account of creation is in accordance with the ascertained facts of science." To what scientific text books are you indebted for this light? Is it a scientific fa t that the earth was without form, and void? What form has that which is without form? Such an earth as that would be worth going a great way to see. The truth is, the earth never was without form. Did God make a firmament? Of what did he make it? How did God fasten the stars in the firmament? Suppose a screw should get loose in this brazen or iron firmament, what would the result be? Do your scientific books tell? Do any of them reveal the process of manufacturing wo-man out of one of man's ribs? Your scientific facts will be of great service here! Your scientific works will undoubtedly tell all about the process of making "every tree and every herb" before they were planted in the ground. I am extreme-ly anxious to see these "ascertained facts." Your

"geologic eras". I have noticed in another place. 10. When you come to the *future time* where you are going to "illustrate" your argument that " the Bible history is uncontradicted by a single fact or word of environt," I when you have the autoplate. record of antionity." I shall have the audaci inquire, what portions of it? As it contradicts itself in so many places, I shall be anxious to know what parts you refer to. Which of the three contradictory statements concerning Paul's concontrained by statements concerning Tath's con-version is "uncontradicted by antiquity"? which of the contradictory histories of the cosmogony do you endorse? Which of the two stories concern-ing the time of Christ's death and resurrection? Which of the two concerning the suicide of Judas? Which of the two concerning the suicide of Judas? Where is your history corroborating the massacre-ing of the infants—the preaching of John the Bap-tist—the quaking of the earth and rending of the rocks at the death of Christ? What about the resurrection of certain dead bodies at the resur-rection of Christ? I am auxious for that *future* to come when the bistorical forth shell be forthe to come, when the historical facts shall be forth-11. Is paragraph eleven you say, "It has been urged that the alleged cruelties contained in the Bi-ble are inconsistent with its claims to inspiration." ble are inconsistent with its claims to inspiration." No, my brother, you misunderstand the point. It is not that the Bible gives the history of wrong, but that its best saints are the perpetrators of the wrong, and that the wrong was perpetrated under the direct command to its authors. As, for in-stance, the command to steal from the Egyptians, the command to kill innocent children, the com-mand to kill your own children for a difference of religious sentiment, the command to hata your mand to kill your own children for a difference of religious sentiment, the command to hate your own wife and children, &cc. See Ex. xl: 2-3, Num. xxxi: 17, Deut. xiii: 6-9, Luke xiv: 20, 12. You next urge that God maintained the hon-or of his law by destroying the antediluvians, the Egyptians, the Cananites, the Midlanites, &cc. Strange law that! Its honor must be maintained in the destruction of hundreds and thousands of innocent creatures! I am glad I worship a God whose honor does not depend upon the destrucinnocent creatures! I am glad I worship a God whose honor does not depend upon the destruc-tion of millions of smiling infants. Any effort to erade the issue by tolling the people of the Amer-ican war will not avail. We do not measure God's power by men's weakness, nor yet his goodness by their wickedness. More than that, the cases are not parallel. Look at the wicked command, "kill all the male children, but the females save allve for yourselves." Num. xxi: 17-18. My dear brother, you have a hard task. "It is hard for thee to kick against the pricks." Yet I will urge you to fight on; your effort will at least prove a warning to others—may teach drowning men that straws won't save them. straws won't save them

well, and a living witness of her own innocence and the power of the healing hands of the spirit-ual physician. Mrs. Dow, as a clairroyant and healing medium, has no superiors, and few equals, in the West; and Dr. Grover, who possess-es great skill as a surgeon, has lately given excel-lent evidence of healing powers. Davenport, Iowa, April 7th, 1867. -Spiritual Renublic.



[Original.]

BOUQUETS OF FLOWERS.

Garden Hyacinth.

Among the pleasantest recollections of my childhood are those of the sweet spring days when I watched the rough, homely bulb of the Hyacinth, as it sent forth its green leaves, holding safely in their folds the pretty buds that were soon to fill the room with delicate perfume, and in their cups rare lessons of patience, beauty and love.

In New England the winters are too severe to permit the bulbs to remain out of doors, and so we do not find this flower in great abundance, as in warmer localities; but perhaps we love it the better for the tender care we take of it. With what a peculiar beauty each little petal seems filled, that comes from the little plant in our window! It seems just like a little spoken word of love to us-a grateful offering for the sunshine that we have helped give it, by carefully moving it first to one window and then to another to catch the first and last gleams. If one wants to really love flowers he must take care of them, and learn to watch their wants, and study the little asking signs that every leaf and stalk gives.

The ancients must have loved this flower very much, for they tell a very pretty story about the way that it came to this world of ours. These stories, of course, no one believes to be true, but they all have a signification, and often much truth in the form of a fable.

Hyacinthus was the name of a very handsome youth. He was beloved by Apollo, who was one of the most celebrated of the divinities of the Greeks. He was believed to be the god of music and song, and to have invented the lyre. He was also the god of the sun, and thus was greatly honored. He was believed to be able to help men when in trouble, and to heal thein diseases. But great and noble as he was, he was said to be fond of sports, of hunting and fishing, and of games. Hyacinthus and Apollo spent so much time together, that Zephyrus, who was very fond of Hyacinthus, grew quite jealous of Apollo, and determined, as most jealous people do, to make some mischief. Zephyrus, perhaps you know, was the west wind, but thought to be a person by the ancient Greeks.

Apollo and Hyacinthus were having a fine game of quoits together one day, which Zephyrus watched with no very happy feelings. "This business must be stopped. What nonsense for people to idle away their time after that fashion," said he; but all the time he was thinking how much he wished Hyacinthus would come and live with him, and not be so fascinated with the elegant Apollo.

But the two friends did not heed the jealous breezes of Zephyrus, and went on with their sports. Apollo heaved the discus with great skill, and Hyacinthus, eager to seize it, ran forward. when Zephyrus, with a most powerful blast, was able to move the heavy stone a little from its course, just enough to cause it to hit Hyacinthus on the forehead. He fainted and fell to the ground. Apollo ran to him, and tried all his art to bring him back to life-it was all in vain. The handsome boy lay like a beautiful flower that has been cut down by the scythe. What Apollo could do for others when in trouble, he could not do for himself. "Woe is me," he exclaimed, " what have I done, and to thee that I so loved? Would that I could die for thee. But one thing I can do. Thou shalt never be forgotten. I will tell of thee in my songs, and make thee renowned by my lyre. Ah, more, thou shalt become a beautiful flower, and bear forever the impress of my sorrow." Before he had ceased speaking there sprang up from the ground that the blood of Hyacinthus had moistened, a purple flower, and on its petals was the Greek sign of ah, or of grief. This flower was the purple single Hyacinth, whose blossoms are full of sweetness, and on whose netals perhaps you can find a character that you will call the representative of the Greek Ai.

about it, and twined beautiful vines, and adorned | haunted house. Now, you see, I've got two angels her walls within, and kept everything in the neatest possible manner.

And so after a time she came to love her home instead of a husband or child, and to think of it as a part of herself. She earned money for her home; she sought extra labor for it, and never felt too tired to do a little more work for the sake taken me from a poor, mean sort of life into a its grounds,

thusiasm," "Why, she did it all with her own hands."

She thought one day to herself," What can I do more? I have everything to suit me; but I will not stop working, not even for this one day, for Deacon Jones wants me, and I can earn a dollar." And so she went to her work and locked the door. She remembered afterwards what a hard thing it was to do, as if the lock said, "Don't go, Aunt Roxy; the little cottage wants you today." But she went, and the next time she saw the pretty home, the flames were pouring from the roof, and in a little while more there was nothing left of all those years of toil but a few black embers.

Who could tell what Aunt Roxy thought as she looked on and saw it all? Everything gone! All her past life seemed to be going off in a black smoke, and from the future came forth nothing. Nothing to work for now, nothing to come home to, nothing to think about. But Aunt Roxy never whined, and never claimed much pity. So she said cheerfully, "Well, it is not as bad as if it was full of smothered bables." But it was almost as hard for her to bear, for it had all her loves in it, all her pets, and all her ambition.

Nobody could tell how it caught, but it was supposed that Aunt Boxy in her hurry to get away to her work, left some little spark unconfined, which became a great fire, and past all staying before it was discovered.

Well, what was Aunt Roxy to do? To accept the many offers of a home that were made to her? She could n't do that, she thought, for she had a good womanly pride, and wanted to be independent. And then it was too hard to live just yet in sight of so much that would make her always sorry. She did n't want to be sorry. She never had been, but glad all her life.

So she determined 'not to go to live at Deacon Jones's or at Mr. Miles's, but to strike out into a new path. She determined to go to the city, and work. It was strange what decided her to do so, for she loved every beautiful thing in the country. But go she would, and she went, and then she was too proud to go back. She had entered a new path, and it was a fearfully tollsome one for her. She worked hard, and spent all she earned for few comforts. She had no cottage to clothe in beauty now, but only herself to keep from starvation. But in her troubles how rich she grew in one way. She found out many others that toiled like herself thanklessly, who had not her cheerful, courageous spirit. So there she began to give of her best gifts-her love, and faith, and hope.

It was not many weeks before she became the centre of many tired, suffering souls, who wanted just such a sun as she to shine upon them. When Aunt Roxy found just how it was in the world, how full it is of suffering and misery, she began to work again for a purpose. She sought better kinds of employment, that she might help in other ways than by kind words those that needed help so much.

Her little room was not like her cottage, but she began to make it a home to which the hard workers about her would love to come; and thus she was a sort of Lady Bountiful to the poor street in which she lived, bringing up to the sunshine of her windows the tired and toll-worn, the sick and weak, by the beautiful attraction of the love in her spirit. And this love grew greater day by day. How her heart warmed up as she came back from her labor and found that she was

to love, and when I die I shall be at home with angels, and find the glory of the Lord straight off."

"Well," said the Descon," I don't know but there's a Providence in it."

"Don't know? well, I do. It is just as if the Lord had sent me a trouble to bring me a joy; had of a little more pay, that she might bring some great and glorious one. I can't think of anything thing more for the perfection of her cottage and but the blossoms that grow over the black ruins of my old home. They have come up more beau-And so it became a love of a place, just the tiful than ever, as if to show that the beauty of pink of a home, and quite the pride of everybody, the earth is greater than the deformity of it. So and especially of the women, who said with en- from out of my black troubles have come up these great flowers that make my life just like heaven."

And so Aunt Roxy went on through life, finding many beautiful proofs of her theory that Providence never sends a sorrow without a blessing, a loss without a gain.

REPORT OF PROCEEDINGS

At the Delegate Meeting of Spiritualists, held in Huddersfield, Yorkshire, Eng., on the 23d of February, 1867.

At the Delegate Meeting of Spiritualists, held in Huddersfield on the 23d of February, 1837, called by the "Double Circle," to hear a report by E. H. Green, Esq., (one of the Circle, and dele-gated by the English Spiritualists), of his four months' tour in America, and to ascertain the progress of Spiritualism in that country; also to hear any automations for the Convention of Prohear any suggestions for the Convention of Pro-gressive Spiritualists of Great Britain, to be held

The meeting was presided over by Thos. Etch-ells, Esq., in whose name, on behalf of the Circle, the meeting had been called together, with the hearty thanks and approval of John Hodge, Esq., of Darlington, President of the British Association of Progressive Spiritualists, who was, unavoid-ably, unable to attend.

Mr. Etchells, in calling the attention of the del-egates to the objects of the meeting, felt great pleasure in stating that the call had been highly successful, not only in the large number of influ-ential delegates present, but the call had been responded to by the ablest and most worthy Spir-itualists of England, whose letters he placed upon the table, but the contents of which he could not, as intended read to them, on account of their number. One great mark of progress he could not fail to mention, which spoke well for the pro gressive intelligence of those workingmen and women who attended to the Private and Family Circle, the letters from such circles being really beautiful; and he could not help congratulating the meeting upon the great moral and intellectual the meeting upon the great moral and intellectual improvement which was apparent in those circles, which were composed of truthful investigators. Regarding the circle to which he had the happi-ness to belong, he could only state that they had great confidence that ultimately they would be able to succeed in reducing the question of ques-tions—THE SOUL—to a more beautiful and better understood *living reality* than had hitherto been known since the time of the commencement of the Christian era. Science had, until recently, been thought out of ulace in meddling with this allthought out of place in meddling with this all important question; but thanks to those noble investigators, who had done so much while they had bodies like our own, for their continued labors in again making it known and understood that they still lived and moved and had their being, more -much more-alive now, and also better able to help us to reduce the great question to philosophical fact.

Regarding the brother who was about to delight the meeting with an account of his four months' tour in America, he could only now state —as they were about to hear from his own lips— that it had been a great success, all things con-sidered. The question of the soul being able, under proper conditions, to leave the body, even before the dissolution of this earthly tenement having had more than one successful demonstration, he would ask the delegates to do all the could to assist the circle with all the information possible upon this all important inquiry. He would now introduce to them E. H. Green, Esq. who was received with gladness and great ap-plause. He had, since he met them last, traveled more that welve thousand miles, and had seen Spiritualism in all its phases. He had also re-ceived a promise from some of the leading Spirit-ualists of America, of papers to be read at the next Convention.

Our limited space prevents us inserting all the interesting facts communicated by E. H. Green, Esq., respecting his recent visit to the American Continent, especially as we purpose giving a more comprehensive report in another form; hence we will here confine ourselves to a very limited sy-

remarkable mediums of the age, and will amply repay the candid perusal of all investigators and

Well-wishers to the great of all investigators and well-wishers to the great cause! Moved by J. I. Freeman, Esq., Huddersfield, seconded by Mrs. Howorth, supported by Mrs. Etchells and J. Lister, Esq., (from York)—"That the cordial thanks of this meeting be given to Edwin Harrison Green, Esq., for the very able and kind manner he has manifested in laying so graphically before us his gruenting an encoded graphically before us his experience connected with the progress of Spiritualism in the United States of America."

Moved by E. Weatherhead, Esq., Keighley, sec-onded by Miss S. Chapman, Huddorsfield—"That the cordial greetings of this meeting be conveyed to our American brethren and sisters, for the very kind manner in which they have received our brother, E. H. Green, Esq.; also to the BANNER OF LIGHT, and the RELIGIO-PHILOSOPHICAL JOURNAL for the very liberal manner they have published our greeting sent through our brother; together with the favorable notice which the edi-tors have given to our Huddersfield article, written by our brother and co-worker, Thos, Etchells, Esq., for the Convention of Progressive Spiritual

Esq. for the Convention of Progressive Spiritual-ists held at Newcastle-on-Tyne, in July, 1866." Moved by Mr. Naylor, Keighley, seconded by Mr. Shackleton, of do.—"That this meeting earn-estly recommends to all Spiritualists, who may desire to take part in the forthcoming Convention of Progressive Splritualists of Great Britain, that they will prepare themselves with resolutions, papers, or addresses, embodying in as few words as possible the ideas they may wish to lay before the Convertion.

as possible the ideas they may wish to Tay before the Convention." Moved by D. Richmond, Esq., Darlington, sec-onded by D. Varley, Esq., Slaithwaite, supported by W. Houghton, Esq., Almondbury—"That the President be dealted to call the attention of the Convention to the paramount importance of Pri-vate and Family Circles, believing that to all who may be wishful to investigate the phenomenon and capabilities of spirit power, the Family and Private Circle are as necessary to success as are the class-room of the scholar, and the laboratory of the chemist, in their particular departments of

Moved by E. H. Green, Esq., Brotherton, sec-onded by J. Lister, Esq., York—"That this meet-ing would strongly recommend the President to call the Convention for Whit-week, and, if possi-ble to commence with sermons or lectures, on Whit-Sunday morning and evening, by such of the friends as may feel impressed to do so, or with whom the President can so arrange; to be given in such places as our London friends can command."

command." Moved by S. Howorth, Esq., Huddersfield, sec-oned by J. Lister, Esq., York—"That the thanks of this meeting be given to the Circle, who have called us together at this time, and so liberally

provided us with bodily and spiritual food." Moved by J. Clement, Esq., Liverpool, seconded by W. Houghton, Esq., Almondbury.—" That E. H. Green, Esq., be requested to publish his four months' tour in the United States of America."

[From the Rochester (N. Y.) Express, April 29, 1867.] Spiritualism.

Return of Margaretta Fox to Rochester.

We learn that one of the original " Fox girls," who in 1848-'9-'50 visited this city, and by or through whom the strange and inexplicable man-ifestations called "spirit rappings" and "Rochesand intends to afford those who desire to hear the remarkable sounds which formerly created a profound excitement throughout the country, an op-

portunity of doing so. Since the introduction of the "rappings," a great variety of physical manifestations, believed by some to be effected by the direct agency of disembodied spirits, but by a great majority of the people regarded as a delusion or imposture, have obtained in various parts of the country. No scrutiny possible to those before whom these demonstrations were made served to detect any concealed anneratus or nervonal needlority by demonstrations were made served to detect any concealed apparatus or personal peculiarity by which they might be caused. Practical inves'i-gation was entirely at fault, and the whole mat-ter was dismissed to the vast and shadowy realm of conjecture and imagination. The learned and philosophical were quite as much at fault in their efforts to explore this mystery as the unlettered and simple. The "mediums" who were supposed to be selected by the "spirits" to communicate to be selected by the "spirits" to communicate with their friends and relatives still in the flesh, were always willing to exhibit their singular powers in the presence of the most acute and vise of thinkers, and although some of the most expert scientists patiently investigated the mat-ter, so far as any examination of it could be properly called an investigation, they could not arrive at any conclusion satisfactory to themselves or give a conjecture that satisfied the public, as to give a conjecture that satisfied the public, as to what these rappings and other movements were, from what sources they emanated, or by what power impelled. Rev. Dr. McIvaine, then of this city, now of Princeton, N. J., deliberately formed the opinion that they were "spiritual manifesta-tions," and that they were the work of evil spirits, who were permitted to revisit the world and delude and destroy those who were so fool-hardy as to tamper with them, or to evoke from the dark profound the secrets that Deity has with a beneficent purpose sealed from human sight and knowledge. Dr. M. preached a powerful sermon on this subject, in the First Presbyterian Church, taking such ground as we have indicated, and this discourse was reported and published in the City papers. With this introduction, we proceed to give a brief history of the origin and progress of the so-called spiritual manifestations. Many of our readers are familiar with the story, but it will be new to some, and not uninteresting to any: "The commencement of the spirit rapping phenomenon was as follows: Sometime in the year 1847, the attention of Mr. Michael Weekman, who 1847, the attention of Mr. Michael Weekman, who resided in the little village of Hydesville, in the town of Arcadia, Wayne county, N. Y., was called to certain rapping sounds on the door of his house, which he was unable, by the most diligent efforts, to trace to any visible cause. Mr. Weekman soon after vacated the house, and the family of Mr. Juo, D. Fox moved into it. In the latter part of March 1919 for the family ways startled he unwater March, 1848, this family were startled by myste-rious rappings that were heard nightly upon the floor of one of the bedrooms, and sometimes in other parts of the house. They endeavored to trace the sounds to their cause, but failed. On the night of March 31st, having been broken of their rest for several nights previous, they retired to bed earlier than usual, hoping to be permitted to sleep without disturbance. The sounds, howto sleep without disturbance. The sounds, how-ever, were resumed, and occurring near the bed occupied by two of the daughters, the youngest girl, then about ten years old, attempted to init-tate them by the snapping of her fingers. When-ever she would snap her fingers, the raps would respond by the same number of sounds. One of the girls then said, Now do as i do; count 1, 2, 3, 4, 5, 6, at the same time striking her hands together. The same number of raps responded, at similar intervals. The mother of the girls then said-'Count fifteen!' and that number of sounds fol-lowed. She then said, 'Tell us the age of Cathy,' (the youngest daughter)' by rapping one for each year;' and the number of years was rapped cor-rectly. Then, in like manner, the age of each of the other children was by request indicated by this invisible agent. Startled and somewhat and by these manifestations of intelligence, alarmed by these manifestations of intelligence, Mrs. Fox asked if it was a human being that was making that noise, and if it was to manifest it by making the same noise. There was no sound. She then said, If you are a spirit make two dis-tinct sounds. Two raps were accordingly heard. The members of the family by this time had all left their beds, and the house was again thor-oughly searched, as it had been before, but with-out discovering anything that could explain the mystery: and after a faw more questions and reout discovering anything that could explain the mystery; and after a few more questions and re-sponses by raps, the neighbors were called in to assist in tracing the phenomenon to its cause. But these persons were no more successful than the family had been, and they confessed them-selves thoroughly confounded. For several sub-sequent days, the village was in a turmoil of ex-citement, and multitudes visited the house, heard the rang and intercorted the conversal intellicitement, and multitudes visited the house, heard the raps, and interrogated the apparent intelli-gence which controlled them, but without obtain-ing any clue to the discovery of the agent further than its own persistent declaration that it was a spirit. About three weeks after these occurrences, David, a son of Mr. and Mrs. Fox, went alone into the cellar, where the raps were then being heard, and said: 'If you are the spirit of a human being: who once lived on the earth, can you rap to the letters that will spell your name? and if so, now-rap three times.' Three raps were promptly, given, and David proceeded to call the alphabet,

Yours for Light and Truth, MOSES HULL.

Use of Olairvoyance.

DEAR REPUBLIC—One of the greatest cures on record in this part of the country has been effect-ed here, and is looked upon by the outside world as miraculous. The patient, Maria L. Hoage, who suffered ill health for about a year, and consulted several physicians, some of whom gave it their opinion that she was enciente. Feeling that none of them understood her complaint, she put herself under the care and medical treatment of Mrs. L. E. Dow clairvoyant physician of Dayenport. At of then dudoes both is rough in the part of the section of the secting the section of the sectin

If you do not find that, you will find this truth: that all our sorrows, all our griefs turn into beauty if we will let them, and become like beautiful blossoms to bless the world.

Something like the history of Hyacinthus and Apollo was the experience of Auut Roxy, a dear, good soul, who never did anybody any harm, and deserved to have all the good things of this world in great abundance. A snug little home she had in a pretty white cottage, in one of the happiest of valleys, and, what was best of all to her, she had gained this pretty home by the careful saving of her own earnings for many years.

She was the village tailoress, and went into the homes of the farmers and villagers to perform that wonderful feat of magic, the making from a formless piece of cloth a fine fitting pair of pants, or a comely jacket.

How the lit's eyes watched Aunt Roxy, as she cut, and clipped, and measured, and chalked! What a halo of glory rested on her head, as she sat in the sunny sitting-room, planning Tommy's first jacket and trousers. Even her very scissors points seemed to emit flashes of light to the little eyes that looked on, and wondered, and waited.

But Aunt Roxy did not spend all her energies in the clothing of the body. Her words were so gentle, and her praises and coaxings so effectual, that she became one of the best of teachers to the many children that she helped to a comfortable temper by a comfortably fitting garment. The emphasis that she gave to any word of advice always consisted of a cookie or an apple, when apples were a rarity.

It was astonishing how much love she gave and how much love she won. And yet withal

sought for by those ho needed a comforter for body or for spirit.

Among those that needed her most were a feeble father and mother who tried to get good enough out of life to keep alive two hungry children. These people were not the sort of people that Aunt Roxy liked. They were coarse in their manners and speech, and with no attractive ways. But then they were in trouble, and so Aunt Roxy helped them. And to help them a little more she worked a little later and got up a little earlier in the morning.

And after awhile they got release from their earthly troubles by giving them up with their bodies. When they were dead what was Aunt Roxy to do? Why, take the children, of course, and take care of them. So she said to herself, and so she did. But she had never taken any care of children except to fit their jackets; how could she manage them at all? So her doubts said, but not so her faith, and Aunt Roxy had a home now to work for. At first she did not quite understand herself or the little ones, and made some mistakes: but after a time she learned just how much porridge would serve for breakfast, and how much gentle kindness would subdue a strong will. But the little ones were not well. and Aunt Roxy thought of the rosy-cheeked chil dren of the village she used to dwell near, and sighed for the fresh air for the sake of the little ones. So one day she laid by her pride as she laid by an old shawl, and went back to her old neighbors, without any home or a cent of money, but with two puny children to care for.

And again she sought work of her old friends. who were only too glad to have her back. She hired a room over the store, and called it home; but her real home was the hearts of these little children. How she began to love them. With what gladness did she return from her work to be greeted by their kisses and hugs. How her heart blossomed out all over with love! Her life had a beauty in it she had never dreamed of.

nopsis of his tour. He sailed from Liverpool in September, 1866. Previous to his departure from England, the spirit-guides in connection with the "Double Circle." foretold various incidents which would occu during his journey. In confirmation of this he went on to mention the fulfillment of a prediction which had been made respecting an immensely fat man, who was to be a fellow-passenger. Our readers may rest assured that each passenger. Our underwent a strict scrutiny; but-alas for spirit prophesyingl-no fat man could our brother de-scry. However, on the arrival of the vessel at Queenstown, the tender brought on board a well-known Irish giant, amid the shouts of the populace, and to the no small delight of our brother who looked upon this as corroborative of what he had been told-sali giant's age being eighteen

The most cordial reception was accorded to our brother in the different cities he visited, by the many interested in the great spiritual movement, including the principal mediums, lecturers and zealous laborers in the cause of truth and humanity; together with the warm sympathy evinced by the great body of Spiritualists in the success and dissemination of the various truths connected with our beautiful philosophy in Great Britain. Our brother also adverted in the warmest terms to the great kindness received from the many triends of progress with whom he had the happy privilege of coming in contact. We will merely mention a few: Emma Hardinge, Mrs. Floyd, Charles Partridge, Esq., Dr. J. R. Newton, Dr. H. B. Storer and lady, Hon. Warren Chase, Andrew Jackson Davis, Esq., Mrs. E. J. French, Miss Lizzle Doten, Mrs. F. O. Hyzer, W. A. Danskin, Mrs. J. H. Conant, Rev. J. B. Ferguson, A.M., LL. D.; Rev. J. M. Peebles, A. B. Child, Esq., M. B. Dyott, Uriah Clark, Dr. L. K. Coonley, W. Whito, Esq., Luther Colby, Esq., Hon. Judge Ladd, Mr. Hayward, Hon. Judge Edmonds, Dr. Gardner, and various others too numerous to par-Our brother also adverted in the warmest terms Gardner, and various others too numerous to par ticularize.

Special mention must here be made of the heal-Special mention must here be made of the heal-ing mediums of America, the most prominent of whom is Dr. Newton, who kindly invited our brother to be present during the healing of the sick by the laying on of hands, by which means the blind are made to see, the deaf to hear, the halt and the lame to take up their beds and walk. At New York We Green received an invited At New York Mr. Green received an invitation to attend a scance held in the house of Charles

had a beauty in it she had never dreamed of. Sunshine seemed to take form and become little children. She loved the very cry of a baby and the fret of a child, not because they were pleasant of themselves, but because they were pleasant of themselves, but because they told her of some want and wish that she could gratify. "But there's your cottage," said Deacon Jones one day. "How snug it would be if you had it now! Just what you want for these youngsters!" "Cottage? but I should n't have had them if I had kept the old place. Dear me! it seems won-deful how I used to fuss and putter over that. Why, I'd rather hear my Jessie trot across the floor than to listen to all the sweet sounds that I used to think so fine down there in the valley. Yes, I'd rather have Benjie's kiss than all the comfort I ever got in nailing µp vines and trim-ming shrubs. I'd rather have those of gardens. Why, then twenty cottages and acres of gardens. Why,

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BANNER OF LIGHT.

MAY 18, 1867.

writing down the letters as they were indicated, and the result was the name, 'Charles B. Rodma,' a name quite unknown to the family, and which,' they were afterward unable to trace. The state-ment was in like manner obtained from the invisble intelligence, that he was the spirit of a peddler, who had been murdered in that house some years previous.

At first, we are told, the raps occurred in the house, even when all the members of the family were absent; but subsequently they occurred only in the presence of the two younger daughters, Margaretta and Catharine. Soon after these occurrences, the family removed to Rochester, at which place the manifestations still accompanied them, and here it was discovered by the rapping of the letters of the alphabet in the manner before described, that different spirits were apparently using this channel of communication; and that, in short, almost any one in coming into the presence of the two girls, could get a communication from what purported to be the spirits of his departed friends, the same often being accompanied by tests which satisfied the interrogator as to the spirits, identity. A new phenomenon was also observed in the frequent moving of tables and other pon-derable bodies, without appreciable agency, in the presence of these two girls. These manifesta-tions growing more and more remarkable, attracted numerous visitors, some from long dis-tances, and the phenomenon began as it were to propagate itself, and to be witnessed in other families in Rochester and vicinity, while, as coin-cident therewith, susceptible persons would some-times fall into apparent trances, and become clairvoyant, and reaffirm these raps and physical movements to be the production of spirits.

In November, 1849, at the request of the alleged spirits, a public meeting was called in Corinthian Hall, Rochester, for the purpose of submitting these phenomena to the investigation of a committee to be appointed by the audience, with the mittee to be appointed by the audience, with the view to the publication of a report concerning their nature and claims, whatever the decision respecting these might be. The Misses Fox ap-peared upon the stage, the phenomena were freely investigated, and were subjected to many tests, and a committee appointed for their investigation. After having continued their experiments there and elsewhere for eaveral days the committee reand elsewhere for several days, the committee reported that they were unable to trace them to any mundane agency. From that time, and especially from the time the Fox girls arrived in New York city. in the following month of May, the alleged spiritual manifestations became the subject of extensive newspaper and conversational discus-

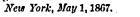
The "Fox girls" were introduced to some of the most eminent of the learned faculty of New York city, and a variety of opinions were formed or expressed as to how these rappings were pro-duced; but none succeeded in explaining them Meanwhile, "mediums" multiplied, and mani-festations of different kinds were made in many parts of this country and in Europe. The most celebrated of these was Hume, who exhibited his marvels before the Emperor of France and Rus-sia, and distinguished people on the continent and in England. The elder sister of the two girls who first introduced the rappings here, a married woman who resided in this city at the time, be came quite as remarkable a medium as the young er members of the family, and was even regarded as producing more powerful and remarkable manifestations. This lady is now the wife of Mr. Underhill, of New York city, and continues to exhibit the wonders that have made the Fox family world famous. It is also said that the appari-tions of celebrated deceased personages appear in the dim gaslight, at the places where the scances are held. The younger sister remains in New York and retains her spiritual powers, but at-tends no public "circles"

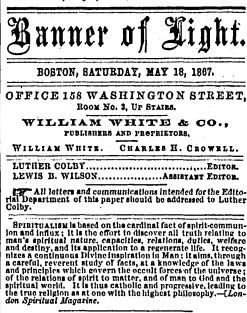
Margaretta-now here-while in Philadelphia in 1852, giving public "manifestations," met the late Dr. Elisha Kent Kane, the great Arctic ex-plorer, and a reciprocal attachment sprang up between them, which finally led to a promise of between them, which finally led to a promise or marriage, which does not appear to have been solemnized by any religious ceremony, but the relation was acknowledged in letters written to her by Doctor Kane. The claim of Margaretta to be regarded as the widow of the deceased ex-plorer, has been subjected to a legal test, which is near the initial of the deceased bear who has much not yet decided. In self-defence she has pub-lished a volume of letters received from the Docor, in which he gives expression to his affection in the most tender terms of endearment, and ad-dresses her as his "wife." This book is for sale at the bookstores, but we believe that the lady and her friends would rather prefer to withdraw it than to seek to give it wider circulation. After her engagement to Dr. Kane, (by whom she was placed at school, during his absence on his grand and last expedition to the Arctic seas.) and at his request, she has desisted from the exercise of mediumship in public. But while residing recently with a sister in Canada, the rappings recommenced, and her return to this city to resume the nublic manifestations sistent commands of the invisible agents. In obedience to this, and upon a release from the obligation given to the Doctor, by the same means, she appears here. We shall probably be able to announce her further movements, if the design is carried out.

multitude might forever remain thus ignorant, if spread of the works of Mr. Davis throughout Gerof the pulpit. How many of these instructors of believers in our exalting religion must desire. the people are aware, and, if aware, dare tell them that the Hebrew prophets were writing, speaking and personating mediums, and, at times, were also seers or clairvoyants? How many of them have ever informed their hearers that John, whose book of the Apocalypse contains not only what, as seer, he saw and heard in a state of entrancement or intromission, but what was penned by his hand for the Seven Churches of Asia, was both a writing medium and a clairvoyant? The had often been occupied with what had been comboeks of Isaiah, Jeremiah, Ezekiel, &c., are collections of spirit communications, concerning things either seen or heard in visions by those prophets, and coming through them in some way -sometimes in words spoken—sometimes in words written. They and the Sibylline Oracles of Pagan antiquity, have close resemblance, and no doubt have the same spirit-origin and modes of presentation to mortals.

But my object is to call attention to that remarkable medium, of reputation world-wide, for oracular sayings and doings, Charles H. Foster, one of the most reliable and satisfactory seers thing there! It was there stated as beyond a and demonstrators of spiritual philosophy. He is now holding his seances in this city, much to the lasting benefit of multitudes, and to their increase of faith in the truths of our scientific religion. He informs me that he will remain here several weeks longer. Let the faithless visit him.

Excuse my adoption of the German style of denature. DR. HORACE DRESSER.





Spiritualism Abroad.

The letter published in last week's BANNER, from Edwin Harrison Green, Esq., of England, who has been making a tour of observation through the United States, with particular reference to the condition of Spiritualism, acquainted our readers with the state of the cause in the several towns and cities of England, and was no doubt nerused everywhere with profound satisfaction. Mr. Green speaks warmly and gratefully of what he saw while among us, and of the cordiality with which he was welcomed and entertained. It is gratifying to realize, as we can do from such a letter as he returned, that Spiritualism is making such headway in England, as well as in the United States. In spite of opprobrium and epithets, thickly hurled at it by bigoted sectaries, it is steadily going on its way, conquering and to conquer the hearts and minds of the whole human race,

In a recent public lecture in New York, Judge Edmonds stated how many millions of acknowledged and accredited believers in Spiritualism there were in the country, and the world, and correctly remarked, as an inference, that the rapid spread of the faith was not paralleled by that of Educational and Family Magazine, thoroughly any religion known to man. It certainly has

left to be truly taught by their clerical teachers many, will be attended with results which all

In the same issue of the BANNER was given an article from the London Spiritual Magazine, from the pen of Mr. Thomas Etchells, of Huddersfield, Eng., on the subject of the progress of Science and Spiritualism. It is based on his paper, previously published, and on the commentaries made upon the same; entitled "Atmosphere of Intelligence, Pleasure and Pain." He states the interesting fact, in passing, that while his thoughts municated to the circle of which he is a member. that all bodies in space throw off a portion of their essence, he considered that the thrown-off particles of our earth too must be mixed with those of other bodies; and that, hence, the spectrum that supplies the wonderful analysis of the constitution of sidereal bodies, must be more or less affected by this very mixture. Before he made public his thought, and while considering

that it would be hooted at because given him from "the spirits," he took up a number of a scientific magazine and found precisely the same doubt, that the thrown-off vapor in the atmosphere caused dark lines in the spectrum! And in previous articles in the same scientific publication, he has fallen upon statements and suggestions that have been impressed upon his own mind by the nower of superior intelligences. Hence he concludes, and announces the conclution with all the emphasis possible to the world. that "Spiritualism, if studied with high and holy desires, will lead us to true science, will be a light by which our feet will not stumble, as do those who are led in the path of Materialism."

We are happy to revert, as we now do, to these increasing proofs of the growing influence of our elevating faith and philosophy. The world moves, Darkness is certainly to be driven out by light. The truths of Spiritualism are those of the universe, and therefore cannot fail.

A Glorious Success.

It is wonderful as well as gratifying to notice the feeling manifested in regard to Spiritualism in the towns which Mrs. Horton has visited, and the great desire evinced to hear her lectures on the subject. It will be recollected that she is employed by the Massachusetts Association of Spiritualists, to speak in those towns where no regular spiritual meetings are held. She has already spoken in quite a number of towns, and on every occasion the halls were crowded to their utmost capacity, and in some instances many could not get within hearing distance. The most profound attention is paid to her lectures-which generally last an hour-and then frequently she is detained from half to three-quarters of an hour in answering the numerous questions asked by people in the audience. Even that length of time seems short to the anxious listeners, who appear loth to leave. Everywhere Mrs. Horton is treated with the utmost care and attention.

The truth is, the people are literally hungering and thirsting after the spiritual bread of life, which they can nowhere find except through the glorious philosophy of Spiritualism.

It must be clear to every mind that the work of sending lecturers into the field is a noble one, and should be amply sustained. There are many who are willing to contribute to this work, but have only heen waiting to see if any good' would grow out of it. We think the brief experience Mrs. Horton has already had, is a guaranty that this kind of missionary labor is just what is needed at the present day, not only in our State, but every State in the Union; and we hope our friends will at once do what they can to continue the good work.

A New Spiritual Magazine.

We have before us the first number of a new and entirely spiritual in its character, published y James Burns, and entitle-Nature." It purports to be a "record of Zoistic Science and Intelligence," embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology. It is a comprehensive title, but with what branch of human life and nature does not the spirit of the new Reformation not have to do? The name of James Burns of itself would be a standing guarantee of its true merit and value as a publication. He is known all over England, as well as among spiritual readers in this country, as among the foremost of the advocates and supporters of our exalting faith. He has borne the heat and burden of the day for the cause of Spiritualism. What he endorses and recommends, therefore, is certain to be as it ought to be. The contents of this initial number of "Human Nature" are various, but remarkably readable. Besides other matters, Spiritualists are apprised of all movements taking place in England that affect their interests and belief. The "Reports of Progress" given are just the thing needed. We welcome this new comer into the ranks of Reformers, and bespeak for it wide room and earnest support. There is life and progress on every page. It has the ring of the true metal. It not only proclaims truth in all its forms as manifested, but it is enterprising and alert in doing it. Its spirit is that of thoroughness and genuine regeneration.

Foreign Missions.

There is an immense amount of humbug about the foreign mission business, and the leading INVESTIGATOR, made its appearance last week in journals and reviews of Great Britain ventilated an entire new dress, and looked as neat and prim the fact long ago. Occasionally we meet with as a lass of sweet sixteen. The number before us comments on the subject that touch the very core commences the thirty-seventh volume. The of it, and lead us to see with new force the way in present editor and proprietor, if our memory which people dupe and are duped by this foreign serves us, have been connected with the paper, mission business. It appears that but one side of about twenty-seven years. We know Messrs. the case is presented; anyhow. The "A.B.C.F. Seaver and Mendum well. If all men lived as con-M." see and present only the reports of their scientiously and truly as these gentlemen, we agents, and this Board receives the countenance should have far more happiness in the world and support of the Protestant "clergy " of this country. To find out if missionary operations are conducted on right principles, and are deserving of continuance, the case ought to be discussed from both sides, by those mainly who have witnessed those operations for themselves. But no such thing is allowed. The actions of missionaries are not allowed to be questioned by native converts and co-workers.

So many thousands of dollars are annually given by our generous people to the missionary cause, while the worthiness or unworthiness of its agents is steadily refused a discussion from those best competent to discuss it, that it is high time public attention was directed to the matter in a serious way. This requires to be done in Turkey especially. One of the prominent Protestant Christians of that country, with whom the missionaries themselves converse, pray and commune, writes as follows:

"If I attempt to test the conduct of these men "If I attempt to test the conduct or these men (the American missionaries in Turkey) by the rules of godliness, only infidelity will be the re-sult. They lie shamelessly in public, though such awful conduct on their part seems impossible. I am amazed at the long-suffering of God. The other day Mr. — made certain statements which I am sure he does not believe himself. It was on the accession of the Annivergary of the Christian the occasion of the Anniversary of the Christian Alliance. He gave a statement of facts which he said he saw in Asia. As I listened I could not help thinking, 'If this man dares to tell such evident lies here, in the very locality where the things asserted are supposed to have occurred. what would be not say in his reports to America? From the above, the effect of the preaching of such men may be easily imagined.

It is a painful reality that those who have en-joyed the teachings of such missionaries are very inferior in their morality to most of their neigh-bors. Although things may look differently to a superficial observer, yet careful scrutiny will prove the truth of my assertion."

Further Testimony.

We published what we saw and knew, last week, relative to the remarkable healing powers of Dr. J. R. Newton, 20 Boylston street, in this city, and closed our own testimony with an extract after a similar fashion from the Evening Press, of Providence. We now introduce additional evidence in the Doctor's favor from the same quarter, which our readers will thank us for repeating. A man named Ozias C. Danforth. who had been lame for seven years, and been obliged to use a staff, walked and ran like a boy across the platform, in the presence of the au dence, Wm. C. Tuttle had not walked at all since he was three years of age, which was seventeen years; had to use crutches, and to be carried up stairs by two men; he, too, went without aid across the platform, and has been walking about the streets of Providence since without the crutches.

A case of paralysis was also greatly helped and perhaps cured on the spot. Mr. Alfred S Buffington, residing on Friendship street, came up to the Doctor and desired that his daughter, Mrs. Winslow, then at home, might be treated Dr. Newton took him by the hands, and said " the lady will feel a shock and be cured;" at the same moment he brought up his arms, and suddenly brought them down, and said that the magnetic current would be transmitted to the lady. He likewise requested that the time be observed The reporter of the Press was informed by a gentleman who called there in the afternoon, that the lady felt the shock, and at once experienced violent nausea; after which she became better, and

Congratulatory.

Our cotemporary over the way, THE BOSTON than at present. They are and ever have been earnest seekers after truth; and, knowing this to be the case, we have always held them in great! respect. Of course we do not endorse their peculiar views any more than they endorse our spiritual theory; but we should be derelict of duty as chroniclers of passing events, did we. omit to advert to the apparent prosperity of our neighbors. The paper, too, contains much excellent reading, exactly suited to the inquiring minds that are just being awakened from the deep sleep. the narcotic teachings of Old Theology have cast over them for so many years. A New Era is about to dawn upon mankind, and it will be inaugurated mainly through the diffusion of Liberal Thought. This will do more to pave the way to the citadel of TRUTH, than the teachings of all the creedists in the universe. Upon the influence of a liberal press the editor thus discourseth:

"The cause of Humanity needs such papers as the Investigator, and will continue to need them, as long as ignorance, intolerance and superstition shall darken the bright heaven of Truth. Our moral skies are yet overshadowed with clouds of error, which hang like a weighty incubus on the fair prospect of man's progression, and the kin-ding light of reason should he hadied on the alling light of reason should be halled as the blessed messenger of man's redemption from the dismal reign of priestly terror. In this light we hope always to see our paper go forth, smiling as it were in the sunshine of a cheering prosperity, unawed and undimmed by the flerce storms of. sectarian bigotry."

Meetings in Charlestown. .

We are gratified to learn that our friends in Charlestown have concentrated their forces, two of the societies having merged into one, and that they will hereafter act together as a unit." Spiritualists are beginning to perceive fully the practical force of the time-honored adage, that 'in union there is strength," and are governing themselves accordingly.

On Sunday, May 5th, our co-laborer, Warren Chase, paid us and our Charlestown friends a visit. He lectured in Washington Hall, Sunday afternoon and evening, to densely packed audiences. The close attention given to the speaker from the commencement to the close of his lectures is sufficient evidence of their appreciation. The only regret is that he could not be retained for a longer period.

Mr. Chase is one of the ablest and about the oldest in the field as a lecturer, and has visited and spoken in more localities in this country than any one else. In this way he has done an immense amount of good for humanity, by expounding to the people the philosophy of Spiritualism and pushing forward other needed reformatory measures. He has not yet, however, finished his labors in the field, but holds himself in readiness to speak, on Sundays, in places he can reach in a day from New York City. The rest of his time is employed in our Branch Office.

War in Europe.

The Luxemburg question is the all-absorbing topic of conversation in European political circles at the present time, and if we are to believe the statements of the Paris correspondent of the London Times, France means war. The writer 80.78:

"There is now no doubt of the extensive war preparations by the French Government, in spite of all denials to the contrary, official and semi-official. I heard yesterday, from an officer of high rank, that twenty battalions of Chasseurs and the whole of the infautry of two corps d'armée are actually armed with the Chassepot musket. As this weapon is said by competent judges to be

Oracles-Chas. H. Foster, the Medium.

No nation, ancient or modern, having a literature, has ever failed to furnish evidence of a belief in the agencies and influence of spiritual beings. The records of the past teem with the utterances of prophets and the visions of seers. Kings, princes, priests and people, have ever consulted Oracles, and given heed to their mysterious language. Their revelations have been received as the voice of Deity, and been considered as divine counsels founded on a knowledge of the ordinations of destiny. The Hebrew prophet and seer, whether a wanderer in wilderness solitudes, or dweller in populous town or city, unveiled the affairs of the Future, and exposed the concealments of coming events. The visitor of the oracles at Delphi, at Dodona, at Epirus, and other places in beautiful Greece, could learn the will of the gods and shape his conduct accordingly. Temples dedicated to Jupiter, to Apollo, and other deities, were the resorts of all those interested in the ascertainment of things pertaining to the future. Poets portrayed in immortal verse the manifestations of spirit power, and illustrated in their descriptions of the manners and motions of entranced mediums, the verisimilitude of their inspirations with those of like persons in our day. How exact is the resemblance of their appearance, in the action and exhibition of the Cumman Sibyl, while subject to the afflatus of a spirit, which the poet fables or conceives to be a god:

Ventum erat ad limen, quum virgo, poscere fata Tempus, ait: deus, ecce deus. Cui talla fanti Ante fires, subito non vultus, non color unus, Non compte mansere comæ; sed pectus auhelum Et rable fera corda tument, majorque videri, Nee mortale sonans, affata est nu uno quando Jam propioro del.

But what student of the works of classic Antiquity, has ever been instructed by the Professor in college or university, that the beautiful passage above quoted from the Latin Poet Laureate, illustrates the truth of Spiritualism. What person posted in spiritual phenomena, has not witnessed the peculiar color and countenance, the anhelation, Sc., of the medium when under the control of a spirit, as depicted by Virgil?

As a treasury of spirit communications, and of the productions of minds largely influenced by spiritual forces, no volume can be found more serviceable and so useful as that known as the Bible, and accounted by all Christendom as sacred -as holy. This compilation from Jewish and Greek writing, is worthy of reference and consultation in all matters of human and earthly interest, as well as in those things relating to the life of the bereafter. It is amazingly misunderstood. however. The masses of men have no idea that its expressions," the word of the Lord "-" thus saith the Lord "-" the burden which the prophet did see "--- "God spake unto Moses," &c., indicate just what is meant, in modern phrase, by such language as this: "The spirit [of a person once an inbabitant of this earth] said to me"-" the

spread with remarkable rapidity; and because the sects, and the secular newspapers that cant sectarianism for the sake of repute and dollars, insist that Spiritualism shall show its assets in the churches it owns, the ministers it supports, the colleges it maintains, and the general costly machinery requisite for their own existence in society, and fall to discover what they make so ostentatious a parade of themselves-as if there could be no truth without all these paraphernalia, and no faith without these constant evidences of power, and no religion except it be entrenched within these material outworks-they invariably conclude that Spiritualism is a delusion, leading by swift and sure steps to insanity, the snare of the devil, and the worst existing enemy of man. And so the sects and their followers will no doubt continue to think until they are confronted with such an array of numbers as will compel them to think seriously of a matter which their prejudices are not near strong enough to defy.

We were made twice and thrice glad on the re celpt of the letter from England already alluded to, because there were such positive and unqualified assertions in it of the spread and growth of Spiritualism in that country. The cause is progressing, gaining believers and influence, in London, Birmingham, Wolverhampton, Nottingham, Manchester, York, Liverpool, Bradford, Huddersfield, and various other places. It has found a permanent lodgment a d home in the North of England, whence its influence radiates in all directions. Some of the first and finest minds of the realm freely accept its noble truths in their full proportions, while others still, in Church and State, are indirectly influenced to promulgate the same, though unconsciously to their own perceptions. Perhaps a great share of the aggregate work accomplished is done by the instrumentality of these last. They are able to do what the others could not. The disintegration so noticeable in the judge speak upon a topic he is so familiar the Established Church, which is usually credited to what is styled the liberal influence of the age had an immense audience. After him we are to in which we live, is really due to the progress made by these same ever working truths of the Spiritual Religion and Philosophy.

The translator of the Works of A. J. Davis, in Breslau, Prussla, M. Wittig-whose letter was published in last week's BANNER also-attests in are making for other speakers, among whom will unmistakable phrase the steady progress which Spiritualism is making throughout Germany. Some of his assertions are so encouraging as to almost thrill one on the reading; because they show that faith in the cause is implanting itself in the superior minds and souls of Germans-and these are very superior indeed, by howsoever high a standard they may be measured. M. Wittig assures Mr. Davis that his works are widely sought for in Germany among the advanced minds, and that the dissemination of the spiritual principles which they contain cannot fail to work s wonderful change in the mind of the whole nation. It must of course be in Germany, in this matter, as it is elsewhere. Wherever a new influence is planted, it does not fall to work its perfect work. What is wanted in Germany now is a more free access to, the facts of Spiritualism; exhausted. And yet the liquor traffic is as prosthese will be multiplied as the familiarity with perous as ever in this city, we are oredibly incommunication to me was as follows," &c. The the laws of its philosophy is increased. The wide formed.

Spiritual Meetings in Music Hall.

Mr. L. S. Richards is progressing finely in his arrangements for lectures on Spiritualism in this city next winter, having engaged Music Hall for that purpose. The course will commence the first Sunday afternoon in October, and we are happy to learn that Judge Edmonds, of New York, is to deliver the first lecture. There are thousands in Boston who are anxious to hear with. Years ago when he spoke in Music Hall he have the eloquent and talented Thomas Gales Forster, of Washington, who spoke in the same hall some eight years ago, to large numbers, who will never forget the glowing eloquence with which he won their close attention. Negotiations be a good proportion of Indies.

The Liquor Law.

The Supreme Court has decided the Massachusetts liquor cases against the dealers. Chief Justice Chase delivered the decision, lately, in the case of Purvear against the Commonwealth of Massachusetts on a writ of error f om the State Suprome Court, and the decision is against the exceptions taken on every ground, and especially as to the plea that payment of internal revenue tax on the liquors rendered their sale legal, in spite of State law to the contrary. The constitutionality of the prohibitory laws has now been affirmed at every point assailed, and they must therefore be submitted to so long as public opinion keeps them on the statute book. Legal resistance to them is

continued to convalesce. These 'are but a few among the numberless cases that attest the wonderful mediumship of Dr. Newton.

Dr. Newton's rooms at 20 Boylston street, are crowded daily with patients, and many remarkable cures are performed. We shall report several in good time.

The Way to Accomplish the Object.

We commend the following proposition to the attention of Spiritualists and all others on board the car of progress. The object is one of vast importance, and as Mr. Davis inaugurated the system of Children's Lyceums, he seems to be just the one needed to carry out the work. There are hundreds of places where Lyceums could be started and kept up if Mr. Davis could visit them and set the machinery at work, and infuse the right enthusiasm among them as he does wherever he goes. Allusion to this subject has before been made in the BANNER.

MR. A. J. DAVIS — I perceive by reading the "BANNER OF LIGHT" that you and your com-panion have offered to travel throughout the country for the purpose of establishing "Progress-ive Lyceums," for the sum of twelve hundred collers a ways and that one gentlement in New dollars a year, and that one gentleman in New York has subscribed five dollars. Now I write for the purpose of saying that I will be one of two hundred to give five dollars each, which will make output dollars. make one thousand dollars. It seems as though there might be enough willing to pay smaller sums to make up the other two hundred and your traveling expenses, and set you to work immediately.

Rockville, Ct., May 1st, 1867.

Testimonial to Mr. Garrison.

William Lloyd Garrison was among the pas sengers who sailed from this port in the steamer Cuba, Wednesday week, for Liverpool. He purposes to visit Europe, and be absent a year or more, and attend the World's Anti-Slavery Conference, to be held in Paris in August next. It is well known that an effort has been made to raise and present him the sum of \$50,000 in view of his life-long and successful labors in the anti-slavery cause. A few of his friends went on board the steamer just before the vessel left the wharf, and Rev. R. C. Waterston on their behalf made known to him that \$30,000 of the sum had been paid in and was now subject to his order. Mr. Garrison expressed his earnest thanks in a few words, the time being too short to allow of any extended remarks, and after a general shaking of hands and wishes for a pleasant journey the affair was ended. A salute was fired from the cutter and the school-ship in honor of the distinguished passenger, as the steamer went down the harbor.

Meetings in New York.

It will be seen by a notice in another column that the Society of Spiritualists, which formerly held meetings at Ebbitt Hall, corner of Broadway and Thirty-Third street, have leased Mason io Hall, No. 114 East Thirteenth street, between Third and Fourth Avenues, where they will hereafter hold meetings Sunday forenoons at 11 Lyceum will meet at 91 A. M.

superior in every respect to the Prussian needle-gun, and as the men seem convinced of the fact, there is no fear of any panic arising on that score. The commands are said to be actually arranged. in case of the worst. The Emperor, it is said, will take the command-in-chief, with Count Palikao (General Montaupan) for his Major-General; and Marshals Macmahon and Bazaine are, as might. be expected, to have important positions. It is certain that the war is beginning to pervade the troops, who have learned to hate the Prussians more than any other enemy they ever came in contact with. A change, too, seems to be gradually coming over the population—the masses of the population of Paris. It is a great advance when we hear them say the Emperor is in the right when he insists not on the annexation of uxemburg, but on its evacuation by the Prussians."

Meetings in Fitchburg.

The Spiritualists of Fitchburg, after a quiet slumber, have waked up in good earnest, and again resumed regular meetings on Sunday, and have engaged Belding and Dickerson's Hall for that purpose. Miss Laura V. Ellis has recently been holding public scances there, with very general satisfaction to large audiences. This renewed interest in the spiritual philosophy is exciting the attention of the disciples of old theology, and they are beginning to bestir themselves so as to divert the attention of the religiously unsatisfied people in other directions. It's useless, for the leaven will work in spite of all mortals can. do. The invisibles work unseen but not ineffectually.

N. A. Abbott writes us that Dr. Williams is closing a good work there by healing the sick and giving tests. Also that they are desirous some one visit them who can organize a Children's Lyceum.

The Work of a Few Years.

The New York Tribune, in noticing the emancipation of the slaves in Brazil, sums up freedom's triumph as follows:

"Six years have witnessed the emancipation of 25,000,000 serfs in Russia, the liberation of 4,000 000 slaves in the United States, and the virtual man-umission of 3,000,000 negroes in Brazi. It is a glorious six years' work—32,000,000 of men re-stored to freedom, and a curse taken off three the largest empires in the world! The little that remains to do cannot rest long undone. The mis-erable relic of barbarism lingers now only on a few islands belonging to the Spanish crown; and the slaveholder who, in the face of the events of the last few years, hopes to retain the right to buy and sell his fellow-man, even in those islands, must be sanguine indeed."

Mercantile Hall Meetings.

May 5th, Miss Lizzle Doten gave a pretty clear and lucid exposition of the subject of food for spirits. At the close of the lecture she gave an inspirational poem, which will be found on our first'page. She will lecture each Sunday afternoon during this month. The hall is orowded every Sunday, with eager listeners.

Healing Mediums in the South. We notice in the Vicksburg (Miss.) Herald, accounts of cures performed by Dr. R. R. Roberts. o'clock, and at 71 in the evening. The Ohildren's In New Orleans, Dr. Persons is meeting with continued success as a healer."

MAY 18, 1867.

Mr. Dyott's Building Project.

We again call attention to Mr. Dyott's noble project of securing's temple for the use of the Spiritualists, for meetings, and the Lyceum, in Philadelphia. Capitalists run no risk in investing in the enterprise mentioned below:

AN OPPORTUNITY FOR A SPLENDID INVEST-

AN OPPORTUNITY FOR A SPLENDID INVEST-MENT, one for which unincumbered real estate security will be given for the whole amount, and a guarantee of the return of principal and inter-est within three years, if desired. This investment will repay the person or per-sons who have the privilege of making it with an immorial 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, her a clarity demonstrable fact, and contemplates but a clearly demonstrable fact, and contemplates merely the loan of One Hundred Thousand Dolmerely the loan of One Hundred Thousand Dol-lars 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 Spir-itual, Religious, Scientific, Philosophical, Educa-tional and Humanitarian subjects, where a thor-ough, and Scientific Musical Education may be reconfized, where abvaical culture and the laws of acquired; where physical culture and the laws of acquired; where physical culture and the laws of health shall be taught; where the reasoning fac-ulties of the young shall be educated and devel-oped; where Elecution, 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 Ly-ceum and the cause of Spiritualism, is not con-fined to a resident of this or any other city, but is open to any gentleman or lady of Philadel-phia, New York, Boston, or other cities, and will notice 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. DVOTT, 114 South Second street, Philadelphia.

Anniversary Weck.

A general Convention of Spiritualists will be held in the Melonaon, Tremont Temple, Boston, on Thursday and Friday, May 30th and 31st, 1867. All Spiritualists and reformers are invited to attend. No special subjects for the deliberation of the conference are put forth, as it is hoped that the occasion will be generally improved as an annual season for social greetings and general conference upon all subjects tending to the improvement and elevation of our common humanity, without distinctions of race, sex or religious | thousand visiting brethren of the Order. belief. The conference will assemble at 10 o'clock A. M. Thursday, and hold three sessions each day. The above announcement was handed to us by Dr. H. F. Gardner, who, it seems-as in former years-has again taken the responsibility of engaging a hall and calling the meeting. The Doctor, however, would be very happy to have the friends in this city contribute the amount of \$60. to defray the expense of the hall, so he can throw the doors open free to all; and we hope it will be in a couple of minutes. done; for on such an occasion, above all others, all should have free access, the same as they do to the other anniversary meetings.

Meetings in East Boston.

We of the "Island Ward" having inaugurated a series of meetings, wish to give vent to the joyousness of our being and the flattering success of our enterprise. Dr. Hodges, an able worker, who heals both soul and body, inaugurated our meetings. His lectures were much appreciated, and we would recommend all societies in want of a good, sound, logical and philosophical speaker, to engage his services. Mrs. C. Fannie Allyn followed with her plain-spoken statements, her lofty poetic strains. This estimable lady left a profound regard for the philosophy she vindicates upon the minds of the inquiring people. Cephas B. Lynn, the young speaker, has addressed us for two Sundays. His speaking was a complete success. His fine voice, impressive delivery, and scholastic language, tell us that he is destined to rank high in our glorious army. The Lyceum system brought forth this eloquent speaker. We have thus far been blessed in our souls reaching upward! upward!-L. P. F.

ALL SORTS OF PARAGRAPHS.

We have received a report of the proceedings of the quarterly meeting of the Genesee Association of Spiritualists, held at Batavia, N. Y., the last of April, which is crowded out this week, but will appear in our next issue. Our friends had an interesting time of it.

See notice in another column of the new spiritual songs, with chorus, by John P. Ordway, M. D. They are just what is needed in spiritual meetings. They are much admired in this city, where they are sing by the choir at the spiritual meetings in Mercantile Hall, with fine effect. The price of each is 30 cents, postage free. Send your orders to this office.

Miss Margaretta Fox announces that she has been released by the invisible agents from the obligations imposed upon her by the late Dr. Elisha K. Kane not to use her medium powers in public, and lins returned to Rochester, N. Y., to resume her public scances. An interesting article on this subject, from a Rochester paper, will be found on the third page of our paper.

MEDFORD .- Chauncey Barnes is holding meetings in the Town Hall, in Medford, Sunday afternoons and evenings during this month, also every Tuesday and Friday evening in same hall. Thus far he has had a good attendance. He also heals the sick and gives tests. "He is doing his work in his own way, and we hope good will result from it.

SPIRITUAL CONVENTION IN ENGLAND .- The friends of Spiritualism are to hold a Convention on Whit-Tuesday, in London, and earnestly request that friends in this country send them words of encouragement and hope. We invite attention to the report of the recent meeting at Huddersfield, on our third page.

The sick and afflicted are referred to the advertisement of Mrs. Chappell, who, besides giving her attention to healing, will receive calls to lecture.

Bury your troubles, but do n't linger about the graveyard conjuring up their ghosts to haunt you.

The new Masonic Temple, in this city, is to be dedicated on the 24th of June next. Preparations are making to accommodate twenty-five

Kingston, Mass., owes no debts and has no paupers.

Some Boston Yankee has invented a cow milking machine which works like a charm. By a very simple arrangement the working of a rubber diaphragm produces upon the four teats at a time a sudden, strong, remitting suction, like that of a calf, and the cow is milked and stripped dry

The Pope has convened a general meeting of bisheps at Rome for next June. Some of the bishops of the United States have already left for the Eternal City. Bishop Williams, of Boston, leaves on the 20th of June.

"Ma," said a little girl to her mother, "do the men want to get married as much as the women do?" "Pshaw! What are you talking about?" "Why, ma, the women who come here are always talking about getting married-the men do n't."

By reference to the advertisement in another column, it will be seen that Mrs. Crook desires the services of several clairvoyant, developing, seeing and physical mediums.

Great wealth does not bring health or happiness always. The Count de Greffulhe, the richest man in France, died April 7th, at the rine age of ninety-two. His fortune is estimated at fifty millions of dollars, and it is said he has not enjoyed a well day for the last seventy-five years.

With the close of the present year expire all German copyrights whose term has been extended spiritual advisers, and we shall continue on, with | by special privilege. This will set free the writings of Goethe, Schiller, Wieland, Herder, Korner,

New york Department.

BANNER OF LIGHT.

BANNER OF LIGHT BRANCH OFFICE. 644 BROADWAY, (Opposite the American Museum.)

Our Book Trade.

Our Book Trade. Complete works of A. J. Davis, comprising twenty vol-umer, seventeen cloth, three in paper. Nature's Divine Rev-elations, 30th edition, just out. 5 vols...Great Harmona, each complete-Physician, Teacher, Seer, Reformer and Thinker, Mapio Staff, an Autobiography of the author. Penetralian Harbinger of Health, Answers to Ever Recurring Questiona, Morning Lectures (20 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Apecial Providences, Harmonial Man, Proeghoughts Concerning Re ligion. Present Age and Inner Life, Approaching Crists, Death and Afte, Life, Children's Progressive Lyceum Manual-full set, 470.

and Afte, Life, Children's Progressive Lyceum Manual-full set, \$34. Complete works of Hudson and Emma Tuttle-Arcana of Nature, 2 vols; Physical Man, and Blostoms of our Spring-4 vols, \$45. Complete works of A. B. Child-Whatever Is, is Right, Christ and the People, A B O of Life, Soul Affinity, and Lify Wreath, 5 vols. \$4,25. Complete works of Warren Chase-Life Line of Lone One. Fugitive Wife, American Crisis, and Gist of Spiritualism, 4 vols-3 in paper, price \$2. Works of Henry C. Wright-Marriage and Parentago, Kiss for a Blow, Errors of the Bible, Unwelcome Child, Seif Ab-negationist, Empire of the Mother, Living Present and Dead Past, 7 vols., 6 in paper, whole for \$4. Complete works of Thomas Faine, 3 vols-price \$6.00. A very large assortment of miscellaneous works on Spirit-ualism is now on cur shelves, with a good supply of other lib-eral literature. Those who want a copy of "A Few Days in Athens," by Frances Wright, must send §1 soon, as the last present. We have also a few conjes of Elihu Palmer's Principles of

present. We have also a fow copies of Elihu Palmor's Principles of Nature, a valuable work long out of print; price 50 cts. A valuable return for \$1 will be a copy of Judge Edmonds on Reconstruction, and A Peep into Racred Traditions by Orrin Abhoit. Bend the \$1, and try our judgment on Polities and Hellgion.

Popular Medicines.

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathic Baisam all continue to bring words of approbation to our of-fice. There is cortainly virtue in the Powders and Nervine; for we have tried them, the first by proxy and the second by neuron person.

Voices of the People.

Congratulatory messages and words of hope suring us of the spread and value of our philosophy. On the Pacific slope of the Rocky Mountains. from Peru to Oregon, we get tidings of cheer, and evidence of communion with spirits. Father Beeson sends word from Oregon that the demand for mediums is great, and inquiry earnest and sincere. week, with its messages from the better land to this "summer-land" of earth. Lower Culifornia is to be settled by Yankees, and Spiritualists are and grain, Nevada, Colorado, Utah and New and intercourse. Indeed, wherever American ented, the spirits have found friends of the cause. It seems to us that the spirits have taken the missionary work into their hands, and are doing much that we neglect or could not accomplish. Two monthlies in London prove it is not dead in the parent country, and the extent of demand for our literature in all countries where our language is spoken, show that life and growth belong to Spiritualism.

It certainly is the hope of the world, on which alone we can hang the evidence of future life. All other hopes have failed to go beyond faith; this goes to knowledge, and anchors hope in the rock of science. It is no wonder it spreads, in spite of the ridicule of time-servers, and hate of bigots. Joking and scandalizing, cursing and praying, will not stop it. The daylight will come and shine, however much the institutional religion loves darkness and ignorance. The people shall know the truth, and " the truth shall make them free." Woman and man, side by side, with equal rights, shall learn to so live here as to gain the greatest amount of happiness hereafter.

Schools.

We are most happy to inform the readers of the BANNER that there is a Female Seminary owned and conducted by the Bush Sisters, known as the Belvidere Seminary, at Belvidere, N. J., which is an exception to our general remarks, some weeks ago, on the sectarian control of the high schools

coming a dread to the city worse than the cholera or small pox. Business is nearly suspended, except collecting rents and revenue, which go on the same in slokness and health, public or private.

'The Rhus Wine.

A new and valuable, pleasant and medicinal wine has been recently patented for the discoverer, Dr. E. G. Holland, of 55 East Twenty-eighth street, N. Y., who is now largely manufacturing it from the sumach berries-rhus glabrum-that grow in such abundance along the banks of the Hudson, The first thing that astonished us on tasting or testing the qualities of this wine, was that it was not sooner discovered. Like the valuable tomato, these berries have been admired for their beauty and only occasionally used by Indian doctors and Thompsonian root-gatherers, while they contained actually all the properties for a more pleasant, less offensive and far more curative wine than the grape, and equal if not superior to the elder berries. A few years will give these berries and this extract as permanent a place in the medical as the tomato has in the culinary department. The medicinal properties of the sumach were known to the Indians and to Thompson and to some of the medical faculty, but the bark was more frequently used than the berries. This new preparation is still better adapted to the canker, sore throat, scrofula, bowel complaints, &c., than most other remedies, while it furnishes a harmless and very pleasant beverage without the objections of the intoxicating drinks. Dr. Holland, the dis-

coverer, recently gave some very interesting lectures at Dodworth's Hall, for the First Society of Spiritualists in this city. He is a talented and efficient worker in our ranks, and we are confident he has a valuable discovery, patented and owned exclusively by himself.

and promise reach us daily from far and near, as. | The Impending Epoch, Augusta, Ga. The May number of this earnest and truthful little sheet, speaking of Spiritualism and the new gospel in that garden of our country, so recently made desolate by war, is on our table and well filled with interesting items. We are truly glad that this is to be found among the signs of Peru sends for the BANNER, and we send it each promise for a renewal of life and hope in the South. Spiritualism had friends and believersa large number-in the South before the war, many of whom have not been heard from since: going to that delightful climate and rich soil- but the bursting forth unexpectedly of this paper, rich in ores as well as the raw material for fruits with its flag proudly unfurled, shows that they are not all gone, either to spirit-land or other Mexico have voices and peus defending spirit-life | lands. We have what we call reliable assurance that ere long Spiritualism is to have a large and terprise and Yankee perseverance have penetra- | lasting revival in the Southern States and sunny clime of our country. May not this paper be one

New Sign.

Our BANNER is unfurled to the breeze and May 18.-4w

Broadway, so our friends will have no trouble to find us if their faces are turned a little heavenward. Look out for the sign, and call for the books: we have them now, and are ready to send them by mail or express anywhere the lifes run. Sign, BANNER OF LIGHT-SPIRITUALIST BOOKS.

Dr. Persons in New Orleans.

New Orleans papers reach us every week bearing testimony, with certificates and names, to the wonderful cures performed by Dr. Persons, at the St. Louis Hotel in that city. We have alluded to the healing powers through spirit assistance of Dr. Persons before, having witnessed them ourselves, and we are glad he is healing the sick and lame in New Orleans, as that is an important locality for the manifestation of spirit-power and presence. The Doctor comes North next month.

London Spiritual Magazine.

The April number of the London Spiritual ne is still on our counter, and a vet of

TO MEDIUMS.

I wish to secure the services of a few good and reliable medical, general clairvoyant, developing, seeing and physical Modia

5

Address or apply in person at the Rosicrucian Rooms, 27 Boylston street, Boston, Mam. MARY P. CHOOK. May 18.--lw

Show me a man of sour, morose disposition, one who en-tertains good will toward none, and I will show you a dysper-tic. Dyspepsia is the bluest of all diseases. Rev. Mr. Alken testifies that Con's DYSPERSIA CURE cured him after fifteen years suffering.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fileen cents per line for every subsequent insertion. Payment avariably in advance.

Letter Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Ulah.

NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

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

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

Something Sweet to Think of.

Bong and Chorus. By John P. Ordway, M. D. Bomething sweet to think of in this world of care. Though dear friends have left us, they bright spirits are; Romething sweet to dream of-hark! this angels ray; Call them not back again, they are with you every day." The above beautiful pieces are some of Dr. Oriway's heat compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid. For sale at this office.

Praise to God.

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

DR. WM. P. DUVALL,

Natural Healer and Practical Physician,

Treats all manner of diseases and complaints,

WITHOUT MEDICINES OR INSTRUMENTS.

NO EXAMINATION REQUIRED.

Cures Frequently Instantaneously.

ALWAYS PERMANENT.

IN CHICAGO, ILL.,

74 ADAMS STREET,

DURING MAY.

DR. WILLIAMSON, THE WONDERFUL CLAIRVOYANT AND HEALING PHYSICIAN,

BEGS LEAVE most respectfully to inform the aick and af-flicted that he can be consulted for the present at IICD-SUN, MASS.—office, first door east of the Bakery—where he will be prepared to examine claryoyanily, and trast succes-fully all chronic AND ACUTE DIBEASES, AND GENERAL DE-

blift. Dr. W.'s long experience and practice in the irratment of disease in its various forms and stages, enable him by the ald of his Clairvoyant powers, to assure the sick of his ability to permanently our call curable diseases. All patients are examined Clairvoyantly, and their diseases located and described accurately, without questioning the pa-tient, and all prescriptions, if any, and directions, are given while in that state. Patients are guaranteed the strictest secresy in all consulta-tions and examinations. Patients unable to risit the office, can be treated at their res-

tions and examinations. Patients unable to visit the office, can be treated at their res-idence, if desired. May 18.

SPIRIT FORMS.

I HAVE recently been enabled, through the spirit influence to produce shadowy representations of those who have gone to the "Summer-Land," the most perfect of which is one gone to the

EDWARD EVERETT,

other forms being very vague, although 1 am assured that as I develop, the vell will be lifted from my eyes, and all forms will be made clear and distinct. The picture of Mr. Eventr (as he now appears) is pro-

of the signs?

floats over the heads of the saidts and sinners that pass up and down Broadway. In large letters our name and business hangs out opposite the American Museum, and can be seen for half a mile or more either way, and on both sides of

Our friends on the opposite side of the Atlantic are beginning to appreciate women doctors. The Old World is really catching the inspiration of the New. Hear what the London Specialor savs: We have heard the opinion of one of the most "We have heard the opinion of one of the most eminent of our living physicians that one of the new lady physicians is doing, in the most admir-able manner, a work which medical men would never even have had the chance of doing. Moth-ers bring their children to her in hundreds to consult her on really important points, on which they freely admit that they would never have thought of taking advice at all had she not been accessible to them. And we should not be suraccessible to them. And we should not be sur-prised to find that even in law, as certainly in iterature and art, special fields of exertion quite consistent with feminine instincts will spring up, if they are only looked for."

American Arts Abroad.

"Carleton's" letter from Paris concerning the World's Exhibition, announces the gratifying and important fact that our American mechanics have carried off the first honors in the department of locomotives - the gold medal having been awarded to the locomotive "America," contributed by the Grant Company, of Patterson, N. J. There was a stiff competition for the honor, France, Austria and Russia having each several machines, but the "America " outshone them all and took the gold medal.

New Music.

From G. B. Russell & Co., 126 Tremont street, we have just received the following new musical compositions: "Her heart is all my own," words by H. D. Smith, Jr., music by Charles Hess; "What's de matter, Uncle Sam?" by H. D. Smith, Jr., music by Alfred Lee; "She sleeps beneath the roses," words by Mr. Smith, music by E. N. Catlin: "Lassie with the hazel eye," words by Stephen Glover, music by H. Dexter Smith, Jr. The above are all pretty melodies.

Sale of the Pierpont Estate.

The late Rev. John Pierpont's residence and grounds in West Medford, were sold at auction on Monday, May 6th, for \$9050 cash. The library and furniture brought large prices. A portion of the library was given by request of the late Mr. Pierpont to Harvard University. There was a large company present of the friends of this distinguished gentleman from Boston and vicinity.

Bangor.

ganized, aided by Mr. and Mrs. Davis, a first-class hence, the enunciation of those modes and laws Children's Progressive Lyceum. So the good by spirits, through media, would be like teaching work goes forward. Bro. A. E. Carpenter is en- ethics to a Gorilla. gaged in the same work at Foxcroft, Me.

Convention at Blue Anchor, N. J. The call for a Five Days' Convention, to commence June 12th, at Blue Anchor, N. J., will be T. L. found on our seventh page. int i com

The Paris exhibition building has been insured for 7,500,000 francs.

Burger, Jean Paul Richter, and others; and cheap reprints of many are already announced at Berlin-

Ristori has performed one hundred and sixtyeight nights in this country, and the gross receipts have been about \$450,000. Ristori's share of this is about \$270,000, of which \$200,000 is probably clear profit after deducting all expenses.

Coral jewelry has become so fashionable in Paris that it commands in the rough a price equal to about twenty times its weight in gold. The rose pink variety is most esteemed.

There is as much sound sense, as much true honor, and as much real independence to be found under the coarse working jacket of a mechanic as beneath the ermined robe of a peer.

At least two hundred thousand freedmen-onefifth of what is reckoned as the school portion of the colored population-have learned to read within the last two years.

Thomas Ball's bust of Edward Everetthas been placed in the Public Library in this city. As a work of art it is pronounced almost faultless, and represents the features and expression of our late distinguished townsman, with the nicest fidelity.

Manufactories of pottery ware and paper have been established at Golden City, Colorado.

THE BANNER OF LIGHT has just entered upon THE BANNER OF LIGHT has just entered upon its twenty-first volume. The editor, in speaking of its success, gives the blessed augels credit for aiding and guiding those who stand at the helm of the BANNER. The Children's Department is under the charge of Mrs. Love M. Willis. No better or worthier person can be found to take charge of the children of the BANNER. The young folks all love Mrs. Willis, because they cannot help it, and do not want to.-Little Bouquet.

Under the judiclous management of Warden Haynes the profits of the State Prison at Charlestown, Mass., amount to \$2000 a year. Heretofore the institution has been a burden to the State, The prisoners are said to be well cared for by Mr. Haynes. - ----. . *

It is far easier to see small faults than large virtues.

Mr. Loveland and the Gorllia.

The mode of life in the spirit-land, is just as incomprehen-e to us as out life is to the Gorilla. J. S. Loveland; Ban-of Light, April 21.

We consider the above the most astounding statement ever made by an intelligent Spritualist If the modes of spirit-life are incomprehensible,

the spiritual laws of which those modes are the The Spiritualists of Bangor, Me, have just or- exponents are equally beyond our appreliension,

If this life is not the key to the future, both in respect to natural methods and primal laws, then supernaturalism is the correct theory, and Spiritualism is as foolish as it is incomprehensible,-F.

The London Spiritual Magazine. The April number of this excellent monthly is

received and for sale at our counter.

of our country. This school, although obliged to use the school books that are saturated with a false theology, is free, as we have the best assurand is conducted on the best and most natural development, and we think the course of the teachers highly commendable in keeping the young pupils away from the exciting religious revivals, in which so many children have been frightened with the terrible description of bell-a religion which, instead of relieving them, would draw them into a miserable condition of fear and hypocrisy. We are most happy to learn that this school is prospering, and deserves all and more than it receives of patronage from Spiritualists and reformers generally. The time is certainly near when the people will have schools free from theological control, and school books that are not filled with the subtle poison of sectarian pride and prejudice. The sacred fables, like the sacred idols of ancient times, must give way to reason, and take their place among the curiosities; not as holy relics, but as relics only of the superstitious age in which they originated. Give us free schools, free speech, and a free press, and we will soon root superstition out, and convert our heathen temples into schoolhouses, taking down the steeples and pulpits, and making the seats free at lectures and knowledge useful in saving persons from the vices into which so many now plunge, regardless of church or preacher, or scientific knowledge, and mainly because science and religion do not work together, but counteract each other.

Human Nature: A Monthly Record of Zoistic Science and Intelligence.

The first number of this sprightly and enterprising periodical, published in London, Eng., by our earnest, able and devoted brother, James Burns, is on our counter, and can be had through the mail for thirty-five cents. This number contains three chapters of "Ideal Attained," by Mrs. Farnham, a book now out of print and for which there is much demand. It will be continued and completed in succeeding numbers, and those who want a copy of the book, by sending here soon and each month, will get the worth of their money in other matter and have " Ideal Attained" gratis. We rejoice at the appearance of this new messenger, bearing good tidings to the sorrowing and suffering ones of our world, for it will carry in each number the assurances of another and better life, and its nearness to and communication with this. Mr. Burns is one of those persevering and earnest men who never take hold of the plow and look back, and his journal meets a hearty

May Day.

Every horse that can pull, every child that can run, every man that can lift, every woman that can scrub, is engaged to-day in some way connected with the moving and cleaning. Those that move (and they are legion,) are rubbing furniture and old crockery, and those that do not move are cleaning for summer, which is soon expected. The shifting tenements and raising rents are be-

the March number. So good a journal as this should not be allowed to get dusty on our shelves. ance, from all religious bias from the teachers; Its testimony is what thousands in this country need, and even the old numbers are well worth and rational principles of moral and intellectual the price to read, lend, or give to " the minister," as they would grace his library after we read them. We will send numbers dated before January, 1867, for twenty cents each.

To Correspondents.

[We cannot engage to return rejected manuscripts.] JOHN LOGAN, NEW ZEALAND .- Letter and money received. E. C., GRANVILLE, VT .- The address of Wm. P. Anderson, pirit artist, is box 2521, New York City.

Business Matters.

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

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

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

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MARY P. CROOK, Rosicrucian Rooms, 21 Boylston street, Boston, Mass. May 18.

nonneed by all who have ever seen him during life here to be perfect, both as regards form and teature. Copies nicely finished will be sent to any address on receipt Copies nicely finished with be seen of price (\$1,00). Address, R. R. HASKINS, Photographer, Pontine, Mich.

A New English Magazine.

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to save the world. TO THE SICK AND AFFLICTED. D.R. T. J. FREEMAN, powerful magnetic physician, will forms of disease readily yield to its spothing influence. Terms, two sheets for one dollar and two r.d stamps. I am also pre-pured to visit patientis at their residences. Address 372 Maine street, Milwaukce, Wis. May 19.

DOCTORS PERSONS AND ROBERTS,

FORMERLY of the Dynamic Institute, Milwaukee, Wis, will F light rite Sick at the Overrow House, Memphis, Tenn., from May 5th to June 1st. At the Minkwood House, Evanaville, Ind., from June 1st to July 1st, 1867. May 18.

MR9. ABBY M. LAFLIN FEBREE, DRYCHOMETRICAL AND TEST MEDIUM. Also gives directions to those who wish to become developed as clair-voyants and mediums, Terms: Business Directions, \$5; Psychometric Reading, \$1; Directions for Development, \$2: Address (enclosing two red stamps), P. O. Box 455, WASH-BACTOR, B. C. May 18.

May 18. DRESSMAKERS WANTED. THOSE of first class experience only. Also a forewoman for the workroom, who can have a home with the family. Apply to a address DRESSMAKER, 1166 Broadway, N. Y. Alay 18.-3w*

ALBY 10.-0W DR. L. G. SMEDLEY, THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, Will be at the lisaban Hocts, JACKSON, MICH., Mon-days and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 P. M. 3m-May 18.

10 A. M. to by . M. MRS. A. HULL, Clairvoyant and Magnetic Phy-sician, will extend her stay in New York to July 1, 1857. Her preserptions are under spirit direction, and have been very successful in curing "the ills that flesh is heir to." Will call on patients at their residences. Address, No. 217 Third Avenue. New York. 2w-May 18. MRS. S. L. CHAPPELL, Inspirational Healer and Medical Clairvoyant, attends to healing thosick and Afflicted, both in mid and body, at No. 11 South street, Boston, Mass. 2w-May 18.

Boston, Mass. 2w²-May 18. DR. P. CLARK, Eclectic, Sympathetic, and rooma, 140 Court ervet, Boston. Dr. C. gives correct Thro-nological examinations. 4w²-May 18.

MRS. L. A. SARGENT heals the sick by lay-ing on of hands. 58 Bedford street, Boston, Mass. May 18 -3w.

MRS. EWELL, Medical and Spiritual Com-munications, il Dix Place. Terms \$1.00.

MRS 18.-13W-MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New May 18.

THE MAIDEN IN THE SPIRIT-LAND. THIS great picture, with copyright, is Now You BALE. By exhibiting the same and seding copies \$70,000 could easily be made in one year's time. Single copies, with explanations, ent to any address in the United States at 50 cents each. Ad-dress, BUPHIA EHBENFELS, Chicago, 11. Swis-April 27.

THE GPIRITUAL INVERTION : OB. AUTOBIOGRAPHIC SCENES AND SKETCHES. BY PRANK CHASE. Price 25 cents. For sale at the Bianer of Light Office, 189 Washington street, Boston, and 544 Broadway, New York

C. STILES. Clairvoyant and Magnetic Physi-diceases by spirit power; gives private slittings from \$10 Tr. * 1 attends family circles when requested. Swis*-April 20.

SPIRITUAL CIRCLE at Lamartine Hall, cor-ner of 8th Avenue and 29th street, New York, Sunday evenings, at 7 P. M. wis-April 20.

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welcome here.

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MAY 18, 1867.

Message Department.

6

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

Mrs. J. H. Conant,

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

mortals, are answered by spirits who do not anwe 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, af-ter which time no one will be admitted. Donations solicited.

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

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

Invocation.

Mighty Allah, the soul of thy servant who worshiped at the shrine of Mahomet, would pay its vows and breathe its prayers to thee through the lips of the Christian woman. Thou art higher than the mountains; thou art deeper than the valleys; thou art greater than all worlds; thou art perfect, and good, and holy, and all thy children everywhere worship thee. May these Christians live in their Christ, and their Christ in them. And when harsh thoughts against their fellows would come forth from their lips, may their Christ kill them ere they become words. May all the deeds of these Christians be called holy and good by their Christ. May he water the born in the heart of every Christian, this will flowers in the garden of their souls, so that the fragrance shall nourish them; so that their friends who come to them from the land of the departed may be sustained in their love and remembrance. And when the great book of their earthly life shall be closed by the Angel of Death, may the great book of Eternal Life be opened to them by the Good Angel, and their names written there by the pen of their good deeds, and made so permanent that not an Eternity can erase them from the fair pages of that Book of Life.

Mighty Allah, the thoughts of thy children everywhere are blended together in asking to know thine. Breathe thy life upon all souls, that all souls. may recognize it, and worship at the shrine of Eternal Truth. April 1.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr. Chairman, we are ready to answer. QUES.-By A. Howe, of Mainville, O.: Has our

spirit any employment during the hours of sleep? If so, what?

ANS .- That is not possible to determine, since every moment of life brings its own cares, its own peculiar phase of being, and its own peculiar demands of each individual spirit. Sometimes the soul or spirit, during the repose of the body, is enabled to wander from the body, not separated entirely from it, but able to go forth from the tabernacle of the flesh, taking cognizance of things by which it is surrounded, living absolutely for the time being in the spirit-land. The soul or thinking part of man being but an aggregation of thoughts, is not bound by the flesh. It is absolately free in itself, being born of the great fountain of freedom, God.

Q -By T. S., of Philadelphia: Is war and block ade a natural result growing out of our imperfect national institutions?

A .- We believe it is. Life, intellectually, morally, physically and spiritually.

A.-Yes, certainly. Q.-By the same: Is the Christian Church of the North justifiable in its unforgiving con-

duct toward our Southern brothers? We have been instructed by our Ancient Teacher to forgive not only seven times, but seventy times

seven. A.-In one sense they are justified; in another they are not. They are justified of themselves, but those who stand above them do not justify them. Those who stand above you, see your deformities; therefore they cannot say that all you do is just. The many Christian churches that find a resting-place all over the world. have yet to learn how to follow Christ. As yet they never have, not as a whole. There are beautiful but rare exceptions, but as a whole. they have never followed Christ. The Christprinciple which leadeth man out of darkness into

light, and ignoreth not truth, is full of charity. long suffering, forbearance. And all those virtues that are supposed to belong to Christianity, the Christian Church knows very little concerning. It is true that very large outward professions are made, but there is more profession than possession. Christ was exceedingly humble. Is the Christian Church following the humble Nazarene in that respect to-day? Nay. Christ was exceedingly forgiving. Is the Christian Church also forgiving? We think not. Christ taught all kinds of perfect good. Where are the Christians in that respect to day? We do not wish to cast censure upon them, for they are dear, very dear to us. But they who are the truest friends, are those who tell us of our faults and kindly admonish us. Jesus the Christ saw clearly the faults of his followers, nor was he wont to denounce them. But by his own pure life he was a guide, a teacher. He shed a holy influence, which he said would extend through all time. And we believe it will. The Christian Church, in its devout worship of the form, has forgotten the snirit. And therefore it is that we hear loud denunciations against the children of our common Father. The North talks in very harsh terms of the South, and the South in turn of the North. Now when the true Christ-principle shall be

Betsey Soule.

April 1.

cease.

I am constrained to believe that it is the duty of every soul who is able to return, declaring the reality of this New Dispensation, to do so. And it is, I believe, particularly the duty of those to come back, if they are able to, who were opposed to this great movement of God's when they were here. I was not able to see the beautiful light, the great truth that had an existence in this Spiritual Philosophy. So I said it is a great delusion, a device of the devil to lead God's children away from their duty. I used to repeat to them that passage of Scripture wherein we are warned against communing with familiar spirits; and I honestly believed it was a great sin to have anything to do with or believe in what I considered a religious delusion. But I am able now, thank God, to come back and declare that I was myself

deluded. I lived on the earth eighty-two years, and I think during that time I had no positive knowledge of a life beyond the grave. 1 tried to believe in it, but it was so far away that I could not seem to grasp it. I would reason, and wonder where heaven was, where hell was, where God was? But I could not form any definite ideas of their whereabouts. I used to always end by saying, 'We can never know about these things till we come to die."

My name was Soule-Betsey Soule. I'm from Sandwich, Massachusetts. And I want all my people to know that I can come back, and that I have come-I believe by the will of God-to overthrow the temple, the religious temple that I helped to build on the earth.

I have learned many things since I have been in the spirit-world-which at the time of my death was 1853, in February, 1853-and I was then hoping to be ushered into the presence of the o dwell with him and saints forever But I want those who are left to know things are very different from what they expect. The spiritworld is as natural, as tangible, as real, and more real than this earth-life; and the better you are here, the more good deeds you do here, the more kind thoughts you indulge in, the better off you 'll be in the spirit-world. That's all that you need for a mantle of righteousness-all you need. You don't need any Church-that's Church enough: you don't need anything else at all. It's all you do need. I want my son Joseph to know that I can come back; that I am very happy; that this beautiful light, this Christ-principle that is in life, I'm interested in. I said I never should be, because they said like this: " I should n't wonder if grandmother should become interested in it, because she's so hard upon it. Those who are so hard against things, are generally the first to be converted."

You see, it was like this: He was on picket duty, and so was I. I wandered into the Union lines. He demanded the countersign. I could not give it, and so he gave me a pass aloft.

Oh I'm a rebel, sir, and have no disposition to dodge it. A few days after, at the battle of Win-

chester, he was killed. And so in the course of our rounds in this new life, we met, and by instinct-it must have been that-we recognized each other, though I don't know as we ever saw each other here. But we recognized one another there, and he told me the way to come back. First I believed it was the Yankee lie, but I thought I would try it on, at all events.

I have a mother and sister, and also two brothers that I should like to reach, if it's anyway within the bounds of possibility.

I am from Carysville, Virginia, sir; that is, I hailed from there; and I want to get back there, not exactly as I am now, but somehow after the right fashion. [You want them to find you a medium.] Yes.

My name is Perkins. I want to get to them and talk as I do here. My given name, George. I want to go there, you understand? [Yes. Do you think they are residing in the same town now?] They were there when I left them.

He showed me here, and he says, "As I was able to help you out of your body, I'll help you back again. Of course I know the way."

I do n't know what to make of him. He's one of these persons that know about these things that's way ahead. I do n't understand him. He says, "I was acquainted with people that were dead, and talked with them. It's nothing new to me, this coming back after death." [Was n't he mediumistic himself?] Yes, no doubt. Well. I shall be very thankful to receive all such favors. I was a little inclined to be rather disposed to fight when I met him; I knew him by feeling; I felt who it was. And he, on the contrary, was disposed to laugh at my anger. So I cooled down. He's a strange fellow. [You think your friends are still in Carysville, do you?] That's what I don't know. Did n't know I could come back. [Is Jarvis here with you?] Yes, we're both here. He tells me he goes back to his folks. I don't know about that, suppose he does, for he has n't led me wrong yet. [He'll do you good service.] Yes.

I have met my father, and a good many others, but I do n't know what 's ahead. I want to know what's ahead. I'm in the dark-I'm in the dark. [do n't know what 's coming. I had no fixed belief in hell. That's what all my folks are looking for. I want to know is there any such fixed place? [No; it depends upon your state of mind whether you dwell in heaven or hell.] Pretty evenly divided, then, perhaps, for sometimes I used to be pretty happy, sometimes very unhappy. I could n't always tell what was right. [Do n't urge any one into a fight.] Oh no, I'm done-I'm done with that now. April 1.

Lilian Barnes.

I'm Lilian Barnes. I was born in Cherry Valley, New York State. I was eleven years old; and I have been in the spirit-land-it will be two years next month. I died of diptheria, they said; I suppose I did. My father was away when I died, and so I thought I would come back to him, because he felt so very bad that he was not with me when I died. He does business in Hamilton. Canada West; and he was there, and I was only sick three days when I died. Mother died, too. [When?] When I died. I went first, she came afterwards. I do n't like to say die. I do n't like to say death. I do n't like dead bodies. I do n't think I'm dead, do you? I want my father to know that I shall improve faster in the spirit-land than if I had stayed on the earth; because now we're never sick, and we learn a great deal faster. I was going to Montreal the next year, to a Catholic school, but you see I'm not there now. I did n't think I should like to go there, and mother did n't want me to go. She said she "should rather I would die than go there," because she was afraid I'd be a Catholic. But I told her if I

over the cold form of her loved one at the change - I suffered for eleven weary months here, longing

Questions and Answers.

QUES .- By J. E. H.: Is it possible for the personal, individual identity of the human spirit ever to be lost or absorbed in the Deific Principle or God?

ANS .- No, we do not believe it is possible. But the soul, as an individuality, is perpetually changing in its manifestation. It may not be today what it was yesterday. You lose your human or earthly individuality as you journey through the spheres of mind, or the spirit-land. You cast off, one by one, the small clothes of your childhood, having grown too large for them. And in this sense you lose your individuality, or change it. / But we believe that the soul, as a distinct entity, an individual power, is such eternally. It is ever in the bosom of the Father. It is never separated from God. It is always absorbed in Deity; and yet the soul of Deity may be said to be composed of all souls, each possessing a right to its own individuality, and holding that right by virtue of the power God has invested it with.

Q .- By L. B. Hopkins, of Nevada: Did the crucifixion and death of Jesus Christ relieve any human being from any penalty incurred by the violation of a law of God?

A.-No, certainly not. The crucifixion of Jesus the Christ was the result of darkness, the mental darkness existing in that age. You crucify souls continually, by virtue of the darkness of your age. We have no faith in that leaning upon the shoulders of any individual for salvation of our sins. We believe that every soul must take care of its own mistakes, must travel for itself to the Kingdom of Peace or Heaven. Vicarious atonement, we know, is part of the religious belief of many sects. But it is a fallacy that belongs to darkness, in which the soul takes no part; for the soul, as a soul, knows well it is dependent upon itself for salvation.

Q.-By A. B. Dunbar: Why is it that after losing a hand, arm or leg, if it be placed where it loser of it will suffer from its being in such condition, by having all the feelings consequent to have faith in God, and yet murmur at his dispensuch condition?

A.-As long as there is any magnetic life remaining in the separated member of the human hody, so long the human body will be more or less under its influence. When the magnetic and electric life has departed from the severed member, the loser of it will cease to suffer. Until that takes place, there is a perfect rapport between the two. The electrical member which is left. which is virtually the member spiritual, is in constant rapport with the member that has been separated, that is, the member external. If the separated member is in a cramped condition, then it is the spiritual member that suffers, the living member that is in rapport with brain life. There is a beautiful law underlying this branch of science. It would be well for scientific men to make this a study. It will lead to grand results. It will open the door to an arcana of science they never have entered; and we pray God that the time will come when they will consider it worthy of investigation.

Q.-By the same: I would like to have the passage of scripture found in Matthew iv: 1-11 inclusive, explained, it being as follows:

"1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. 2. And when he had fasted forty days and forty

anglets, he was afterward an hungered. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall cather. She is entirely differ give his angels charge concerning thee; and in their hand they shall bear thee up, lest at any are satisfied to live apart. She's better, better time thou dash thy foot against a stone. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8. Again, the devil taketh him up into an ex-

called death. Oh, thou doest all things well, We daily and hourly for release. And when at last will trust thee, love thee, worship thee every- it came, and I was entirely free from the wornwhere, as our kind Father and tender Mother, out gasket, oh what joy! what a wild sense of Amen. April 2. delight; came over my spirit! "Free?" I said, "Oh, is it possible I am free?" And when my friends in the spirit-land answered, "Oh yes, you're free," I was so rejoiced that I said," No heaven can ever exceed this."

But the soul finds many ways in which to enjoy itself after death; and one of the ways is returning to those it has left, to inform them concerning its home in the spirit-land. Oh, if souls in the body could only realize how intensely anxious all their spirit friends are that they should know of these things, it seems to me they would more than meet them at the bridge; that they would almost go over and clasp them in their arms.

My name is Annie Mears, from Philadelphia, I had no knowledge of returning when I left my friends, and they may be surprised to know I can come. But if I can only infuse some of my own intense anxiety concerning this matter into their souls, I shall be amply repaid for coming here to-day, [Will they get your message?] Yes, it will reach them, through liberal friends. I would not say they are not liberal, for they are, perhaps, very liberal in everything save this one thing. They cannot as yet understand it, because the book has never been opened to them. But I propose to open it, and show them the nearness of the heaven whither they suppose their friends are enjoying themselves, unconscious of the sorrows of those they have left here.

"Tis not so. We know of the sorrow that besets the human soul. And if we did not see a way out of that sorrow for the human soul, we should indeed be sad. But we know that there is a sunshine that follows every shade of sorrow. And I want my friends to know that the severe vicissitudes through which they have been called upon to pass of late, are all for good; and the day will come when they will bless the Giver of all Good that he bestowed them upon them. All these things are for good. And I want them to cease to mourn, and learn to have faith in that God they profess to love and serve so well. It is not is in a cold, damp or cramped condition, the a good display of faith when we mourn at the wise decrees of God. It is not wise to say we sations.

I am happy, and for the benefit of those who are left on earth, I would say I am in the company of those who are dear to me, who passed to the spirit-land before I did; and they all join m e in sending love to those I 've left.

And to the dear friend who presented me wit a rose-tree during my sickness, I would say, the memory of it is a spiritual rose-tree in my garden in the spirit-world, and I enjoy it, oh so much! April 2. Good-day.

Samuel Davis.

I'm Samuel Davis, and I've come to send a message to my boy Jackson. I want to tell him that the philosophy that the spirits teach through him is true. I know he's aware of it, but I feel like coming back here and telling him I know it's true. And I want to tell him, too, that I was right close by him when he was standing beside my body, before it was laid away. And I was so near that I could understand the remark he made to a friend of his who stood near. It was this: 'He has n't yet ascended; he 's here."

That was true; I had n't entirely separated myself from the body; I was there, and I seemed to hear what he said, through waves of sound that conveyed the meaning to me.

I'm very happy in the spirit-world; perfectly satisfied; and I'm proud to be able to come back and declare that he was right; that the intelligences who took him when he was a little boy are wise and good, and they have instructed me in many things since I came to the spirit-world,

I have met his mother, although we're not tothan I am.

and distinct degrees. We believe that the time will come when earthly governments shall be so far perfected as to entirely ignore the existence of warfare. But this will not take place until mind has grown large enough to develop'such a government, for all governments are but children of mind, born of the peculiar condition of the mind of the present day; the day in which the government exists having, to be sure, a certain dependence upon the past, and a certain relationship to the future, yet it absolutely belongs to the present. Therefore your governments today are but a natural result of the present condition of mind.

Warfare, bloodshed, and all those circumstances of lesser good, are by no means to be sought for. But, on the contrary, you should strive earnestly to labor in conjunction with the great forces of Nature by which you are surrounded, which you live in. Thus you will grow rapidly out of these conditions. The majority of minds are not prenared for a higher government-a few minds perhans are-but they are like advance guards, they would be ready for a different kind of government. But Nature always adapts her conditions to the necessity of the majority. If the majority of minds at the present day have need of a government wherein war and bloodshed are tolerated, then you may rest assured that such a government will have an existence. When the majority need something higher, rest assured something better will be given.

Q.-By the same: Do great warriors, such as Generals Washington, Jackson, Napoleon Bonaparte, and others of the same class, suffer great grief and sorrow in the spirit-world, in consequence of their acts and deeds growing out of their profession in earth-life?

A .- Every imperfect condition of life begets its own chastiser, and also its own teacher, out of the imperfect into the more perfect. If souls do sin at all, out of the very sin is born the judge, the accuser, the power that will redeem from the sin. A Washington, a Napoleon and a Jackson do undergo suffering for mistakes made in their earthly pilgrimage. But their sufferings are of such a character as to be able at all times to admit the sunlight; for in their advanced mental condition they have this assurance: that mind cannot stand still. It is always growing, therefore they themselves are always progressing, leaving the lesser good and advancing toward the higher. This leaving the lesser good, you may call correction of the mistakes of life. Suffering is an absolute necessity of the soul. It advances by it, overcomes the lesser good of life. Storms clear the atmosphere of the earth. And so these mental storms, these great storms that sweep over the soul at times, every one of them are of use; and the soul from time to time advances into a more perfect understanding of its relation to God by virtue of the storm.

Q .- By the same: As God is a spirit, and spirit is life, and life pervades universal space, then I ask for information, has not every atom inherent life in itself, according to its peculiar organiza- things, and he's been very efficient in showing me her in the radiance of perfected beauty. That tion?

Well, I'm converted, tell them-I'm converted. I'm converted, and a glorious conversion it was, too. I was terribly disappointed when I first got to the spirit-world, and learned what it was. I do n't know but that was the suffering that was necessary to bring me out into clear light.

Oh, I thank God that I live, and I bless God that I have the power to return. I say God-well, the good that is everywhere. That's all the God, I think, that we shall ever know; that's enough to know. Good-day. April 1.

William Comings.

I'm not used to this mode of return, but I am anxious to reach the friends I have left.

I am William, son of Mrs. Ann Comings, living near Hatcher's Run, Virginia. I was killed almost within sight of my mother's house-yes, within sight of it, and was buried very near my own mother's place, in the garden.

I then had no knowledge of this way of coming back; and the last thing I thought of was, I hope I shall live long enough to be taken to the house. Bnt I died in a very few minutes, I believe, and the ground was occupied by Federal troops, for they were winning on us fast.

I want her to know that William is alive, if he has lost his body, and he's able to talk, too. I want her to know that I 've met a great many of our friends, and the most of them are equally anxious, like myself, to come back.

You won't forget the place, will you?-Hatcher's Run-because there are others there of the same name, and I want you should be sure to make no April 1. mistake.

George Perkins.

I am here by the assistance of one who assisted me out of my own body. He, thinking he did me a very good turn then, to use his own language, said," One good turn deserves another-I'll show you back again."

He calls himself James A. Jarvis, and he's from Illinois. [What town?] He did n't say; but at any rate he seems to be well posted, in these back here. an Araba Araba an Araba an an taon an t

Charles and a state of all and

ever went I never should be. My father was n't a Catholic, only he wanted me to go there because he thought we got the best education there.

I wish to tell him I can get along faster where I am than I should if I'd gone to Montreal. When he passes through the change, he'll be surprised to see what progress I've made. I'm getting along very fast. Unless he comes very soon he won't hardly know me. And you'll say, too, I am happy in the spirit-land, and I think I'm a great deal better contented than I should be at Montreal. I thought I should be homesick if I went there. He did n't-father said I would n't. He said I should like after I got there. But I think somebody did n't want me to go, and sowell, I suppose God did n't, so I changed worlds, and found a better school. I had the cross and the ring he sent me, and the cross was on my neck when I died, and it stayed there, because they did n't like to take it off, I think.

(To the Chairman.) I thank you very much, and if I can I'll help you. [Is your mother here with you?] Yes. She never likes to talk much before folks, so she would n't speak here. [Does she send any greetings to your father?] Oh, yes, I know she would, because she felt very sad to leave him so suddenly. [Did she die of diptheria?] Yes. I don't know where we get it. The teachers in the spirit-land say, in the air. Oh, I don't care now, mister, anything about it. I am glad I am in the spirit-land, not dead, but living. Good afternoon, mister. April 1.

Séance conducted by William E. Channing; letters answered by Henry Wright.

Invocation.

Our Father, the brightness of this vernal day greets us like a gem adorning the brow of Eternity. It has followed the tears of yesterday as if in compensation, and the heart of Nature is glad. reiolcing in her robes of sunshine and beauty. And so the hearts of thy children go out in gladness to thee, after the tears of human sorrow have passed away, when the sunshine of thy love and the consciousness of thy nearness dawns in upon the sacred altar of soul.

So, oh Lord, we thank thee for human sorrow. We praise thee that thou hast ordained that sunshine shall not be the only agent employed in giving birth to the budding rose. We thank thee that thou hast so beautifully and perfectly ordained all things in life; alternating day and night, sunshine and showers. All these things are teachers to our souls, showing us thy way and informing us that variety is given so we may rejoice in the glory of change. If all days were full of sunshine, we should weary of time and eternity. If our hearts were always full of rejoicing, we should know very little of heaven. But because of sorrow, because of tears, because of the deep vales of human anguish, we know something of the joys of heaven, the joys that the mother experiences when she enters the courts of the Morning-Land, and finds there her little one to greet

to an attache the source of the state

ceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; 9. And saith unto him, All these things will I give thee, if thou will fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him, and behold, angels came and ministered unto him.'

What are we to understand the Spirit that led him (Jesus) into the wilderness, the devil that tempted him, what the temptation, what the angels that came and ministered unto him, to have been?

A .- We believe this to have been a spiritual experience through which Jesus was called to pass. A great field of labor was before Jesus the Christ, a wondrous work was ready for him to do. and it were not strange that his attendant angels should demand to know if he were wise. if he was of sound spiritual faith, and could be trusted in the deep vales of human temptation. We say it was not strange, and we believe this was a spiritual experience, forced upon Jesus by his attendant angels. April 2.

N. P. Willis.

I to-day, for the first time in my life, realize how sublime a thing it is to live. When the freed spirit for the first time looks back upon the chrysalls from which it has emerged into eternal life, it realizes the perfectness, the grandness, the divinity of life. It was but a creeping thing when here, but in that glorious land where the soul enjoys freedom, it is no longer a creeping thing clodded by earth. But it is free, gloriously free; and the past, the present and the illimitable future are all its own. The aspiring spirit receives an answer to its aspirations. The poet hears everywhere in God's universe one grand strain of harmony, and his soul is wrapped in its heaven, and he rests from the weary disturbances of human life.

Oh, the freedom of the soull Oh the glory that clusters around the brow of the delivered spirit, no human sense can conceive of! It is past description. It is a glory that the senses cannot take cognizance of. Entranced by the joys of heaven, the sublime realities of eternal life, oh how grand it is to live!

Were I an artist of sufficient power, I would make the attempt to picture to the children of earth some of the grand scenes of this morningland of life. But I cannot; I have not the power. Suffice it to say, that it is grand beyond descrip-**April 2.**" tion.

Annie Mears.

It is in vain that the returning spirit seeks, to portray the glories of the spirit-land to those who remain on the earth. Mr. Willis has spoken truly, when he says the human senses are not, capable of conceiving even of the glory of the spirit-land, and of the joy that floods like sunlight the spirit when it finds itself redeemed 1

And I hope he'll be spared here on the earth to do good, a great deal more good than he has done, and never get out of the way of doing well.

[How long have you been away?] Only a few months. You know my boy Jackson? [Andrew Jackson Davis?] Yes. [Of course we do.] Well, then, you'll see he has my message. [He'll get it.] I suppose so, because he has the BANNER. April 2. Good-day.

Margaret Agin.

Well, sir, I have the boldness to come, by the goodness of God, and I hope you will not say anything agin it.

My name is Agin, sir, Margaret Agin, sir, and I am from Lowell, and I come about the children. What of them?] Well, it is like this: Jamesthat's their father - well, he's not very good; well, he's not fit to take care of them, and I'd like me sister Mary to put them into the Oatholic Institution here, and I'll help her take care of them. [Is your sister at work?] Yes, sir, she's at work in the mill.

He'll not care at all, he'll not care at all what's done with them, so they'll not trouble him. [How many have you?] I have three, and I want her to bring them here and put them in the Catholic school, in the Charity school here. I've been looking round here, and I like it much.

Well, you see it's like this: James drinks, and it's bad, anyway. He's not fit to bring up my children, I know very well. I can't be happy. I got the permission to come back this way. I was showed the way to come, and I hope to reach Mary. The priest told me in the spirit-world that your paper goes in the house, in the boardinghouse where some of the girls are that knows me sister. They will show it to her. That's it; the priest told me that, and he won't lie in the spiritworld, I know. That's what I come for. I would be happy if

it was n't for that, I'd be very happy. I got out all right, and I do n't know-well, the priest has told me that this is the purgatory I've got to go through; when I get the children well taken care of I'll be out of it. I've been in the spirit-world, sir, since the first

part of last winter; yes, sir. [Do you know what street your sister lives on?] I do, then: Suffolk street.

Well, I was thinking about I have nothing to pay. [No matter.] Ah, God bless you! I'm much obliged to you. I'll try all I can to help you. Good day, sir. April 2.

Mary Sullivan.

[What have you got to say?] I come to tell my mother that my father's dead, yes. [Where did hedle?], He was killed-he was killed in the war. and the folks say he was n't killed. And they say he deserted, and feels ashamed to come home. My mother feels bad, Since I've died, I-I've seen him. He's dead, and I come back to tell my mother.

My name is Mary Sullivan, and my father's name is James; and he is dead. He's iff'the is compensation enough for the tears she shed | from the thralldom of the flesh. spirit-land, and I want my mother to know it.

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******** TAK

MAY 18, 1867. *

Why, he's been in the spirit-land three years,

yes, and never got no chance to come himself, so

I come for him. He said I could get shoved into

smaller places than he could. He was right glad

when I got to the spirit-land. I'm nine years old.

[Is your father here with you to-day?] Yes, he

is here with me to-day. He said I could squeeze

in. He did n't want to. [Is there such a crowd

coming here?] Yes, a lot of folks. [A good many?] Oh yes, there 's a great crowd. It's like

-do n't you go on the Common Fourth of July?

[Oh, yes.] It's like that; when they have the

And he's here with me, but he did n't want to

come in here and make a speech. He said I could,

fireworks. Well, it's like that.

be he drank it himself-I do n't know.

back to stay, and I aint homesick at all.

Minnie was her name-was younger.

land. Well, I'm going now. Good-by.

MESSAGES TO BE PUBLISHED.

April 2.

by Thomas Campbell.

come back for.

home.

MITOTIC WOLLING TACK BANNER OF LIGHT.

DR. HALL'S

VOLTAIC ARMOR,

MAGNETIC BANDS AND SOLES.

THE PHILOSOPHY OF CURE is simply to restore the coulib-

COLD FEET,

AND

IMPERFECT CIRCULATION,

They will be found of great calue to those who are deficient in MAGNETIO SUSCEPTIBILITY.

PRICE:

As bundreds of our fellow-citizens will cheerfully testify.



Miscellaneous. Miscellaneous.

THE GREAT SPIRITUAL REMEDY! MRS. SPENCE'S **POSITIVE AND NECATIVE POWDER8.**

Washington City, D. C., October 10th, 1866. PROF. PAYTON SPENCE, M. D. : Sir-I received a letter three weeks since from my mother who resides in Plattaburgh, New York. She had the **Dyspepsia** very had, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufferer from the **Dyspepsis** for three years. My wife had sent for a box of your **Positive Pow-ders** and received it three or four months ago. I would not take them until I received that letter I would not take them until I received that letter from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a con-tractor for the baluster work. the office states capitol Extension. Think con-tractor for the baluster work. It would further inform you that **Six Powders** cured a boy 14 years old, of the worst kind of **Chilles**. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder. J. W. BRADFORD. the first powder. No. 3 East Capitol street.

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

port: "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

Numbucss, or Palsy of 12 years' duration. The Powders cured Mrs. H. Claffin of Neuraigia. They also cured a lady of Painful Men-

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

consider them of great value." Jamestown, Stuben Co., Ind., Sept. 24, 1866.

DR. SPENCE: Sir-I have been so deaf in one en, 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 Numbyour **Positive and Acguive Powders**; and as my wife had taken one box for Numb-mess and was helped by them, she persuaded me to try them. So I sent, last spring, for five dollars' worth of the Negatives. I took and kept taking them until now I can hear as well with both taking the until now I can hear as well with both taking the until now I can hear as well with both taking the until now I can hear as well with both taking the until now I can hear as well with both taking the until now I can hear as well with both taking the until now I can hear as well with

Wilton, N. Hampshire, Feb. 18, 1867.

PROF. PAYTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for box of your Positive Powders for Kidney 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 **Henrt Discase**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, with-out a thought of any other henselt. But since take out a thought of any other benefit. But since tak-ing them my Heart Disease has also vanished, I do n't know where, and I have not felt it since. Yours truly, DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1806.

PROF. PATTON 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, Tails pours. DAVID WATERS DAVID WATERS.

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

"I cannot do without your **Positive and** "I cannot do without your **Positive and Negative Powders** on any consideration for myself and for my practice, particularly for Ac-coichment (Confinement). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three **Positive Powders** arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but Piles, Catarrh, Rheumatism, Worms, Burns, Bores, and all Discuses of the Throat ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valuable Powders. I have had two cases of **Bittous Remitting** Fever in which I used the Powders, and in 24 hours they were cured; also two cases of **Chills** and Fever which were cured by the Powders in three days. I think it will not be long before the people will find out how much pleasanter and cheaper your Powders are than the medicines generally used by Druggists and Doctors." generally used by Druggists and Doctors.'

Mediums in Boston.

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

PSYCHOMETRIC AND MAGNETIC 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 di. Thirly exercises to draw diseases at a distance of the distance, so and treat patients at a distance of letter, by inclosing the sum, siving your name and address. Address Post-office box 1859, floston, Mass. Office No. 48 Diseford street. Hours from 9 A. M. to \$ F. M.

ACENOWLEDOWENT. I deem it but justice to Dr. G. B. Emerson to make the ful-lowing acknowledgments: One year ago I was suffering viry much from Deafness. Catarrit, Dyspenias, Liver and Kirney Complaints of long standing. At this time I received of Ir. E thirty examinations, without seeing him once. At the end of the course I was so much benefited thereby that I consid-ered myself nearly or fully cured. My age is upwarnle of sev entry. I have not enjoyed to good health for many years My prayer is that God may bestow a wildow's bleasing upon Dr. L., and increase his gfft, and make him instrumental in bleasing the world more abundantly. Boston, May 2d, 1861. May 18.]

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 230 HARRISON AVENUE, BOSTON.

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

address, and state sex and are. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 292 Washington street, Boston. Mrs. Latiam is eminent-y successful in treating linears. Returnatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties 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 Pine street 3m-April 6.

MRS. FRANCES, Physician and Business Clair-W voyant, treats all diseases. Has Oliment for Pimpled Faces, Scrofula, Nore, &c., at No. 1 Winter place, off Winter street, room No 1. Hours from 9 A. M. to 9r. M. Advice 81. Bon't ring.

Don't ring. 4w*-May 4. J. H. CURRIER, Medical Clairvoyant and Patients visited, as usual, at their residences, when desired, Office hours from 10 A. M. to b r. M. 3m*-Mar. 30.

DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. (Jefferon Place, leading from South Bennet St., Boston. 6m⁻-Dec. 8. MRS. L. PARMELEE, Medical and Businers Clairvoyant, 1179 Washington St., Boston. 13w--Mh 2.

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) April 6.

SOUL READING.

SOUL READING, Or Psychomotrical Deliacation of Character. MR AND MRS. A. B. BEVERANCE would respectfully mounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefort what business they are best adapted to pursue in order to be successful; the physical disease, with prescription therefort whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what foulties should be restrike and what cultivated. Beven years' experience warrants them in asying that they can do what they advertise without fail, as hundreds are will-ing to testify. Mkeptics are particularly invited to investigate. Everything of a private character **XETT** stationary as acces. Por Written Delineation of Character, **3**, 400 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, MR AND MRB, A. B. & BEVERANCE, Millwakee, Wilconsin. **DRS. GREEER & BLACKMON**.

DRS. GREER & BLACKMON,

SPIRITUAL PHYSICIANS,

DOSSESSING REMARKABLE HEALING POWERS, offer their services to

THE SICK AND AFFLIOTED,

THE SICK AND AFFLIOTED, Inviting the very worst cases, especially those considered in-curable by other physicians. Terms reasonable, and accommodated to circumstances. The poor invited "without mency and without price." Drs. G. & B. will be in DECATUR, ILL., ten dess from April 26th; Srnikoviki D. ILL., fourteen days from May 8th; JACK-sokville, ILL. three days from May 27th; Quiver, ILL., fourteen days from June 3d; ALTON, ILL., ten days from June 18th; W. Loutis, Mo., one month from July 1st; atways stop-ping at the principal hoteis. Invo-Mar. 16.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Pisce, corner lifeceker and Lau-rens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 i. M. Circles Tuesday and Thursday evenings. April 27.

MRS. D. NORWOOD, Medical Clairvoyant, 506 West 42d street, New York, on Mondays and Tues-days of each week; and at Mr. Wilson's Paper Store, Main street, Orange, N. J., the remainder of the week. Diseases treated by electric battery. 2w*-May 11.

MISS M. K. CASSIEN, Medium, will answer Mealed Lettera. Terms, \$2,00, four 3-cent stamps. Ad-dress, 248 Plane street, Newark, N. J. (no-May 11. MRS. M. TOWNE, Magnetic Physician and Biedicat Clairvoyant, No. 13 Leroy Place, (Bieceker street,) 2d block west of Broadway, New York. 4n*-May 4.

NEURAPATHIC BALSAM; NATURE'S GREAT HARMONIZER,

(Discovered and put up by direction of spirit-physicians.) AN INFALLIBLE RENEDT FOR ALL HUMORS AND SKIN DISEASES;

[Where did you leave your mother?] What place? [In Boston?] Yes, here; aint this Boston? [Yes.] And my father was in the war, and he says he's -he is-he-he did n't desert. He says he was -he is-he-he did n't desert. He says he was killed. They said he deserted, and he did n't dare Entered into rest, from Scott, Cortland Co., N. T., March

17th, 1867, after months of suffering from dropsy of the heart, Mrs. Eliza A. Whiting, in the 55th year of her age. to come home because he deserted. And my mother need n't be fussing about that, for he did PHARTHUSA WOODARD. n't desert. He was killed; and that's what I

[Spiritualist papers please copy.]

Passed on to a higher life, at Brighton, April 19, Mrs. Ann B. Shillaber, wife of Daniel Shillaber, and daughter of Capt. Jonas Green, agel 67 years 6 months.

Miscellaneous.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."-John ix : 6.

Spiritualism fears neither facts nor philosophy. Facts are the spontaneous results of the action of forces; philosophy is a correct interpretation of them. The former are constantly appearing in all ages, whether man understands them or not; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of clay and spittle; there was no philosophy at that time to explain

and I did, because I know my mother feels so bad. the fact; but the absence of that philosophy was no bar to its [Do you know how long you've been away?] ocourrence. Yes, I do. My father had been in the spirit-land The forces of nature are over the same, and are over proover a year when I come. They said-all the ucing like results. During the ages which preceded, as well folks said he deserted, and was ashamed to come as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, if not identical with the one to which reference has just been made, Father says if he was here and could get hold all pointing to underlying forces, waiting, as it were, the de of the boys that started that story, he'd thrash them so they would stay thrashed. They was or in the mundame sphere, which shall wield them in a uni-form and scientific way, for the benefit of the human race only mad with him, because-because he-well, he The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Chrisdid n't-he did n't give them the whiskey; and they was mad. They did n't like him, and he, so he says-he wan't in their good graces. [Did he use whiskey?] My father? I don't know. Maying," past as well as present, and reduce to a simple, intelli-Well, you'll tell my mother, won't you, that he's dead-and that he did n't desert, that he was killed, won't you? and that I am nice in the spirit-land, too, will you? I do n't want to come [You gave your name, did n't you?] Mary Sullivan. I was nine years old. And you'll let a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehicle or mother know I'm happy, won't you? [Did you have any brothers or sisters?] Yes, I did, two; one younger, one older. [Sisters?]. No, Bub was older, Jimmie was older, little Min-we called her, If ever you die I'll show you how to come back. [I expect to. You don't want me on that side yet, do you?] No; I wish my mother was there. [She'll come when you get ready for her.] Oh I be ready for her. I got nice things in the spiritimply because that interpretation came through the medium Scance conducted by Theodore Parker; closed resent it to the public as a truthful interpretation

Monday. April 8.—Invocation; Questions and Answers, Ned, aslave of Jefferson Davis, to his master; Julia V. Graves, an actress, to Litzie Bohinson and others; Charlie Boherburg, to his Aunt Olive, and friends in Exeter, N. Li; Rufus G. Brown, Grewenk, to her famplet, Lydia M. Graves, and the structure of the structure of the structure of the structure and public advocacy of the Positive and Negative Powders. Over two years and a segment, the same cantious skepticism restrained in of rom section desce, of Portamouth, N. H., to friends; M. Twestday, April 18.—Invocation; Questions and Answers; Tiomas Moses, of Portamouth, N. H., to friends; I. Marwers, Thomas Moses, of Portamouth, N. H., to friends; M. Mondaw, April 18.—Invocation; Questions and Answers; Tuesdale, of this city, to her parents; Charles Hall, of the Hit Mailas regiment, to friends in Augusta, Me. Mondaw, April 18.—Invocation; Questions and Answers; Thestan Jano Ayers, who lited on See attreet, Boston, to Bernham, to his friends; Mary Mand Mexist, Wind Admin, Davis, Theomery Carbin Josiah Taylor, to Leonard Cavendiab and to friends; Mary Martin Minon, to his chiltre; of live Truesdale, to Samo Tuesdale, of this city; Johnnie Joice, to His muriferz. Theraday, April 18.—Invocation; Questions and Answers; Strath Jano Ayers, who lited on See attreet, Boston, to Bernham, the friends; Mary Mand Hexist, Wind Edming, Taylor, to Leonard Cavendiab and to friends; Mary Marin Minon, to Mis fellere, Invocation; Questions and Answers; Marin Minon, to Mis fellere, I. Noroflox, Y. and the Schlere, T. Hower, April 18.—Invocation; Questions and Answers; Mand Adams; Capi. George Ayling, to Oceyn A. Saver Mand Mexist, Marin Minother, His New York, and Marin Minon, to Mis fellere; I. Noroflox, Y. and Marina, Minon, to Mis fellere, Canser, Chis Marina, Minon, to Mis friends; Mary Emeroni Gailas Molile Stanton, to Mr. Colby. Mand Adams; Capi. George Ayling, to Oceyn Asary Emeron Gailas Molile Stanton, to Mr. Colby. Mand Action, Arguet Barber, the Noroflex, and Answers,



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velopment of a philosophy somewhere, either in the spiritual tianity and Judaism. Spiritualism is rapidly developing a phi-losophy and a science which shall embrace all forms of " healble and practical formula theart by which Christ, or a spiritual intelligence through him, imparied a healing virtue to even as dead and non-medicinal an element as a piece of clay. Ever since the first dawn of modern Spliitualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums, which point to this conclusion namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This department of spiritur lincaling has culminated in the production of carrier of magnetic forces, but also, like the clay in the hands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I aready said much, and about which I have already said much, and the which I expect to say still more, until the skepticism of the world, birrough their instrumentality, as well as through the com-bined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of this de-partment of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not ac-cepted the interpretation of the singular, and, I can truly say, wonderful power of the Positivo and Negative Powders, ship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpretation the same as my own. I am, therefore, now prepared to

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they cannot be answered.

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John Cooke, to his son and dauguter, in London, Eng.; Annie Lee, to her father, Gen. Robert Lee: Michael Riley, of the 29th Mass. regiment. to his family; White Antelope (an In-dian), to Col. Chivington. Monday, April 29.—Invocation; Questions and Answers; Robert Layle, to friends in New Haven, Conn.; Capt. William Flowers to his friends: Lois Vanstene, who died this morn-ing (April 29th), to her mother, in New York; S. S Bully, to Col. Chivington, M. Haven, Constitutes and Answers

Col. Chivington. *Tuesday, April* 30.-Invocation; Questions and Answers; Lieut. Hobert Dinwiddle, to relatives in Ravannah, Ga.; Charlie Jenkins, to his parents; Abijah Williams, of North-fiel I, VL, to his father; Eliza Tyler, of Charlestown, Mass., to her children.

Convention at Blue Auchor, N. J.

A Convention will be held at Blue Anchor, N. J., commencing the 12th of June, to continue from three to five days.

It is desirable that earnest and practically progressive minds should convene on this beautiful domain, to aid the projectors of this movement. with their counsel and their means, in carrying forward the objects set forth in their circulars. An opportunity will then be afforded to all to select their lots, obtain their deeds for the same, or to subscribe to the stock of the Company.

Let those come together who are willing and able to aid in thus securing one spot on the earth that shall be consecrated to the principles and institutions which the angel-world are striving to inaugurate; where men shall work with and for each other, instead of against each other; where justice may build her shrines, science her temples, harmony her habitations and humanity her homes. Able and inspired speakers will be present.

That the necessary means of accommodation may be provided, it is requested that those who are prompted to attend will indicate their intention by communicating at once with either of the undersigned. Circulars, No. 3, sent to those who GEORGE HASKELL, request.

MILO A. TOWNSEND. Blue Anchor, Camden Co., N. J., May 3, 1867.

State Convention In Indiana.

The Spiritualists and Friends of Progress of Indiana, will meet in delegate and mass conven-tion, for the purpose of forming a State organization, at Muncle, Delaware Co., on Friday, May 31st, at 10 o'clock A. M., and continue until Sun-

day evening, June 2d. All organizations of the above named character within the State will be entitled to two delegates, whom it is desired the societies shall nominate to

Friends in localities where no society exists, are earnestly requested to organize in a business capacity and send delegates, but whether organ-ized or not, all are cordially invited to come and

participate. Friends from other States who can attend, are much desired to do so, and lend us their love and

oounsel 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. 8. MAXWELI

Chairman of Committee. Richmond, Ind.

Obituaries.

Passed to a higher life, from Fortland, Me., March, 1967, Mrs. Lois G. Downer, wife of Capt. George Downer. Although the bereaved hushand and children are progress-ive, and well know that the wife and mother still lives in an-other sphere of existence, they could not but lament this sep-their grief will soon be assuaged, their sadness relieved by

and an internation of

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vestigation of Religious Truth. Nothing impure must enter here-"Our Father's Love," to be our shield, Embrace a world, dry every tear, Then sorrows are, through angels, healed 1 This is the inder Jacob saw, And Truth is governed by fixed Late 1 Alasi this crows cry, "Craul I case I case I" April 27.-6wt "KALUTONOWA." NEW BRICK AND PEAT MACHINE, Common, by hore or steam I makes from 400 to 3000 an hour coils from \$10 to \$700. The mold measures 9 x 4%; the dry peat 8 x 4, showing how little water had to be dis-placed.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters from the west requiring immediate attention, and long 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 Browner them. Persons writing us this month, will direct to Frovidence, R. I. to Providence, R. I.

The Slanders of Christian Missionarles.

In earliest childhood we heard of Chinese mothers murdering their female infants-of Hindoo faith and practice compelling widows to perish on hurning piles. These, with other theologic falsehoods and dogmas, were continually thundered in our ears from sectarian pulpits. We believed these priestly reports-believed them upon the testimony of Sunday-school teachers, missionaries and Christian ministers. Age and investigatio , however, have taught us that they, like many of the clergy now officiating, were either pitiable ignoramuses or malicious falsiflers of facts. We make these assertions because of conversations with Chinese scholars-because of the testimony of interpreters, translators and a recent cursory perusal of some seventy volumes of the Asiatic Journal

That the practice of voluntary cremation of Hindoo widows (like the common practice of Christian women producing infanticide) did exist to a limited extent for a time, we do not deny: But mark-not in accordance with the Vedas, nor the teachings of the most ancient Brahminical dogmas. Even the later Vishnoo Moonhee says: "Let the wife embrace either a life of ahstinence and chastity, or mount the burning pile." Kendall, whose authority none will question, says: "We find this custom condemned either in substance or form in a multitude of native writers." He further declares, writing from Calcutta, in 1822: "The general impression of the country is against it."

The presumption, self-sufficiency and selfrighteousness almost everywhere manifest in American life, are deplorable national characteristics. All nations, all religions, and even professed reformers, are apt to undervalue the positions and labors of others. Justice seems eclipsed and toleration numbered among the lost virtues.

It is popular for Churchmen to talk about the immorality of the Hindoos and Chinese-popular to draw odious comparisons between their religions and the religious doctrines of Christians. Such comparisons, however, when rightly, justly drawn, can result only in detriment to Christianity. The most scheming, wicked, warlike and child-murdering nations on earth are the nominal Christian nations. Their national and individual crimes are absolutely fearful. China and India should unite in sending missionaries to enlighten and moralize Christians.

The eminent Abbé Dubois writes in his "Letters on the State of Christianity in India," (with the addition of) "A Vindication of the Hindoos, Male and Female, in answer to a severe Attack made upon both by the Reverend * * *." This will go far toward undeceiving Europe as to the morals of the Hindoos, the comparative morality of Christians and Hindoos in India and elsewhere, and generally upon all those Indian topics, concerning which European ignorance is the most presumptuous, and the most liable to be misled. The following from a highly enlightened Roman

Catholic missionary, speaks for itself. The spirit of impartial justice he manifests is admirable. Listen:

"A nation depicts itself in everything : the Chihave a greater number of poetical composi-tions on filial piety, conjugal love, fraternal affec-tions on filial piety, conjugal love, fraternal affec-tions, the union of families, the afflictions of one's country, &c., than all the lettered nations together, ou the other side of the ocean.'

Dr. Smedley, of Jackson, Mich., coens to perfectly ic methods of restoring health. His reputed cures are veritably such, converting skeptics and churchmen to Spiritualism, thus doing the double work of giving them at the same time, a sound body and a sound mind. He richly deserves the harvest he is reaping. See his advertisement in another column.

Propositions from Proclus.

This eminent thinker and admirer of Plate was born near the commencement of the fourth century. History affirms him to have been a great Theurgist, and sufficiently scientific to have burned the Vitallian ships with concentrated sunbeams during the siege of Constantinople. His immediate friends considered him endowed with superhuman powers, and almost infinitely superior in learning and wisdom to the Christians that violently persecuted him because of the books he wrote against them.

He seems to have aimed at the construction of a perfect system of Theology, based upon the philosophy that God was the Infinite Soul-the allinterpermeating spirit of the universe. Grounded upon this basic foundation, and accepting the very ancient theory of emanations, he richly embellished it with all those more philosophical mysticisms that prevailed in the Orient. Draper | who give so liberally and cry so "lustily" to aid says he taught," That to know one's own mind in educating the freedmen, scout this idea with was to know the whole universe, and that knowl- sneers and sarcasm? As well blame the freededge was imparted to us by illuminations and men because they came from their bondage in a revelations from the gods."

He commences Book VI, on the "Theology of Plato," thus: "The hebdomatic eternity, therefore, of the intellectual gods, has been through these things celebrated by us in accordance with the mystic conceptions of Plato." His propositions are profound, and generally followed by elucidations and denomstrations; and they are demonstrations, too, that almost universally carry conviction, because corresponding with the soul's deepest intuitions. Note the following, as among his two hundred and twenty one propositions:

"God is the infinite spirit-presence filling all

God is self-subsistent; everything self-subsist-ent is unbegotten and incorruptible.

Everything which is primarily eternal has its sence and energy in eternity. All things are in all; but appropriately in each.

Every power is either finite or infalte; but every thite power derives its subsistence from he infinite, and the infinite subsists from infinity. Everything self-subsistent is convertive to it self.

Everything which proceeds from a certain thing and is converted to it, has a circular energy, Everything which is generated is generated from or by the inter-relations of a twofold power.

Every producing cause gives subsistence to things similar to itself; and every progression is effected through a similitude of first to secondary

natures. The divine descends, Every order, beginning from a monad, proceeds into a multitude coordinate to the monad, and the multitude of every order is co-related to one mo nad. Every monad which ranks as a principle gives subsistence to a twofold number; one, indeed, of self-perfect hypostases, but the other of illuminations which po-sess their hypostasis in other things. The one Infinite is a self-perfect unity, and

every divine number is musical. Every deity ex-

cept the One is participable. Everything which is in the gods preëxists in them according to their peculiarities, and the pe-culiarity of the gods is unical and super-essential; hence all things are contained in or imaged from them unically and essentially. All divine souls are indeed gods psychically; but those that participate of the highest intellect

are the perpetual attendants of the gods. Every intellect has its essence, power and

energy in eternity.

Every soul is indestructible and incorruptible, and also self-vital, as connected with the Infinite

Every participable soul has indeed an eternal essence; but its energy is accompanied with time, Every soul is essentially eternal, and primarily uses a perpetual body; it is, therefore, unbegot-

ten and incorruptible-a divine unity in duality. Every mundane soul uses periods of its proper

life in institutions to its former state. Every divine soul is the leader of many souls that always follow the gods; the series are num-

Every partial soul descending into generation,

flowers, that, prompted by a true kindness of understand the human organism, and the magnet- | heart as well as an appreciation of the beautiful, she weekly weaves and arranges with most exquisite taste for the speaker's desk. Beautiful will be her bower among the many millioned that dot the ever-blooming gardens of the angels. Ladies everywhere, intoxicate your, lectures with the perfumes of roses, and the melting melodies of music.

۰, Educate the Girls.

Yes, in mercy educate them! Educate them to a sense of the responsibilities of life. Educate them to know that the term girl should not be used to signify a being whose only aim is to dress prettily, sing sweetly, and dance charmingly that she may thereby "catch a beau," nor the term woman to signify one who in gaudy dress and trailing skirts promenades the streets, solving mentally no higher problem than the momentous one of out-dressing her neighbor. How can you blame them for not becoming anything more, when all the mental and moral forces which have

surrounded their lives have swept them in an irresistible current toward this channel? "Educate the freedmen," cry thousands of

voices, and we join the cry and echo to the chorus our hearty amen. But educate the girls-who will help us to sound that cry? Will not the very ones state of ignorance, as to educate your daughters

to become the silly creatures and toys of fashion, and then blame them because they do not become noble, earnest women!

Bro. Peebles sarcastically exhorts Elizabeth Cady Stanton, as she "rolls along her lecture tour" on equal rights, to ring praises on the "lady" who had sufficient sense to thank the gentleman who in the kindness of his heart gave her his seat in a street car; but we should rather thank heaven that the educating influences which surrounded the lady's girlhood were not so belittling as to render her deficient in common

courtesy. How many parents are there even among reformers who once think of giving their daughters the same intellectual opportunities they afford their sons, or of inciting in them any higher aspirations than to catch a husband? Had Anna Dickinson been the petted child of affluent parents, and all her life been schooled to the idea of the inferiority of woman's work in life's drama.

she never would have stood where she now stands. Had Elizabeth Cady Stanton been educated with no higher aim than that of the fashionably dressed Broadway promenader, she would not now be bravely fighting the battle of right.

And I would say to all parents, if you desire your daughters to become brainless flirts, their only aim in life to marry one whose income will suffice for their support, you have only to educate them to this idea, and in so doing you will have fully nine-tenths of the civilized world to aid you and little to oppose you, save the common sense of your subject; and you will probably receive but little opposition from this source, as the present fashionable mode of educating young ladies serves most effectually to annul that quality in their minds.' But if you wish them to become women in the nobler sense of the word, you have only to educate them to higher aims in life, and your efforts will assuredly meet their deserved MAUDE MYRTLE. reward.

New Milford, Penn.

Waukegan, Ill.

The friends of Spiritualism in Waukegan, Ill. have again organized their forces for a renewed and vigorous campaign against the dogmas of error and superstition, and in the interest of re-ligious liberty and spiritual progress. I have spoken there two Sabbaths, and am engaged to speak there every other Sunday the coming summer. DR. LEO MILLER.

Progressive Lyceum Missionary Fund.

IN ACCOUNT WITH A. J. AND M. F. DAVIS. STATEMENT FOR APRIL.

April 7. To railr descends wholly; nor does one part of it remain on high and another part descend. As the descent, so also the ascent; for all things divine-ward tend." [Original.] THE PEARL WITHOUT PRICE. \$131.00 • BY H. CLAY PREUSS. What precious pearl is that, whose priceless worth Transcends the richest kingdoms of the earth? What crowns the noblest hero in this strife. Bangor, Me., May 1st, 1867. And makes an epic of our mortal life? What proves man's royal lineage from on high? It is the will to do the right or die! Donations In Aid of our Public Free Circles. Compared with this, what's earthly wealth or Received from fame, But tiusel gew-gaws for our mortal frame? While this secures our rank on heaven's rolls-God's perfect autograph in human souls. All men it honors-those who soar or plod-'An honest man 's the noblest work of God."

Brainovinno, Mass.-The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-ive Lyceum meets at 104 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 1 r. M. Speakers engaged:-W. A. D. Hume, May 19 and 28; A. T. Foss during June.

Forst during sume. Firtenburg, Mass.—The Spiritualists hold meetings every Aunday afternoon and evening in Belding & Dickinson's Hall. Speaker engaged :—Mrs. M. E. B. Sawyer, May 19.

Foxbor, Mass.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Quincr, Mass.-Meetings at 2M and T o'clock F. M. Pro-gressive Lyceum meets at 1M r. M.

SOUTH DANYESS, MASS. - Meetings in Town Hall every Bunday, at 2 and 7 o'clock P. M.

TAUNTON, MASS.-Meetings are held regularly every Sun day in Concert Hall.

dav in Concert Hell. LYNS; MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Essex Hall. SALEM, MASS.—Meetings are held in Lyceum Hall regular ly every Sunday afternoon and evening, free to all.

ly every Sunday afternoon and evening, free to all. PROVIDENCE, R.I. --Meetingsareheldin Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Joelyn; Guardian, Mrs. Abbie II. Proiter. Bycakers engaged: --J. M. Peebles, May 19 and 26; Miss Net-tic Colburn during June. Bakook, Ms. -Spiritualists hold meetings in Ploneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 9, M. Adophus G. Uhap-man, Conductor; Miss M.S. Currils, Guardian. Bpeakers en-gaged:--Henry C. Wright, May 19 and 26; Hev. S. C. Hay-ford, June 2 and 9; Miss Lizzie Doten during July. NEW YORK CIT.-The First Society of Spiritualists hold

NEW YORK CITY.-The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall,806 Broadway.

meetings every Sunday in DOdworth's Hall, our Johnson The Rociety of Progressive Spiritualists, having leased Ma-sonic Hall, No. 114 East 13th street, between 3d and 4th ave-nues, will hold meetings every Sunday at 11 A. M. and 74 P. M. Dr. H. B. Storer, 370 Bowery, Secretary. The Children's Pro-gressive Lyceum will meet in the same place at 94 A. P. E. Farnsworth, Conductor; Mis. E. A. Bliss during May; Dr. Geo. Dutton during June.

Dutton during June. BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-berland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 73 r. M. Children's Progressive Lyccum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

WILLIAMSBURG, N. Y.-The Spiritualist Society hold meet-ings every Wedneday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

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

and Engle streets. TEOT. N.Y.-Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 10% A. M. and 7% P. M. Children's Lyceum at 2% P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

uctor; Mrs. Louisa Keith, Guardian. JERSET CITY, N. J.-Spiritaal meetings are holden at the Church of the Holy Spirit, 24 York street. Lecture in the morning at 10³ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.-Spiritualists and Friends of Progress hold meetings in Music liail, No. 4 Bank street, at 24 and 74 P. M. The afternoon is devoted wholly to the Children's Progressive Lycewn. G. T. Leach, Conductor; Mrs. Harriet Farsons, Guardian of Groups.

Juceum. G. T. Leach, Conductor; Mrs. Harriet Farsons, Guardian of Groups. VINZLAND, N. J. - Friends of Progress meetings are held in the new hall every Sunday at 103 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hoses Allen, Conductor; Mrs. Deborah Butler, Guardian.

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

LARMONIUM, N. J.-meetings held every Sunday at 10 A. M. and T.P. M., at Ellis Hall, Belleview Avenue. PHIADELPHIA, PA.-Meetings are held in the new hall in Phenix street every Sunday afternoon at 3 o'clock. Chil-dren's Frogressive Lyceum every Bunday 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 8th 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 commencing at 113 A.M. Evening lecture at 73. The Spritualists in the southern part of Philadelphila hold regular meetings at No. 337 South Second street, at 103 A.M. and 73 P.M., and on Wedwesday evening at 8 o'clock. BALTMORE, MD.-The''First Spritualist Congregation of Baltimore'' hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Baratoga atreets, at the nsuch hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

CHICAGO, ILL .- Regular morning and evening meetings are

Chickoo, ILL.-Regular morning and evening meetings are held by the First Society of Spiritualists in Chickao, overy Sunday, at Crosby's Opora House Hall, entrance on State street. Hours of meeting 109 A. M. and 79 r. M. By Britoal Merkos, for intellectual, scientific and spirit-ual improvement, are held every Sunday at 109 A. M., and Tuesday at 74 p. X. at the hall of the Mechanics' Institute, 155 South Clark street, (Room 9, third floor,) Chicago, 111. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be combined this there notice. Seats free.

Louisville, K. — The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7% F. M. in Temperance Itall, Market street, between 4th and 6th. Speaker engaged :- Nellie L. Willsie during May.

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

same hall at 2 p. M. SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 74 p. M. Children's Lyceum meets at 2 p. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

B. T. MUNN will lecture on Spiritualism within a reasur-able distance. Address, Skancateles, N. Y. DR. JAMES MORRISON, lecturer, McHenry, Ill. LECTURERS' APPOINTMENTS AND ADDRESSES. " PUBLISHED GRATUITOUSLY EVERY 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 Isintended for Lecturers only.)

ENMADI. DIARTIN, inspirational speaker. Birmingham. Mich CHARLES B MARSH, Semi-trance speaker. Address, Wont-woe, Juneau Co., Wis. MES. MART A. MITCHEL, inspirational speaker, will an-swer calls to lecture upon Spiritualim, Fundays and week-day evenings, in Illinois, Wisconain and Missouri, Will at-tend Conventions when desirtd. Address, care of box 22), Chicago, Ill. tenu Chicago, Miss SARAH A. NUTT will speak in Lawrence, Kansas, one-third, Topeka one-third, and Wyandotte one-third of the time J. MADISON ALLYN, trance and inspirational speaker, author of the Panophonic 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 third, Topeka one-third, and Wyand for the present. Adaress as above. ing instruction in the new Shorthand. Address, care Banner of Light, Boston. Npeaks in Lowell, Mass., May 19 and 26; in Portland, Me., during June.
C. FANNIE ALLIN Will-speak in Stonelam, Mass., May 19 and 26; in Hansen, June 2 and 9; in East Boston, June 16; in Chelsen, June 23 and 30; in Londonderry, Vt., during July; in Dover, Aug. 4 and 11; in Worcester, Mass., during Novem-ber. Address as per appointments, or North Middleboro', Ms. MES. N. K. ANDROSS, trance speaker, Delton, Wis. DR. J. T. ANOS will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Bochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. MRS. SARAH A. BYENES will speak in Lynn, Mass., May 12 and 19; in Hudson, May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN will lecture in Wcodstock, Vt.. May 19 and 26, and June 16 and 23; in Bridgewater, June 2; in Nouth Reading, June 9; in Eden Mills, June 30 and July 7. Address, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care MRS. ENNA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS will speak in New York City during May. Address, 250 North Second street, Troy, N. Y. WM. BUTAN will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53 Camden P. O., Mich. Camden F. O., Mich. MRS. ABBY N. BURNHAM, inspirational speaker, will answor calls to lecture. Address, Auburndale, Mass.

DE. H. E. EMBEY will receive calls to lecture. Address, South Coventry, Conn.

MAY 18, 1867.

Bouth Coventry, Conn. A. T. Foss will speak in Portsmonth, N. H., May 19 and 28. Will aniwer calls to lecture weak-day evenings in the vichni-ty. Permanent address, Manchester, N. H. "Mes. Mary L. FERKCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerais. Free circles funday evenings. Address, Ellery street, Wahington Village, South Boston. DR: H. P. FAIRFIELD, Greenwich Village, Mass.

8, J. FIBREY, Troy, N. Y.

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

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

C.AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Til. Miss ELIZA Hows FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me. DR. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

RET. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, un further notice.

MRS. CLARA A. FIELD will answer calls to lecture. Ad. dress, Newport, Mc.

areas, a ewport, a.c. Isaac P. GREENLEAF will lecture in Chelsen during May. Address as above, or Kenduskeng, Mc.

Mas. LAURA DE FORDE GORDON will receive calls to lec. Mas. LAURA DE FORDE GORDON will receive calls to lec. ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Facilie coast who desire her services as a lecturer, will please write at their callest con-venience. Permanent address, Denver City, Col. Ter. Mis. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 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

Wayne, Ind. Mgs. Ewna HarDix OZ lectures in Cincinnati. O., during May-address care of A. W. Parh, P. O. box 2155; in Wor-cester, Mass., during June-address care of Mrs. Nartha Jacoba, Worcester, or care of Honnas Hanney, 50 Federal street, Boston, Diass. Dira. H.'s return to Europe being de-layed until the 20th of July next, sile will be happy to sprak in the East during the two first Sundays in that month. Ad-dress as bove. dress as above.

DR. M. HENRY HOUGHTON will remain in West Paris, Bie., nutil further notice. Address as,above. W.A.D. HUNE will lecture in Springfield, Mass., May 19 and 26. Address as above.

LYMAN C. HOWE, inspirational speaker, New Albion, N. Y. MRS. SUBIE A. HUTCHINSON will speak in Willimantic, Coma, during Nay: in Bomers, during Augnet; in Cleveland, O., during September, Octocer and November. Will receive proposals for June and July.

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

DR. J. N. HODGES, trance speaker, will answer calls to Icc-turo. Address, 107 Maverick street, East Boston, Mass. MES. S. A. HORTON, Brandon, Vt.

MRS. F. O. HYZEB. 60 South Green street, Baltimore, Md. J. D. HASOALL, M. D., will answer calls to lecture in Wh-onsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. HACKER, FORMERG, SIG. MES. ANKA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y. JOB, J. HATLINGER, M. D., inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

Miss NELLTE HATDER will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass.

MISS SUSIE M. JOHNSON will lecture in Havana, III., dur-ng May. Permanent address, Millord, Mass.

W. F. JAMINSON. Inspirational speaker, care of the Spir-itual Republic, P. O. drawer 6325, Chicago, 111.

S. S. JONES, ESQ.,'s address is 12 Methodist Church Block. South Clark street, Chicago, 1il.

HARVET A. JONES, ESQ., can occasionally sneak on Sandays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.

СГРПАБ В. LTNN, inspirational and semi-conscious trance speaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND, Chicago, 111., Care Spiritual Republic. MES. E. K. LADD, trance lecturer, 179 Court street, Boston.

MRS. F. A. LOGAN will answer calls to awaken an interest in. and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde.

B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-dress, Hammonton, N. J. John A. Lows will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

Dr. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a rescrable distance of that city. Address P. O. box 7286, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS will speak in Westmore-and, May 19; in Quincy, Mass., June 2. Address, East West-

DR. G. W. MORFILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. Loring Moody, Malden, Mass.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

ENNA M. MARTIN, inspirational speaker, Birmingham, Mich

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

DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

MOSES HULL, Milwaukee, Wis.

land, May 19; in moreland, N. H.

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

J. HACKER, Portland, Me.

Wearing Mourning.

Among other customs, at once inconvenient and absurd, is that of putting on mourning apparel when a friend passes to the morning-land of immortality. It is fashion that does it. And fashion is quite as rigorous at a funeral as in a ballroom. The origin of the mourning garb is traceable to the land of the Orient. The Jews used "sackcloth and ashes." Of other Syrian nations, some wore yellow, some blue, and others white. The California Indians make a paint of pounded coals, ashes and pitch, painting their faces and daubing the mixture into their hair. Enlightened churchmen, seemingly somewhat in imitation, drape their persons in black. This etiquette of grief tells the mourner about how intensely to mourn, in what manner to mourn, how long to mourn, the most genteel way to mourn, how many days to refuse receiving calls, when to return into society-and has, in fact, so thoroughly systematized the mourning business, that stores and shops advertise "mourning goods." Hence we have it that a solemn-visaged clerk said in sepulchral tones to a lady customer just preparing to mourn, "This, madam, is the light affliction department; the heavy bereavement is further on." Soul-sick are we of this mourning by rule-of this being influenced by fashion-of this continual asking what will the people think, and all these heartless customs and conventionalities of civic life-Freedom is the watchword of the incoming era!

Putting on mourning garments seems utterly useless, is a burden of expense to the poor, is no sure index to the inner feelings, is quite generally a more fashionable custom, and for a Spiritualist belleving in, and perhaps holding blissful converse with the immortalized loved ones, it is decidedly a manifestation, to say the least, of Lad taste.

Rev. E. C. Towne's estimate of Universalists.

This prominent Unitarian clergymen, whose star is in the ascendant, vigorous in intellect, rich in thought, and full of promise as a timber-gatherer for the reconstructed church of the future, tenders his compliments to the Universalists in the April Radical, thus:

"The leading Universalists to-day will, if they can, put any man out of their ministry who does not receive 'Christ Jesus and his Evangel' after the spirit and fashion of accredited Christianity. Dispensing with a big hell hereafter, they keep a little hell for heretics here."

You've hit the nail on the head, Bro. Towne; a sect is a sect with creedal persecuting tendencles the world over! When Spiritualists become sectarian and intolerant, count us out. Freedom

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Christening Children.

Christening is not baptizing-is simply naming. There's but one true baptism-that of the "Holy Ghost," better translated Holy Spirit; that is, the descent of a most excellent spiritual influence from spirits and angels that tread the courts of the Eternal.

Requested by several parents, while speaking in New York, we christened their children in the hall, and gave them, as impressed, their appropriate spirit-nanes. It was pleasant for us to gratify these fond parents, and we think the general influence derived therefrom excellent and spiritually elevating. The gentle, loving Nazarene took little children in his arms and blessed them, saying," Of such is the Kingdom of Heaveń." Isniah beautifully referred to the Good Shepherd thus: "He shall gather the lambs with his arm, and carry them in his bosom." The ascended Willis sweetly sung:

"She stood up in the meekness of a heart Resting on God, and held her fair young child Upon her bosom, with its genite eyes Folded in sicep, as if its soul had gone To whisper the baptismal yow in Heaven."

Such harmless forms as rouse the soul to deep er spiritual thoughts, awake the nobler sensibili-

ties, cause an outflow of new-born sympathies, and kindle in the consciousness a diviner responsibility, are, at proper times and seasons, as practical as beautiful.

The Prospects in Battle Creek, Mich.

The lamented Eliza W. Farnham once termed this city the old " Fort of Reform." With the very dawn of Spiritualism, spiritual meetings were is our watchword, the enlightenment and spiritual elevation of humanity our purpose. Dr. L. G. Smodley. "They shall lay hands on the sick and heal them." This was the promised sign. Seers and heaters in all periods have thus practiced, and yet all hands are not clean hands, all magnetisms not healthy, all spirits not wise in their medical administrations, "But the spirit circle vontrolling," But the spirit circle vontrolling, "But the spirit circle vontrolling, "A was to Mrs. D. N. Brown for the basket of

Friend, East Bridgewater, Mass	1.0
E. S. Carpenter, West Flatts, N. Y J. C. Bowker, Lawrence, Mass	5
J. C. Bowker, Lawrence, Mass	1,0
Joseph Wescott, North Castine, Me Friend,	9
Friend,	1.0
W. Freeman, Philadelphia, Penn	2.0

Donations to the Jackson Fund.

To aid the poor and aged parents of the late Geo. M. Jackson Received from Margaret Williams, Fly Crock, N. Y \$ 50

Donations to Aid the Poor.

Received from

SPIBITUALIST MEETINGS.

BOFIGHTURDIGT MEDILINUS. BOSTON.-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 FOFLE'S MERINO.-The Progressive Bible Society hold meetings every Sunday in, No. 3 Tremont Row, Hall 67. Free discussion on the best way to save the world, at 10% A. Miss Phelps, regular lecturer. The public invited. Spiritual meetings are held every Sunday at 564 Washington street. Children's Lyceum at 10 A. M. Conference at 2 F. M. Circle at 7 F. M. C. II. Rines. East Bostrow.-Meetines are held in Temperance Hall. No.

Circle at 19 P. M. C. II. Innes. EAST BOSTON.-Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 19 P. M. Speaker engaged :-- C. Fannie Allyn, June 16. L. P. Freeman, Cor. Sec. engaged :---O, Fannie Allyn, June 18. L. P. Freeman, Cor. Sec. CHARLERTOWN.--The Children's Lyceum connected with the First Splittual Society of Charlestown hold regular ses-sions, at Washington Hail, every Sunday forencen. A. H. Richardson, Conductor: Mirs. M. J. Mayo, Guardian. Speak-er engaged;---Mrs. Hattle Wilson, May 19 and 28. Lectures on Spiritualism in City Hail every Sunday at 3 and 73 P. M. The Children's Lyceum meets every Sunday at 184 A. M. Dr. C. C. York, Conductori Mrs. Lucy A. York, Guardian.

 UHELER. — The Associated Bpiritualists of Chelsen hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 75 F, M. The Children's Pro-gressive Lycenm assembles at 10% A. M. J. 8. Dodge, Con-Juctor: Mirs. E. S. Dodge, Guardian. Admission-Ladles, 6 cente; gentiemen, 10 cents. All letters addressed to J. H. Crandon, Cor. Becc. Speakers engaged: -I. P. Greenleaf dur-ing May i Mrs. H. E. Wilson (colored), June 2, 9 and 16; Mrs.
C. Fannie Allyn, June 23 and 30. THE BIELE CHERITIAN SPIRITUALISTS hold meetings every Bunday in Winnisimmet Division Hall, Chelsea, at 8 and 7 F. M. Mrs. M. A. Bicker, regular speaker. The public are invited. Seatsfree. D. J. Bicker, Sup't. LowELL.-Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. E. B. Carter, Conductor; Mirs. J. F. Wright, Guardian. Speakers engaged: -J. Madison Allyn, May 19 and 26; Mirs. S. A. Sprae during June. NEWTON COENES, Mass.-The Spiritualists and friends of UHELSEA. - The Associated Spiritualists of Chelsea hold

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

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MES. M. A. C. BROWN, Ware, Mass. M. C. BENT, inspirational speaker. Address, Pardesville, 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.

DR. 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, Me., till further notice.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. Ds. L.K. COONET 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 re-turn on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

MRS. SOPHIA L. CHAPPELL, inspirational and trance speak-er, will answer calls to lecture. Address, 11 South street, Boston, Mass.

MER. AUGUSTA A. CUBRIER will answer calls to speak in New England through the summer and fall. Address, box 816. Lowell, Mass.

Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. ALBERT E. CARPENTEE will speak in Foxcroft, Me., during May. Also pays particular attention to establishing new Ly-ceums, and laboring in those that are already established. Would like to make engagements for the fail and winter in the West. Address, Putnam, Conn.

MRS.JENEET J. CLARE, trance speaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

DR. JANES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

MRS. MABIRTAF, CROSS, trance speaker, 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.

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

Mus. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 273, Vineland, N. J.

MRS. ANELIA H. COLAY, trance speaker, Milford, Ill,

Miss NETTIE COLEUFN can be addressed at 120 Alexander street, Eochester, N. Y. IRA H. OUNTIS speaks upon questions of government. Ad-dress, Hartford, Com.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA G. CLARE, inspirational speaker. Address Eagle Harbor, Orleans Co., N. Y.

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

OHARLES P. CBOOKER, Cincinnal, O. OHARLES P. CBOOKER, Inspirational speaker, Fredonia, N. Y. TROS. COOX, Berlin Heightis, O., doctnier on organization. MISE LIZZIE DOTEN WILL Jettre in Mérdanilie Hall, Boston. during May (Sunday aftermoons). A will make no further engagements. Adoress, Pavillon, 37 Tremon arrest, Boston. GRORDS DUTTON, M. D., will lecture in New York during une. Address, Rulland, Vt.

ANDERW JAUKSON DAVID GAD be addressed at Orange, N. J MRS. E. DELANAE, trance speaker, Quincy, Mass. DE. E. C. DUNN, lecturer and healer, Rockford, Ill.

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J. T. Dow, lecturer, Gooksville, Rock Co., Wis, Mas. ULANA B. DER and, toune fpaker, Newport, Me.

MES. S. J. YOUNG, trance locturer, ave attack. her LaGrange, Boston. MES. FANNE T. YOUNG, of Boston, trance speaker, will, answer calls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Flease apply soon. Present address; 255 Houth Clark et., Chicago, III. A THE ALL AND A

GEORGE A. PEIECE, Auburn, Me. MRS. J. PUFFER, trance speaker, South Hanover, Mass.

L. JUDD PARDEE, Philadelphia, Pa. J. L. POTTER, trance speaker, West Salem, Wis.

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

Prof. B. M. M'COBD, Centralis, 111.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Dr. W. K. RIFLET, box 95, Foxboro', Mass. Dr. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis. AUSTER E. SIMMONS will speak in Woodstock, Vt. on the first, second and fifth Sundays of every month during the coming year. Address, Woedstock, Vt.

MRS. FANNIE DAVIS SMITH. Milford. Mass.

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

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

ABRAM SMITH, ESQ., inspirational speaker and musical me-dium, Sturgis, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, Boston. Ms. H. B. STORER, inspirational lecturer, 75 Fulton street, New

MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

MRS. M. S. TOWNSEND, Bridgewater, Vt.

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

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

BENJAMIN TODD, San Francisco, Cal.

JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskag, Mc. HUDBON TUTTLE, Berlin Heights, O.

MRS. SARAH M. THOMPSON, Inspirational speaker, SSBank streat, Cloveland, O.

MES. MARY E. WITHEE, trance speaker, 71 Williams street Newark, N. J.

N. FRANK WHITE will speak in Battle Cretk, Mich., during May; in Oswego, N. Y., during June, Calls for week evenings will be sticnded to. Adduces in advance as above; during July, Seymour, Conn.

MRS M. MACOMBER WOOD, 11 Dewey street, Worcester Mass.

F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York.

F. L. H. WILLIS, M. D., P. O. box 39, Station D., New York, A. B. WHITING, Albion, Mich. Mas. S. E. WARNER will lecture in Dariem, Wis., during May: in Rockford, Ill., June 2. 9, 23 and 30; in Richland Cen-tre during July; iu Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday spointments. Address as above, or box 14, Berlin, Wis. E. V. WILSON will speak in New Boston, Ill., during May; in Rock Island during June; in Galesburg duling July. Per-manent address, Babcock's Grove, Bu Fage Co., Ill. Accurate Willaway, M. D., inspirational speaker. Detroit.

ALGINDA WILHELM, M. D., inspirational speaker, Detroit, Mich., care of H. N. F. Lewis, Miss H. Maria WORTHING, trance speaker, Oswego, Ill-will answer calls to lecture and attend funerals. JONATRAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

E.S. WHELLER, inspirational speaker. Address, care this office, or 8 Columbia street, Boston.

MRS. B. A. WILLIS, Lawrence, Mass., P. O. box 478.

Lois WAISBBOOKER can be addressed till further notice at Forestville, Fillmore Co., Minn., caro of A. B. Register. MRS.N.J. WILLIS, trance speaker, Boston, Mass.

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis.

WAREN WOOLSON, trance speaker, Hastings, N. Y. HENRY O, WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

PROF, E., WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

Mas. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Will take no engagements from a distance till after May 5th. Address, Danby, Vt.

In Danoy, VL. Will take no engagements from a distance the after May 6th. Address, Danby, VL.
B. H. WORTMAN, Conductor of the Buffalo Lyccum, will accept calls to locture in the trance state, also to organize Chlidren's Lyccum. Address, Buffalo, N. Y., box 1464.
Mas, MARY J. WILDOXSON will lectbre in Brooklyn, N. X., till Juute. Address, Core of Dr. Larkin, 244 Fulton street.
A. O. WOODNUFF, Buffalo, N. Y.
Mas. JULIETTE YEAW will speak in Salem, Mass. May 12, 19 and 28; in Hingham, June 2; in Lynn, June 9, 16 and 28. Address, OK. J. Y. Mas.
M. Z. Mas. WM, J. YOUNG will answer calls to lecture in the vicinity of their homo, Boles City, Idaho Zerritory.
Mas. J. YOUNG, tranca lecturer 206 Tremont street, core.

Mas. S. J. Young, tranca lecturer, 206 Tremont street, cor-

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F. L. WADSWORTH's address is care of the B. P. Journal, P. O. drawer 6325, Chicago, 111. A. A. WHEELOCK will speak in Sturgis, Mich., during May. Address, St. Johns, Mich.