VOL. XXIII.

ker,

lich.

Bank

Ind.

e ad-luring

ork.

April

ensu-

idress John

li leo-dolph,

War

ilch. eaker.

lritual

ritual-ve Ly-

Wis.

street,

r:

MASS.

or, P,

E:

3,00 1,50

nts

cured,

e time

iption

ers to ame of

anged of the

or the rtion. in any be adended elope.

stnut

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, MAY 2, 1868.

NO.

Written for the Banner of Light.

WHEREFORE?

BY GRACE LELAND.

Why these dim, entangled pathways, Leading through the maze of grief? Why the storm-cloud, darkly brooding, Following sunshine glad but brief? Why the stumbling, from the blinding Of the weary, burning tears? Why the spirit's dumb despairing, Overcome by doubts and fears?

Why the homeless little children, Knowing not a father's care, Knowing not a mother's blessing, Breathing ne'er sweet childhood's prayer? Why the sacrifice, ne'er ending Till the good has been attained? Why that every path of progress Must with martyrs' blood be stained?

Hush thy murmuring, Soul, be patientl He whose searching eye can scan All the vast, eternal arches, Sees divinely-not as mau! In the great and holy purpose Of the Infinite, the Good, Lie a mercy and a wisdom Here but dimly understood.

Thorny pathways, dim, unlighted, Lend to yonder fields of bliss, And the grave is but the gateway To a better world than this. Storms are passing, but the sunshine Waits in Heaven divinely fair; From earth's tears are bright flowers springing, That will bloom in beauty there!

And the rest-though ye discover Only pain and anguish sore, Well ye know that God the Father Loves His children evermore. What ye blindly term the evil Is but good that hidden lies, Working out its winding progress Upward toward the smiling skies!

The Pecture Boom.

The Living Temple.

Mrs. Cora Daniels lectured to a good audience on the above subject, at Music Hall, Boston, on the afternoon of Sunday, April 12th. We give below a synoptical report of her remarks:

The perfect world by Adam trod Was the first temple built by God; His flat laid the corner-stone, And heaved its pillars one by one."

his explorations among the rains of Central America, had made known many remarkable facts concerning the early religious customs and beliefs of that people; he had found a key to the hieroglyphics which covered the crumbling relics of their ancient splendor, and among many other sentences had translated the following, which was written in one of their chief temples: "And then the Most High created man; he was the child of whiteness, the sox of light, and he became the temple of the living spirit."

From the earliest ages man had possessed a desire for a place of worship, some location set apart from all things else, and devoted to the use and symbolization of the gods he worshiped. This might be thought to be unnecessary, but by reference to the history of the ancients, we should find they had gods in form, and must have a place wherein to deposit them, or they would be worn out in process of time, and contaminated by the constant contact of every-day life. The first temnles were found among the Egyptians, and to so great an extent was this idea carried among them. that all public edifices were dedicated to some

We had every reason to believe that this idea of worshiping in temples belonged to, and was handed down from the barbarous ages of the world. and owed its origin to that portion of the earth's history when outward life was the symbol that represented to mankind the Divine Mind. This we could see clearly marked in the sacred scale of the Egyptian, sliding from the veiled Islsmother of time-down to the beast and bird; in the Roman's faith in Jupiter, the controller, Mars and Minerva, Venus and Apollo, with their various attributes of valor, wisdom or pleasure. We also, by reason of our knowledge concerning | time is ready to almost condemn Michael Angelo the more remote religions of the earth-those of the Chinese and Japanese—bad every reason to believe that they had temples to represent to them the idea of a potent deity.

For three thousand years from the ordinarily reckoned birth of time, (according to Hebrew belief,) God had no fitting temple among his chosen people. He was represented among them by certain itinerant altars and tabernacles, and by the ark they carried on its stayes from place to place, | temples of the sun—that our vast edifices of wood but these represented to them but poorly the God and stone, with their stained windows (but poorly they worshiped. The Egyptians had their tom- representing the jewels of olden days,) had either ples, wherein the initiated entered to perform their devotions, while the uninitiated remained outside, and brought daily to the doors of the sanctuary they might not enter, presents for the gods they one day in seven,or else we were driven in shame adored. But not so the Hebrew; reference to his life of wandering, of bondage, of flight and final the real significance of God's true temple on the freedom, showed that differing characteristics and differing circumstances had developed in him Deity-that mortar and bricks were not essential another form of worship, whose outward mani- to his habitation on earth. festation did not fully appear till Moses borrowed | Protestantism denied the heathen, Pagan and its insignia from the Egyptians. They had not a Roman Catholic shrines, but still it borrowed temple for three thousand years. If God needed from them, and built miniature St. Peter's in a temple, and condescended therein to dwell; if every town and parish in this land; indeed, some the Most High demanded precious stones and were ready to copy even the ritualistic formulas molten brass, like that which adorned the tem- of the Hellenic nations. The temples of to-day

l altars of Abraham and Moses, reared anywhere at time of need.

All this time were we to suppose that God had no interest, or presence, in the world? that there were no spoken utterances save those given from Sinai's trembling crown? It was a fit subject for discussion among those who believed in the necessity of temples wherein to worship, as to whether God was compelled to absent himself from the hearts of his children because no place was set apart where he could commune with them.

When the Christian era dawned, not one of all these mighty temples in the world-save those at Jerusalem and Samaria-were recognized as sacred by the new-comers. Indeed, it was never said, except to Moses, that there should be a temple set apart for the Most High. Moses was skilled in all the veiled mysteries of Egypt; the name "Jehovah's shrine," which he gave to his altar, was borrowed from them, and so determined was Moses that no one should ever discover the source of his information, that he commanded that none of his followers should ever say Jehovah; and to this day no true follower of the Israelitish church would pronounce the name.

Taking this idea to be the true one, all temples and shrines, and all the ornaments which adorned the Jewish or Christian churches, were borrowed directly from the Pagan; even to the threefold God of the Trinity, representing that triad of deltles of the past, the Jehovah of the Hebrew, the Jupiter of the Roman, and the Osiris of the Egyptian. How could we in the blessed light of this progressive age, when God the spirit speaks and acts daily in the world, bow down our heads and bury ourselves under these wrecked monuments of a darker age, hiding the glorious sun of truth from our gaze, without stultifying our mental, moral and spiritual powers? Must we then consent to believe that God had no temple for three thousand years? that he was not able to enter human hearts and breathe therein divine inspirations till a man arose to blend the cedar of Lebanon with the gold of Ophir in a material habitation dedicated to his praise? Had no one any spiritual perceptions? Were all compelled to borrow from Pagans their ideas of religious communings? Must we cling to the old temple of Ephesus, of which it is said,

"The aspiring youth who fired the Enhesian dome Outlives in fame the plous fool who reared it,'

and ourselves strive to elevate shrines of pomp and wealth, which at best bore no physical comparison to the gorgeous plies of Greece and Rome? If God must have outward temples and shrines, why should we dwindle down into insignificance and erect buildings without ornaments, calling them places of worship? Let us do away with that idea and build in the true sense of the middle and remotest ages fitting temples for the Most High, which should be true representations of all that was glorious and beautiful in earth or sky. A distinguished French Abbé in his report on Let us borrow in our symbols the broad shield of the sun, and hang it over the lofty dome; let the sphynx stand guard at the entrance; let the charmed serpent, the sacred bull, the winged ibis be there, to image forth the mystic powers of the Divine; let us rob Minerva and Venus of their symbolic utterances and unite them all in a nortraiture of our God! Or let us take for our model the temple of Solomon-the fruit of three thousand years; a temple not erected till the children of Israel had been enslayed, had wandered in the desert, had fallen away from their God to worship the golden calf, had been punished, and finally reached the land of their destination; a temple which was seven years in its construction, and then was not so fine as the one reared by Solomon for the expression of his own temporal kingdom. Or let us fix our gaze on that wondrous work of Michael Angelo's artist soul-the dome of St. Peter's in Rome. Let us revert back to the ages, and with all our golden store erect an edifice of which we can truly say, "Here is the sacred temple of God, and here is the only dwelling place of the Most High"; instead of rearing the thousands of domes that rise on every hand (with as many arving significations) in his name to-day.

Even amid all the severity of the Protestant church, yet lingered the idea that God needed a house on earth in which to dwell. This temple, this place of worship, had been the bugbear of all religious systems in all ages. The Hebrew declared the necessity of mysterious, measured aisles, golden candlesticks and choice paraphernalia. Why? To enchain the sense of all, and attract them to the temple of the Most High; and this idea is the same to-day in the Catholic church, and really so, in a great measure, in the Puritan branch of Christianity, which at the same for contributing his labors in the building of St. Peter's.

If it was necessary for God to have these temples—if he needed them at an earlier time—who should say that those of Egypt and of Rome were not his also, and if they were, what became of the Christlan ostracism?

We must confess that the place where we worshiped to-day had some relation to the ancient some connection with ancient ideas, or that we were but repeating a mockery. We either confessed by their erection that our God loved only to allow that we had utterly failed to perceive earth-that we had altogether mistaken the

ples of Egypt, then there was no worship in the were a farce, a sham, to what they should be, if world for three thousand years, save the casual | they really would represent what they are pro- | spirit on the earth.

claimed to be the images of—the habitations of the Most High. If God needed them, he must be very angry at their poor quality; and if not, he must be pained at seeing the degradation of his tions of Andrew Jackson Davis, being fairly bechildren! Did any one think he would leave that fore the public, we propose to show the thousands glorious temple whose pillars were before the of the Banner of Light readers what has been world was; whose dome was in the upper sky; said, pro and con, by the journals of the day on whose paintings more glorious than the summer | their character and merits. They have each been sunset dies; whose carpet more gorgeous than the green robe of spring studded with early flow- those whese views they at present meet at all ers; whose amber walls caught and reflected the points or not. More striking works have not radiance of the remotest star-to come and abide | been presented to the public in this generation. within a few feet of brick and wood-to reside for Their popularity proves the awakened state of a brief season in a narrow box constructed by the public mind to subjects which but a few years man, where no light of truth could enter, but where all sat as in the grave, with no hope in that true spiritual doctrines and ideas are everytheir hearts and no light in their eyes? It was true that to-day [Easter Sunday] flowers adorned the churches all over the land, as an outward symbol of triumph over death, but really they were like the flowers scattered in a sepulchre.

These were not the temples whereof the spirit spoke, when it said to our inner ears: " Behold, the Lord is in his holy temple-let all the earth keep silence before him!" Was it among those dim vaults, from whence the happy faces of child-hood were excluded, and the lame and blind kept outfor fear of contamination—there where masked in hideous faces, theology pictured God in the globe on which we live, is certainly full of fasciin hideous faces, theology pictured God in the agonies and death-throes of supremest sacrificevas it there God called on us to worship him?

They who believed in the necessity of church edifices were like a boy who, having constructed a box, went forth to capture the sunshine, that he might carry it home for his especial use; but when the cover descended, lo it was all darkness in that box, while outside the glorious sun was shining, bathing all in its refulgent, life-giving rays. Just so man made a box, a church-wherein to imprison the light of God's presence, but within its closed door reigned darkness profound.

There was another class of people to-day, who said, I'll have none of your churchen; I'll go to the shrine of Nature, and there present my offerings, and catch my inspirations from the volces of the air; my organ shall be the song of Orphens among the swaying pines; I will lie down under the open sky and learn of God. Poor mistaken misanthrone-dld he not know this was a sort of self-worship only, when he thought he communed with God? God snoke whether he was there or not; the winds blew over the flowers, the waters flowed the same when he saw them not-Nature did not swing her censer before one intruder into her sacred presence, and the song of birds rang out all day as clear as when his ear heard it. Mistaken man! Neither in the depths of the wilderness nor in the aisles of the Cathedral should be find God; not where mountain waves dashed on the resounding shore, nor amid the dim cloisters of the calm monastery.

Where then was the true temple, fashioned of shrine and priest, organ and choir all especially appointed; with lovely chambers and vaulted ceiling, graced with all the precious gems of light and beauty; having Love and Justice, Truth and Harmony for its corner-stones; the temple where no imperfect thing could enter in? whose walls were adorned with thoughts and prayers, like pels, living panoramas painted by the hand of God; whose fountains of baptism were formed of the tears shed by mortals on the graves of their level and lost. This living, true temple was MAN! the soul was its priest, its oracle, its choir! How many of those present knew aught of this temple? We built sacred edifices, carpeted the aisles thereof. adorned their walls, searched the globe for wonders to improve their appearance, and for musicians and organs to join in the worship of God: but of the living temple fashioned by him how little did we know. Did we listen to the choirs of living inclody poured out from the avenues of its senses? Did we know all its mystic recesses? Were there not chambers in it that till our day had always been closed? Did we recognize that this was not only the place where God occasionally visited, but where he dwelt forever? Did we comprehend that all its utterances, its prayers, its praises were given to him? This living temple was made that it might become the fit representation of God's glory on the earth; and yet we veiled its lovely windows with thick curtains of bigotry, we defiled its shrine with disease, we allowed rank corruption and death to roam at large within; we permitted ingratitude and sin to enter and take up their abode like serpents, and fears and doubts to flit to and fro, like bats amid aucient ruins, scaring away the lovely messengers of peace. Chiefest of all we allowed dark Death to rule supreme, and with his wild attendants hold high carnival in the place made for the Most High. Speculation, love of gold, injustice to man, ambition, all unholy desires abounded. till this temple made for the worship of God became the sepulchre where lay entombed the hone

of years gone by. Oh spirit, within the windows of that glorious temple! look forth and see the glory of the hour: see how the Osiris, truth, no longer stands veiled. but is free to the gaze of all. See how its beauties adorn the earth! Man is the temple-God is the living spirit. He bids us arouse from the darkness of error, the grave of doubt, and behold how he abides forever in the temple which he has reared for his occupancy. See angels waiting to awaken the soul, (as the sun awakens the flowers,) and guide it through those mysterious aisles; liston to their words: "Behold: the Lord is in his holy temple, let all the earth keep silence before him!" Cease your loud organ peals, your mocking hymns, your wailing sounds of despair and sorrow-cease defiling this temple with material money-changers, and hear the voice saying: I am the temple-all must worship me!"

The lecture ended with a solemn invocation of aid from those holy angels whose celestial forms more fully represented the living temple, that we might be better fitted to shadow forth God the Recent Writings of A. J. Davis.

"Arabula" and "The Stellar Key to the SUMMER-LAND," the latest inspirational producgreeted with a very wide reading, whether by ago would have failed to interest it, and shows where supplanting the old fictions of theology, with their conditions of a cramping obedience. The bonds of superstition are loosed. The heavens are opened. Angels are ascending and descending continually.

The Hartford (Conn.) Daily Times says of the Stellar Key" as follows:

"To all who are fond of the fanciful and specuative doctrines of such 'seers' as Andrew Jacknation. Although in this chyrsalis state, we can but feebly grasp it, the mere thought is exhibarating clears the mental and spiritual horizon, and lifts one up on wings for a brief moment to walk

among the stars.

Mr. Davis, to meet the wants of what he calls the 'athelstic logic of the times,' elaborates his reasoning and arguments on the inductive method—cites the best known scientific authorities, and rules out the evidence of chirvoyance as being of no account to inductive reasoners and positiv-

The result or conclusion of the argument appears to be that spirit is matter or substance; is, in fact, the most substantial of all things—that body is merely spirit materialized, and spirit, body reflued or spiritualized—that all elements are originally spiritual and eternal, and that all mat-ter, in its last analysis, takes on its original or spiritual form." piritual form.'

Says the Anti-Slavery Standard of "Arabula": "We do not undertake to criticise the mystical portion of this book, the part which 'Spiritualists,' probably, will preciminently value, because we do not understand it. But since all sorts of re-proaches are cast, by representatives of the prinproaches are cast, by representatives or the principal religious sects, upon the character, the tendencies, and the preachers of Spiritualism, it seems only fair to testify to the high moral excellence, purity, nobleness, of the ideas of reform and the plans for reform incidentally touched upon the thin bank.

lection of Gospels' it contains. The compiler's idea seems to be that every clear and high expression of truth, every striking statement of ideas suited to make men purer and better, be-longs in that same category of 'good news,' or 'glad tidings,' in which the writings first called Gospels' belong. So he gives us grand and spirit stirring thoughts from old Indian, Persian God, attuned to all sacred harmonies, having and Chinese prophets, and also from St. Gabriel [Derzhaven], St. John [G. Whittier], St. Gerrit [Smith], St. Theodore [Parker], St. Emma [Hardinge], St. Octavius, St. Ralph, St. Mary, and othern moderns. Since writings like those here selected are truly adapted to reform mankind, and must permanently benefit the whole race in proportion as they are reduced to practice, we see not why they may not properly be called Gos-

The Boston Congregationalist (Orthodox) comments on both of Mr. Davis's books together, in the following strain:

"They are stuffed full of the wildest vagaries the most ridiculous assumptions, and the most impudent infidelities. The latter volume devotes nearly sixty pages of fine type to a new collection of gospels, which the author says is 'now imperaively demanded in the cause and interest of trith.' After selections from the writings of several ancient heathen such as the Zend-avesta, the books of Brahma, etc., etc., he proceeds with the gospels of St. John [Plerpont], St. Gerrit [Smith], St. Theodore [Parker], St. Octavius [Frothing-St. Theodore [Parker], St. Octavius [Profiling-ham], St. Emma [Hardinge], St. Ralph [Waldo Emerson], St. Selden [Johnson Finney], and others. We suppose there must be plenty of fools to take down all this bosh, or it would not be printed and bound; but the thought is not an in-spiring one when one inquires concerning the upward progress of the race in common sense and—other kinds."

The San Francisco Bulletin goes off on this strain of remark respecting "Arabula"

"A good deal that he writes is unintelligible, a good deal is mandlin, a good deal is the dreariest commonplace; but now and then he startles us with a truth so full of point and pregnancy that we hardly know whether to consider him a hum-bug or a man of genius. His last work, now lying on our table, is one of his best as well as worst. It is strangely blended of sense and nonsense, of plety and blasphemy, of philosophy and folly. There are passages of real beauty sandwiched between the most incomprehensible polysyllabics and the most nauscating twaddle. The author nublishes what he calls a series of new cosnels rom divers saints not found in any Christian

The New York Home Journal gives over a column of review and extract from the "Stellar Key," of which this excerpt is a fair sample:

A notable curiosity in current literature is ' A Key to the Summer-Land, a book recently put forth by Andrew Jackson Davis. Emanating from the acknowledged leader of the Spiritualists —a body which has grown astonishingly in numbers during the last score of years—and represent-ing one of the prominent movements by which the present age is striving to attain a complete self-consciousness, and to solve the problem of human life and destiny, the work has a value as a sign of the times, far beyond its merits as a contribution to science, reason, or revelation. Slender as are its claims, both in method and material, viewed from a strictly scientific and logical stand-point, the student of the history of ideas and hu-man development will find in it abundant sug-gestions for thought and reflection. The author sets out to show the location in space, the laws and characteristics of the realms inhabited by and characteristics of the realms inhabited by disembodied spirits. He aims to demonstrate by the light of the most advanced physical science the possibility and probability of the existence of spiritual abodes or zones in the interstellar regions; and he summons clairvoyance, spiritual abode and a sast of intuitive sense to communications, and a sort of intuitive sense to prove the certainty of the existence of these spheres and their exact location. This task is not accomplished in the present volume, but as this is only a part of the series in which the author designs to execute his purpose, it would be unfair

to pronounce upon his success before the appear-

The confused correspondent of the Orange N. J.) Gazette confesses to this extent:

(N. J.) Gazette confesses to this extent:

"Whether all this proves something or nothing is to be determined by those who read and make a study of that which teaches us 'there are more things in heaven and earth than are spoken of in our philosophy.' I must but admit that there is a something about Spiritualism as yet unfathomed by me, and that I, although open to conviction, have never understood. Those who would learn, and profit by what they learn or read, should secure 'The Stellar Key' and be prepared either to recommend or condemn the teaching of Spiritualism."

The Lyceum Banner (Chicago) says of "Area.

The Lyceum Banner (Chicago) says of "Arabula":

"We can only say to our readers, he sure to we can only say to our readers, he sure to read Arabula and then listen to the voice which will say to every sincere, earnest soul—'I am Arabula; I am the light of the world; he that followeth me shall have light and life; he that loveth me keepeth my commandments.'"

The Cape Cod Gazette, of Sandwich (Mass.) remarks on both publications:

"A glance at the name of the author and pullishers of these works reveals their character. They are both devoted to the inculcation of Spiritual or Harmonial Philosophy. In the first, The Arabula, which seems to be a revelation made to Mr. Davis, is a collection of 'New Gosmade to Mr. Davis, is a collection of 'Now Gos-pels' according to Baints Confucius, Gabriel, Theodore [Parker], Ralph [Waldo Emerson], Emma [Hardinge], and several others. The other volume, A Stellar Key to the Summer-Land, is de-signed to furnish scientific and philosophical ev-idence of the existence of an inhabital Sphere or Zone among the suns and planets of space. These evidences are indispensable, being adapted to all who seek solid, rational, philosophical foundation on which to rest their hopes of a substantial ex-istence after death. So says the author." istence after death. So says the author.'

Says the Tri-Weekly Publisher of Haverhill Mass.) on the "Stellar Key":

"Whether the reader subscribes to the ideas advanced or not, he can hardly fail to be interested in the subject and the able manner in which the author treats it. The fact is too prominent to be winked or sneered out of sight that a great change has taken place in the minds of the mass of the people, in relation to the important subject of man's future destiny, within a few years past, and the topic can never cease to be of the most interest, whatever conclusion may be intense interest, whatever conclusion may be arrived at from the investigation of new theories, based upon scientific and philosophical founda-

The Springfield (Mass.) Republican remarks on this wise:

this wise:

"Andrew Jackson Davis, the Spiritual seer, has written many volumes on 'the Summer-Land,' which his admirers find to be very pleasant reading. His latest work is one of remarkable brovity, and is called A Stellar Key to the Summer-Land. It is published by William White & Co., Boston. It has engravings of celestial scenery, supposed to have been drawn from recollection by Mr. Davis, who has a way of making the most remarkable journeys among the spheres. The Summer-Land is a wonderful zone, running through the milky way, and must be a very agreeable place of residence, as Mr. Davis describes it. We wonder he does not spend his winters there."

The Boston Cultivator says of "Arabula": Those of our readers interested in this kind of iterature, will welcome this new volume of one of their most eminent writers."

The Liberal, of Chicago, says of "Arabula":

"This volume contains many good and suggestive ideas, mixed, we must candidly say, in our opinion, with much that is worthless. An attractive feature of the book is the modern 'gos-pels,' or paredies on the gospels." And of the "Stear Key":

"This is a representative Spiritual work. In a

very different sphere of thought from ours, and containing much that any but Spiritualists must consider matter for merriment rather than serito know the ideas of phenomenal Spiritualism.

The book contains a picture of the 'Summer-Land,' a sort of brilliant white zone poised in the clouds—something like a rainbow."

The Universalist, published in Boston, gives extracts from "Arabula," and comments thus:

"Whoever has the leisure, patience and taste to beat up a mountain of chaff for a few kernels of wheat (which after all own no kindred with that chaff) may find an object for the exercise of his talents in a very remarkable book, just public that that remarkable man, Andrew Jackson his taients in a very remarkable book, just published by that remarkable man, Andrew Jackson Davis. Arabula, or the Divine Guest, is the title of it, and while we make out no special purpose in it beyond exhibiting the capacity of Mr. Davis for writing balderdash interminably, we trace what seems to be the 'experience' of the author through various mental conflicts until he fluds Arabula. When at length he so far conquers his 'easifish intellect' as to come fully under the in-'selfish intellect' as to come fully under the influence of this 'Divine Guest,' he is favored with almost continual revelations and visions are detailed with tedious and pompous particularity."

This is the language which the New York Herald holds in relation to these remarkable books, which is characteristic yet readable: "Among other whimsical questions propounded by Charles Lamb to Coleridge, while the latter

by Charles Lamb to Coleridge, while the latter was studying in Germany, was the following: 'In a future state will the mind acquire knowledge by laborious investigation or by some awkward process of intuition?' This, at least, was the purport of the question. It is obvious from this, as well as the other works of the Pouglikeepsie Seer, Andrew Jackson Davis, that he prefers, even in the present state of existence, 'some awkward process of intuition.' Nevertheless, in the present volume he professes, in approaching the repositovolume he professes, in approaching the repositovolume he professes, in approaching the repositories of ideas and essences, to ask for such facts and illustrations as can be seen and admitted by philosophers and skeptics of the most materialistic habits of thought. 'We seek,'he says,'for data in the recognized fields of positive knowledge, for scientific facts and recent discoveries in matter, which shall serve as stepping stones for the millions, whereby they can, intellectually and rationally, gain a clear vision of spheres celestial and heavenly.' There are, therefore, interspersed throughout the most rhapsodical passages of the volume ample evidence of the fact that Mr. Davis is not so unfamiliar with the latest scientific works as his early disciples used to claim that he was. We have not forgotten their attempts to make it out that he was almost wholly illiterate. was. We have not forgotten their attempts to make it out that he was almost wholly illiterate, in order to render more marvelous the 'revelations' with which he favored the world. Under the guidance of the endite George Bush we have been told that Mr. Davis accomplished a most extensive course of reading. Whether he ever profited or not in his youthful days by a rare little-collection of books in the rear, if we mistake not, of a tanner's shop in Poughkeepsie, the fruits of his extensive reading, as well as his own peculiar

methods of mental and spiritual training, are, as we have intimated, visible in the Stellar Key. The object of the book is to furnish scientific and The object of the book is to turnish scientine and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space. 'These evidences,' says Mr. Davis, 'are indispensable, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after death.' The book is illustrated with the remaind approximate of election contact. with diagrams and engravings of celestial scenery.

If we were sure that they were from ' photographs taken on the spot, they certainly would fortify our belief in the glowing descriptions of the text. Mr. Davis has become a most voluminous author, and the large number of his avowed disciples must secure a large sale for his works."

Children's Department.

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

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

[Original.]

A WONDERFUL INVENTION.

Guzikow was a Jew from Poland, and he followed the calling of Shepherd to a nobleman. But he leved nothing as he leved music; it seemed to fill his whole being. As he cared for his flocks he sought to gratify his love, and made reeds and flutes from the wood of the different trees that grew about him.

He soon made an important discovery: it was, that the different kinds of wood produced different tones, and he became so expert in detecting the sounds produced by the different kinds of wood that he could tell from what trees they came.

He played with such skill on his self-manufactured flutes, that he attracted the attention of people, and was soon called upon to delight the nobility by his sweet music, instead of tending flocks. Men never tired of the sweet melody that he produced; but it was found that he was pouring forth his life in sweet sounds. It was said by wise physicians that he must stop his playing or die.

He resolved to atone for his loss by finding some new method of gratifying his love of sweet sounds. He gathered pieces of wood from different trees, making them smooth and round. These he bound on to four sticks of wood, seemingly in the most irregular manner, for some were long and jutted beyond others, and some were short, but all were seemingly in great confusion. The whole looked like a small raft, and it was placed on a table to be played, and was struck with two ebony aticka.

From this rude contrivance Guzikow produced the most wonderful melody. It was said to entirely charm those who heard it, as if it was the music of heaven.

The Emperor of Austria heard it, and determined to take Guzikow under his special patrounge, and he only occasionally allowed him to give concerts in some of the large cities. At such times he was accompanied by a full orchestra. At first the sound was of some one striking wood, then the orchestra rose higher and higher and drowned all sound, till gradually growing softer the instrument rose clear above all sounds like a warbling bird. The orchestra rose again higher and higher, but now above them all the wonderful bird-like melody was heard, liquid clear like a sky lark. It is described as far surpassing Paganini's violin.

The musician had a very marked countenance. His eyes were dark and large, while his face was very pale. He looked haggard and wild, as if his thoughts were too great for expression. In accordance with the custom of the Jows, he covered his head with a black velvet cap, but his long glossy black ringlets fell beneath it down his shoulders. He were a long flowing black robe. His soul seemed forever striving to express the divine harmony of sound, but his frail body could not long enough contend with the inharmonies of and he had to tinish his melodies in the spiritual life.

[Original.] MARCH WINDS.

BY COUSIN JULIA.

"Hurrah! hurrah for the March winds!" shouted Frank Percy, throwing his hat into the air. "I'm so glad they 've come. Won't my kite sail up to the clouds, and maybe get caught on their jagged edges. Come on, boys, and let's have a regular kite-flying time."

"Yes, yes," they answered, "let's go home and get them. Hurrah! hurrah!"

And away scampered Charley and Harry Fenn, their shouts not a whit less boisterous than Frank's. Poor little Tom Campbell was far behind in the race, and though he flew nimbly over the ground, was unable to overtake them. He was small and delicately formed, and unused to out-door amusements, which would probably have strengthened him. But there was a world of patience and perseverance in his little body, that sometimes led his tortoise-like paces to accomplish more than the boasting hare's. His weak, squeaking voice echoed the glad cries of this runaway companions, with a break in them now and then as he stumbled and fell in his eagerness to catch up with them.

"Never mind," said the brave little fellow to 'himself, "I'll have the prettiest kite, for auntie bought me a new one the other day, and now I shall have a fine time to try it."

Breathless and exhausted, with flashing eyes. crimsoned cheeks, and hair disordered, Frank rushed into his mother's room, screaming at the ton of his voice, "Where's my kite? where's my kito?"

"Why, Frank, what's the matter? Speak in a lower key," said his mother. "You must not enter my apartment in so turbulent a manner." "Excuse me, mother. I'm in a great hurry, for

we boys are going to have lots of fun with our kites, and I want mine. Where is it?" "Can't you wait until to-morrow?"

"Why, mother," laughed the merry boy, "I guess you never were a kite-flyer. Don't you see how the wind blows? It will make our kites go up beautifully."

Ah, my son, you are just like the March winds. Eager, impulsive, rash, you follow the bent of your inclinations without a moment's reflection. Only yesterday when you discovered a poor harmless rabbit near the house, you gave chase to it, and a dozen dragoons could hardly have overtaken you. In what a plight you returned-your coat and pants covered with mud, and torn by briars, and your hat bent and curved as if belonging to a ragabash. Indeed, I scarcely

recognized my Frankie." "Well, mother, I should not have got in that plight if I had looked, but I was in such a hurry that I didn't see a large stone on the edge of a mud-puddle, over which I stumbled and fell into the plash."

"That's it, Frank-you should move more alowly.'

"But if people don't go ahead, what's to be done? It wants a few rousers to start Johnny Go-slows. And I'll tell you what 't is, if I had n't walked into Dick Hood the other day I should have lost my kite forever."

"Perhaps if you had requested him, in a gentle manner, to return it, he would have done so; but you demanded it in a loud, angry tone of voice, and with a manner far from conciliating. When a little girl I read a fable, which I have never forgotten. I will repeat it, hoping that you, too, may remember and profit by the moral. The Sun and Wind were one day boasting of their strength, each contending that he was superior to the other in that respect. Whilst thus disputing, a traveler appeared, warmly clad in a cloak. The Wind proposed that each should exert its greatest powers in divesting the man of his outer garment; to which the Sun assented. Accordingly the Wind commenced blowing furiously upon the poor pedestrian, but every blast only made him wrap it more closely around him. The Sun then tried his powers. He bent his warmest rays upon the chilled traveler, who soon became uncomfortably warm, first loosening it from his neck, and then throwing it off altogether."

"That does very well for a story, mother. What makes March so much more windy than the other months? See how it bends the tons of the tall pine trees, and tosses up the dead leaves, and twirls them about in the air."

"March, my son, was named from Mars, the God of War."

"Ah! that's it. 'Tis the war month. It wars on all creation, from the seventy-six gun-ship at sea, to a straw upon the ground."

"Don't interrupt me, Frank, if you wish to learn the derivation of the name. The Saxons called it lenct monoth, or length month, because the days begin to exceed the nights in length. That Saxon word is now termed Lent, which means spring-hence spring month. They likewise bestowed upon it the title of Hiyd monoth, which means stormy; and so it bore its appropriate appellation of the Storm month. It is indeed a rude, blustering month, sweeping everything before it, like a certain little boy I know of. Yet, though March is noted for its incivilities, it faithfully performs the duties assigned by the All-Wise Director. These winds are useful. They dry up the superabundant moisture of the earth, and prepare it for the tillage of the husbandman. Now is the time for the tapping of the maples. The Sun is traveling northward, warming the earth, till every little rootlet feels its influence, and sends up the sap for the expansion of the buds into leaves and flowers. This king of the forest is a generous monarch, and freely pours out his golden wine."

" Mother, let us go to Grandfather Percy's next week to a maple-sugar feast. Oh I must go."

"Perhaps. I would like you to see the operation of tapping the trees, and boiling the sap, and note the swelling and expansion of the leaf-buds, and the few hardy wild flowers that dare show their faces. The Trailing Arbutus, one of the earliest, as well as most beautiful, is now pushing aside the dead leaves under which it has lain all winter, and peeps out to see if any of its old neighbors have returned; the Liverwort watches beside a dissolving snow-bank, and now and then an Anemone or Wind flower may be seen on a slight elevation, nodding to the winds, perhaps thanking them for expanding its delicate petals, and telling them -

and telling them —."

"To go it. I know it, mother. I've heard them a thousand times; but please defer the rest of your sermon till I come back. I must go now. Where's my kite? Oh, here it is."

"Oh Frank! Frank! Where do you pick up so many low phrases? How I wish I could see the huds of gentleness and meakness springing up.

buds of gentleness and meekness springing up

buds of gentleness and meekness springing up within you."

"Have patience, mother, and you'll see them some fine day all nicely blown out, and as large and red as a hollyhock."

"Frank, you are incorrigible."

"Well, I don't know what that is, but it must mean something good. Good-by, darling mother;" and with a kiss upon each of her cheeks, the wild and wayward, but kind-hearted and generous boy rushed from the room, slamming to the outer door, and with a hip, hip, hurrah, that set the door, and with a hip, hip, hurrah, that set the dogs barking, stumbled over little Tommy, who was just mounting the steps with "the prettiest kite." The other boys were close at hand, and their merry shouts as they bounded up the hill were distinctly heard by Mrs. Percy. Frank's grandmother, who had been an amused listener to the conversation between mother and son, re-marked with a smile, "that he reminded her of the colt and the lightning. A man offered his horse for sale, enumerating amongst other quali-ties his wonderful fleetness. 'Why,' said he, when he was a colt, there came on a tremendous storm one day, when the lightening chased him around the pasture, but was unable to overtake him.' I think this strong March wind will find its match "Oh dear!" exclaimed the anxious mother, "I

wish he was less wild and noisy."

"Do not be uneasy; daughter; he will become more quiet and gentle by and by, as surely as mild April succeeds boisterous March."

THE SECRET.

BY LUCY LARCOM.

What selfishness asked for Was vain; What came from that asking Brought pain.

Heaven's manna in keeping Was spoiled;
All beauty self-seeking
Hath soiled.

Complacency blazoned Dull dross.
No gain came of hoarding, But loss.

Gain! none save the the giver Receives.
Yet who that old Gospel
Believes?

Nor pauper, nor beggar Then be; Nor niggard of bounty Most free.

But one way is Godlike-To give,
Then pour out thy heart's blood,
And live!

SLEEP.—Many children, instead of being plump and fresh as a peach, are as withered and wrink-led as last year's apples, because they do not sleep enough. Some physicians think that the bones enough. Some physicians think that the bones grow only during sleep. This I cannot say certainly; but I do know that those little folks who sit up late nights are usually nervous, weak, small and sickly. The reason why you need more sleep than your parents is because you have to grow and they do not. They can use up the food they cat in thinking, talking and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you est and have You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none, or not enough, to grow with. Very few smart children excel, or even equal, other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy; so they cannot sleep, rest, and grow strong in body and brain. Now, when your mother says, Susie or Mary, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up just a little longer." But hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do to make you a healthy, happy, useful man or woman.

Correspondence.

Letter from Emma Hardinge. Correspondence of the Banner of Light.

A thousand kindly greetings to my ever remembered friends across the water, and most earnest congratulations on the glorious anniversary which will be celebrated the 31st day of this month throughout the length and breadth of the great New World. Lack of interesting matter, or at least each as would enable myself and American friends to meet on common ground, restrains my pen when my heart and memory are most full of America; but when I read in the first March issue of the Banner that it was proposed to celebrate the Twentieth Anniversary of the birth of Modern Spiritualism, I felt it would be heresy to the grateful throbs which in one heart at least will beat in unison with millions of American Spiritualists on that great occasion, if I failed to send you my word of greeting, and assure you that if depth and earnestness of feeling can compensate for paucity of numbers, Emma Hardinge's celebration of the birth of our glorious cause, in England, will not be an unworthy addition to the sum of earnest gratulation that must animate so many hearts on this momentous occasion.

In turning the page of history, I have lived with the Swiss patriots in their day of self-earned and magnificent independence. Again and again, by voice and pen, I have thanked God with American freemen for the liberation of the New World from the rusty fetters of effete monarchism. It was my happy privilege to aid the dusky children of Africa, in California, in their first anniversary celebration of the immortal emancipation act. And again it became my honored lot in many an assembly of the reunited States to reecho the jubilant voices that proclaimed the bright day of peace after the dark red reign of the great American conflict was ended. On all and other occasions of equally momentous human interest, in sympathetic memory or personal congratulations, I have lived and rejoiced with my fellow mortals in the various epochs at which the Genius of Liberty has gained successive triumphs for humanity; but I can neither recall from the pages of history or experience, any period so fraught with spiritual freedom, joy, revelation, consolation, and important though astonishing significance to the whole human race, as the anniversary of that wonderful day when the first scientifically constructed telegraph between the natural and spiritual worlds was put into successful operation.

It is only by a careful analysis of what we have gained, thought and learned, and remembering how much some of us have lived since the commencement of the "Rochester Knockings," that we can hegin to form a just estimate of the value of the mighty change that Spiritualism has wrought for all mankind. The array of doubts, fears, hopes and despondencies that formerly veiled the close of our mortal existence is dispelled, and the fact of the soul's immortality is settled. The questions of all life's issues are resolved in the general philosophy of the communications which are rendered to us concerning the conditions of the life hereafter. If we do not know in detail the exact nature of those conditions, we do know all that is necessary to inform us of the general results of our life actions and the characteristics of our future existence. Our beloved dead are restored to us; an intelligible and open communication is established with them, and all doubts, fears and anxieties concerning their welfare are forever dissinated. The beneficent and satisfactory element of eternal progress has been made clear to us. vindicating the justice of the Almighty toward the lowest of his creatures, and opening up the glorious vistas of illimitable advancement for all.

A perfect world of new ideas has been silently infused into our minds, irradiating all our perceptions, revealing the purposes of life, death, sorrow, pain, health, happiness, and every thought of man, with an entirely new and eminently beautiful view of Divine love and wisdom, so that in our own great mental change we perceive the inauguration from within of the promised new heaven and the new earth, whose kingdom is to be found in the heart of humanity. Besidés various suggestions in science started by the phenomena, our mind's conquest over Death and the fear of the grayer restoration to long lest filends. fear of the grave, restoration to long lost friends, an explanation of life and its purposes, a solution of a thousand spiritual problems, and sources of strength, comfort and instruction innumerable, the combination of all these influences in Spirit-

ualism must and does really affect our conduct.
Only very recently a gentleman returned from
America assured me that my love and devotion to
that country was misplaced; that he had heard me infamously slandered, and by some whose names include those I had deemed my best friends, and on whom I had actually heaped henefits; that my untiring efforts to assist, as far as possible, the poor and needy, were not so much forgotten as remembered in causes of slander and charges of self-interest against me. He added, "Your name is generally forgotten, your services slighted or sneered at, and all your years of labor thrown away." As the gentleman gave me convincing proofs of the truth of some of his assertions, in some directions at least, I am fully justified in repeating them; but I do so in no un-kind or even irritable spirit of complaint, but simply to illustrate the force of my faith in the use and beauty of Spiritualism. History affords us abundant evidences that human hearts have been incerated even to the death by the world's ingratitude and the envenomed tongue of slander. I can remember the time when my own pen would have been sharpened into a sword, to strike back a slander, and my spirit would have writhed in mortal anguish at the memory of seemingly misspent efforts, wasted on an envious and ungrate-ful world. Now the envenomed tale awakens in me nothing of pain for myself, though many regrets for others. Confident that in the spiritworld nothing is lost, no really honest or kindly endeavor wasted, that no misconceptions can exist, or no ingratitude trample past service out of sight, that here and hereafter angel witnesses know us, and deal with us for what we really are, not for what we seem to be, or others would represent us, I heard and dismissed the unkind revelation with as much indifference as a Spiritualist can ever feel for the faults of another. A sigh for the past, indifference for the present, and tri-umphant assurance for the future, is mine; and all that because I am a Spiritualist. And this, and a thousand fold more than these hasty lines can re-cord, have grown up to me from Spiritualism, and measurably to some ten or twelve millions of my

fellow creatures besides.

Surely then we have cause to rejoice on the Twentieth Anniversary of "the Rochester Knockings." And if twenty years have done so much for us, what may we not hope in a hundred for all mankind? Perhaps not with the same startall mankind? Perhaps not with the same starting phenomenal interest, but with a far better instructed and assured faith than ours, the next generations will carry the work of Spiritualism forward from the circle and the Sabbath meeting, through the spring bud of the cause, the Children's Lyceum, into the whole world. Already I can see the leaven working, far, far beyond my own home and hearts into that of hundreds of my fellow creatures, whilst they again report the same progress for the radiating circles of which themselves are centres.

Truly might the astonished crowd assembled in the little spirit house at Hydesville, on the 31st of March, 1848, have cried, "Behold the beginning; who can predicate the end? or when and where will the end come?"

In a word, then, my American friends—for I

In a word, then, my American friends—for I know I still can claim many an one by this sacred name—I rejoice with you, with a joy that I believe the ages of eternity can never dim; and I believe that if the state of the state o believe that if ever mankind had cause to believe in the promise, "Behold, I create new heavens and a new earth," that cause was made manifest in the stupendous opening of the gates that in the simplicity of a germ seed was sown twenty years

ago in the humble but divine movement you celebrate the 31st of this month.

And now in closing permit me to say to the well wishers of the glorious cause everywhere, that we are not sleeping at our posts here in England, although but few of the army are in the field, and still fewer are the sentinels who have courage enough to shoulder the musket in de-fence of their belief. Some new mediums are being developed in private circles, where extraor-dinary although (to the practiced American Spiritualist) not very interesting phenomena trans-pire. The dark circle still holds its doubtful and dismal sway over the minds of the marvel-seekers, but the medium power is there, and I live in hope of seeing it emerge into the light of critical inves-tigation. We have amongst us a lady (in strictly private life, however) who is an excellent medium for voices. On one occasion I observed some Indian spirits present, and had scarcely mentioned the fact, when the war whoop was given with startling power and graphic tone. It was repeated several times, although I venture to assert that neither the medium nor any one present had ever heard it but myself and my mother. The Indian actors in this circle also danced, giv-ing the sounds of their feet encased in moccasins ing the sounds of their feet enchsed in moccasins with great power. At my request, an Indian boy, who purported to speak for the rest, sang a war song. I could not translate the words, but the tones and style were unmistakably those of the Creek Indians. This band of red men's spirits claim to have come over "in the big ship" with me, to be my warriors in "fighting darkness with the sword of spiritual light."

I presume your readers may have seen in some

the sword of spiritual light."

I presume your readers may have seen in some of the English periodicals accounts of Mr. D. D. Home's last exhibition of phenomenal power, which consists in the extraordinary fact of his body being elongated. He appears during the process to be in his normal state, laughs and jokes over it, invites winesses to place their hands on his feet to note that they are first on the ground. his feet to note that they are flat on the ground, and that the motion is in no way influenced by any muscular action of his own. The process appears to go on chiefly in the trunk between the ribs, and extends the body until his head rises up against the wall by measurement from five to eight inches. The phenomenon takes place in brilliantly lighted rooms, and conveys the most undefinable and strange aspect to the elongated medium. I have seen this remarkable phenomenal act three times, and on the last occasion it was succeeded by Mr. Home's being shortened, and without the least appearance of any voluntary contraction of the joints or motion from himself I observed him actually and I may say fairly shortened, until he appeared to be a stumpy little

man of about five feet high,

I am sure it will gratify the friends of this amiable and long-suffering champion of the cause to learn that his recent persecution at the hands of Mrs. Lyon—the woman who adopted and then as suddenly repudiated him—has only affected his as suddenly repudated him—has only affected his health and mediumship most beneficially; both are wonderfully improved, and the aspect of the suit in Chancery which has been filed against him, and which it is expected will shortly be tried, is so very dark for the "lady," and shines so radiantly on the martyred medium, that those best acquainted with the facts of the case anticipate an equal triumph for himself and the cause he

The "Spiritual Church," of which I have been the speaker during the winter months, is still in seasion, and will continue to hold meetings until May, when I have required a recess for the summer months. Up to this period, the success of the undertaking has exceeded our most sanguine expectations, considering that every possible difficulty, whether of a financial, organic or personal character, has had to be overcome. Little means, less of interest less still of numbers no except less of interest, less still of numbers, no experience, no suitable hall, nothing, in fact, to start with that could reasonably promise us success, was the capital of the "Spiritual Church" in its incipiency, but still we live and move and have our being, and expect to continue in life during this season and to take a new lease next autumn. At present I am the only speaker of the said Church. Our worthy and indefatigable Secre-tary is Mr. Thomas Slater; our Chairman. Mr. Luxmoore, a gentleman of position, great heart and progressive mind, and our Committee, Mr. Robert Cooper, one of the most faithful and well tried soldiers of the cause. And thus our Church works; and if its machinery is slimple, it is at least harmonious, our attendance equal, and sometimes a little beyond the capacity of our hall, and composed of some of the best minds in the

lievers in the phenomena. I can only say that the Rev. — Edwards, and Emmons, of American celebrity, represent a large portion. There are some, however, who rally round us who are able to ask other questions than, "Do you believe in Christ and him crucified?" and "What have you to say in excuse for a woman speaking in Church?" But the number is small, and my audiences are for the most part "floating population." "Yet still they come," and the work goes on, the cause advances, my letters and visitors thicken upon me; and I feel confident that any good test medium that could be induced to come here, give manifestations of intelligent communion with spirits in the light and wast for the pricts to do the pricts. in the light, and wait for the spirits to do the worl without helping them, would be well supported, effect a remunerative work for themselves, and

add hundreds of willing converts to the cause,
I send enclosed a small bill of the Spiritual
Church, not for publication, but as a reassurance
to those whom it may concern to know the fact that I am still laboring at my post, and now, as ever, the faithful servant of the spirits, and the co-worker and well wisher of all true Spiritualthroughout the length and breadth of the

with every kind wish and cordial greeting, I am, dear Banner, yours for the truth,

EMMA HARDINGE.

6 Vassall Terrace, Kensington,

London, England, March 19, 1868.

Saint Louis Letter.

Correspondence of the Banner of Light. Spiritualism in St. Louis-Robert Dale Owen-The State of Missouri — Its Rivers, Land, Climate, Fruits — Southern Missouri — Minerals, Riches— Advantages of coming to Missouri-Here is Freedom, Growth and Power.

It would be hard to deny that Spiritualism is a settled fact in St Louis. Personally I write in the independent mood. Not the less valuable will be the statements which I make on the subject.

The audience I saw at the Philharmonic Hall last Sunday, was singularly thoughtful and intelligent in appearance. There are many highly respectable people connected with the organization here. On their platform, great freedom of thought, largeness of ideas and comprehensive views, have voice and scope. Whatever else it be, Spiritualism is a great advance on the old theologies; and I am not without hope that real intellectual progress and great good may come through its organization in St. Louis. I am in favor of the largest and freest thought, Immaturities, crudities and absurdities will fall away. when Spiritualism has completed its structure like the scaffolding that drops from the finished building, only the better to show the excellence of the material, or the elegance and symmetry of the architecture.

ROBERT DALE OWEN.

Hedelivered lectures last Sunday-in the morning on the Law of Kindness; in the evening a narrative argument, in support of the reality of spiritual manifestation—a solid, sensible, thoughtful man, whose oratorical graces consist, for the most part, in the sincerity of his manner, and an earnest belief in what he utters.

THE STATE OF MISSOURL But I must tell you something about this great that whenever and State, of which St. Louis is such a noble part.

It contains almost sixty-eight thousand square irrespective of sex.

miles, and lies in the centre of the United States.
The Mississippi river sweeps along its eastern
frontier for four hundred and seventy miles.
Both banks of the mighty Missouri river for nearly five hundred miles are in Missouri. Then it
separates Kansas and Nebraska from this State and Iowa, before it stretches far off into the Northwest.

Northwest.

The State is divided by one, and washed by the other, of the two great rivers of the world.

Missouri is unequally divided by the river of the same name into two parts. That portion of the State lying north of the river is generally a fine rolling prairie country, and contains perhaps twenty-five thousand square miles of territory. Here millions of buffalo, in former times, swept over these ranges, and covered these rich prairies with their immense heads.

with their immense herds.

These prairies are intersected with numerous streams and skirted with timber. They are not level like those of Illinois, but cousist of successive undulating hills, and the summits of them are called divides.

There are rich and fertile lands, situated in the finest, climate of the United States. Here the

finest climate of the United States, Here the cold winters of New England, or Minnesota, do not affect us. Summer lingers along into a charming and beautiful autumn, and autumn wanders into December, which is not bleak and dreary as on the New England coast, but bright, fair and sunny. And for these reasons, myself a New England man, I long to have Eastern people come and enjoy this climate, and reap the splendid advantages of this country.

Here fruits of all kinds grow, including the finest varieties of grapes, cereals of every descrip-tion, and tobacco that took the foremost prize in the World's Fair, if I do not mistake. There are no government lands for sale in North Missouri, for they were taken up long ago. But there are millions of acres unoccupied and ready for the settler, at low prices, compared with those in the Rettler, at low prices, compared with those in the East. And there are several hundred thousand acres of railroad lands, in alternate sections, along the track of the Hannibal and St. Joseph Rail Road, which I understand can be purchased for moderate prices, on a long credit of ten years. But any special information about them may be obtained of George S. Harris, Land Commissioner, Hannibal Mo.

SOUTHERN MISSOURI.

All that country south of the Missouri River goes under the title of Southeast and Southwest Missouri. This is the larger portion of the State, and wonderfully rich in minerals. Copper, lead, and wonderfully free in interns. Copper, lead, zinc, tin, as well as coal, which underlies so large a portion of the State, are abundant. Fortunes have been made, and greater fortunes will still be made from the wonderful mineral wealth of Missouri. The country south is very much more broken and rocky, and is not uniformly so fertile as North Missouri; but it has numberless rich valleys, and is almost anywhere, except on flint hills, richer than the State of New Yo Many streams, and some large rivers, like the Osage, flow through this region, and mighty springs leap forth with force enough to carry the machinery of a common mill.

There are many counties in the extreme Southwest, where cattle and sheep can be raised at great profit, and cattle grown. Indeed, Missouri is remarkable for the variety of her productions, for the excellence of her soil and climate.

ADVANTAGES OF EMIGRATING TO MISSOURI. First, Here is a new country, where, for small outlay, one may secure a farm that in coming years will grow to great value. Here, thousands years will grow to great value. Here, thousands can came from crowded cities, where nothing more than a living can be hoped for, and enter upon an agricultural life, at once free and independent. And then here is to be the great centre of population—where the human mind will be freest from the cramps and narrowing influences of an old state of society like that in the East.

of an old state of society like that in the East.

I greatly admire an article in the Banner of April 11, which touches this point, and is entitled "The Great Field of the West." You say in it, "The Western man already shows broader, larger and healthier development than his brother in the East." The culture, thought and scholarship which Germany has introduced into the West, would astonish New England people. We demand more of a public speaker than you. People from New England after being here a while lose their mere New Englandism, and launch out into a broader life of free thought. But our modes of business, ignoring pennies; the wide sweep of our lakes, prairies and rivers; our immense herds of

sometimes a little beyond the capacity of our half, and composed of some of the best minds in the country.

Two most successful week-evening meetings have already been given in a large and crowded hall, and another takes place next Wednesday.

And so the ball moves; and though at present I stand alone in the public field, I trust my cry of "come over and help us" will yet be responded to.

I have not spoken of the shadow side of the picture. Nevertheless I can confidently assert that it exists, The noble trio who so faithfully support me, represent a large class of progressive minds outside but not within the pale of Spiritualism. Of the real character of most of the besides were furnished but say that the levers in the phenomena, I can only say that the not boasting, but simple truth to say it. Here in the great centre we can reach one hand out to California and the Pacific States, and another to the swarming millions that inhabit the Atlantic

Our political power increases every day, while that of the older States must relatively decrease, and yield us the supremacy of the control of the

But I must close my letter, already long, which perhaps is none the less interesting since it gives variety to the columns of the Banner.

MARTIN W. WILLIS.

1621 Washington Avenue, St. Louis, April, 1868.

A New Word Needed.

MESSRS. EDITORS-Although I sometimes find fault with general conditions, and complain of the needs of my own sex in particular, I think you will give me the credit of not complaining on my own account; yet even to me-fortunate woman that I am-it may truly be said, "One thing thou lackest!" for ever since my early memories I have occasionally felt the need of something which I could never by any possibility obtain, and for the simple reason that, to my knowledge, it has never yet had an existence! Now you will probably say that, such being the

case, I have no reason or right to complain; but I am not alone; others, also, are sensible of the same want, and the time is coming when this something will be felt to be so necessary that some one will create it. This I could myself easily do, with the advice and consent of the proper authorities, but, unless thus sanctioned, I might create hundreds, and not one would answer any purpose whatever.

The little nonentity of which I write is a personal pronoun of common gender, and when the word, Male, is stricken from the Constitution of the United States, with its corresponding pronouns, then this necessity will appear so great that the word will be added to our language, which can no longer well do without it.

We have now the pronouns, he, she, it, the last being of the neuter gender, and applying only to animals and inanimate things; therefore we need a pronoun which may signify either he or she, in order to avoid repetitions which must otherwise occur, if we would speak grammatically. But the usual method is to set grammar aside on such occasions, and use the pronoun they, which will apply to either sex, but, being in the plural number, will not apply to the individual of whom we would

speak.
Our language has probably always been destitute of this necessary word—this word which will be so gladly accepted and adopted whenever it shall appear before the public. In the absence of any proposal, what if we were to name the word huma, which is not in our language, if in any, land which is suggestive of the use to which it is to be applied,) as the much needed pronoun of common gender, which is to be the grand distinction between itself and the pronouns now existing, so that whenever and however needed, there may be a word which will designate the human being M. B. L.

tates. stern miles. near-State

y the ver of ion of ally a rhaps itory. swept airles

e not cess. in the e the uarmnders ITY 28

r and New come id adg the scripize in re are souri, re are usand tions, osenh hased years.

liwest State, lead, large tunes till be Mismore fertile on its York. e the ighty ionthsed at

ctions

River

URI. amall oming sands thing enter indecentre iences ier of in it. irship West, e dee lose t into des of of our

rds of iels of e Misnew opean of the o anyontrol h, and Sew-Northg with ing up It is out to her to while of the

LIS. es find of the k you on my roman g thou I bave hich I for the never

> ng the ; but I

> of the

n this

which

t gives

it some sily do, uthoricreate urpose erson. e word. of the nouns. hat the h can he last

only to

e need

she, in

erwise

But the ach ocrill apumber, would i destich will over it ence of e word y, (and is to be ommon ion beting, so re may being B. L.

THE ANNIVERSARY CELEBRATION

MODERN SPIRITUALISM

MILWAUKEE AND APPLETON, WIS., OHI-CAGO, ROCK ISLAND AND AURORA, ILL, AND BATTLE CREEK, MICH.

The following reports of Festivals held on the Sist of March, in commemoration of the advent of Modern Spiritualism, came to hand too late for our last issue:

Milwaukee, Wis.

The Spiritualists of Milwaukee and vicinity celebrated the Anniversary by meeting in Bowman's Hall. The daily papers of that city say "the meeting was characterized by the most harmonious feeling. The Lyceum exercises and the exchange of sentiments were especially interesting." The following preamble and resolutions adopted on the occasion are to the point, and worthy of perusal:

Whereas, Inharmony and indirectness of purpose are ever deleterious to the accomplishment of any important work; and Whereas, We, as Spiritualists and free thinkers and members of the Progressive Lyceum, have lacked that harmony, unity and directness of purpose required to establish necessary confictions, which our workers in and out of the form need to effect their work of demolishing the errors that chain the masses down to a condition of ignorance, superstition and selfishness; therefore he it

down to a condition of ignorance, superstition and selfishness; therefore be it

Resolved, That from this twentieth anniversary of the birth of medern Spiritualism, henceforth, we should strive diligently and wheely to exchew all feelings of prejudice and personal dislike, and make all our efforts tend as much as possible to advance the work of human redemption.

Resolved, That the advent of modern scientific Spiritualism was the greatest religious blessing that was ever given to man. It makes him a new heaven, wherein dwell our spirit friends, who come to us and tell their joys and wishes, and guide us in making a new earth wherein nan candwell in peace and love, and all the old earthly discords and hatreds will be rolled in a seroil and cast in the sea of the past, to be remembered no more forever.

who come to us and tell their joys and wishes, and guide us in making a new earth wherein nan candwell in pace and love, and all the old earthly discords and hatreds will be roiled in a seroil and cast in the sea of the past, to be remembered no more forever.

Resolved, That we remember with gratitude the early pioneers of Spirtualism, who bettled the host of error and the enemies of its truth, and have dropped their bodies here on earth to return to dust, while their spirits are basking in the sumbine of the Summer-Land, in company with friends who have gone before.

Resolved, That twenty years ago this day, through the mediumship of a little child, it was discovered that spirits could communicate with morials; and who in Christians become as ready to receive the truth as little children, they will not resist the teachings of spirits or the truths of Spiritualism.

Resolved, That spirits teach us that the only way to escape pain and woo is to act victuously and justly to ourselves and others, and to live in obedience to the natural and spiritual laws of our being—that will produce health and happiness.

Resolved, That Spiritualists are santous to learn every truth, so that they may adopt it as their guide in life; therefore we open free conferences, where all persons have a right to speak when done decently and in order, and we especially invite those who differ with us about spirit communion to come and give us their facts and the reasons for their opinions.

Resolved, That Spiritualists the schence of religion; it conclusions being fairly drawn from its established facts and reasons, so that it cannot be truthfully said of the Spiritualist's religion as it was of all others, in the life-time of one of the most prominent heroes of the revolution, (John Adams) viz: "That religion was popular superstition, and supertition was unnopular religion."

Resolved, That shy the teachings of spirits we are enabled to establish a science of morals which is based upon the principle which we claim from the would be underso

nence them.

Resolved. That Spiritualists aid their children in the establishment of charitable societies among themselves, thus saving their pennies to aid the poor of their own age. Also that they saving the speak of the virtues of their associates instead of

their faults.

Resolved. That the Lyceum children should be taught to make practical the divine principles of our philosophy, because through such practice alone, can they be redeemed from the many sufferings imposed upon them through our ignorance, and that they may bless our memories when our bodies have mingled with kindred dust.

pleasantly. In the evening the hall was well filled. A recitation was delivered by Mr. Brown, which was very appropriate for the occasion. Dr. Mason was then called to the floor, and entertained the audience for nearly an hour by a can-before the more brilliant light of Spiritualism. Mason was then called to the floor, and enter-tained the andlence for nearly an hour by a candid philosophical discussion of this doctrine. The on philosophical discussion of this doctrine. The principle feature which characterized his remarks, and which, we think, was very creditable, was a willingness to forsake error, when sufficient proof is offered, although it be part and parcel of our control of the control of childhood's training. Also a desire to grasp for truth, even though it be necessary to reach out into the regions of the unknown; and wherever it

approacted the subject with caution, and made firm his foundation before he stepped upon it. Liberality and respect for all sects seemed to be one of his leading characteristics, and which, we think, is at least a very commendable feature of that doctrine. What shall we say of the concluding exercises? What can we say, and do them justice? A more bountiful variety of refreshments was never partaken of by a more social gathering. Strange to say, we began to feel quite at home among this company of strangers, our extreme bashfulness to the contrary, not with our extreme bashfulness to the contrary, notwithstanding. Although a large audience had partaken freely of the refreshments (of course we judge others by ourself) yet a great quantity was left. After the refreshments a favorable opportunity was given to the "gay and festive," to (we must use the old expression) "trip the light fantastic toe." During this recreation we were pleased to see the old man forcet his gray looks. pleased to see the old man forget his gray locks, the old lady to forget her domestic cares, the young man to discontinue the building of air-castles, the young lady to forget the love-dreams of the future, and all join in one grand jubilee, and break the spell-bound gloom which usually clusters around similar gatherings of different sects. We do not say this in favor or against this doctrine, but we profoundly believe in respectable temperate amusements of this kind.

Chicago, Ill. From a brief report in the Religio-Philosophical Journal, we learn that the anniversary meeting was convened in Crosby's Music Hall, March 31st, at 9 o'clock A. M., on March 31st, to celebrate the twentieth anniversary of the advent of Mod-

orn Spiritualism.

Milton T. Peters, Esq., President, Mr. Rigley and Mrs. H. F. M. Brown, Vice Presidents, and Mrs. H. H. Marsh, Secretary, all of Chicago, Illi-The meeting was called to order by the Presi-

The meeting was called to order by the President, who delivered an introductory address, stating the objects of the meeting—extending a welcome to those attending the celebration. From 0 to 10 was occupied in a sociable; from 10 to 11 in conference, in which, at the suggestion of the President, the question of "what is the best method of promulgating the truths of Spiritualism?" was discussed by Messrs, S. Payne, Chicago; Dr. Underhill, Peru; H. A. Jones, Sycamore; Mrs. Mills, Chicago, and Mrs. Colby, Lowell, Ind.

Dr. E. C. Dunn, of Rockford, Ill., was then introduced by the President, and delivered the regular lecture of the occasion. Subject: The Rise and Progress of Modern Spiritualism—the objective of the occasion.

tions thereto and their answer. After singing by

tions thereto and their answer. After singing by the choir, supported by the audience, the meeting adjourned to 1 o'clock P. M.

The Afternoon Session.—Convened at 1—sociable from 1 to 2. At 2 P. M., the President declared the conference open, and suggested that the discussion of the question previously under consideration he continued. Whereupon it was continued by Mr. Orcutt, Abbott, Mrs. H. F. M. Brown, Mr. Spettigue, of Chicago; Mr. Harrington, of Wisconsin; Mr. Lane, of Rockford; Mr. Goodhue, of New York; H. A. Jones, Esq., and E. S. Holbrook, of Peru, Ill., who read an essay. Then followed music by Wedgewood's Band, and music by the choir and the audience. Conference continued by select speakers, limited to fifteen minute speeches, as follows: S. S. Jones, Mrs. Mills, Dr. Griggs, Fort Wayne, Ind.; Mr. Warren, Beloit, Wis.; Mrs. Colby, Ind., and Dr. Blain, Chicago. Wedgewood's Band discoursed excellent music between the several speeches.

the several speeches.

E. S. Holbrook exhibited a spirit picture executed by the young spirit-artist, Ward Williams, of Lasalle, and explained the same. Peter West and J. Spettigue also addressed the meeting in short speeches. Dr. Blain described spirits present with various persons in the audience. The choir sung and the meeting adjourned to 7 o'clock

P. M. From 7 to 9 was an excellent exhibition of the Children's Progressive Lyceum, From 9 P. M. to 1 A. M., the festivities of the occasion were devoted

to music and dancing. Adjourned,
MILTON T. PETERS, President,
MRS. H. H. MARSH, Secretary.

Rock Island, Ill.

The Daily Union says the Twentieth Anniver-sary of Modern Spiritualism was observed by the Society of Spiritualists in Rock Island, on the 31st of March. The day was pleasant, and the affair successful. The services commenced with a grand opening chorus—"Glory to God in the Highest"
—by the older members of the Children's Lyceum, led by Mr. Folsom. Mrs. S. E. Warner followed with an interesting address, giving the rise and progress of Spiritualism. The following sentiments were then offered and responded to:

1st. The day we celebrale, March 31st, 1848—The dawn of the most important epoch in human history; millions are already rejoicing in the truths of its disclosure, which are destined to emancipate humanity from the slavery of doubt, superstition and fear.

JAMES TROMPLON. and fear.

2d. The Children's Progressive Lyceum—An inspiration from the Summer-Land, in answer to the aspiration from earth-life. What shall we do to save our children from dogmatic theology?

gy?

3d. Our Mediums—the Erangels of the New Dispensation—
Though often maligned, misjudged and slandered, yet pursuing their heaven-born mission through good and evil report, they are therefore entitled to our warmest support and en Y. B. JONES.

4th. Woman—Man's equal and mate—The new dispensation having expluded the oriental fable of the manner of her cretion and consequent inferiority, is destined to elevate her to the position which her finer intuitions entitle her, physically, socially, politically and spiritually. MRS. E. WARNER. socially, politically and spiritually. AIRS.O. E. WARRAGESTA. The Present Hour-Twenty years of tearing down and removing the rubbish of old creeds and dogmas have prepared a broad foundation for building the future universal church of humanity, with neither priest, creed nor sect.

E. WARKER.

6th. The Future Prospect—The signs of the times through out civilization in both Church and State point to the early recognition of the rights of man, the acknowledgment of the fatherhood of God and the brotherhood of man; also the eternal progression in virtue and knowledge of every child of liumanity.

DR. A. MERK.

The children of the Lyceum followed with a

very creditable exhibition, considering the oppor-tunity they had for preparation, consisting of recitations, dialogues, &c. It was concluded by a jubilate song by the entire audience, standing, to the tune of "Auld Lang Syne." The exercises were interspersed with good music from the choir.

The assemblage then adjourned, to meet at

The assemblage then adjourned, to meet at Rodman Hall in the evening. Here the exercises of the day closed with a splendid dance. The large hall was crowded to its utmost, over a hundred couple being present.

On the whole, it was a highly successful affair, and did credit to all concerned.

Aurora, Ill.

The celebration of the Twentieth -Anniversary of Modern Spiritualism was observed in this place at the house of Mr. and Mrs. Swifts. The friends convened in the morning, and after several hours spent in friendly conversation gathered around the sumptuous repast provided by the ladies, after which the equality of the sexes was exemplified by the gents assisting to wash dishes and

many sufferings imposed upon them through our ignorance, and that they may bless our memories when our bodies have mingled with kindred dust.

Appleton, Wis.

The Post of that place says: A large number of the Spiritualists and their friends congregated together at Bank Hall, on Tuesday, March 3ist, for the purpose of celebrating the Twentieth Anniversary of the advent of modern Spiritualism. As we speak of these exercises, we must be considered as a disinterested party. We judge of the nature and character of this denomination, as we do of all others, only by their doctrine so far as it fallible God, and so plain that an ignorant man do of all others, only by their doctrine so far as it fallible God, and so plain that an ignorant man is consistent with their actions.

The exercises of the afternoon passed off very them all! They are united only in one thing, and Before the more printing in the light.

God and spirits speed the light.

J. WICKIZEB.

Battle Creek, Mich.

I am not much accustomed to writing for public perusal, but thought it might be gratifying to your many readers to know that the proposition of the might be found, and whatever form it might assume, he regarded it as sacred, even though it be clothed at the present day in the appellation of modern Spiritualism.

The well known orator and scholarly gentleman, Leo Miller, occupied the remainder of the evening which was devoted to speaking. He spoke with his usual ease and eloquence. He may a brief outline of the experience of his own ille, and how he became an advocate of the doctrine of which he now represents. He certainly approached the subject with caution, and made firm his foundation before he stepped upon it. Liberality and respect form it might assume the proposition of the speaking of the whole number who are capable and willing to incur the labor, anxiety and responsibility attendant upon an effort to instruct and plant at the proposition of the whole number that the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sum of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort to instruct and plant at the proposition of the sentendant upon an effort of the sentendant upon an effort of th public. It is much more difficult in a small society, where all its members must be mustered into actual service. It seemed, however, that all who participated in providing the celebration at Battle Creek did it cheerfully. And the result was a complete success. The hall was tastefully hung with pictures, and ornamented with evergreen in with pictures, and ornamented with evergreen in various devices, among the prettiest of which was a crescent-shaped wreath, filled with twenty white lilles, and in the centre the dates, "March 31st, 1848 and 1868," and over the wreath the word "Spiritualism," all in evergreen. The mottoes, "Onward and Upward," and "Welcome, Friends," In evergreen, were also pretty. Indeed, the gen-aral effect, was admirable.

oral effect was admirable.

The exercises commenced at 21 P. M. with music and speaking by Mrs. E. M. Martin, Mrs. Frank Reid, and myself: also recitations and singing by the Lyceum scholars until 5 o'clock, when we adjourned to the dining-rooms, on the same floor with the hall, where," things to tempt the palate" were provided in great abundance. After refresh-ing the physical nature, a general "sociable" en-sued; and judging from the confusion of sounds, I should think there were none silent or sorrow-

At 8 o'clock they were called to order, and after listening to a song, were addressed by Dr. M. Henry Houghton, Mrs. E. M. Martin, and myself. To conclude the entertainment, the meeting was resolved an open conference, or sociable, in which all were free to enjoy themselves, and invited to partake of ice cream and cake. Thus ended one of the many pleasant reinions

Thus ended one of the many pleasant reducions of that memorable day.

The universality of the observance throughout the Eastern and Western States was to me a hopeful feature. It was indicative of fraternal unity and cooperation. And to the itinerant, who is constantly "on the wing," such general and simultaneous expressions are refreshing, being to them the best evidence of their success as teachers. I for one hope this effort, may be made guess.

THE RETURN OF THE DEAD. BY EDNA DEAN PROCTOR.

Low hung the moon, the wind was still,

As slow I climbed the midnight hill, And passed the ruined garden o'er. And gained the barred and silent door, Bad welcomed by the lingering rose That, startled, shed its waning snows.

The bolt flew back with sudden clang: I entered; wall and rafter rang;
Down dropped the moon, and clear and high,
September's wind went wailing by;
"Alas!" I sighed, "the love and glow
That lit this mansion long ago!"

And groping up the threshold stair, And past the chambers cold and bare, I sought the room where glad of yore We sat the blazing fire before, And heard the tales a father told, Till glow was gone and evening old.

Where were those rosy children three? The boy beneath the moaning sea; Sweet Margaret, down where violets hide, Slept, tranquil, by that father's side; And I, alone, a pitgrim still, Was left to climb the midnight bill.

My hand was on the latch, when lot T was lifted from within! I know I was not wild, and could I dream? Within I saw the wood-fire gleam, And smiling, waiting, beckening there, My father, in his ancient chair!

Oh the long rapture, perfect rest, As close he clasped me to his breast! Put back the braids the wind had blown, Said I had like my mother grown, And bade me tell him, frank as she, All the lone years had brought to me.

Then by his side, his hand in mine, Anen of this side, in that it in hind,
I tasted joy serene, divine,
And saw my griefs unfolding fair
As flowers in June's enchanted air.
So warm his words, so soft his sighs,
Such tender lovelight in his eyes.

"Oh Death!" I cried, "if these be thine, For me the asphodels entwine; For the the sandale states.

Fold me within thy perfect calm;

Leave on my lips thy kiss of balm;

And let me slumber, pillowed low,

With Margaret, where the violets blow."

And still we talked. O'er cloudy bars Orion bore his pour of stars; . Within the wood-fire fainter glowed; Weird on the wall the shadows showed; Till, in the east, a pallor born Told midnight melting into morn.

Then nearer to his side I drew,
When lot the cock, remoraeless, crew!
A glance, a sigh—we did not speak—
Fond kisses on my brow and cheek,
A sudden sense of rapture flown,
And in the dawn I sat alone!

Tis true his rest this many a year Has made the village church yard dear; T is true his stone is graven fair, "Here lies, remote from/mortal care"; I cannot tell how both may be, But well I know he talked with me,

And oft, when other fires are low,

was accepted.

Prof Toohey then took the floor, and enlarged upon the thought of what constitutes Spiritualism. He was followed by Mr. Carpenter, who urued the necessity of every one who folt the least moved to speak according to the measure of their

for the least moved to speak according to the measure of their fullness.

In the evening, Mr. Glies opened the conference with remarks relative to his conception of what was Spiritualism.

Mr. Carpenter spoke of its origin and progress.

Mr. Thayer regarded Spiritualism as being at the bottom of all good reforms. For himself, he felt the necessity of using simple language, instead of "college words," that the people might more easily understand what was said.

Mr. Toolor, while feeling the need of simplicity and clear ness, also felt the need of being natural. The object of education was to enlarge the boundaries of our being.

Mr. Collins, of Eastham, bore testimony to his interest in the subject of Spiritualism. He was an investigator. Spiritualism to him was a great teacher; it made him think and reason and study, the result of which was gr wth.

Mr. Glies sluded to the characteristics of certain animals which manifested themselves in individuals, and of the importance of living true lives; that we are in the future life much as we make ourselves in this life.

Mr. Bacon pertinently referred to the relation which this life has on the other, and the lesson which it teaches.

At 8 o'clock Prof. Toohey made the regular address of the evening.

Sunday Morning Session.—The President called the meeting

life has on the other, and the lesson which it teaches. At 8 o'clock Prof. Toohey made the regular address of the evening.

At 8 o'clock Prof. Toohey made the regular address of the evening.

Sundry Morning Session.—The President called the meeting to order about 11 o'clock, and introduced George A. Bacon as the first regular speaker. Mr. Bacon and 6. There are times in the history of overy individual fraught with an interest and significance second to none other—decisive moments around which gather unseen forces, giving tone and color to all after life. It not unfrequently hispens, even to those meat concerned, that these occasions are considered of trivial importance, when in fact they seem to shape the future destiny of the individual; are pivotal experiences, epochal events, which mark their eartily and their heaventy progress. Somewhat of all this may possibly be mine as the result of this effort; for while it is a very common thing for this or that one to address you from the spiritual platform, it is a very unusual thing for me to do so. Never before did 1 occupy this position; and I am here to-day only in obedience to a propulsion from within and without which I cannot well resist. I am assured by those who claim to be specially interested in the promulgation of this gospel of the akies, that if a willing subject reasonably obedient and faithful to their behasts, I shall become a recipient of the best they have to give. So while I atma here to day with aimost padlocked lips, palpitating heart and trembling heel, which is irresistibly inclined to leat a tattoo upon the floor, I have a vague sense that the time is coming when this imprisoned tongue shall be act free, this agitated heart will beat undistubedry, and this sense of form, now so overhowering, will no longer be an impediment to the utterances which seek an outlet through this channel.

progress. Address, and the control of the production of the coupt this position; and I am here to-day only in other cases of the promised of the production of the production

their progress in spiritual matters. What he most wanted to know was, can we communicate with the departed? Of this he was satisfied, irrespective of wind was done anciently. Turn our faces to the future and welcome what it brings.

Sunday Evaning Session.—At the appointed hour, the Chairman introduced as the first regular speaker, Mrs. Taber, of New Bielford, who after reading a poetical effusion from the spirit of Miss A. W. Sprague, proceeded to give an interesting account of her mediumship—passing from which she spoke in complimentary and prophetic terms of those who by their in apirations had contributed in making this Convention a success. She then entered most an eloquent enumeration of the blessings growing out of Spiritualism, concluding with an earnest exhortation to embody in our daily life a practical exemplification of its divine principles.

Mr. Hichard Thayer followed, and considered the objections raised by nominal Christians against Spiritualism and Spiritualists. Mr. Toohev made some pertinent closing remarks.

Mr. Blacon moved that the thanks of this Convention be tendered to the friends of Harwich and vicinity, for their kindness and hospitality to those who attended from shood. Adjourned.

THACHER HINCKLEY, Secretary.

THACHER HINCKLEY, Secretary.

Port Huron, Mich. Spiritualism in this city is not dead. It is in a

more healthy condition than ever before. From chaos order is being evolved. Our organization is working so completely that we think we are able to support lecturers at least nine months of the During March Miss Nettie Pease, of Detroit,

During March Miss Notile Pease, of Detroit, lectured before the Society, and gave good satisfaction. Each lecture was largely attended by an appreciative audience. Her method of reasoning is well calculated to reach the understanding of the people. At the close of the last lecture the society adopted the following preamble and resolutions. lutions:

Warreas, During the present month of March we have been favored with a course of lectures through the mediumship of Miss Nettle Pease, of Detmit, attended by her silter, of the same place, whereby we have been instructed and edified;

and
Whereas, Their amiable and correct deportment is such that Whereas, Their amilable and correct deportment is such that commands the esteem and respect of all therefore, Resolved, That we tender to Miss Nettle Pease and her sister our sincere thanks for the aervices rendered by them to the Society of Spiritualists of the city of Port Huron.

Resolved, That we recommend these truthful girls to the spiritual associations throughout the country.

Resolved, That the Secretary be requested to transmit a copy of the foregoing preamble and resolutions to the lianner of Light for publication.

J. H. WHITE, Secretary.

Port Huron, Mich., March 29, 1868.

Oblinaries.

George E. Cotton, only son of David and Elizabeth Cotton, aged 22 years, left the form Aug. 26th, 1867, at 10 o'clock A. M.
Falling from a building in Cincinnati, Mr. C. was killed instantly; his pulse fluttered but a moment, and he was gone to Join his friends in spirit-life. In the very bloom of manhood our young brother has passed away. Just one month, to an hour, from the time he left his parents, full of hope and promise for the future, his remains were brought back cold and life-less. Two days before the terrible news was received by telegram, his mother could neither eat nor sleep; and whon chidded by hier feiends for indulging in gloomy fancies, she would weep and say. "Something dreadful hangs over theoree." The remains were taken to Seville, Medina Cu., Ohlo, to be interred, receiving every mark of respect from his fellow soldiers of the Grand Army of the liepublic. George E. Cotton was a brave and true soldier, and enjoyed the confidence and respect of his comrades. Among the mourners was a fair young girl, to whom he had given his heart's warment affections, and to whom he had plighted his troth.

The father of the deceased has taken the Banner since its first issue, and is an unwavering believer in the glorious truths of Spiritualism.

A foureral discourse was delivered on the evening of the aged 22 years, left the form Aug. 26th, 1867, at 10 o'clock A. M.

first issue, and is an unwavering believer in the glorious traths of Spiritualism.

A foneral discourse was delivered on the evening of the burial by Miss M. A. Ampliette, inspirational speaker, to a crowded and attentive audience, from the text, "Oh grave! where is thy victory?" We never before listened to a lecture on such an occasion so beguifful in thought, so logical and foreble in expression, so chaste and cloquent in language, or so well calculated to cheer the mourner and elevate the minds of all in this sudden berreavement. Our brother and sister are not as those without hope; and may the kind sympathy of friends, and the whisperings of love from their spirit children, be unto them a holy haptism to cheer them while they remain on earth and fit them for a glorious immortality. S. R. W.

And oft, when other fires are low,
I sit within that midnight glow—
My head upon his shoulder leant,
His tonder glances downward bent,
And win the dream to sweet delay

Till stars and shadows yield to day.

A Two Days' Convention on the Cape.

(Reported for the Banner of Light.)

By virtue of a published call duly issued by the proper authorities, a two days' Convention was held by Spiritualists and the friends of progress in Exchange Hall, Harwich Centre, Mass, Saturday and Sunday, April (th and 5th, which proved to be of n) little profit to both participators and attendants.

After an exchange of greeting fraternal and social, A. E. Carpenter was made temporary Chairman, when it was suggested that the further organization be deferred till the afternoon meeting. After prayer and singing by Bro. Thayer, by general request. C. Fannio Allyn, the improvisative, then took several subjects from the audience, and gave the friends a proof of her rare inspirational powers, both in prose and verse.

On coming together in the afternoon, Isaac Keith, of West Sandwich, was made permanent President, and Thacher Passed to the Summer-Land, from Bangor, Me., April 10th,

took several subjects from the sindlence, and gave the friends a proof of her rare inspirational powers, both in prose and verse.

On coming together in the afternoon, Isaac Keith, of West Sandwich, was made permanent President, and Thacher Hinckley, of Hyaonis, Secretary. Committee of Arrangements—George D. Small, Heman Show, Mrs. Anthony Burgess and Mrs. George D. Small. Committee on Resolutions—Gilbert Smith, U. Nickerson, Mrs. Frederick Lewis, A. E., Giles and J. R. W. Toohey.

As one of the main objects of the Convention was to talk up the subject of having a Camp Meeting the ensuing season, the following friends were appointed a committee to consider its expediency and propiety—to select place, time, speakers, and to make all necessary arrangements: Capt. Gilbert Smith, Heman Show, George Small, Mrs. Gilbert Smith, Heman Show, George Small, Mrs. Gilbert Smith, Heman Show, George Small, Mrs. Gilbert Smith, Mrs. Adaline Burgess, Watson Kelley, Natian Crosby and Sabina. This committee was subsequently increased by the addition of Thacher Hinckley, of Hyaonis, Amass Smith, of Provincetown, Cyrus Howes, Isaac Kelth, of West Sandwich, Mrs. Anthony Burgess and Capt. Benjamin Higgins, of Eastham.

The Business Committee reported the following programme: That there be tirce sessions each day—at 10 A. M. and 2 and 7 P. M.; a conference of one hour before seed regular speaker for Sau day of Province that Prof. Toohey be the regular speaker for Sau day evening, George A. Bacon and A. E. Carpener for Saunday fortnoop, Prof. Toohey then took the floor, and enlarged upon the thought of what constitutes Spiritualism. He was followed by Mr. Carpenter, who urged the necessity of every one who for the allowed the fire of Mortal Spiritualism. He was followed by Mr. Carpenter, who urged the necessity of every one who for the allowed the fire of Mortal Spiritualism. He was followed by Mr. Carpenter, who urged the necessity of every one who for the second of the spiritualism. He was followed by Mr. Carpenter, who urged the nece

Passed to spirit-life, from Curtisville, Mass., March 8th, very suddenly of heart disease, Theodore S. Heath, aged 43 years 11

Mr. Heath had been an honest and consistent believer in the Mr. Heath had been an honest and consistent believer in the Spiritual Philosophy for many years, was a man of great integrity of character, conscientious and upright in all his dealings, a friend to the poor and needy, and ever ready to extend his sympathy to the sorrowing. In the community where he resided his loss will be greatly felt, but on his bereaved and broken-hearted family the blow has fallen with crushing power. But may they find consolation in the belief that although his beloved form is lost to their sight, he will be often with them in spirit, guiding and beckoning them on to the bright heyond—the immortal shore.

Candor, N. Y., April, 1868.

B. Annie May.

Passed to the Summer-Land, Jan. 12th, 1868, our much beloved brother Ezra Andrews, of Mitchel Co., Iowa, aged 80

loved brother Ezra Andrews, of Mitchel Co., Iows, aged 80 years 9 months and 18 days.

After living with his wife and family to a ripe old age, he passed quietly on to join his two children who had gone be iore. Itro, Andrews was a firm Spiritualist, and often, during his last lilness, saw his spirit friends come into his room. The funeral services were performed by Joseph Gilbert Whitney, an inspirational speaker, a regular minister of our glorious was the spirit of the services were performed by Joseph Gilbert Whitney, an inspirational speaker, a regular minister of our glorious was serviced.

LIST OP LETTURERS. PUBLISHED GRATUITOUSLY EVERY WERE.

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

P. CLARK, M. D. will answer calls to lecture. Address, Augusta, Ga.

DRAW CLARK, Lyons, Mich., care Col. D. M. Fox.

MRS. ELIZA C. CRANK, inspirational speaker, Sturgis, Mich.,
care J. W. Elliott, drawer 36:

MRS. M. J. COLBURK will answer calls to lecture. Address
Champlin, Hennenin Co., Minn.

MISS. EMMA. CRADWICK, inspirational speaker, Vinciand,

M. J., Dox T. CRADWICK, inspirational speaker, Vinciand,

M. J., Dox T. CRADWICK, inspirational speaker, Vinciand,

MISS EMMA CHADWICK, Inspirational speaker, vincising, M. J. box 27.

Miss Lizzer Dotem, Pavilien, 57 Tremont street, Boston, Hexay J. Dunoim, inspirational speaker, Cardington, O. Quoines Birtori, M. D., Rutland, V. APDREW JACKSON DAVIS can be addressed at Orange, N. J. Miss. E. Brilamar, trance speaker, Quincy, Mass. Dis. E. C. Dunx, lecturer, Rockford, ill. Miss. Acres M. Davis, 477 Main sirect. Cambridgeport, Ms. Hexay Van Dorm, trance speaker, 45 and 50 Wabash avenue, Chicago, 13.

MES. CLARA R. DREYERS, trance speaker, Newport, Me. Dis. H. E. Embert, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. S. Dow, Il Pearl street.

Dow, II Poari atrect.

8. J. Firsky, Troy, N. Y.

Miss Eliza Howe Fullkin, inspirational speaker, 67 Purchass atrect, Boston, Mass.

Miss. Fassing H. Falton, Routh Malden, Mass.

J. G. Fish will speak in Battle Creek, Mich., during September, and thence: Westward hol: 'Gor the next six months.

Address, Hammonton, N.J.

Mas. M. L. Franch, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Dr. H. P. Faltsrikin will lecture in Fitchburg, Mass., May 3 and 40; in Putnam, Conn., May 17, 24 and 31. Will answer

June 10. P. FAIRFELD WIll lecture in Fitchburg, Mass, May 2 and 10; in Puttam, Conn., May 17.2 and 13; will answer calls for the summer and winter. Address, Blue Anchor, N. J. Mass, Clasha, A. French, Inciturer, Newport, Me. Miss Alarena, B. Fowler, in Everyor, Me. Miss Alarena, B. Fowler, in Miss, Clasha, A. French, Inciturer, Newport, Me. Miss, Alarena, B. Fowler, Clyde, O. Haade, F. Girken, E. M. Washington avenue, Chelsea, Ms. Parker, B. Washington avenue, Chelsea, Ms. Da. L. R. Kirken, R. Washington avenue, Chelsea, Ms. Da. L. R. Kirken, R. Washington avenue, Chelsea, Ms. Da. L. R. Kirken, R. Washington avenue, Chelsea, Ms. Da. L. R. Kirken, R. Washington avenue, Chelsea, Ms. Da. L. R. Kirken, R. Washington Territory during the coming fall and wince of the Miss. Laren De Fonce, Gondon, Will lecture in Newada till July. Will make engagements to lecture in California, Oregon and Washington Territory during the coming fall and wince of the Chelsea, Miss. C. L. Gade, transcree, Mass., S. H. Garett, New York, Ranau Ghavra, Impirational speaker, Berlin, Mich. Dr. M. Haxy, Holomore, Hatte, Creek, Mich. Miss. J. L. Gade, transcreen, Mass., Miss. R. M. Garett, Morten, Miss. C. L. Gade, transcreen, Mass., Mass.,

f., during April—address, 974 M.dn street. Mins, J. Pt втяк, trance speaker. South Hanover, Mass. 1. той Ами Ркавиль, inspirational speaker, Disco, Mich. J. L. Роттки, tranco speaker, La Crosse, Wis., care of E. A. Wilson MISS NETTIE M. PEASE, trance speaker, New Albany Ind.

MISS NETTIE M. PRASE, trance speaker, New Albuny Ind.
A. A. PORD, implicational speaker, North West, Ohio.
Miss. ANA M. L. POTTE, M. D., lecturer, Adrian, Mich.
Dr. W. K. Ripley, Forbore', Mass.
A. C. Robinson, Ill Fulton street, Brocklyn, N. Y.
Dr. P. B. Randolff, lecturer, care box 2351, Roston, Mass.
J. T. Rouse, normal speaker, Lox 2-1, Rower Dam, Wis.
Miss. Sandiff, Robinson of the Robinson of the Robinson of the Miss.
Miss. Sandiff, Robinson of the Rob

MER. FANNIE DAVIS SMITH, Millord, Mass.

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

MER. SKILLE SMITH, Impressional speaker, Sturgle, Mich.

MER. E. W. SIDERY, traince speaker, Fitchburg, Mass.

MER. ALMER W. SMITH, 36 Salem street, Portland, Mc.

MES. C. M. STOWK, San José, Col.

BELAU VAN SICKLE, Greenbush, Mich.

MIR. M. E. B. HAWYER, Buldwinsville, Mass.

AREAM SMITH, ESQ., inspirational speaker, Sturgls, Mich.

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

MES. M. R. TOWNSEND, Bridgewater, Vt.

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

MER, CHALOTTE F. TABER, trance speaker, New Bedford,

MASS, P. O. box 372.

MRS. CHARLOTTE F. TABEH, trance speaker, New Isogioro, Mass., P. O. box 202.

James Thank, lecturer on Spiritualism, Kenduskeag, Me. Birden Tettle, Berlin Heights, O. Birkejamin Toddy, San Francisco, Cal. Miss. Harlet M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O. Mrs. Estier, Cleveland, O. Mrs. Estier, Westville, Ind. Dr. B. A. Thomas, lecturer, Westville, Ind. Dr. J. Volland, Ann Arbor, Mich. N. Frank White will lecture in Williamatic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

Address as above.

Address as above.

E. V. Wilson is engaged by the Missouri State Organization. of Rpiritualists. Tersons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Imboock's Grove, Du. Page Co., Ill.

MRS. A. WILHELM, M. D., inspirational speaker, can be addressed during May, No. 3422 Lancaster avenue, West Philadelphila, Pa.

dressed during May, No. 3422 Lancaster avenue, West Philadelphia, Pa.

E. N. Wheeler, inspirational speaker, Cleveland, O.
Mrs. M. Macomber Wood will speak in Cambridgeport,
Mass., June 71 and 28. Address, H Dewey street, Woverster,
Mass.

F. L. H. Willis, M. D., 29 West Fourth street, New York.
Mrs. N. J. Willis, M. D., 29 West Fourth street, New York.
Mrs. N. J. Willis, Trement Row, Room 18, Boston, Mars.
F. L. Wadawarit's address, Room 11, Fullerton Block, 9.
Dearborn street, Chicago, III.
Herry C. Wright; care Bela Marsh, Boston, Mass.
Mrs. E. M. Wolcott will make engagements for the cusuing spring and summer months. Address, Danley, Vr.
Mrs. Mart. J. Wilcoxson will lecture in Chicago, III., May
17, 24 and 21 and June 7, and will receive calls to lecture in
the vicinity the two weeks preceding. Till May 10th address
at Felion House, Wilmington, Del.; after that, care of JohnSpettigue, Chicago, III.
Mrs. Hattik E. Wilson (colored), trance speaker, will lecture in Handolph, Mass., May 3. Address, 70 Tremont street,
Boston, Mass
Lois Walsbrooker can be addressed at McMinnville, Warren Co., Tenn., care of Mr. Spondilling, till further notice.
ELIJAI Woodworm, inspirational speaker,
Dr. B. G. Weller, Rochester, N. Y., trance speaker,
Dr. R. G. Weller, R. Rochester, N. Y., trance speaker,
Prov. E. Whipple, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O.
Dr. J. C. Willer, Will answer calls, to lecture on Spiritual

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, G.

DR. J. C. Wilerx will answer calls to lecture on Spiritualism or Temperance, and organize Children * Progressive Lyceums. Address, Burlington, Iowa.

A. B. Whitpiro, Albon, Mich.

Miss Elvira Wherlock, mormal speaker, Janesville, Wis.

A. A. Wilkelock, Toledo, O., hox 63.

Rev. DR. Wherlock, inspirational speaker, State Center, Ia.

Warsen Woolson, trance speaker, Hantings, N. Y.

MRS. M.A. Willels, Lawrence, Mass., P. O. box 473.

MRS. MART E. WITHER, inspirational speaker, 182 Elm street,
Newark, N. J.

SHOWARD LOWER THREE INSPIRATIONAL SPEAKER, 107 EARL STREET, SCHARLE, A. C. WOODRUFF, Battle Creek, Mich.

A. C. WOODRUFF, Battle Creek, Mich.

B. H. WOMENAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Chiliren's Lyceums. Address, Buffalo, N. Y., LOX 1454.

J. G. WHITEREN, Inspirational speaker, Bock Grove City, Toyal Co. Lower.

dren's Lycenins. Address, Bunnato, S. L., Box 1898.
J. (I. Whitere, Inspirational speaker, Block Grove City,
Floyd Co., Iowa.
Mrs. Jolikers Traw will speak in Salem. Mass.. May 3
and 17: In Lynn, May 10 and during June: in Lowell, May 24
and 31: in East Boston, July 5-and 12. Address, Northboro',
Mass.
Mrs. & Mrs. Wrs. J. Torno will answer calls to lecture in
the vicinity of their home, Bolse City, Idaho Territory.
Birs. Farrie T. Young, Boston, Mass., care Banner of Light.

Jenus no Fabricator of Worlds

(But only declared to be a son of the Deity, having an But only declared to be a son of the Deity, having an inheritance in the exercise of power, by authority of the Father, in a spiritual kingdom here on earth, called the Kingdom of Heaven, and as such, being the primogenitus—the Heir Apparent; and also declared to hold in the spiritual realm above, the Kingdom of God in the heavens, preëminent place—that which pertains to Primogeniture alone—place above that of his brethren of the whole human family, in earth or in heaven—these brethren, if having passed away to the spiriture are alone designated as pressed away to the spirit-world, being designated as the dead or as angels, but if still remaining in the desh, being called men—such preeminence locating him, in administration, on the right hand of the Father, before all things, not in the matter of time and events, but of rank and dignity, and investing him with powers plenipotentiary in all things per-taining to the spiritual kingdom. Notwithstanding his elevated position in that kingdom, by virtue of the law of primogeniture, he always recognized the kingdom as the property of the Father. Hence the adscription of Pater Noster—that formula of prayer given by him to his disciples.)

COMMON VERSION.

For thine is the kingdom, and the power, and the glory, forever. Amen.—Matt. vi. 13.

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in carth.—Matt. vivii 18.

earth.- Matt. xxviii. 18.
Giving thanks unto the Father, which hath

made us meet to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

In whom we have redemption through his blood, eren the forgiveness of sins

Who is the image of the invisible God, the firstborn of every creature:
For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preëminence. For it pleased the Father that in him should all fulness dwell: And, having made peace through the blood of his cross, by him to reconcile all things unto him-

self; by him, I say, whether they be things in earth, or things in heaven.—Col. i. 12-20.

God, who at sundry times and in divers man-

ners spake in time past unto the fathers by the Hath in these last days snoken unto us hy his

Son, whom he hath appointed heir of all things, by whom also he made the worlds: Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right

hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.-Heb. i. 1-4.

GREEK TEXT.

O-ceof larer h Banchela, nat h desapes, nat h dela, els robs

Οι του λοτιν ή βασιλία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τίς τους αιώνας. Αμέν. — Μιπτ. κι. 13.
Καὶ τρισιλιών ὁ Ἰσους, ἐλλληστν αὐτοῖς, λίρων * ΙΕδόθη μοι πόσα εξουτεί ἐν ουραιό, καὶ ἐκὶ ἡς. — Μπτ. κχνίδ. 18.
Εὐχαρις εὐτες ἄμα τὸ πατρὶ τὸ καλέσαντε καὶ Κανώσαντε ὑρὰς τὰς μεριά τοὺ κλέρων τὰν αλχίσαντε του δασίουντι ὑρὰς τὰ τις μεριά τοὺ κλέρων τὰν αλχίσαντε καὶ Κανώσαντι ὑρὰς τὰν μεριά το κλέρων τὰν ἐν το ψωτίν του του τους καὶ μετίστητε τὰς του Βασιλιάν τοὺ τὸῦ τῆς ἀματης κότοῦ του ἀμαρτιών * ὑς ἐστιν εἰκών τοὺ ὐτοὺ τοῦ ἀράτου, πρωτότοκος πάσης κτισιών.

urioticis!
*Ore in aire intieffy ta pairt ta in role objavole nat ta int nis 3 his, na bourd auf nu dopara, tire Ophroi, tire avoiden-nis, tire donel, tire iforoiai, na narra di avrov auf eis av-nor l'arronne.

ον τατοστά. Και αίτος έσει πρό πάντων, και τα πάντα έν αύτῷ συνίστεκε. Και αίτος έσειν ή κεφαλή του σώματος της έκκλεσίας, ός στιν Αρχή πρωτότοκος έκ των εκκρών, ένα γένηται έν πάσιν αύτος πρωτεύων. Οτε έν αίτω εξιδύκησε πών το πλήρωμα κατοικήσας.

Καὶ δι΄ αίτος άποκαταλλοξαι τὰ πάντα είς αύτος είρηνοποι-fraς διὰ τως αίματος τος σανοος αύτος, είτε τὰ ἐπὶ τῆς χῆς, είτε τὰ ἐκ τοίς ούπειοτς, - Col. 1, 12-20. Πολυμερός καὶ πολιτρόπως πάλαι θεδς λαλήσας τοις πα-τιατικ ἐν τοὶς προφήταις, ἐπὶ ἐσχάτων τῶν ἐμερῶν τούτων ἐλάλητει ἐμὶν ἐκ τὸις.

Or ince adaporopor navrue, di' ob kai tobs alweas inclτο τος επηροτορού τος δέξης, και χαρακτήρ της υπος άστως αυτού, φέρων τε τα πάντα τῷ βήματι της δινάμιως αυτού δι ταιτού αθαρικμόν ποιησόμινος των άμαρτιών ήμων, ίκαθιστυ τι λεί της της μεγαλωσύνης εν εψηλώς.

Τοσούτοι και ετων γενόμειος των αγγέλων, δοω διαφορώτε-ρον παρ' αίτοις κεκληρονόμηκεν δνομα. — Ηεb. 1, 1-4.

SAME SCRIPTURE.

Seeing that to thee belong the Kingdom and the Power and the Majesty-throughout the Ages. Amen.-Matt. vl. 13,

And Jesus coming, spake to them, saving, All dominion is given to me in heaven and upon earth. -Matt. xxviii, 18.

Together exercising good will toward the Father, who bath called and fitted us for a participation of the patrimony of the holy ones in light—who bath rescued us from the dominion of darkness and transferred us into the Kingdom of the Son, his Beloved, by whose means we have a de-, the pardon of offences—who is the likeness of the Invisible Deity—the primogenitus of the whole human family; because for his sake all things were fabricated: things in the heavens and things upon the earth: things seen and things in-visible; whether Thrones, whether Lordships, whether Princedoms, whether Dominions—all things, on his account and for his sake, were founded: and he is (in rank) before all -all things on his account consist:-he is the Head of the body of the Assembly (of all humanity alive on body of the Assembly (of all humanity alive on the earth)—who is the Regency-Primogenitus of the Dead, (so called, but who are alive in the spirit-realm)—that, being first in rank, he might be above all, (in the affairs of the Kingdom:)— because it was the pleasure (of the Father) that there should abide in him powers Plenipotentiary— and (because also it pleased him,) by his means, he having established peaceful relations through the blood of his Cross, to relastate muto himself the blood of his Cross, to reinstate unto himself all things; whether things upon the earth—whether things in the heavens.—Col. i. 12-20.

The Deity, on many occasions and in various modes, during the bygone ages, speaking to the fathers through the prophets, upon the termina-tion of those eras, hath spoken to us through the Son, whom he hath placed (in the spiritual realm, as) Heir of all things, and on whose account he completed those Dispensations—who being considered as the effulgence of the majesty (of the Father, in the Kingdom of Heaven, which he established in these last days,) and as possessing the lineament of his essential Personality, and bearing rule over all things (of the Kingdom) by the beliest of his authority, having made purga-tion of the errors (of the ages, by his teachings,) seated himself on the Right of the Majesty on High, hearing himself toward the angels as their better, to such extent, as, by his Heirship, he hath had conferred upon him greater excellence and dignity than they.—Heb. i. 1—Translation by Dr. HORACE DRESSER for the Banner of Light.

ERHATUM. — In the explanatory note to the translations in the Banner of April 4th, 1868, for "rater," read ruler. H. D.

George Kates as a Lecturer.

At a meeting of the "Friends of Progress of Lotus, Ind.," held April 5th, 1868, the following preamble and resolutions were presented by Bro. J. Swain, and adopted unanimously:

J. Swain, and adopted unanimously:

Warrent, Our esteemed brother, George Kates, formerly of Dayton, Ohio, and now a member of this Society, has Just finished a course of lectures in our place, and such its his interior perception of truth, and such his feeling and convincing manner of communicating it to his audience, be it

Resolved, That we take pleasure in recommending him to the kind r gard and cornial sympathy of our Western brothers and sisters, to whom his labors in the immediate future will probably be directed.

Resolved, That we bespeak for his hand the grasp of friendship, and for his heart the balm of sympathy.

Resolved, That as brother Kates is about to enter the field as a public lecturer, we histoct the Executive Committee of this Kociety to grant him a certificate of fellowship as "Gospel Blinister," and empowering him to solemnize marriage.

Resolved, That the Keerelary he instructed to send copies of the foregoing to the Banner of Light and Religio-Philosophical Joyrnal for publication.

F. A. Culeman, Recretary. Journal for publication.
F. A. CULBNAN, Secretary.

In India, it is announced, as an evidence of hu-man ability to produce fine work, that a native has woven a piece of lace ten yards long and one yard wide, which weighs but a triffe more than two onness, and can easily be passed through a

It is said that sham diamonds are now made to deceive even experienced jewelers, who trust to the eye alone. The only means of detecting the spurious gem is by weighing it and ascertaining its temperature.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KREPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale every Manday Moralng preceding date.

Banner of Light.

BOSTON, SATURDAY, MAY 2, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. CHARLES II. CROWELL.

All letters and communications forwarded to This Omce for publication must, in order to receive attention, be addressed to Luther Colby.

The Religion of Humanity.

Such is the title of the so-styled "new" religion just introduced to the public of New York, under the personal auspices and exertions of Mr. Henry Edger, a devoted disciple of the European philosopher Comte. His discourses, of which we happen to have seen but two, are exceedingly instructive and spiritually stimulating, and are calculated to do great good in breaking the old theological fetters by which intelligent, but confiding people have so long been bound. Some of his ideas are, introduce him while occupying the tabernacle of in their nature, such good seed of themselves, as | the flesh. To illustrate and enforce our remarks. to furnish all the excuse we seek to make for and especially to satisfy all persons of the Methpicking them out for the seed-wheat in the field | odist versuasion that one of their own Bishons of general thought.

Mr. Edger began by stating that what this day and age stood most in need of was, the development of a sentiment of veneration. Where all persons were taught that they were equally good with all other persons, there can be no expansion or growth. The lack of this sentiment he held to be more opposed to progress than it is even to chemistry, on what might be termed the alpha-order. "He that recognizes no such distinction bets, the elements, the grosser forms. As we rise as that of superior and inferior," said he, "can hardly have even a conception of any higher their impalprede forms, pass before us in review; sphere to which he may aspire. The man who is and to day a large part of chemical and philo as good as any other has no occasion to strive to sophic science is employed in reference to this be better; and he that looks up to no other man will not look up to his God." He noted and dethe invisible. Now, if we find that man rises in plored the utter lack of reverence, both within the civilization just as his thoughts are directed tochurch and without. Although what the preacher himself may say teaches that all theological thoughts, shall find himself passing over toward beliefs are destined to pass away, it nevertheless that the decay of the sentiment of veneraling unreasonable, then, we find it to be in hartion is "one of the most serious of the dangers many with the laws of God. that are a constant menace to the very existence of our modern civilization." And the lecturer added that "the social reconstruction which is becoming more and more obvious and inevitable, calminess. There is none of us that does not have coming more and more obvious and inevitable, calumess. is simply impossible till the holy sentiment of veneration, which is the centre and pivot of all true religion, can be restored."

By a law of the human mind, said the speaker, theological opinions yield to scientific principles. Theology must die out, and religion seek another basis, which was to be that of science. The evils of superstition he sketched in graphic phrases; and he argued that it must be for the sake of some very great benefit that we suffered ourselves to cling to religion which has been inseparably identified with superstition. But, added he, with an acuteness and force which must have created an abiding impression, "superstition itself is not so great an evil as the error which confounds together religion and theology." The power of the ideal over man he held to be the distinguishing feature of humanity. It is not merely reason that distinguishes man from the brute, for it has been proved that brutes reason, and reason, too, as man reasons; nor is it in affection that such a distinction exists; but it is in the power of roluntary devotion to an idea. This privilege belongs exclu-sively to man. He is a being capable of social are they? Just beyond the line of the invisible. devotion to an idea. This privilege belongs exclulife, and, therefore, of social progress.

To sum up the peculiar and controlling characteristic of the Positive Philosophy, which is the name by which that of Comto is known, Mr. Edger said it could be expressed in the formula-Man ever tends to become more and more religious." Religion, in the individual, is the unity ligious." Religion, in the individual, is the unity | Is there anything to alarm us in the thought of which results from the complete subjection of the the invisible? No. It seems to me that somelower faculties to the higher; in society, it is the entire harmony of feeling and purpose which results from that subjection. And since that desired harmony can never be complete, this definition of religion he would have taken for simply the ideal toward which our race is converging. A sketch of the history of religious was then taken, from the Fetichism of the early nomadic tribes up to the positive conception of the supreme ideal of humanity. After Fetichism came the national gods of the ancient civilized nations by which a national bond of union was formed. Next came the Christian monotheism, by which a bond of union was formed, capable of retaining several independent nationalities without destroying their individuality. The ideal of the Christian Church is to embrace all mankind in one bond of union, and this was very nearly realized in the best days of the church, as far as it could be under any theological system. The task which Positivism has and intent of this ideal.

Comte's own language is -" Religion is first spontaneous, then inspired, afterwards revealed, and finally comes to be demonstrated." It is a striking commentary on the innate goodners of human nature that it has been thus upward, notwithstanding the lowness of the state of the race at first. Worship, the lecturer regarded as simply "culture"; and on this part of his subject he enlarged in a strain which we would not be guilty of marring by a fragmentary quotation. We there-

fore give the close entire: Religion is a state of unity; worship is the culture of that unity. There might be many dif-ferent systems of worship, just as there might be different systems of hygiene or medicine for the conservation of a state of health. But religion is but one thing, as health is but one. The parallel is not a mere artificial one. On the contrary, the inherent integral unity of the religious system constitutes health, not personal health only, nor social order, nor moral purity, nor intellectual social order, nor moral party, nor interaction strength, not one or two, or any partial number, but all of them together. We are beginning to find out that physical health, when broken, cannot be restored without regard to social or moral laws, and it is at least equally certain that moral health cannot be complete irrespective of intellectual and material conditions. In one word—beatty is unity and unity is railed to No doubt health is unity, and unity is religion. No doubt the most powerful exercise and offective culture of our religious faculty is the doing of good actions to others. But this is not possible so tinuously as is necessary for due culture. Wor-ship institutes a kind of exercise which is more completely optional, more universally attainable in addition to the practice of benevolent actions for the development of the social sentiments.

Bimple utterance develops a sentiment. Especially is this true of united utterance. It is high time that we had a worship that should be a more direct culture of the ideal perfection of humanity than the past modes of worship; that should be religious without being theological. The best men of the theological churches are gravitating toward this point. Humanity is plat meat of men worship. this point. Humanity is what most of men wor-ship at the present day. Much of what passes for

Christianity is no Christianity at all. The noblest efforts of the churches are evoked not in the name of God but of humanity. The men who on Sun-day preach God, on week days make their appeals in the name of humanity. The shell of their sys-tem is the ancient and venerable name of God the kernel, when it has any kernel, is our adored humanity. This devotion to humanity, however, can only obtain full sway by systematic culture. We owe it to humanity to institute such a culture. Surely such a worship as I have indicated would raw up to higher moral aspirations myriads who have forever turned their backs upon theological doctrines. We would not draw a single worship. doctrines. We would not draw a single worship-er away from the other churches, but we would provide for those who have already left them, and this class makes a clear majority of our popula-

The Power of the Invisible.

We find in a late number of the Methodist, a denominational paper of New York, a full sermon by Bishop Simpson of that Church, on the theme above-named. Did our space permit, we should be glad to publish much more copious extracts than those which we are about to give to our readers. The Bishop directed his thoughts to the propriety of the habit of fixing the spirit's gaze on invisible things, first, in order to steady the purpose and concentrate the forces of the individual life, and, secondly, to elevate the nature, expand the sympathies, and make spiritual things supreme. From a perusal of parts of this discourse, we should say that Bishop Simpson is an unconscious Spiritualist; he cherishes, to be sure, the dogma of unending punishment, but he clings with a far more eager desire to the belief in a heaven into which attending spirits are ready to does hold to a faith which they would be afraid of under the name of Spiritualism, we proceed to subjoin a few extracts, as follows:

"Man rises on the triumphs of art just in pro-portion as he approaches toward the invisible. The studies of men lead in the same direction. We commence with the simple elements around us—the visible. We take hold, in philosophy and impalpable and imponderable element, and sci ence river to its highest glory as it have hold of

If we can know that we shall be the sons of God and heirs of a glorious inheritance, with this a feeling that the invisible is near us. It gather about us, its very shadows seem sometimes to fall upon us. We know not by nature what that invisible is, but that there is an invisible the very instincts of our hearts tell us. Who has not frombled atthoughts of the invisible? Who has not been anxious to lift the veil that shrouds it from our view? Who has not thought of friends who have view? Who has not thought of friends who have just passed over the boundary-line? Who has not trembled by the side of the death-bed and the grave, when the eternal seemed to come so near and the invisible to move in view? And why that feeling? We have a relation to the invisible The heathen are in dread because of it. They have peopled the air with genii, and fairles, and ghosts, and demons, and they read the invisible because darkness hangs upon it.

But to the Christian, the invisible flames with light—Christ hath brought life and immortality to light by the Gospel—and we know that while there is the invisible, there are seasty and joy beyond. The very grave itself is a passage into the beautiful and the glorious. We have laid our friends in the grave; but they are around us. The little children that sat upon our knee, into whose eyes we looked with love, whose little hands clasped our neck, on whose cheeks we imprinted the kiss—we can almost feel the throbbing of their hearts And the fathers and mothers that educated us that directed and comforted us—where are they but just beyond the line of the invisible? The associates of our life, that walked along life's path way, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away—it may be very near us, in the heaven of light and of love. times, when our heads are on the pillow, there come whispers as of joy from the spirit-land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the

other and better world. The invisible is not dark; it is glorious. Sometimes the veil becomes so thin, it seems to me that 1 can almost see the bright forms through it. and my bending ear can almost hear the voices of those who are singing their melodious strain be-fore the throne of God. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not.

The vell of the future will soon be lifted, and the
invisible shall appear. And when you and I
shall just step beyond the vell, oh how glorious!

We shall look back to life and wonder why it was that it did not ilame with light, even while we were treading the pathway here below. Oh, that look into eternity! We see the invisible, and set itself to do is to fully accomplish the purpose It gives us joy. Our friends are there, our loved ones are there, and they are not far from us. Whether thought connected with the drooping of winter, whether my mind has been inclined to look more into the grave of late, and beyond it, I cannot just say; but as I grow older, it seems to me that the invisible has greater and greater attractions for me from year to year. Never did I ponder so much on those beautiful passages where he life of the future is brought to light, and where immortality seems to glow all around me, as I have done in recent times. I have seen such a fullness in that passage where Jesus is represented as bringing light and immortality to light in the Gospel, that my soul has sometimes seemed to be almost filled; and as friend after friend passed over, I hold sweeter and sweeter communion in my thoughts with the spirit-world."

After demonstrating from Scripture history that the dead, when they come back to earth, do recognize old scenes and friends, and are fully alive to old interests and occupations, the Bishop breaks forth in the following strain of triumph, which is but breaking through the old barriers of ecclesiastical dogma, and planting himself on the solid ground of spiritual falth and religion. These are his words:

"Oh, they do care about earth! they do come back to earth! The glorified saints love our earth still; our kindred in heaven love us still. The mother who counseled me, and who bore me when an infant, who talked to me in my riper years, and whom I laid in the grave a few months ago, she is my mother still. Beyond the dark curtain which hides immortality from view, oh, she is the same still. She loves me still; she waits to welcome me. If I but give my heart to God and discharge my duty, she waits to welcome me in the spirit-world. Oh, our kindred and mothers and fathers walt for us; wires and husbands wait for us; the little children—sainted cherubs—are waiting for us! The song of joy is going up just on the other side; and methinks white hands are beckening to some of us. They are sailing onward and upward. A little longer bear earth's jarrings and toils, and then go up higher. The invisible is flaming in light; and as I look out, it becomes a source of joy to my heart."

Mercantile Hall Meetings.

On Sunday evening, April 19th, C. Fannie Allyn addressed a full house at Mercantile Hall. The exercises were commenced by a song from the choir," Over the River," after which the influences controlling selected from a number of subjects handed in by the audience, one entitled the" Morning Bride," upon which to improvise a poem. The choir then sang from the "Psalms of Life," "Tell me not in mournful numbers."

On examining the questions presented in writing by those present, the mediam found many of a purely personal nature, which could not be of any possible interest to the audience generally. We would here remark, parenthetically, that this state of things should not be tolerated. Persons selecting subjects for lectures should avoid thrusting themselves and their affairs before the pullic; the brieftime allotted to the speaker should be employed in the consideration of matters of interest to the cause generally. Under a multiplicity of varying interrogatories the connection of the remarks is destroyed, and no good derived by those listen-

Some six or eight questions were propounded the first of which, and the one on which the lecture was based, was, "What is the difference between Natural Science and Natural Religion?" The lecturer went on to show how the impulses of science had led men, in times past, to scorn the bonds of ignorance, exploding false theories and revealing undreamed of knowledge to the nineteenth century. There was no science but natural science; any other was a counterfeit, and all the revelations of natural science pointed man upward to the fulfilling of his highest ideal in the world. This was the result of natural science How was it united with natural religion? for one might as well ask what was the difference between. natural light and natural life. Natural religion was never founded on bigotry, any more than science could be founded on untruth. A skeleton re-clothed upon (were it possible to mortals,) by its habiliments of flesh, would be a skeleton still; so would be that science and religion which were not the children of Nature. As natural science had bidden its followers come out from the clouds of ignorance and shed their light, on the material world, so had natural religion stimulated its followers and called forth the Nazarene, inspired Joan of Arc, awakened Emanuel Swedenborg. Each effort of science was only, after all, a new —struggling in man.

To a question as to whether there was not a connecting link between impression, intuition and inspiration, the influence controlling answered in the affirmative.

To a question contained in Genesis xxxii; 27, What is thy name?" it was stated that this interrogatory had a spiritual significance which referred to the consciences of all present, and was to be answered for itself by every soul.

To the question, " Is the Bible a special revelaspiritual life; it was better than any other book only so far as it did more good to the individual perusing it; it was a dead letter to any soul if it did not meet its highest aspirations.

In answer to several other questions she stated that "soul-affinity" was not to be classed with the epithet "free love." The latter meant only material attraction, and the holy name of love should not be degraded to its level. Persons should never act against their conceptions of right, but they should be first sure that they had the right conception of right.

The services of the evening closed by an inspirational poem from a subject chosen by the audience, entitled, " Our Dead Heroes in the late Rebellion."

Church and State.

The New York Independent says: "The blindness of conservatism has had no more striking illustration in our day than is afforded in the example of Disraeli, who frantically declares that the union of Church and State has hitherto been the chief means of British civilization, and the only security for religious liberty.' To an American this seems too preposterous to be treated seriously; for, if there is one sentiment that is universal among the people of the United States, it is this: that a union of the Church with the State leads inevitably to the corruption of both religion and government. That the wealthy and titled dignituries of the Established Church should cling to it with all their might, is no more than we should naturally expect; but Disraeli, in attempting to frighten his countrymen by the plea that religion and civilization would be endangered if the Church were to be divorced from the State, cuts a sorry figure before the world in this age of progress and enlightenment."

Amusements and Churches.

Harriet Beecher Stowe's liberal ideas in regard to indulgence in rational amusements, as expressed by one of the characters in her last work, do not please the straight-laced Presbyterians. Mrs. Stowe thinks-.

"If the different churches of a city, for example, would rent a building where there should be a billiard table, one or two ninepin alleys, a reading room, a garden and grounds for ball playing or innocent lounging, that they would do more to keep their young people from the ways of sin than a Sunday School could. Nay, more, I could be further. I would have a position of the build. go further. I would have a portion of the building fitted up with scenery and a stage, for the getting up of tableaux or dramatic performances. and thus give scope for the exercise of that histri-onic talent of which there is so much lying unem-

Buffulo, N. Y .- Dr. Slade.

Spiritualism appears to be on the ascendency in Buffalo. On Sunday, April 12th, George F. Kittredge, Esq., lectured to a large audience, notwithstanding all the popular churches in the city made grand demonstrations of pomp and ceremony over popular physical medium, is also there holding public séances, which are well attended. The Doctor exhibits some beautiful portrait paintings, executed through and by him while in a trance state. He is a medium for almost every phase of spirit manifestation, all given in the light. He contemplates visiting this city. He will meet with a welcome.

"What relation does Mesmerism bear to Spiritualism?" is a question that has been asked many times by skeptics, and answered by spirits in various ways. It has been propounded again, as the reader will observe by reference to our sixth page, and again answered by the controlling spirit of the séance. We hope the spirit will give at some future time a full and complete definition of "mesmeric aura," in order that the unlearned reader may understand the "intimate relation" that such an agent bears to Spiritualism. Give us a scientific analysis of the whole idea. We desire to become better acquainted with "the powers of the air," which have been clouded in mystery so long. Will some spirit chemist attend to our request?

New Publication.

This elegant little volume contains a series of

eloquent and searching discourses from the pen

HUMAN LIFE IN SHAKSPEARE. By Henry Giles, Boston: Lee & Shepard.

of one of the best learned men of genius in the country, a man now dying of a paralysis of his faculties, and for whose comfort Mr. Brady, a distinguished lawyer of New York, has recently pronounced a lecture in this city. The lectures comnosing this volume were originally delivered by their gifted author before the Lowell Institute of Boston, and drew large and admiring audiences. They embrace the following topics: The Growing and Perpetual Influence of Shakspeare; Human Life in Shakspeare; Man in Shakspeare; Woman in Shakspeare; Shakspeare's Comic Power; Shakspeare's Tragic Power; Shakspeare's Personality. Each of these receives exhaustive treatment at the hands of the gifted writer, whose nice and profound analysis of the great poet of all time is the inspiration of the subject of his studies. A man or woman will find new views of Shakspeare on every page which Mr. Giles has written. He will be surprised to discover that the thoughts and descriptions which were living two centuries and a half ago, are palpitating with even a larger and newer life now. He will be aroused on every side with the approach of new, yet most natural, suggestions. The freshness of the poet is almost paralleled by that of his wholly awake commenta. tor. It is not as a mere literary analyzer, a man with the scalpel in his hand, a dispenser of cumbrous learning and useless reading, or a pedantic master of his royal theme, that Mr. Giles has attempted this powerful and truly wonderful expression of his thoughts on the great master of the human heart, but as an admirer, a student, a sympathizer, a devoted believer in that great genius which remains a new world for every man to explore. It deserves to be remarked, as a purely personal consideration in connection with this volume, that every copy purchased helps directly to smooth the last days of the man of genius who needs all it will earn him.

America in the Paris Exposition.

The aggregate of the awards assigned to the United States exhibitors in the Paris Exposition will surprise many who remember the accounts of the poor figure which our country was represented to cut in the early days of the exhibition. revelation of a natural religion—a desire for truth | Every American visitor was said to be ashamed of the national display, or rather want of display for even Turkey and some of the third-rate German kingdoms were said to throw us into the shade entirely. But now it turns out that the United States stands second only to France itself in the per centage of awards received. To use the expression of a cotemporary, we beat Great Britain out of sight-our exhibitors having taken one award for every two of their number, while the proportion among British exhibitors was but one to four. When we consider not only the comparation?" it was replied that it was a revelation, and tive nearness of England, the generally felt imso were those of others embodying the ideas of portance of her artisans making a good show in competition with those of France, and the liberal outlays made by Parliament for the English exhibitors in comparison with the meagre appropriations of Congress, it must be admitted that our triumph over England in the Paris Exposition is very remarkable and very honorable to the invention and enterprise of our people. We trust that whenever there is another international competition of this kind, there will not be so much croaking over American display until there is known to be a reason for it.

Iown.

The Spiritualists of Iowa are calling loudly for State Convention. They think it is time to combine their forces and work for the benefit of all. Brothers, correspond with one another, and see if you cannot bring about more energetic movements. Write to P. B. Jones, Davenports Dr. J. C. Wilsey, Burlington; or R. S. Dickinson, Calamus, Clinton .Co. Much good can be accomplished by united effort.

Movements of Lecturers and Mediums. Miss Susie M. Johnson is engaged to lecture in

Battle Creek, Mich., during May.

ent at Geneva, Ohio.

Warren Chase will speak in Mercantile Hall, in this city, Sunday afternoon and evening, May 10th.

Progress of Spiritualism in Ohio.

Cephas B. Lynn writes encouraging words from Geneva, Ohio. He says the "Northeastern counties are perfectly alive with Spiritualists and Spiritualism. A. A. Wheelock, the State Missionary, is systematically organizing Societies. He will organize a Lyceum here the first Sunday in

Dedication of a New Hall.

The Spiritualists of Stafford, Conn., have erected new hall in which to hold their meetings, and propose to dedicate it on Thursday, April 3th. Several good speakers will be present and address the audience. All are cordially javited to

Zanesville, Ohio.

H. V. Dempster writes: "We want a good test and seeing medium to come to this place. There is much discussion in our midst at this time in regard to the Spiritual Philosophy, and there are many anxious inquiries after truth. We want a medium and a good lecturer."

Writers and correspondents must have nationce with us. Their contributions will appear as fast as we can find room for them. We would like to give all a place in our columns had we the space; but as we have not, some must of necessity be disappointed. The quantity of manuscripts which has accumulated on our hands is very large, and we endeavor to use our best discretion in selecting for the paper, without designing to do the festivities of Easter. Dr. Henry Slade, the injustice to any one, but find it impossible to nlease all.

> The worst enemies people have are what are called "best friends." They are partial, blind, hypocritical. Per contra, there is no nonsense about strangers. They speak the truth without equivocation, take you at your precise weight, indulge in no foolery or sentiment, and care no more for you than for other people, unless you show good reason for it. If you want to be well off, cultivate strangers. If you want to get your foot in it, hug to your friends, or those who very often call themselves such.

The anxiety of many spirits to communicate with their people in the earth-life, since the former ascertained " the gulf " that separated the two worlds had been bridged, is intense. A spirit -Horace Kimball-reports on our sixth page that he has been ever since '62 pressing his way through the vast crowd in order to get a hearing, bringing up, as he terms it, " at the rearend of the column.

A report of Mrs. Cora L. V. Daniels's beautiful lecture on "The Living Temple," delivered in Music Hall, Boston, will be found on our first page,

the and the first of the first while

ries of

bo pen

in the

of his

a dis-

y pro-

5 com-

ed by

tute of

iences.

owing

luman

oman

Shak-

nality.

ent at

d pro-

is the

1 maa

ITO ON

le will

s and

baa a

or and

every

itural,

lmost

aenta-

a man

cum-

dantic

188 at-

ul ex-

of the

I STRI-

genius

to ex-

ourely

h this

rectly

s who

to the

sition

ounts

repre-

ition.

amed

iplay,

Ger-

it the

itself

se the

Brit-

n one

le the

it one

para-

lt im-

ow in

iberal

h ex-

pria-

t our

ion is

he in-

trust

ional

much

re is

ly for

com-

of all.

see if

nove-

Dr. J.

, Cal-

com-

uns.

ire in

pres-

all, in

10th.

io.

from

conn-

ssion-

ay in

ected

, and oth.

1 ad-

ad to

test

liere

ge in

e are

anta

have

pear

rould

e the

ssity

ripts

very

etion

to do

ile to

what

blind,

861180

thout

ıt, in-

on o

3 yóu

well

your

very

nuni-

e the

d the

spirit

that

rough

nging

ımn.

beau.

red in

page,

and

He

ALL SORTS OF PARAGRAPHS.

Our readers, who are always glad to hear from Emma Hardinge, will find a letter from her in this week's issue. It is full of interesting topics.

Horace B. Fuller has removed his Bookstore to 333 Washington street, a few doors south of the Adams House.

Rev. Martin W. Willis has a letter in this issue which will interest readers.

By an obituary notice in our paper it will be seen that L. Stockwell, Esq., of Bangor, Me., has passed on to the rich inheritance which he has won in spirit-life by his deeds of kindness to his fellow mortals while in earth-life. He will truly be missed by the poor and suffering.

Jo Cose tells of an old aunt of "hisn" who asked him if he over heard a " To Deum Laudanum" sung.

The Religio-Philosophical Journal, in alluding to Dr. Willis's pamphlet, "Theodoro Parker in Spirit-Life," says: "Spiritualists everywhere should avail themselves of the opportunity of securing this rare treat in spiritual literature." Published at This Office.

"A Modern Lettre de Cachet" in the May number of the Atlantic Monthly will attract the attention of the medical fraternity. It demands additional legislation to prevent the incarceration of persons of sound mind in lunatic asylums.

Philadelphia has followed the example of New York and Boston, and has procured a charter for a syclety for the prevention of cruelty to animals. It was formally organized April 15, When a certain facetious doctor was asked how

they could commemorate the discoverer of other, he replied, "Very simple. One pedestal! Two statues! Morton here! Jackson there! Underneath the simple inscription—' To Ether!"

We see by the two last numbers of the Banner of Progress that that "grandiloguent noet on the banks of the Mystic," Geo. G. W. Morgan, has inflicted a new poem on its readers, entitle? "Apples: A New 'Paradise Lost'" We admonish you, brothers, to beware, or you may find yourselves in the condition of the poet's hero, when

It acted as a nondrous weight upon his burdened soul: He sought a refuge for himself—he hid him in a hole."

There will be a large emigration to California this year. That State needs practical farmers and mechanics, but is too largely supplied with book-keepers, clerks, and professional men. Large numbers from the Eastern States are already on their way thither. The steamers going out are crowded with passengers, and new steamers are being put on.

A stupid fellow tried to annoy a popular preacher by asking him whether the fatted calf of the parable was male or female. "Female, to be sure," was the reply; " for I see the male "-looking his questioner full in the face-"yet alive in the flesh before me."

Of twenty new wells lately sunk in the Pennsylvania oil regions, but ten pay for working. The total production is nearly 9000 barrels per day for the whole territory. Prices are falling.

· Rev. Mr. Calthrop has resigned the pastorate of the Unitarian Society in Newburyport, and has accepted a call at Syracuse, N. Y., at three thousand dollars per annum.

A six oared boat for the Harvard Club, to be made of paper, is to be constructed at Troy. Its weight will be only about one hundred pounds.

We learn that Hosea B. Emery, Esq., of Bangor, Me., (formerly of Milford,) passed to his home in the spirit-land, April 20th. He is widely known as a firm Spiritualist, and one who has done much for our cause and his fellow men. Good deeds shine like stars in the higher life. .

lation of Gœthe's " Faust."

Somebody has computed that 2.762,000 lives have been lost in the various wars which afflicted Europe from 1815 to 1864.

A State Temperance Convention is called to meet in Tremont Temple, in this city, on May 13.

A singular accident took place in Paris recently. A gentleman while bathing his feet in a washbasin attempted to reach a towel, and in doing so broke the basin, which cut an artery. He bled to death.

Paris less ten thousand manufactories, doing \$675,000,000 business yearly.

A North Carolina paper says the celebrated kaolia clay, large quantities of which are shipped north, is not only used in the manufacture of porcelain ware, but also for making "meerschaum" pipes, adulterating flour, etc.

The lap of luxury—a cat enjoying her milk.

Our spiritual friends are having a series of interesting meetings in Ward 4, at the Ward House, and were addressed Monday and Tuesday evenings by Rev. Moses Hull, who has thus far shown himself to be a man of marked ability and at home in the subject of Spiritualism. We think it rather unfortunate that some more suitable place nearer town has not been engined forther and nearer town has not been engaged for the gentle nearer town has not been engaged for the genue-inan, as there are many among us who, while wishing to hear this important subject discussed in all its length and breadth, are averse to walk-hig that distance into the "rural districts," par-ticularly at this bleak season of the year.—Dover (N II) Carotte. (N. II.) Gazette.

The tone of the above paragraph is in marked contrast to that of the religious press of the same town, when alluding to Spiritualism.

to enter the courts, it is rumored, will bring to wishes cannot be executed because of circumlight startling disclosures, one of which is that stances or else inability in himself or estate. In \$50,000 were paid to obtain the Executive ap- all cases in which compliance with this rule is proval of the bill, and that \$300,000 more were impossible, some other rule of action must be expended in bribes to newspapers and Senators and Representatives.

A commission house in New York, last week, meceived 100,000 bushels of corn from Havana, Illineis, via New Orleans, in eighteen days, at a cost, of about thirty-two cents per bushel for freight. This is much cheaper than by rail, and it is probable that a large portion of the grain trade of the West will be by water, unless railroad freights are made more reasonable.

commenced some large pictures.

The various Christian sects in the United States are said to expend \$6,000,000 annually in the support of their ministers,

There are forty thousand Spaniards in Louisi-

A plate of apples was being passed round to a group of children. There was a fine red one at the top, which a little girl took. "How greedy you are," said her next neighbor, "to take the largest! I meant to take that myself."

A lad in a French prison has made a watch out of straw, which keeps perfect time.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assertment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, interen cloth, threeonly paper: Nature's Divine; key-clations, 34th edition, just out. Svois., Great Harmonia, each complete.—Paysicien, Tracher., Seer, Reformer and Thinker. Magic btaff, an Autobiography of the author. Tenetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures 60 discourses, History and Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Immer Life, Approaching Crisis, Death and After Life, Children's Progressive Lycum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—isst two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable present for a library, public or private.
Four books by Warren Chase—Life Line; Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200.
Complete works of Thomas Paine, in three volumes, price \$5: p-stage 90 cts.
Persons aeuding us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new law.

They are always safe, as are registered lotters under the new law.

We can now supply 2 few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. Burns, London; price \$3.00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zolstic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabula. Stellar Key, Memoranda, and Death and After-Life, all well bound, or any other fifty-cent book in place of the inter.

We have our and only one copy of a rare but valuable English book, very large, handsomely bound, cgit lo entitled. "Young England," full of interesting and useful information, (a good library book), which can be had for \$5-cannot be sent by mail. This is a rare chance for a good bargain. Call soon at 544 Broadway, or it will be gone.

Complaints.

Complaints are very common in our day. A Church member" in New York says he "regrets exceedingly the materialized condition of Spiritualism," and in the same letter solicits material aid for a suffering friend, which we presume the church is too spiritual, ethereal or visionary to afford. What a pity we are so material as to look after the needs of the body and care for the material demands of nature. Why could we not be more devoted to the theoretical and speculative needs of the future, and let the present go; "leave to Satan this mad world of strife," and turn all our prayers to saving souls from the hell of Orthodoxy? Our brethren of the Unitarian and Universalist faith have been at this a long time, and done nobly in having nearly subdued the fires of hell, and driven the devil into his Orthodox den. Probably our friend would have us become sufficiently spiritualized to come into the church, or get up one of faith for ourselves that would shelter the souls of those who would like to leave the old dead and decaying ones, and retaining the faith and belief as religion, get into a new and growing church.

For ourselves, we have had enough of that kind of religion which is immaterial, and prefer a more material kind; enough of the old prayers and stories carried in tracts and distributed to the poor. We prefer a more substantial prayer in food and clothes, and a first care for the body and its demands, that the soul may grow, and grow harmoniously and happily in this life. We will look after the case referred to, and all others our means can reach, and make it-our religion to attend to the material needs, even if we are called selfish and wanting in the spiritual, and we will also ask, and trust the spirits, who of late are also getting quite material, to aid and assist us in these material efforts, and ask with the fullest assurance of their approbation and assistance. We do wish Spiritualists were a little more practically material in their religion.

"The Coming Man."

"The coming MAN" has come again. Several weeks ago we alluded to this Man, and a circular announcing his prophecies, &c. He now sends us the following, a copy of which he says he has sent to the New York Tribune, and says he sees in 'your Banner of Light a great deal of Darkness,' Bayard Taylor has nearly completed his trans- probably as the owl does in the smalight. We print the document verbatim et literatim :

Challenge; to all, preachers of modern Spiritthe undersigned is willing to show to the world that, modern Spiritualism is clearly anti christ, and that Andrew Jackson Davis their head seen is the false Prophet, who is to rise in the last days, before the comming of christ, that he is the son of perdition who, sitteth in the Tempel of god, as if he wase god—& & &—as St Paul has for told, I Thess. 2 v. 3. till vers. 9. and all his believers are those of whom St Paul speaketh I Thimmothy 4. v. 1 who depart from the faith, giving heed to spirits of error, and doctrines of Davils further-more, I will show, that they, have no mission, to preach ither in Spirit or letter; or are sent by god nor man, but wholly relie on false spirits, who are opposseth, to the Doctrin of god and christ the same ill spirits who ware bound down a tousend years during the rign of christ on Earth and who are now left loose to tempt Even the Elect N.B. all thies facts I will prove sevenfold with the Doctrin of god and christ, and with their own Teachings, their own Table shall become a snare to them, as. David has said Psm 69, v 22. now Who so ever will not swallow thise Pills, whole, give me a call and I will desolve them for

you, . adress. Mr. J. C. Maun. Niles, michigan. Feb the 4 1868 Suppose we can have a few days of grace to repent.

The Demon of Force.

"Whatsoever ye would that men do unto you, do ye even so unto them." Though this rule is usually conceded infallible as a private guide to the ethically sound, it has two undeniable defects, which mar its utility as a popular standard of morals: 1st, It is inapplicable when, for want of means or for other cause, the individual is unable to give visible form to his own ideas. As often happens, when the man would relieve distress or The Pacific Railroad imbroglio, which is about do well in some other mode, he finds that his adopted. 2d, It places the person who is the more kind at a disadvantage toward him who is less kind. Perhaps the best notion we can get of an infernal spirit is that of a being endowed with power, and sufficient knowledge to wield that nower, but destitute of those kindly emotions which should control the whole. Though it is unsafe to assume that any being in human likeness can be positively without the element of kindness, it is indisputable that there are those in whom the quality is so deplorably wanting Bierstadt has taken a studio in Rome, and has that their characters are essentially more flendish than human. The law of conscience, which requires every man to try mild measures first, is naturally the more binding on those whose benevolent instincts are the stronger; yet common sense teaches that unless the law of consciouce has a limit somewhere, benevolence must ever remain under the oppression of force-an assumption which would be a libel on Infinite Goodness and Omniscience. In that the limit to the Christian rule of action has nowhere been established, it is plainly a point at issue, which private judgment must determine in deference to the Omniscient referee.

The spirit of dictation, which induces force between man and fellow-man, odious at any time, fice. Price \$1,50.

is at no time more plausible than when coupled with ideas of piety and morals. Though inaction is not an element of morals, a man may be moral without infringing on the rights of his neighbor; and had men always been moral, without endeavoring to dictate morality each to his neighbor, the horrors of martyrdoms and savage persecutions must have been avoided. It is strange that even in this enlightened age there are those who insist on their absolute prerogative to dictate morals to their fellow-men; the demon of force almost inevitably appears when the opportunity opens. Aggressive crime is in its own nature wholly distinct from debasing vice, and in so far as force becomes the instrument for the correction of the solely vicious, it is very questionable whether the fault supposed to be corrected or the correction itself is the greater evil. Prior to animal life, and coëval with vegetable growth, is the first law of Nature-that of sustenance. To the extent that man violates the great law of sustenance, he becomes mentally and physically vitiated; but no degree of mental or physical vitiation constitutes a crime, until after it has assumed the transitive form between individuals. Force is probably the only natural remedy for crime, though it cannot be applied as an absolute preventive. The abstract notion of inaction is not appreciably distinct from that of death; hence, it is evident that the imaginable creature which has no other choice than to remain inactive or act in a certain prescribed formula, can never rise to the responsible freedom of human intelligence; here the enormous wrong of dictation is exposed to view, and unnecessary force, under any pretext, stands prominent as in esse the crime against nature.

BT Mrs. Sarah A. Byrnes is giving a very able and interesting course of lectures this month at the Everett Rooms, for the First Society of Progressive Spiritualists in New York, Mrs. B. stands deservedly high as a speaker, and is giving good satisfaction to an old Society that has been so often bountifully fed it is not easy to satisfy without large quantity and excellent quality.

Fifth National Convention of Spiritmalists.

To the Spiritualists and Progressive Reformers of.

the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each frac tional fifty over the first fifty members, and each State Organization to send as mazy delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

ISAAC REHN, President; WARREN CHASE, Vice President for N. Y.; A. B. JUSTICE, " · Penn. ; THOMAS GABRETT, " Del.; JACOB WEAVER, Md.; A. JACKSON DAVIS, " N, J, ;" Me.; HORATIO ALDEN, FRANK CHASE, N. H.; D. P. WILDER, Vt.; WILLIAM WHITE, Mass. : Conn. IMMANUEL SEARLE. R. I.; Ala.; Tex. ; Ohio; HUDSON TUTTLE, Neb.; W. T. Normis, III.; Wis. MARY SEVERANCE, Mich. JOHN C. DEXTER, CHARLES A. FENN, Mo. ; Moses Hull. Cal.; D. C.; Ky.;" Tenn.; Kan.; " Ga ; HENRY J. OSBORNE, " Minn.; S. Y. BRADSTREET, " " Ia.; L. K. Joslin, Treasurer, R. I.;

HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Secretary.

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. J. HARRISON, HARTFORD, KY .- \$1.50 received. C. B. LYNN .- List received.

O B., CLAY, N. Y .- We cannot notice the book you have re ferred to, for the very good reason that we have not received a copy.

Business Matters.

LET IT NOT HE FORGOTTEN that for the complete cure of NEURALGIA, nervo ache or any dis-easoof a nervous nature, no better remedy can be found than Dr. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL, because it does not interfere with business or render a change of diet necessary when this medicine is administered. and a positive cure is the result. Apothecaries have this medicine. Principal Depot, 120 Themont street, Boston, Mass. Price \$1 per package; by mail two postage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, he very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

A18. C. D. & I. H. PRESHO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 514 Broadway, New York.

Mrs. E. D. Murrey, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets, New York. JAMES V. MANSFIELD, TEST MEDIUM, answers caled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Miss M. K. Cassien will sit for spirit answers

o senied letters. Inclose \$2 and 4 red stamps. 4 Wickline street, Newark, N. J. A4. Dr. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a

distance. Address, Vineland, N. J. THE LONDON SPIRITUAL MAGAZINE (price 30 centa) and Human Nature (price 35 cents) are received regularly and for sale at this office.

THE RADICAL for April is for sale at this ffice. Price 30 cents. COUSIN BENJA'S PORMS are for sale at this of-

THE HAIR AND NOALP .- Dr. George W. Babcock, Scientific Dermatologist, 28 Winter street, Boston, suc pessfully treats all diseases of the hair and Scalp, Loss of Hair Premature they ness, Baldness, etc. He prepares special remedies for each case. Bend for circular.

Special Notices.

PLANCHETTE BOARDS.

(Patent applied for.)

AT KIRBY & CO.'S,

633 Broadway, New York.

May. 2.-lw

Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES and TERKITORIES,) CANADA and ENGLAND, should have an agent male of female, for the sale of Mrs. Spences of one or more townships, or of a County, given. Terms to Agente, Druggists and Physicians sent free. Prices reduced, said in all cases Prof. Spence prepays the postage, expressage or cost of transportation. See advertisement in another column. Address PROF. PAYTON SPENUE, M. D., BOX 5817, NEW YORK CITY. Fcb. 8.

DR. Bancock's Hain Dressing.—The State Assayer recommends it. No other preparation as tafe, to good, or so cheap. Price One Bollar.—Sold by Drugglets everywhere, and by Dr. George W. Babcock, Scientific Dermatologist, 28 Winterstreet, Boston.

(w-Apr. 25.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in autumee.

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

An Inspirational Poem.

BY MISS LIZZIE DOTEN. THIS POEM was delivered in Boston Music Hall at the festival commemorative of the 20th Anniversary of the Advent of Modern Spiritualiam, Maken Bar, 1823, and was littened to with intense interest by one of the largest audiences ever assembled in Boston. Beautiful and unique in imagery, startling in its bold conception of mewly-developed truthe, and apt in its presentation of them, it cannot fail to find thousands of an preclative readers.

Elegantiv pointed, and bound in flexible cloth covers. Price, Thirty-flucrents. Mailed post-paid.

May 2.—2w 25 Brounded street, Boston, Mass.

Six Lectures

MRS. EMMA HARDINGE,

Theology and Nature.

NEW SUPPLY. Just Received. Price 75 cents, bound in paper; \$1,00 cloth; postage 12 cents. Address. BELA MARSH, Printship, May 2.-3w 14 Brounfeld street, Boston, Mass.

MRS. PLUMB, Porfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Charles-lown, Mass.

MRS, PLUMB cures Cancers and Tumors. Fevers, Paralysias: all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Houses where the lumates are disturbed by unseen visitants, can have them removed by consulting the medium. Will examine DISEASES, AT A DISTANCE, for \$1 and return stamp. Correspond on Rusiness, answer Scaled Letters, look for Lost or Stolen Property for \$1 and return stamp, each. May 2

CHEEVER.

Practical Tailor, and Teacher of Garment Cutting, CUTA garments for others to make, so that they can easily to put together, and are sure to fit. Cute for Children, Boys, Youths and Mong makes and trims garments for those having cloth, at ROOM NO. IT, BOYLSTON HALL, Con. WASHINGTON & BOYLSTON STREETS, BOSTON. May 2-3w

COR. WASHINGTON & BOYLSTON SIRRETS, BOSTON.

May 2.—3w

THE ORIGINAL One Dollar Broker Store, Broker's sale of theh and valuable goods, comprising a great variety of VALPARLE RAD UNKELL ARTHLELS, for sale at the Bollar for each Arthele. For adolthonal terms and conditions of sale send tor circulars. The Stock consists of every variety of Dry Goods, Silver-Plated Ware, Albams, Carpetings, Boots and Sheet, &c., &c. We commenced the sale of tioods on this plan in the fall of 1863. Our Goods are obtained by cash advances made on merchandise, or are purchased direct from the commission houses, manufacturers and importers. We say selling goods at less prices for retail than are sold by any jobber in New York or Hoston at wholesale. By offering such inducements to the public, we have hereased our sales to the amount of about one million of dollars a year, as we have made sworn returns to the U.S. Assessor, of over one hundred thousand a month. Every exertion on our part will be made, to give satisfaction to those who may favor us with their patronage. Address

ANDREWS ACO.

May 2 -4w 106 Sudden Street, Roston, Mass.

A LL WHO WISH one or more copies of my bills, essays, tracts, &c., will be farabled for a three cent stamp cach, as follows: Pectical Essays—"Pills for False Pripulers"; "God, the Devil and Jone, ethiched"; "Religious Humburg criticised"; "Salvation through the Bevil, who advised Adam to ent of the fruit of knowledge" "Igmorance the curse—Knowledge the temedy"; "The Willow Tree," (a song of southwent); "The Excelsior of Freedom," Address, William HUDDLESTON, Lotus, Union Co., Ind. May 2.—1w*

PILES. ABSOLUTE CURE of Piles without the knife or detention from business. Treatment local, not pulnful; no medicine given; relifand curespeedy and certain. DR. HAUGHTON, corner Pith street and 4th avenue, New York.

GREAT MEDICAL DISCOVERY, for The beneat of the sick and afflicted. For full particulars address, with stamp, DR. CORNELL SMITH, May 2.—3w Box 334, 1100008, N. Y.

DETROLEUM STOVES, Oil Stoves, Gas Stoves, L. for Cooking, Heating and Mechanical purposes, 62 to 421. So Inst. No Dist. No Stove Pips. Manufactory No. 11 Administreet, near Sudbury street, Boston, Mass. May 2-2w

MRS. M. E. BEALS, Test, Chairvoyant and Business Medium, 425; Washington street, opposite Essex. Public Circles every Tuesday, Thursday, Friday and Sunday evenings, and Wednesday 2; P. M. Free Circle, Friday, 2; P. M.

MRS. ALICE JEPSON, the great Clairvoyant Healing, Test and Developing Medium, has taken rooms No. 140 Court street, licston, and can be consulted from 9 A. M. to 6 1: M. Would lecture it applied to at Room No. 8. May 2.—2w*

TEST MEDIUM.—Mrs. M. A. Pearson, the well-known Test Medlum, has removed from No. 6 Carver street to No. 23 Central square, East Boston. Cars pass the door every half hour.

2w*-May 2.

MRS. JACKSON, formerly Mrs. Leon, Natural Medical and Business Clairvoyant, 210 Mulberry Mrs. Vok. Price 81. Hours from 9 A. M. to 5 P. M. May 2,-4w BOARDING, by the day or week, at 54 Rud-we-May 2.

DR. WILLIAM F. PADELFORD, SPECIALIST,
Omce, 46 1-2 Howard street, Boston.

THEODORE PARKER'S WRITINGS. New Edition-Now Ready:

SPEECHES, ADDRESSES AND OCCASION-AL SERMONS. 3 vois., 12mo., cloth, 84,50, postage 60c. ADDITIONAL SPEECHES, ADDRESSES and OCCASIONAL SERMONS. 2 vols., 12mo., cloth, \$3,00, postage 60c.

ORITICAL AND MISCELLANEOUS WRIT-INGS. 12mo., cloth, \$1,50, postage 20c. PRAYERS. With admirable Likeness of Mr. Parker, engraved on steel, by Schoff. 18mo., beveled boards, gitt top, \$1.25, postage 16c.

SERMONS OF THEISM, ATHEISM AND POPULAR THEOLOGY. 12mo., cloth, \$1,50, postage 20c. TEN SERMONS OF RELIGION. 12mo., cloth,

THE TWO CHRISTMAS CELEBRATIONS.
A. D. I. and MDCCCLV. A Christmas Story. Cloth, 60c., postage 8c. For sale at the Banner of Light Office; also at our Branch Office, 344 Broadway, New York. May 2.

NEW EDITION. JESUS OF NAZARETH;

A TRUE HISTORY OF THE

MAN CALLED JESUS CHRIST.

TMBIRACING his payentage, his youth, his original doc-trines and works, his career as a public teacher and phy-sician of the people, also the nature of the great compiracy against him; with all the incidents of his tragical death; given on spiritual authority from Spirits who were cotempo-rary mortals with Jesus while on the earth. Through ALEXANDER SMYTH. Price \$1.75; Postage 2 cents, For sale at this office; also at our Branch Office, 54 Broad-way, New York.

An Original Book! NEW EDITION.

MAN AND HIS RELATIONS.

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY,

THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE URGANS AND THEIR PERCITORS, AND TO THE ELE-MERIS, ORDIGITS, AND PHENOMENA OF THE EXTREMAL WORLD.

BY PROF. S. B. BRITTAN, M. D.

* TABLE OF CONTENTS:

The Tenant and the House; Electro-Physiological Discover-ies; Circulation of the Animal Fluids; Conditions of Vita Harmony; Physical Causes of Vital Derangement; Voluntary and Involuntary Faculties; Influence of the Passions on the Secretions; The Mind as a Destructive Agent; Renovating Powers of the Human Mind; Mental and Vital Powers of Re. sistance: Evils of Excessive Procreation; Mental Electrotyping on Vital Surfaces; Influence of objects and Ideas upon the Mind and the Morals; Relations of Mind to Personal Beauty; Relations of Mind to the Character of Offspring; The Senses and their Functions; Paychometric Perception; Philosophy of Fascination; Animal and Human Magnetism; Magnetism as a Therapeutic Agent: Importance of Magnetiam in Surgery; The Phantom Creation; Psychological Hallucinations; Mental Telegraphing; The Faculty of Abstraction; Philosophy Sleep; Psychological Mysteries of Sleep; Inspirations of the Night: Somnambullem and Somniloguism; The Clairvoyaut Vision; The Law of Prophecy; Apparitions of the Liv'age States Resembling Death; Philosophy of Inspiration; Ration ale of Worship; Natural Evidences of Immortality.

One elegant volume, 8vo., tinted laid paper-extra vel postage free. For sale at the Banner office, 15% Washington treet, Boston, and at our Branch Office, 544 Broadway, New York, Room 6. THE LATEST WORK BY A. J. DAVIS.

Just Issued, and for sule at the Banner of

Light Office, Boston, and at our Branch Office, 544 Broadway, New York, MEMORANDA

PERSONS, PLACES AND EVENTS. - ESIBRACING (

AUTHENTIC FACTS, VISIONS, IMPRES-SIONS, DISCOVERIES Magnetism, Clairvoyance, Spiritualism.

ALMO Quotations from the Opposition. BY ANDREW JACKSON DAVIS.

WITH AN APPENDIX Containing Zschokke's great story of Hortensia, vividly portraying the wide difference between the ordinary state and that of Clairvoyance.

PRICE \$1,50-POSTAGE 20 CENTS.

WM. WHITE & CO., PUBLISHERS, 158 Washington street, Boston.

THIRD THOUSAND EDITION.

NOW READY. An Extraordinary New 1300k BY ANDREW JACKSON DAVIS,

A STELLAR KEY

THE SUMMER-LAND. PART 1. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

OF CELESTIAL SCENERY.

MEN of Science: Thinking Men: Independent Men! Minds skeptical about the Future! HERR 18 A BOCK FOR YOU.

This is the twentleth volume from the pen of the inspired Seer and Teacher, Andrew Jackson Davis. He has bere-folice and pullscoping, the order, progress and harmony of Nature in thousands of pages of Wing inspiration, be has solved the mystery of Boath, and revealed the connection between the world of matter and the world of spirits.

Mr. Invis opens wide the door of Inture human life, and shows as where we are to dwell when we put aside the garments of mortality for the vestments of angels. He says: "The volume is designed to turnish scientific and philosophical evidences of the existence of an inhabitable subter or zone among the suns and pinness of space. These evidences are milispen andic, being adapted to all who seek a solid, intomal, philosophical foundation on which to rest their hopes of a substantial existence after heath."

The contents of this hool are entirely original, and direct the mind and thoughts into channels bilisely original, unexplored.

The account of the spiritual universe: the Immortal minst looking into the heavens; the existence of a spiritual zone; its possibility and probability; its formation and scientific certainty; the barmonics of the universe; the physicalsecnery and constitution of the Summer Land; its location; and domicalf life in the spheres—are new and wonderfully interesting.

This book is welling rapidly, and will be traid by hundreds and toursands of persons. Price 61; postage 66. Liberal discentit to the trady.

For sale at the BANNER OF LIGHT OFFICE, 188 Wastington street, Becton, and at our BRANCH OFFIT. 544 Broadway, New York.

ARABULA; THE DIVINE CUEST.

A New Collection of Gospels. BY ANDREW JACKSON DAVIS.

Author of several Volumes on the" Harmonial Philosophy."

TMHS volume is, to some extent, a continuation of the author's autoblography, entitled, "The Magic Staft." But, chiefly, it contains a taithful record of experiences which, it is helicyed, are for more representative than exceptional. The exceptions occur in that private realm where the Individual affilters, as each has an undoubted constitutional right to differ, from every other.

A new collection of flying Gospels, revised and corrected, and compared with the orisinals, is presented to the world, viz; St. Bishis, St. Menu, St. Contactus, St. Stance, St. Syras, St. Gabrie, St. John, St. Facura, St. James, St. Geriff, St. Theodore, St. Octavius, St. Samuel, St. Lotta.

The alternations of faith and skepticism, of lights and shades, of heaven and hades, of lova and sorrow, are familiar to the human mind. The causes of these mental states are considered. May the Arabula be unfolded in the heart of every reader. Price 61,59; postage 20 cents

For sale by William Willer & CO., 159 Washington at reel, Roston; and by Walkien CHASE, at our BRANCH 1800KSIORE, 544 Brandway, New York.

A VERY INTERESTING WARK

A VERY INTERESTING WORK.

THEODORE PARKER IN SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO

FRED. L. H. WILLIS, M. D. THIS is one of the best descriptions of the apirit home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we also much desire to know about. It will be read by thou sands who will thank Dr. Willis for having given the tien the privilege of perusing such a heautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable interity as a medium for communication between the two worlds is singleight guaranty of the genuineness of the spirit messages. The work is issued in pamphiet form. Agents will please send in their orders at once. The usual discount to the trade. Single copy 25 cents.

The Published by WILLIAM WHITE & CO., BANNER OF LIGHT OFFICE, 158 WASHINGTON STERKE, BOSTON, and BRANCH OFFICE, 541 BROADWAT, NAW YORK. Apr. 4.

SECOND EDITION.

THE BOOK OF RELIGIONS; VIEWS, CREEDS, SENTIMENTS OR OPINIONS, OF all the PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Hiographical Sketches. By John Hayward.

Price 81,75; posinge free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

AN EYE-OPENER.

SECOND EDITION. "Cliatour par Pigault." Le Brun Doubta of Infideis, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Dootors of Divinity. By ZEPA.

Price, 50 cents: postage Rec. For sale at this office.

THE PERSONAL MEMOIRS OF D. D. HOME The Celebrated Spirit-Medium, EXTITLED.

INCIDENTS IN MY LIFE;

With an introduction by Judge Edmonds, of New York. Price \$1,25; postage free. For sale at this office. Aug. 15.

Message Bepartment.

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

Mrs. J. 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-aphere 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 announce their names. ask the reader to receive no doctrine put

forth by Spirits in these columns that does comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, ROOM NO. 4, (upstairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-tions solicited tions solicited.

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

Circle Room-Reserved Sculs.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter reserve three settees in our Circle Room, for the accommodation of strangers, up to within five min-utes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a seat, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors, if possible, especially those who notify us in advance by letter.

Invocation.

Come near unto us, oh Holy Spirit of Infinite Truth, and sweep away our ignorance, even as the glory of this day liath swept away the shades of yesteriay. Oh our Father, and our Mother too, we lift our souls toward thee, feeling that thou wilt embrace us in the arms of thy love, and that in our conscious being we shall understand thy nearness unto us. Oh grant that the descent thy nearness unto us. Oh grant that the descent of the holy spirit of truth may be so tangibly realized this hour that every soul shall feel its presence. We thank thee, oh life of the past, for all that thou hast done for us. We thank thee, oh Lord, for the churches, with all their light and all their darkness. We thank thee, oh Lord, for all institutions of learning, with all their higotry and all their philanthropy. We thank thee, oh our Father, for all the science of life, for the glory that is shed through this age for the glory that our Father, for all the science of life, for the glory that is shed through this age, for the glory that has been shed in past ages, and for that which is to come, the prophecy of which falls into the present. Oh our Father, we would bear in the arms of our love and our faith all the sorrowing ones of earth, and ask thee to bestow conscious blessings upon them. Yet we know thou art not far from any one of us. Thou art near unto us; as near as the sunshine is to the earth, and thy holy spirit energies our being, we know. Thy as near as the sunshine is to the earth, and try holy spirit encircles our being, we know. Thy tender mercy never forsakes us, yet our prayers go out like the exhalations of all else. Everything prays perpetually. Thou knowest this, oh, Spirit Eternal, and as thou dost receive the prayers of the earth, of the air, of the skies, of the water, of all things, oh Lord, thou will hear the earthest prayer of the soul and in answer thou sarnest prayer of the soul, and in answer thou wilt send light and strength and comfort, and all that which shall cause it to rise higher and come nearer and still nearer to thee. Oh our Father, we would lose our darkness and our ignorance in thy glory; even as the shades of night are lost in the glory of morning, so would we lose all our darkness in thee; and coming nearer and still nearer to truth, we would abandon our errors, lay down our mistakes, flee from our supersti-tions, and rejoice in all the glory of truth. Oh grant that truth may encircle us, may become a mantle unto us, even as this fair white mantle of snow that hath crowned toese northern lands, making them glorious in their purity; so, Lord, may thy mantle of pure truth encircle our being,

and cause us to rest secure in thee.
Our Father who art in heaven, hallowed be thy name; may thy kingdom come, and thy will be done here, even as it is done in heaven; give us this day our daily bread, and forgive us our tresthis day our daily bread, and forgive us our tresposses as we forgive those who tresposs against us; leave us not in temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen. Jan. 30.

Questions and Answers. CONTROLLING SPIRIT.-We are now ready to

QUES.—I was asked many years ago, "What has your lying Bible to do with God Almighty?" Now I would ask most respectfully, What has the Bible to do with God Almighty, any more than any other written work? I used to be told I must believe it all as the word of God. I had no right to investigate or question. of God; I had no right to investigate or question its truth, because it is too sacred. If there is any part you don't understand, you must get some one to explain it for you. But this some one must be of the Simon-pure Orthodox stripe. Then of course it would be all right, as they were supposed to know all about God's business, what he and been doing and saying for the last six thousand years, more or less. Now it seems to me any written work that we are to receive as truth, if it can't be understood, is always better calculated for deception than for instruction. Will the intelligence please give us some light on the sub-

ANS .- During the reign of the lower faculties of human nature, it was doubtless necessary to work by force—some kind of force—it matters not whether it be the force of mystery or the force of arms. But when the moral and spiritual facultles began to gain the ascendency over the lower organs of human life, then men and women began to rebel against force, whether it might lie in mystery or in arms. In proportion as the human race advances out of the lower into the higher, out of the animal into the moral and spiritual they become superior to the law of force. It is rendered inferior to them. They put it under their feet, and they say, "Whatever we cannot understand is of no use whatever to us. Intelli-gence teaches us that we are all sovereignties of ourselves. We have a kingdom of heaven and a kingdom of hell within ourselves. We have all the requisites for gaining knowledge within our-selves. No one outside of us can gain knowledge for us. Somebody else may gain what may be termed a belief, a faith, but no one can gain knowledge for us. That must come from our own individual experience, if we ever possess it." own individual experience, it we ever possess it. Your correspondent betrays certainly a great lack of reverence for the Bible. If he reverences all else in Nature, he certainly displays a great lack of reverence for that record. Well, he has the right to stand precisely where he does; and if there is any one at fault because he stands where he does, it must be the Church. It must be that class of people who have covered the Biblical writings with mystery. Instead of making it their business to render them plain, so that a child and the wayfaring man, though he be almost a fool, could not err therein, they have made it their business to render it mysterious, obscure, dark so that none are able to understand. dark, so that none are able to understand save those who style themselves Biblical scholars those who have received the blessing of the Church; those who stand within the arms of the Church; those who are so called teachers of theology. They, and they alone, are supposed to understand the mysteries of the Bible. Your correspondent asks, "What has the Bible to do with God?" It has just as much to do with God as anything else has, and no more. It is the record of certain phases of mind—not the mind that be-longs to this age, certainly, but the mind which belonged to the age in which the record was writ-ten. If mind is the child of God, the record is also; and all that which is mysterious, imperfect, in the Bible, may be attributed to human ignorance, human weakness, human imperfection.
The little child speaks words that are peculiarly adapted to childish years. Are the words, the thoughts, the acts of the little child not God's expression? I would not dare to say they were

not. Nor would I dare to say that anything, much from what they were in my earthly life; but, however imperfect, was not the expression of still, all that went away with me at death, all God. The little rivulet cannot be the ocean; the majestic river cannot be the dewdrop. And yet in Nature all are God's. So it is with regard to the relative of mind. The further was advance in

Q.—Some time ago, in answer to a question here, relative to the inhabitants of our earth, it was stated in reply, that "there were many such; who are yet unknown, and their territory yet undiscovered." As our maps and explorations cover nearly all the surface of the globe, please give us some further information as to the locality of these

unknown inhabitants.

A.—To begin with, your correspondent has made a very great mistake in supposing that our maps cover nearly all the surface of the globe. Hundreds of years ago the savage, looking out from his hut north and south, east and west, would have told you that this was all. He never dreamed that there was anything beyond the range of his vision. He had never heard of it. No sound from the far-off lands had ever reached him. His senses had never been appealed to. He knew nothing concerning the great world which lay beyond. To a certain extent you are all savages. You have gone a great ways beyond his standpoint, to be sure, but you have a great ways further to go. So have we all. As we stretch into the far-distant future, when thousands upon thousands of miles of undiscovered sands upon thousands of miles of undiscovered territory shall be teeming with civilization, no doubt the same question will be asked, perhaps in different form, "Is there anything beyond?" And if there are any to answer, the answer must be still, "Further on there is more." Why, this earth is something more than a nut-shell—something more than a nut-shell—something more than a nut-shell—something more than a nut-shell—something more than a next pubble floating in the be still, "Further on there is more." Why, this earth is something more than a nut-shell—something more than a mere bubble floating in the sunshine; and yet when compared with the mil-lious of worlds by which it is attended, it would seem to be nothing more. North and south, east and west, there are thousands upon thousands of undiscovered conditions of human life, both in land and water. Can I demonstrate my assertion? No. Time must do that. And time surely will, because the march of intellect is not in a half bushel. It stretches out into the endless future, and wants to know what there is beyond, and step by step it will gain knowledge. By-andby perhaps the earth will enlarge to suit the en-larged capacities of the human mind. At all events, you will find, as mind grows in wisdom with regard to the things of this world, the boundary line will become-not exactly where it is

Q .- Am I to understand that the world will grow like a human being?

A.-Not exactly, no. The knowledge of it will

Q.—Then this spirit of exploration toward the North Pole is the same that led Columbus to this

A.-Certainly. The desire to know all that there is to be known, the desire to stretch out the capacities of the human mind to their utmost extent, is perfectly legitimate, God-given. You must exercise your talents—or certain minds must—whether they will or no. There will always be Columbuses not content to sit down in the chimney-corner, willing to look at the stars through the crevices in the roof, and be satisfied with that. Great minds that live beyond the

present, will always be among you.

Q.—What relation does mesmerism bear to Spiritualism?

A .- It bears a very intimate relation, so intlmate that you can scarcely tell where to divide the two. Mesmerism, or the mesmeric aura, may be called one of the most essential agents by and

fresh and various flowers fell upon his bed, on which he was lying, at midnight, in severe weather in midwinter, and that the stems of the flowers appeared as if twisted off and not cut, and as if torn by a current of electricity; leading to the conconductions were immediate formations, composed by spirit-power from the elements of our atmo-sphere. I would ask which process is the true one.

A.—They are both true. Sometimes, under certain conditions, those spirits who are conversant of the atmosphere—your earthly atmosphere— flowers of different forms—their own spirit forms; a great variety of flowers they are able to create out of the atmosphere. And sometimes we are out of the atmosphere. And sometimes we are told that the guardian spirits of mediums bring them flowers from your earthly gardens. They are sometimes twisted from the parent stem by the electricity that is thrown upon them by the spirits who desire to possess themselves of the flower. You should understand that there are many chemists in the spirits world, and they take many chemists in the spirit-world, and they take great delight in making chemical experiments with regard to all the things of this world. They never allow an opportunity to pass without doing something toward informing themselves with regard to the nature of the earth and its relations to They want to know how much nower they can have over all things here, and how much, in turn, you can have over them; what they can do with the vegetable kingdom, the mineral kingdom, and the spiritual kingdom; what they can do with all things here that pertain to mind or matter. So their experiments are constantly going on. This, referred to by Mr. Willis, is doubtless one of them.

Q.—I would like to inquire whether Emanuel Swedenborg's description of heaven and hell may

be relied on as correct?

A.—Not exactly. It was as nearly correct as could be given him by his quardian spirits at the time. It was as nearly correct as he could perceive through his earthly surroundings. It was partly correct and partly incorrect. A great many things there were about it that he found, upon his entrance into the spirit-world, belonged to earth and the conditions of earth, not to the spiritual condition of either heaven or hell, as he had supposed. Jan. 30.

Mary Staten.

It is very pleasant to know that we are remembered by those we have left; very pleasant to know that the dear friends who wait their turn in earth-life would be glad to hear from those who have crossed the river. And it is equally un-pleasant to know that the friends here consign us to some far off heaven, and that although they mourn our absence, would shudder at the thought of our return.

I feel that my dear friends may be glad to hear from me. I feel that they are stretching out the arms of their love toward me, and would be re-joiced to know that I could return. So after va-

rious unsuccessful attempts I am here.
We are apt to think it is very easy to return and reach our friends before we die, but we very soon learn there are many obstacles to be overcome—that, unless we are very skillful, it takes

come—that, unless we are very skillful, it takes us a long time, many of us, to overcome them. I have learned many things since I came to the spirit-world, although I have been here but a few months. I had heard of spirit's returning before my death, but I had no definite faith in their return. I knew that many people believed in it, and if I had any belief at all, why I think it was in the return of the spirit after death. When we hear our friends talking of us, speculating with regard to the possibility of our return, it often stimulates us and gives us the very power we need by which to come back and manifest. It is only a short time since that I heard my friends talking with regard to my return. Some believe

the realm of mind. The further we advance in mentality, the more we believe in a God everywhere. I do not believe that the soul is bound to happy, and be better fitted to die than he could mentality, the more we believe in a God everywhere. I do not believe that the soul is bound to obey the ipse dixit of any religious writer whatever. I do not believe that God calls upon the soul to believe in anything it cannot understand. So long as the Bible is a mystery to the soul, so long the soul cannot feed upon it. But when it becomes plain, when its pages are illumined by truth, then the soul can receive it. When the soul is receptive to the truth that is without, and the truth that is without is stripped of mystery and darkness, then the two must meet and mingle. There is no escaping it.

Q.—Some time ago, in answer to a question here, relative to the inhabitants of our earth, it

I want to say to dear father and mother Stratten: "Oh, I thank you so much for your kind thoughts concerning me in my spirit-home. It

And with regard to little Mary—I am constitu-ted her guardian spirit, and shall watch over her, I cannot tell how long; it may be all through her earthly life.

I want all my dear friends to know I am happy in my spirit-home, and nothing would cause me to return here and dwell again, as truly as I love the dear friends I left. I can do much more for them; and everything is so much better in the spirit-land than here, that no one, it seems to me, could wish to come back.

I am Mary Staten, Gloucester, Mass. Jan. 30.

Horace Kimball.

How do you do? [How do you do? I am glad to meet you.] So am I glad to meet you. We are even there. I tell you what, I've had the confoundedest time trying to get round here!

and an Irishman at that, and a nigger at that, and so on; and they 've all got to have their say. How long do you s'pose I've been waiting, captain, general, whatever you are? [I really can't say.] You can't? Well, I can. I've been ever since 62 trying to come here fighting my way little by trying to come here-fighting my way little by little; never have lost an inch of ground; kept all Ittle; never have lost an inch of ground, helps an I got. Never knew what it was to turn back; would be shot where I was, but no going back with me. You see I said before I died, "If there's any truth in these things, you'll see me back here before the cock crows in the morning, if I happen to die at night." But here I am, brought up at the rear end of the column. Well, there's no accessions and the state of the world. counting for things in this world.

My gracious! you was n't at Antietam, was you? [I had not that honor] Well, I had the honor of being there, if that's what you consider an honor.

You've got my name, have n't you? The next thing is my age. You want that? [Yes.] Very well—twenty-nine. My gracious! I don't know what I should say with regar to my present home. I do n't know as age belongs to the spirit, loes it? [No.] Because if it does you can add on what there is to add on. .

What there is to add on.

Well, in the first place, I got a word to say to Uncle Simon: Sorry I can't pay you the hundred and fifty, but I'm broke. That's just as the case stands." He has got the bill agin me, and I reck

stands." He has got the ont agin me, and a reca-on be will always keep it.

And Aunt Olive: "I am much obliged for the stockings and under-rig you sent me. Got 'em all right. Didn't have time, though, to send my thanks for 'em, 'cause I got a call to go higher before I got any chance to write letters to friends; but I got the things, and had 'emon."

And to my brother Dan in New York: "I am much obliged to you for the recommendation I didn't get." He will understand it. I wanted a commission, you see. And, as he was rather in public life and had influence, I wanted to get him be called one of the most essential agents by and through which the disembodied or the embodied spirit acts upon any other spirit. Without it we could do nothing; without it worlds could not be held in their proper places; without it vegetation would become extinct—all the kingdoms of the earth, the mineral the vegetable, the animal and the spiritual, would ail be noneutities.

Q.—A lecturer (Dr. Willis) at Music Hall, Boston, a few Sundays ago, stated that a shower of fresh and various flowers fell upon his bed, on

and with regard to this new kind of file, just say that it's a life that's adapted to everybody that comes here. And it's particularly adapted to folks that come here short. Tell you what 'tis, those that come here thinking they are going out of this world rich, and going to pop into the other with riches, have an idea, you know, that they're all right in that direction suddenly that they're all right in that direction, suddenly find that that world aint so well suited to them as this would be. So it's particularly adapted to chaps that go out broke. Take the hint, will you?

[Yes, I will endeavor to.] All right. Hope some of my folks will take the hint.

[You feel rather musical.] (The medium was

drumming with the finger and whistling softly.) out of me. It's always there, and quite an unfaling fountain. [It serves you well now?] It serves me well. It's something you can carry away with

me well. It's something you can carry away with you, you know.
Well. now, who have I mentioned in my letter?
[Your Uncle Simon, your Aunt Olive and brother Dan.] Yes, the three parties most concerned. Dan will say, "For God's sake, has he turned up?" He's none of your folks, you know, not a bit. Oh, no. And Aunt Olive will be horrorstruck; and Uncle Simon—well, he won't know what to make of it. It suited my purpose to come hack, and so I come: fought pretty hard to get what to make of it. It suited my purpose to come back, and so I come; fought pretty hard to get here. Now I am going to wait till my first shot reaches where I intend it shall. If it don't happen to, I shall come and fire another; and does, and there is occasion for another, I shall be

does, and there is occasion for another, I shall be in for the chance to come again.

Got my name, have you? [Yes. You are sure you have given it right?] Why, man, do you suppose I am dreaming? [You know you said you would give your name before you forgot it.] Yes, I 'll tell you why. Because I haven't been known by that name since I 've been here; taken up for this occasion, you know, because it belonged to the body. I laid it down with the body, and have taken it up to answer the demands, the bodily connections, you know. Do you suppose bodily connections, you know. Do you suppose St. Paul is called St. Paul here? [I think not.] No indeed; he'd be ashamed of it. Some of the folks that come here are mighty glad to get rid of their names; but the worst of it is, they can't get rid of their colors. They always carry them with them. No matter if they are shot down here, they find they are waving on the other side just what they were, no backing out; but the name they can lay down, and they are glad enough to do it. Not that I was, by no means. I liked the name pretty well. Good-by. Jan. 30.

Harriet Buck.

· I wish to come into communication, if I can, with my brother, William Buck, of Montgomery, Alabama.

Alabama.

I have a variety of strange feelings in coming here, and doubtless were you to know my sad history you would not wonder at it. I have an earnest desire to meet my brother, and other members of our family. My sister Lucy I wish also to meet. The condition of my friends has changed, greatly changed, since I was with them. But I want them to know that they are surrounded by those who have gone out through the open door of this terrible war—that we are not any one of us very far away.

any one of us very far away.

I died from exposure and fatigue, and various kinds of distresses that were brought upon me by

the circumstances of war.

My brother feels very hard toward the people of the North for many things, and he may feel unpleasantly about receiving anything from me in this way. But I know that the platform here

in this way. But I know that the platform here is liberal, and it is for all to avail themselves of if they wish to, and it is the only way by which I could come and reach my friends.

I died while my brother was away. It was said that I died in consequence of fright and distress caused by Northern soldiers. Well, in part it was that. They plundered our house, they took all they wished, and left us nothing. Your humane Northern soldiers did that. You should have taught them better manners. It does wary only a short time since that I heard my friends talking with regard to my return. Some believe—they say they know I shall come; it is only a question of time. But others shake their heads doubtfully, and say, "Oh, no; do not be so foolish!" But here I am, right in the face of their unbelief and of their belief. And I know that I am here, just as clearly as I ever was anywhere in my life. To be sure, the conditions differ very

soldiers. Seems to me that with all your institu-tions of learning, with your many churches, and with all the facilities you have for being good and great—seems to me that the army should have been better morally educated than it seems to have been. I do not blame you. I only speak of the thing as it is

the thing as it is.

Much advice might be given by our father and Much advice might be given by our father and grandfather on this side to those who remain, if they will only give them the opportunity to come and speak with them face to face. They are very desirous of reaching William, and of reaching other members of the family. They see their distress. They know all they have passed through, and can do very much for them. But you know that a medium is necessary, some kind of a medium, in order for us to reach our friends. So I am here to ask that my friends will make use of

dlum, in order for us to reach our friends. So I am here to ask that my friends will make was of the usual means, and see if good will sot come of it. [Does your brother understand this philosophy?] Yes, something of it. Some of our friends communicated here, at this place, years ago—I think eight or ten years ago. [Did that message reach your friends?] It did. [You think this will reach your brother?] I think there is no doubt of it. [We can send it directly to him, if you wish.] Perhaps it would be better for my friends who sent the other to send this. We have friends who are very largely interested in these things. They are well posted in all that comes things. They are well posted in all that comes from the spirit-world. I do not mean relatives; I mean friends outside of our family. [You have n't given your name.] Harriet Buck; age twentyfour. Jan. 30.

Scance opened by Theodore Parker.

Invocation.

Our Father, and our Mother too, we thank thee for the holy benediction that rests upon our spirits this hour. It cometh near unto our inner lives, and seemeth to say unto us, "My child, I am here, I am here"; therefore we will not doubt, but rejoicing in thy presence, will send out our song of thanksgiving unto thee. Thou who hast fashioned these fair blossoms (referring to a bouquet on the table), whose love hath blessed them and crowned them with arthric heaver. and crowned them with artistic beauty, thou who hath painted the flowers, thou who hath crowned the heavens with thy glory, thou art our Father, thou art our Source, and we lay upon the altar of this hour all our praises, all our prayers. We praise thee for all our past being, for all the shades through which we have passed, for all the sunbeams that have flitted across our way. We praise thee even for the shadow of death, for it giveth the victory over time, and by it we rejoice in the sunshine of eternity. Oh we thank thee that our lot was cast here, that our faces were turned toward thee from this place—even in our earthly lives. We thank thee that we saw darkness here, for by it we understand the light of thy kingdom of heaven. We thank thee that men did not always understand us when here. We thank thee, our Father and our Mother, that thou didst sometimes lead us through rough and thorny places. We thank thee that thou didst becken us up Calvary's steep, that thou didst lay crosses upon our shoulders, that thou didst bind our brows with thorns. For, oh our Father, thou doest well, and thy loving kindness thou dost never withdraw from us; and though sometimes the shadow was dense, yet beyond it we were ever able to behold thy face, were ever able to know that thou wert with us, even in the dark-

We thank thee for the descent of the holy spirit of truth. It hath entered Church and State, palace and cottage; its rays have glided even the tomb, and everywhere it seems to be speaking with its thousand tongues unto the hearts of thy children, calling them out of the dark-ness of the past unto the glorious light of the present. It saith unto all, "Come unto me," And it bindeth upon the brow of each and all thy children that wreath of unfading flowers that has been culled from the gardens of everlasting truth. We need not bear in the arms of our love any of thy children toward thee; we need not ask thee to bless thy children, for thy blessing falls upon all alike; even as the sunshine falls upon earth, so thy love falls upon all thy children. And thy kingdom will come to every heart, and thy will will be done; for thine is the kingdom, and the power, and the glory, forever. Amen.

Questions and Answers.

Ques.-We find in Isaiah a prophecy, which is supposed to refer to Christ's coming, mission, &c. supposed to refer to Christ's coming, mission, &c. We find after this prophecy, up to the time of his crucifixion, in some thirty different places, something like the following: "And it was said and done that it might be fulfilled which was spoken by the prophet." The question is, Did not Isaiah and his followers say and do these things expressly with a view to making his prophecy true? pressly with a view to making his prophecy true?
Had they not done thus and so, would not the
prophecy have proved a total failure?
ANS.—There seems to be a total misunderstand-

seems to be a total misunderstand ing with regard to the ancient definition of the word prophecy, or prophet. In ancient times, it meant simply poesy, or the poet. To-day certain minds—nearly the majority of minds who think upon the subject at all—seem to define it entirely different. To them it means a forecasting of the future—a bringing of events, to a certain extent, into the present. All the prophets spoken of in the Bible were simply poets—persons who had the power of combining their thoughts in a beautiful, poetical form, having no reference whatever to future events—not the slightest. At least, if we have been rightly informed concerning them, we can with truth affirm that they themselves did not intend in their writings to forecast the future. It may be queried that they were wiser than they knew. Perhaps they were. But this much we do know: that they were not considered as forecasters of the future. Those persons were generally called seers, secresses, and in no in-stance prophets. I cannot determine to my own satisfaction, nor could I when on the earth, that the writings of Isaiah or any other ancient writer had any direct reference to the coming of the Messiah, he who should save the people from their sins. I believe that this idea originated in ignorance, and nowhere else. And if anything may have been given in the writings of any other ancient or modern writer that would seem to foreshadow the future, I believe it is only in seeming.

Q.—In answering the question concerning the star that appeared at the time of the birth of Jesus Christ—as published in a former number of the Banner—the intelligence that presided seemed to hold the belief that the star did direct the wise men to where the infant lay. [See Matthewii: 9.] Will you please ask the intelligence how it would be possible for any man, wise or otherwise, to have a building designated to him by a star standing over it, unless it was a small meteor not more than a few hundred yards from the buildng? This matter has often puzzled me when I ave read the account referred to.

A.—I am not sure that our Brother Channing,

who was in control on the day referred to, did hold to the belief that the star guided the wise men to the birthplace of Jesus Christ. Perhaps for my own part, I do see so much cause to doubt much of the record you have concerning the man Jesus, that I may with truth say that doubt is in the majority with me. If I did not know from any other souce than the Biblical record of the man that such a man had ever lived, I should doubt his existence alterether. But hereally I doubt his existence altogether. But happily I know from another source that he did live, that know from another source that he did live, that he did figure among the sons and daughters of earth at such a time. But again I ray, so far as the Biblical record is concerned, I am left in doubt, for there is so much of error mixed up with the small amount of truth therein contained concerning the man, that it is very hard, exceedingly hard to separate the chaff from the pure grain. I do not believe in any special interposition of so-called Divine Providence in the case of the birth of Jesus. I do not believe that the star was called into being not believe that the star was called into being simply to herald his birth, and that at his death it went out of existence again. I do not believe it. At all events, I do not believe that it had any special reference either to his birth or his death.

Q .- Is it only by the cultivation of our moral and spiritual natures that we enter into the king-

dum of heaven? A.—Yes, the further we advance in moral virtues, the higher we rise in morality, the more of heaven we have. The higher we rise over the heaven we have. The higher we rise over the inharmonies that are attendant upon all the lower orders of existence, the nearer we are to heaven. When we shut out the discordant scenes of the outer world, and enter within the closet of our inner lives, and there hold silent but sacred communion with the great spirit that sustains and loves us, then it is that we may be said to be standing in the gate of heaven. When we are at peace with all the world and with ourselves, then we are in heaven. It matters not where we are located, whether on the earth or in spirit-spheres beyond the earth, it is all the same.

Q.—When one person treats another with abuse, and provokes him to say and do things that are

and provokes him to say and do things that are not right, which will feel the greatest condemnation in spirit-life, the one who provoked to anger, or the one who did not restrain it?

A.—I should say that the one who provoked to anger would feel the keenest remorse, and for this reason: he would find that he had not only sinned against himself but against the lower.

sinned against himself, but against the law of another. He had not only trampled upon his own highest law, but did the same by another; therefore to me it would seem that he would receive double condemnation. double condemnation.

Q.—How do you explain the word "seer," as used by the ancients?

A.—Seer is another term for clairvoyance, or the

spiritual condition-a condition in which the spirit can enter the past and future, as well as the present. Q.—Did not these seers, being as you say "wiser

than they knew," actually foretell events?

A.—Perhaps so. At all events, they were not styled prophets.
Q.—Are we not to understand that the history

contained in the Bible is as authentic as the work

of Josephus?

A.—No, by no means.

Q.—Will you give your reasons?

A.—Yes. There is not a single book composing the so-called Holy Record that has not been sifted through and through priestly influence.

Over and over again it has been revised and thoroughly changed, till its simple, original truths are almost entirely lost. Is it authentic then, after having passed through such a crucible? By no

means.
Q.—I believe I am the unfortunate individual who had the controversy with Dr. Channing with reference to the star of Bethlehem, and I believe he acknowledged that there was such a star, that did come into existence at the hirth of Jesus, and went out at his death. I would like to ask the influence if it is not as reasonable to suppose that a star came into existence as that an angel appeared to the shepherds and foretold to them the event that was about to transpire in Bethle-

hem? A.-No. Angels appear_to men and women every day in the present. But stars are not born into existence to suit the caprice of any one individual. Natural laws are not infringed upon, Augels watch over the coming of every little baby in this world, and to some loving, waiting souls they talk of their coming, and we are told that in some instances they shadow forth their future. But this is in accordance with natural law. The law governing systems and worlds cannot be infringed upon with impunity. I do not believe in anything miraculous in Nature. And I know of nothing outside of Nature. When I attempt to step beyond the boundary of Nature, I am nowhere. where; I stand upon nothing. I have not even God as my supporter. Nothing defends me. So then if I live at all, I must live within the boundary of natural law; that law that takes care of the monad and the world; that law that fashions these blossoms and our souls; that law that no one can infringe upon. You may talk of breaking God's laws; but it is all in talk. You cannot do

Q.—Is anything impossible with God? A.—Certainly to me there is. The breaking of his own law would be an impossibility. He would destroy himself and annihilate all the forms that are in being. I do not believe that God can step outside of himself. He must always live in his own being. To perform a miracle, according to my idea, he must step outside of himself, he must trample upon his own law, he must totally disregard all that which constitutes the law of life. No, I do not believe it is possible for God to create a world in six days, or in six thou-sand years, nor in six hundred thousand years. No; to me there are many things impossible, even

 \mathbf{Q} —What is meant by election, as spoken of in the Bible?

A.—The Bible talks of a great many foolish things. It means simply this, and nothing more: A reflection of priestly ignorance, bigotry and sectarianism. It is that spirit which says, "I am more holy than thou art. There is a kingdom of heaven for me, but not for you."

William Hickson.

comfortably off

[How do you do?] I am comfortably off, what there is left of me. [You have just arrived?] Just arrived; yes, sir.

Well, stranger, as nigh as I can reckon, I am from Missouri. What I come for is just this: I want to tell my brother—my name is Hickson, sir —William Hickson—and I want to tell my brother Nathan that I am not disappointed in my expectations of the other world. He said he honed rectations of the other world. He said he hoped I would n't be. To be sure, there's a good many things different from what I supposed; but if there's any disappointment, I was happily disappointed. He had reference to this coming book here in the shape I thought I should. I was a "crazy Spiritualist," sir. [You seem to horsene enough now.] I think I was sane then. We had a very quiet difference of opinion. I held to my way, and he held to his. And he said—the last thing he said to me was this: "Well, brother William, I hope that in all your wild fancies you won't forget what is due to your God." I don't think I ever did. I think I rendered just all he asked for: and I could n't do anything better, could I? [I think not.] He was of a pious turn, a Methodist turn. I was once, but I come out and I got to be a Spiritualist, and was pretty zealous for a white; don't know but I was all the time. He said he hoped ectations of the other world. for a while; don't know but I was all the time. for a white; do not know but I was all the time.

He said I was crazy—contemplated putting me into a mad-house, taking care of my property, what little I had, and all that.

Well, I managed to be too shrewd for him, and

he didn't get a chance to do it. I was capable of taking care of all my affairs, of going to fight the battles of my country, if I was a "crazy Spiritualist." He thought it was more comfortable to I have a stay at home, so he did. And I said to him, says I, "Nat, if you feared death as little as I do, I rather think you'd go to war; but as you have a great deal more fear than I have, you do n't want to face the music." And then I said further, "If to face the music." And then I said further, "If your religion was to you what it ought to be, you would be willing to go where duty led, no matter if it were into a fiery furnace. You would know God would take care of you." He did n't know what to say, but at last he did say he hoped I would n't be mistaken, so I thought I'd come back and tell him I was n't. Should been back before, if I could. Got out of the mortal harness in 1863. I see that he is chuckling in the idea that "it's all humbug, and he "a found it out idea that "it's all humbug, and he's found it out before this time if he's in a conscious state of existence." But it do n't happen to be a humbug—do n't happen to be. Now I'm going to test lishis soundness in Christianity. Since I've been dead I've had the good fortune to be able, under certain conditions, to look round and see how things were going, and one of the things I see was this: a small note which my brother was to was this: a small note which my brother was be pay for me in case I did n't return. Mind you, he drew the money to pay it, and was to pay it, in case I did n't return, when it came due, you understand? [Yes; he drew the money from you?] Yes; but the note has never been paid. It do n't look very Christ-like, does it? Now I want him to know that I've got eyes on my side—got ears. I can see and hear—got senses that can under-stand; and if he wants me or anybody else to have any faith in his Christianity, he must couple

special reference either to his birth or his death. The star might have appeared at such a time, or disappeared at such a time, or disappeared at such a time; that is nothing uncommon; but that it had direct reference to Jesus, I cannot believe.

Q.—Do you have better opportunities in the appirit-world for spiritual growth than you did in this world?

A.—Certainly we do. The spirit is more free. It has parted with just so much that was a clog to its existence. It has gone just so much higher, therefore it has just so much more freedom. Its capacities are enlarged, and what it could do very feebly here, it can do on a very large scale there.

moral king-

ore of

er the lower

of the of our

l comis and
to be
are at
i, then

we are

at are

ger, or

ked to or this

only aw of

is own there-

eceive

er," as

or the h the as the

"wiser

re not

Works

posing been

nence

d and truths

nafter By no

vidual

g with selleve a star, Jesus, to ask

ippose angel

vomen ot born o indi-

upon, e baby souls

that in

future. The

eve in now of mpt to m no-

ie. So bound-

care of shions

bat no

eaking mot do

cing of y. He all the at God ys live

) must

tes the

years.

e, even

a of in

foolish

more:

y and

lom of eb. 3.

f, what lived?]

ı, I am this: I

son, sir prother

my ex-

hoped

many.

should. If he don't do it, you know, it's one of the stones that's hung around his neck when he comes here, and makes him gravitate pretty low. Better bear the cross here than there. It's a good deal harder there, for everybody sees just how damnably you look.

I did n't mean, when I came here, to stay so long. Thought I'd do my talking very quick, and leave; but I am fully determined to do what good I can, and as this is the first point to commence at, with the folks on the earth, I concluded that's the place to begin.

I told my brother once, if anything happened to me he would hear from me through the Banner of Light. "Now," said I, "do n't be so bigoted yon can't read it." "Oh," he says, "I'll look it over, and see if your name's there." I think he hias. [You think he will get your measage?] Oh bless yon, yes. Oh yes; and I s'pose it may rouse what "old Adam" there is in him; and I may as well be the angel that says, "Come forth!" as anybody else. No matter, you know. We are all at work for God, and they can't all be singers and preachers; there must be somebody to give the hard digw where they are wanted. Now instead of troubling himself about where I'm gone, and what's become of me, let him just turn round and think where he 's going, and what's to become of me, let him just turn round and think where he 's going, and what's to become of me, let him just turn round and think where he 's going, and what's to become of him. (To the Chairman). Good-day, Mr. White. God bless you! And if you ever meet this "crazy Spiritualist" on the other side, I suppose he will be a "crazy Spiritualist" still. [I shall be happy to meet you.] I shall be happy to meet you.] I shall be happy to meet you. I shall be happy to meet you.] I shall be happy to meet you, and if I can do anything to serve you or your cause, all you have to do is to call on me. Feb. 3.

Edward L. Stevens.

born, of Boston, to his parents; June A. Robberg, Penn., to his friends.

Like the brother that has just left, I was not blessed with so much light concerning these things before death as he seems to have been. I heard much about it, but paid no attention to it. But like thousands of others, I am very glad to return—very glad to make use of the means which I once ignored.

I seem to be surrounded by a peculiar feeling on coming here—to know that I can return and speak in this way, to me is quite mysterious. The good teacher Parker declares his non-belief in mystery. I think it is very mysterious that we can return. I think it is quite miraculous that we can return. I think it is quite miraculous that we can become absorbed by a body that is not our own, and can use its organs for the time-being to express ourselves as we did when we were here—not exactly I think it is very inviterious that we can return. I think it is quite miraculous that we can become absorbed by a body that is not our own, and can use its organs for the time-being to express ourselves as we did when we were here—not exactly

use its organs for the time-being to express ourselves as we did when we were here—not exactly as we did then, but as near as it is possible.

I served as Lieutenant in the 54th Massachusetts, Company H, and was killed after the surrender of Lee. We had received the news of Lee's surrender about four days before. But the "rebs" happened upon us, and I was shot—at a time, too, when my friends supposed that all danger was past, and never dreamed but what I should return. For my own part, I am quite satisfied with the thing as it is. I think I should not be willing to return to dwell on the earth permanently again. I find the conditions of the spirit-world so much more congenial, that I should hardly be willing to change again. And I think were I on the earth possessed of the knowledge of the spirit-world that I have gained by coming to that world, I should do far differently from what I did. I should know how to live. I think we ought to live one good long life and about ten years in the spirit-world in order to know how to live a life rightly. We do not get into the sphere of wisdom, I think, during our earthly lives. At all events, many of us fail to.

I am quite auxious to reach the friends I left, I am quite anxious to reach the friends I left, and I hope the way may be as clear to me as it seems to be to some others. I hope I shall reach my friends. I want to talk with them face to face, to have them know that I can return, that I am alive, and instead of being located far off, sometimes I am so near them that if their senses were quickened they would know of my presence. I think that a knowledge of the things that pertain to the spirit is of more value to the spirit while it is connected with the mortal than all things else. To know where you are going to know something To know where you are going to know something about the place, is worth all else in the universe. about the place, is worth all else in the universe. It is indeed a pearl of great price. I am anxious that my friends should possess it. Not having lost my love for them, not having lost my interest in them, not having lost my interest in them, not having laid it down in crossing, but having taken it with me to the other side, of course, I feel that I ought to return and do what I can toward enlightening them, one and all. I would like to have them visit some place where I can come to them face to face, as I do here; where I can give them indubitable evidence of my presence, and dispel all the shadows of doubt. The means, I am told, are all about you here; and if they are, I want my friends to make use of them. That is all.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, or 28 CRYS RAGE:

BEW. JOHN PIERHONT.

LUTHER COLBY.

WILLIAM WHITE,

ISAAC B. RICH,

I am Edward L. Stevens, of Brighton. Remember me—1st Lieutenant Company H, 54th Massachusetts.

Clara Pope.

this city. I am now informed that my good brother declares that my message was a forgery by some one who understood the circumstances of my life—some Western bad man, so he says.

Now I have the utmost pity for my dear good deluded brother, and if it were possible I would bear him out of the darkness that surrounds him, and show him the light of the kingdom; but it is not for me to do. I know that circumstances must change by slow degrees, and slowly he must pass out of the shadows—slowly he must come to an change by slow degrees, and slowly he must pass out of the shadows—slowly he must come to an understanding of the truth. I do not despair concerning the finale—by no means. I know he is in the hands of his God, and my God, and I know that so sure as truth is free for all, at some time every soul will receive a due share.

I was not distressed when I heard that my good brother had determined as he did concerning my message. I expected it. It has not darkened my spirit; not at all. It has only caused me to pity him all the more, and above all the darkness that

spirit; not at all. It has only caused me to pity him all the more, and above all the darkness that surrounds me I can see the light, and I know that sconer or later he will emerge from the night into the morning. Bear him, through your good paper, my kindest love. Tell him that the angel-world is dispensing its blessings, regardless of the scorn of the world. Tell him that so sure as his heart is stone now to these truths, so sure the sun and rain of God's infinite love will change it, and it will become soil wherein beautiful seeds shall germinate and come forth in glory and beauty. I know it will be so. I do not despair of his future. Darkness may ensbroud him for years, but by-and-by it will break away, and then how he will look back upon the present. Remorse will come, but it will come only to wash away the stain, and make him stand out in the purity and dignity of the divine life.

make him stand out in the purity and dignity of the divine life.

I am Clara Pope. [Do you wish to give your other name?] That is the name I am best known by, and is all that is necessary. [He has said in public he knows" the miscreant" who wrote the letter.] I know he has. Still it matters very little what the ignorance of this world may say concerning the return of departed spirits. They will come. No one can stay the progress of truth. Be sure of that. Farewell.

Frank Hanson.

No coughing in the other world—
About the last time I was out, I was here at this place. I come to thank the good friends for their kindness to me—for their kind deeds and their kind thoughts—to tell them that I am happy in my spirit home. My sisters, my mother, all my friends—I want them to know I was not deceived. This is a divine, glorious reality. To those who harshly treated me when here, I extend my forgiveness. Frank Hanson. Feb. 3.

Florence Streeter.

[Well, little one, how do you do?] I am well now. I was sick with the scarlet fever. I took it over in Jersey. Mother thought I had had it, and so she took me over in Jersey to see my little cousin that had it, and I took it, and die!. I died in New York, and my name is Florence Streeter. I am inst dead—this morning. [Died this morning.] Why yes, why yes. [You are able to come back soon, aint you?] Is it soon? Can't I come? [Oh yes; but are you sure it was this morning?] Why yes, why yes. [You are able to come back soon, aint you?] Is it soon? Can't I come? [Oh yes; but are you sure it was this morning?] Wes, was n't yesterday Sunday? [Yes] And was n't it the second day of February? [Yes.] Well, that was my birth-day, so I remember it. I am pine years old. I thought I would come here hefore my mother had a chance to cry very much. [Do you remember in what part of New York you resided?] Yes, I do. Do you want to know? [Only that you may be recognized.] I did n't live where the great folks lived. I lived in Centre [The Modern of Parker House, Boston.] [Well, little one, how do you do?] I am well

Tuesday, Feb. 4.—Invocation; Questions and Answers; Deborah Pendieton, of Boston, to her heirs; Charile Dear-born, of Boston, to his parents; Julia A. Hobson, to her bro-ther, in New Orleans; James K. Perry, of Harrisburg, Penn., to his felenda.

nis coming, when was an acoust coming, when was an acoust coming, when was an acoust control of the children.

Monday, April 13.—Invocation; Questions and Answers; Edward C. Turkatine; Baniel Murray, Salutation street, Boston, to his children.

Tuesday, April 14.—Invocation: Questions and Answers; Marlan Bawyer, to her mother, sisters and brother; old Aunt Polly, a slave; Nathan Powers, of Missouri, to his son; Henry L. Burrage, of New York, to his mother.

Thursday, April 16.—Invocation; Questions and Answers; Ferdinand Graham, of Opicousa, La., 2d Lousiana infantry, to his lamily; William Steele, dide six days ago, in California, its his brothers in Pittsburg, Pa.; Annie Gage, of Concord, N. H., to her mother: Charles E. Illil, to his friends in Boston.

Monday, April 20.—Invocation; Questions and Answers; Thomas ilarris, of Concord, N. H.; William E. Jacques, to his mother, in Harrisburg, Pa.; Alice Fanstein, of Hoboken, N. J., to her mother.

Donations in Aid of our Public Free

Circles.	
Received from	
William G. Perley, Ottawa, Canada	8 RE
Jas. McLane, Bucques, O. D. B. Harrington, Port Huron, Mich	2,00
D. B. Harrington, Port Huron, Mich	14
S. J. Robbins, Riga, Mich	70
George Lord, San Bernardino, Cal	2,00
FriendFriend	1.17
Henry Hurd, Middle Haddam, Ct	56
A. M. Venantwerp, Lodi, O	is
S. A. Hudson, Boston Mass.	2.00
S. A. Hudson, Boston Mass. Friend	B(
Friend Otia Hinckley, New Harmony, Ind	1,66
Otia Hinckley, New Harmony, Ind	1,00
C. K. D.llaway, Rozbury, Mass	N
B. F. Ashton, Lynn, Mass.	1.00
D. Avery, Clinton, N. Y	
F. A. Hastings, Framingham, Mass.	38
Friend.	

Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS

STO TO \$20 A DAY GUARANTEED.

ODD AGENTS wanted to introduce our New Star Shut
I TLE SEWING MACHINE-Sitich dite on both sides. The
only first-class, low-priced machine in the market. We will,
COASIGN MACHINES to responsible parties AND EMPLOY EMEROUTIC AGENTS ON A SACART. Full particulars and sample
work firmished on application. Address, W. G. WILSON &
CO., 656 Washington street, Boston, Mass.

Mar. 21.

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS.

OCTAVIUS KING, M. D.,

COTAVIUS KING, M. D.,
Ecleotic and Botanio Druggist,
654 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
R. Medicines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, warranted pure and genuine. The Anti-Seroj-ular Panacea, Mother's Cordial, licaling Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up BPIRITUAL and other Prescriptions. Apr. 4.

JOHN C. BULON, Successor to John M. Hali,

Furnishing Undertaker, No. 1313 Vine Street, Mar. 7.-13w PHILADELPHIA, PA.

NEURAPATHIC BALSAM

CURES PILES, CATABRH, HUMORS and all Skin Diseases, Woms, Burks, Sores and all diseases of the Throat and Bronchial Tubes. For sale at the Offices of the Danner of Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Ohlo; S. H. Bulkler, Norwich, Conn.; in Boston by M. L. Burr & Co., J. T. Brown, J. I. Brown & Ron, Melvin & Badger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Choate and F. W. Simmons, Druggists.

Mar. 7.—13w E. HAYNES & C.J., PROPRIETORS, Boston.

EMERY N. MOORE & CO., Printers and Engravers. No. 0 Water street,

(First door from Washington street,) BOSTON, MASS.

Fine Job Printing promptly and neatly executed.

Mar. 14.—13w

OIL PAINTINGS.

HAVING been successful in painting over three thousand portraits of our spirit-friends from small pictures, and feeling that there is a fower that dibects in the matter screens for MHE, I offer my services to the Spirit-Worldand to the Spiritualists of the country. My speciality is in render ing exact likenesses of a superior quality from small pictures, however imperfect they may be. Any person having such and wishing a fine oil painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any size. Price, delivered by express, from 35 to 80 dollars. Direct, J. J. OUTLEY, St. Louis, Mo. Mar, 21.—16w

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong Drink, and given A REMEDY that takes away all desire for it. More than Eight Thous-sand have been redeemed by its use within the last seven ars. If you cannot call, send stamp for Circular, and read what

it has done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. 4w—May 2.

MILLER'S HEPATIC POWDERS.

THE GREAT CLAIRYOYANT MEDICAL DISCOVERY.
These Powders are a newly discovered Vegutable Liver Ramedy, having a natural and specific affinity for the liver and biliary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kinery, and correct all billous derangements. Sent to any address by mail with full directions for use. Price per package, 50 cents and two red stamps. Bend for Circular. Address, LEO MILLER, Appleton, Wis.

Mediums in Boston.

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

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

WR6s. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
123 Washington street, Boston. Mrs. Latham is erhently successful in treating Humors, theumatian, disease of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of heir. Price \$1.00. liw—Apr. 4.

Tance examined by a lock of hair. Price \$1,00. 13w—Apr. 4.

D.R. GEO. B. EMERSON, Psychometric and Magnetic Physician, developed to cure disenses by drawing them unto bilmself, at any distance. Can examine persons, tell how they foel, where and what their disease is. Une examination \$1: fifteen exercises, to draw disease at a distance, \$5: manipulation \$1.

N. H. Will give delineations of character; sise accurate information on business, &c. Office, No 1 Winter place, Boston. Hours from \$4. M. 10 \$ F. M.

MRS. EWELL, Medical and Spirit Medium, Apr. 23.—13w*

CAMPLET CRIONEED Management of the price of the pri

SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Thes-lay, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-redge place, opposite 69 Friend street, Boston. Terms 25 cta. Apr. 25.—44**

MISS ACHSAH A. PAINE, Clairvoyant and Test Medium, No. 7 Leverett street, Boston, Mass., will examine and prescribe for disease, both physical and mental.

MRS. R. COLLINS still continues to heal the sick, at No. 19 rine street, Boston, Mass.

A. S. HAYWARD heals by Spirit Magnet-ism, Il Dix Place, Boston. Hours lo to 4. Apr. 25. MRS. L. A. SARGENT, Trance and Healing Medium, 58 Bedford street, Boston. 3w-Apr. 18. MARY M. HARDY, Trance, Healing and Business Medium, No. 92 Poplar st., Boston. Public Science of The Control of

Miscellaneous.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

Now permanently located at

252 Thames' street, Newport, R. I., WHERE he has erected a building expressly for HEALING THE SICK.

WHERE he has erected a building expressly for

HEALING THE SICK.

DR. NEWTON cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Medicine Given. No PAIN CAUSED. No SKRICKAL OPERATION, ALL who receive treatment are benefited. Dr. Newton connot restore a lost member of the body or perfoim other timpossibilities, but will always helieve pain, from whatever cause. The practice is hased upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—
Whake Eyes, Paurial Bildynars, all Diseases of the Brain, Weak Prines, Tunious, Falling of the Womb,

All Kinds of Bercal Warkness, internal Ulcario, Boofsy, Loss of Voice, Weak Lung, C. C.

TARRIB ST, VITE' DAKE, Weakness of the Lines, Dysperbia, Riber Mattien, 18 and 18 an

SOUL READING,

SOUL READING,
Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical aliases, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married
For written delineation, 81,00 and red ataun,
Address, MR. AND MRS. A. D. SEVERANCE,
May 2. No. 401 Sycamore street, Milwaukee, Wis.

NOW IS THE TIME

TO assist the positive efforts of Nature to throw off disease.

A CLAIRVOYANT EXAMINATION now, with such remedies as may be prescribed, will assist you to comporate with the influences of the spring-time in regaining health. ing health.
Cidivoyant Examinations daily, from 8 a. m. to 4 P. m., by
MRS. M. A. CLARK, with DR. H. B. STORER, 56 PLEASANT
STREET, BOSTON, MASS.
Apr. 18.

Prof. R. R. ROBERTS
WILL heal the sick by the laying on of hands, or Arival
MAGNETISM, at AUGUSTA, GA., until May 1st, 1863;
and at the BATTLE HOTEL, MOBILE, ALA., from May 2d
until June 2d, 1868.
6w*—Apr. 18. DR. WILLIAM B. WHITE, Clairvoyant and

Medical Electrician, cures all diseases that are curable. Office, No. 4 Jefferson Place, deading from South Bennett street—a few rods from either Washington street or Harrison Avenue, Boston, Mass. Office hours from 9 A. M. till 4 P. M. Pol. 37

MRS. MARY LEWIS, Psychometrical or Soul Beader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., Ill, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and future. Having been thoroushly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

THE LEWIS AND CHARK Colements Physician

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. WM. B. WillTE, office, No. 4 Jefferson Place, (leading from South Bennett street—a few rods from either Washington street or Harrison Avenue.) Boston, Mass. Mis. Clark also prescribes for diseased pattents at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from 9 a. M. to 4 r. M.

ANNIE DENTON CRIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.: mining specimens, \$5. Address, 602 "N" street, between 6th and 7th, Washington, D. C. **Ppr. 25.—8**

MRS. M. A. MOORE, Trance and Writing Medium. Clairvoyant Examinations. Address, South Malder, last house on Chelsea street.

MASONIC HISTORY.—Agents wanted immediately. Address, W. L. HARVEY, Boston, Mass.

Aew York Advertisements. FRED. L. H. WILLIS, M. D.,

(NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' him entirely of that attack, which otherwise would have name, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. lain down day or night. He has a medicine in the

No. 29 West Fourth Street, New York.

office Hours, for Examination, Committation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at their residences.

Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on nclosing the fee of Five Dollars. Reasonable reductions made for the poor.

DR. J. P. BRYANT,

(Returned from California,) WITLE, healthe sick at his residence, 308 West Min st.,
VV (near 8th ave.) New York.
Invalids will find this place easy of access by the street cars
and stages, and but a short distance from the Hudson River,
Harlem, and New York and Boston Halireads. 16—Dec. 21.

NEW JERSEY AND WEST VIRGINIA
FARMS, for sale on casy terms, or exchange. Farms in
West Virginia to lease, to good men, with some capital. B.
FRANKLIN CLARK, I Park Place, New York city.
Feb. 8.—13w

MRS. H. S. SEYMOUR, Business and Test Mo-dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Thursday evenings. Apr. 4-8w

MBS. JENNIE WATERMAN DANFORTH,
Clairvoyant Physician, No. 318 East 33d street, between
lat and 3d avenues, have York, magnetizes and dures acute
and chronic diseases, in the trance state. 25w-Dec. 14.

New York Advertisements.

SEVENTY-THREE

REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POWDER8. Harrford, Ct., Jan. 7th, 1868, PROF. PATTOR SPENCE, M. D.-1 have been suited for the

POSITIVE AND NEGATIVE

last eight years with the very troublesome disease, (1) Binbetes Mellitus. I have taken three leaves of your Positive Powders, and an happy to state that they have given me supprising relief; indeed, I am almost well. I used to be disturbed as often as six or seven times a night. I now sleep all night undisturbed. What a luxury! I hope others similarly situated may find the same relief.

Yours truly. Yours truly. A. T. Fost. General Agent of the Connecticut Spiritual Association

"FRANKLIS SWEET, of Kielseille, Adair Co., Mo., Mays:
"Your first box of Positive Powders entirely cured me
of a severe attack of (2) Cinterrh and (3) Inflammation
of the Brain. The best language of mine would fail to express the extent of my gratitude."

Prov. Brence—Dear Sir: Those Powders you sent mo did the work. About the first of September last, my wife was attacked with a severe (4) Cold. She coughed almost incessantly, and was attended with a high (5) Fever, which increased daily. She commenced taking the Positive Powders as directed. The Fever shated, the found home and she improved fast. But she had been Cough ceased, and she improved fast. But she had been troubled with the (6) Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her discusse had fied, and has not returned. But that was not all. The discase had left her (7) destitute But that was not all. The disease may rett ner (s) accessions of the sense of smell, and very (8) hard of hearing. The most oftensive smelling thing that could be produced. was all the same to her. But one-half of a hox of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth. IRA D. SMITH MRS. LOUISA A. SMITH.

ELIZA D. VALENTINE, of Natick, Mass., writes as follows: "Previous to using your Positive Powders, rarely a day passed without my having an attock of D. Colle, from which I suffered lateneity. I have not had a Colle pain since I took the first Powders, now five months."

Wilna, Jefferton Co., N. T., Nov. 30th, 1867.
PROV. SPENCE—Sir: My husband has had an (10) Theer on his right shin for over thirty years. He tried all kinds of Doctors and patent medicines. But nothing could take the swelling out. He could get no rest day or night; a great share of the time his nights were (11) sleepless—in one sense, no sound sleep. He took one box and a half of your Positive Powders. They have taken the swelling out in a great measure, and all the fire. He says he sleeps as sweet as an infant. If any one was glad of case from pain, it is he. He don't appear like the same man.

Yours truly, CYNTHA COULD.

West Neigheld, Me., Jon 27th, 1863.

Prof. Sprice: I have tested the box of Positive and the box of Neightive Powders which you sent me. With them I have auccessfully treated my wife in (12) Lung Pever, and myself and three grandchildren in every symptom of 123, 14, 15, 16,) Typhold Pever. Very respectfully yours,

Daniel Dan.

East Cambridge, Henry Co., Ill., Feb. 10th, 1869. DR. SPENCE—Dear Sir: It is with pleasure that I chronicle the wonderful effects of your Powders. Mas. E. A. PETthe wonderful effects of your lowders. Mas. E. A. Prr-rays had the (17) Heart Discuss so she could not sleep nights. Before she had taken one box of Positives the could sleep good, nights, and felt a great deal better. I myself was troubled with the (18) Heart Discusse for B years. At times my life was despaired of. I received im-mediate help as soon as I had taken a few of the Posi-tive Powders. Mas Wh. Stackhouse has been troubled with (19) Hages Geometric and Character Processing with (10) Liver Complaint and Chronic Eheuma-tism for years. She could not get around without suffering every time she moved. She could not stand it even to ride in a buggy. She has taken two boxes of the Positive Pow-ders, and says the soreness of the Liver is gone, the pain in the shoulder entirely, and she can work, walk or ride with com fort. A MR. A. Wyckoff has the (20) Consumption. He

fort. A Mr. A. Wyckoff has the (20) Consumption. He has taken one box of Positives, and mys he feels a great deal better. Respectfully yours, M. R. Smits.

Prov. Sprker.—Sir: I find the Positive Powders act like a charm in stopping pains, and that too of the most age-nizing description. I gave part of one to a little girl that was meanly in spname, caused by (21) Toothache, and in fire minutes she was perfectly free From pain and all spassmodic metion.

Respond Tarding 19. Ven Att. Let.

Barton Landing, Vt., Nov. 25th, 1867, PROF. SPENCE—Dear Sir: Your Powders work like magic, and so different from other medicines, that we cannot realize how they care. On acceiving your Good-day, sir. A short time since I visited you, hoping that I might sow some good seeds in the better nature of my good brother, who is preaching the 80-called gospel of Jesus Christ here in this city. I am now informed that my good brother this city. I am now informed that my good brother declares that my message was a forgery by some one who understood the circumstances of the property of the property of the circumstances of the property tion of the Laugs. I took one Positive on going to bed, and another in the morning, when my (25) Cough ceased. and the Inflammation was gone. An hour after, my ders, and in less than twenty minutes fell asleep, awaking in two hours refreshed, and have had no Chill since. I continued taking the Positive Powders, and in ten days I was able to do my work alone; enjoying better health than for eighteen years. We then commenced using them for our child of eight months old, that was sorely affilieted with (\$60) Kerofala most of the time slace birth. The result is, it is nearly healed, and he seems to feel very well. My husband is

> They are a slient yet sure success. Yours in gratitude, MRS. GEORGE BUSH. DR. SPENCE—Dear Sir: We think your Powders the best modicine for (24) Femile Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.
>
> 251 Grand street, New Haven, Ct.

now using them for (27) Catherh and with decided success.

Hartford, Ohio Co., Ky., Feb 21st, 1868. PROF. PATTON SPENCE-Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of diseases, namely, (20) Neuralgin, (30) Sick Mendache, (31) Toothache, (32) Deamessin one car, (33) Weakness of the eyes, so that I could not see to sew or read at night. I was also affleted with (34) Heart Disease, (85) Womb Dis-

ease, (86) Cramps, (87) Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last Octoher, and I am now entirely relieved of a I those diseases, I also had a (38) Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I pro-cured your l'owders. I am now in better health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the (30) Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent re-

lief until he took your Powders. He had one very violent attack soon after receiving your Powders, and about alk double dozes of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have General Debility, Pulmenary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

Anold lady of this county, Mrs. Stuart, now near 10 years of the Novel for Examination. Consultation

old, has been affileted with the (40) Asthuma for 27 years. She would have to sit up every night from about midnight until day, without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country.

The Positive and Negative Powders have also cared several cases of (41, 42) Chills and Fever. Very respectfully yours, &c.,

JUDY A. HARRISON.

EDWIN JAMES, of Frankford, Pile Co., Mo. reports, Jan. 34, 1869: "One case of (48) Lung Fever, (44, 45) two cases of severe Cold with Typhoid Symptoms, and several cases of (46) Infantile Dinribes, one of some months' standing—alt cured by the Positive and Negative Powders."

New Haven, Ind., Feb. 2d, 1868. PROF. PATTOR SPERCE—Dear Sir: I have made some good cures with your Powders. One was a girl about 12 years old. She had (47) St. Vitus' Dance. She doctored with the hest Doctors in Fort Wayne, for six months, but to no pur-pose. But one box of Positives cured her cntirely. hare cured a man in Kalamazoo, Mich., by the name of EDWIN SHIRLEY, of a (48) Fever Hore on his leg, with the Posi-tive Powders. Yours truly, G. W. Hall.

JOHN FAWGETT, of Emporia, Lyon Co., Kansas, under date of Rept. 24th, 1861, reports that "the Positive and Negative Powders were tried in three cases of (49, 50, 51) Fever and Ague, and they proved a complete success."

East Greensboro, Vt., Jan. 6th, 1869. DR. SPENCE-Dear Sir : For the past five years I have been so

troubled with (53) Rheumatism, (53) Dyspepsin, (54) Cutarrh and (55) Lung troubles, that I have not been able to work half of the time. When I commenced taking the Powders I could not eat anything without distressing me very much; in fact I could not eat or work. Now I can work and eat as well as ever I resid, and am gaining atrength and flesh. Respectfully yours, Jos. D. AVERS.

Mis L. I Brakles, Respectfully yours, Job. States, Misk. L. Brakles, Misk. Chicago Co. Misk., in her lefter of Ftb. 11th. 1885, reports the cure by the Positive and Negative Powder, of two cases of (56, 57) Typhoid Fever, one case of voicint (58). Billions Fever accompanied with (59) Congentive Chills, and also a very access of (60) Bysentery in which the Doctor had given the patient up to die.

Patient up to die.

Mansfeld Centre, Cl., Feb. 8th, 1969.

Paor. Spexce—Dear Sir: This is to certify that my wife has been afficted with (61) Emmences for more than 20 years in one of her knee joints, often so that she could not get up stairs, or scarcely get up from a chair without help We have tried a good many kinds of medicines first and last, but none of them seemed to do much if any good until we tried to the following stairs. Panyalors. your Positive Powders. One hox cured that case. Very respectfully, G. W. Simons.

W. BARRS, of Mermiton, Bourbon Co., Kansas under dates f Jan. 18th, 1868, writes as follows: "Before your Powders came my daughter was taken with (632 Lung Fever, with psin in the side and had Cough, so she had not lain down for two days and sights. I save her two Powders, and they cured her in less than six hours."

JOSHUA J. WHITE, of Chanols, Osage Co., Mo., reports as follows: "MATILDA CLART, long troubled with (GB) Byspepsia in its worst forms, spitting up her food, &c., was cured by the Postfive Powders in 18 days. Also a little girlals years old had (64) Fewer and Ague for some time, was well dosed with Calomel and other drugs; Dimerkeen set in; she became very weak and emaclated, and purple under the eyes; the case was considered almost hopeless. I gave her the Positive and Negative Powders, and in tendays the was out at play with the rest of the children."

North Wrentham, Mats., March 18th, 18th.
PROF. SPENCE—Dear Sir: I have let two bersons have some of your lowders. One man took three Positive Powders, and they cured him of the (65) Bropsy; the doctors called it. Another man had the (60) Chronic Diarrhers for 30 years; one half a box of Positives cured him.
Yours with respect. John A. DAY.

Salem, Ill., March 2d, 186.

PROF PATTON SPENCE-Dear Sir: My little daughter, seven veses old, was taken with (67) Typhoid Fever last Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large atomach (CN) Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the (69) Pulpitation of the Heart by the Positive Pow-ders. Yours truly, SARAH E. BOND,

Pulpitation of the savens of the control of the con

Honcock, Vt., Sept. 10th, 185. PROF. SPENCE—Dear Sir: I have cured several cases of (71) Melf-abuse with your Positive Powders. PAY CHILDS, of Hancock, who has been (72) Insuine for 12 years, and 8 years in the Asylum at Brattleboro', took two boxes of the Positive Powders, and Is now called sano by most people. I sent one of your circulars to a returned soldier in the fall of 1865. He had the (73) Chills and Fever. The next June I saw him and asked him why he did not come and get some Powders and cure up. He said he had tritd everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made him a present of a box. Soon after he had a severe Chill-He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When it o Fever came on he took the Positive Powders, and cooled his Fever off. It did not take a whole box to cure him His name is ORLANDO KEREDT. He now lives in Warren, Ft. Yours truly, JOSECH FLINT.

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

The Powders over diseases of all kinds, is wonsiderful beyond all precedent.

THE POWITIVE POWDERS CURE Neuraling in Readache, Earache, Touthache, Eheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrio a, llowed Complaint, Bysentery, Nausca and Vomiting, Bysepsis, Indigesion, Flutience, Worms is suppressed Menateuation, Pailing of the Womb, all female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, Mt. Vitus' Dance; Intermitient Feer, Billous Fever, Yellow Fever, the Fever of Manul Poux, Measles, Scariatina, Eryspelas, Presmonia, Pleurisy; all Inflammations, acute or chronic, auch as Inflammation of the Lungs, Kidneys, Womb, Eladder, Stomach, Prostate Gianal; Catarrh, Consumption, Bromchitis, Coughs, Colds; Secofalia, Nervousness, Bleeplessness, &c.

THE NEGATIVE POWDERS OURE Parallysis of the nerves of the cyc and of the ear, or of their nervous centres; Double Vision, Catalopsy; all Low Fevers, such as the Typhoid and the Typhoid extreme Nervous ex Muscular Prostration or Reinxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Powders do no violents are needed.

The Pestive and Negative Powders do no violents.

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

The Positive and Negative Powders do no viclence to the system; they cause no Burging, no nameas, no vomiting, no nareottang; yet, in the language of 8.

W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so stient and yet so effections."

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

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Positive and Negative Powders

Fever, the Positive and Negative Powders know no such thing as fail.

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

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

Printed terms to Agents, Physicians and Druggists, sent feet.

ee. Circulars with fuller lists of diseases, and complete explanstions and directions sent free postpaid. Those who preier special irrition directions as to which kind of the Powders to use, and how to use them, will picase send use brief descrittion of their disease when they send for the Powders.

Mailed, postpald, on receipt of price.

Bums of 85 or over, sent by mall, should be either in the orn of Post Office Money Orders, or Drafts on New York, or class the letters should be registered. Money mailed to us is at our risk.

OFFICE, 27) St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE. M. D., Box 5817, New York City. For sale also at the Banner of Light Office,

No. 156 Washington St., Boston, Mass., and by

Druggists generally. C, C, C, C, to,

Coughs, Colds, Consumption, Catarrh, Constipation, Cured!

DT DR. E. F. Garvin's new discovery for the dissolving D and vointizing, for the first time, the remedy called Tar. It contains 12 active Principles, but in its of feinal use only two have ever been employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In Liquid form for Internal use, Liquid tias for inhalting the vapor to the Lungs, and the Goodden Liver Pills, form a reliable treatment for Consumption, and specific for Catarrh, Bromelitis, Heart Disease, Dyspepsia, Hlood, Kidney, Howel and Liver diseases, Eruptions and all forms of Scrotials, Piles, Female Diseases, &c. I am at liberty to use the following names:

Cured of Consumption:

Mr. William H. Depuy, 157 lith street, Brooklyn, N. Y., after

Curred of Consumption:

Gured of Consumption:

Mr. William H. Depuy, 157 17th street, Brooklyn, N. Y., after
using all the popular remedies of the day, and given up, was
cured by the New Molution of Tar.

Mr. D. W. Wood, 159, 35 Washington street, Boston, was
given up to die, and was curred by the Tar.

Mr. J. Il. Necor, Singer's Rewing Machine Office, Chicago
Ill., was cured of Recreditury Consumption.

Mr. J. P. Brackett, Confectioner, Chicago, Ill.

Mr. Andrew Smith, corner Franklin avenue and 19th street,
8t. Louis, Mo.

Mrs. John Haus, St. Johns, New Brunswick.

Mrs. L. F. Hyde, 462 6th avenue, New York, the well known Test Medium.

Mr. William Sherwood, New York city. Cutarra. Brouchitis and Consumption of the Blood.

Mrs. E. Rogers, Centerville, N. J.

Mr. George Shufeldt, 108 North Lasall street, Chicago, Ill.,
Cutarra.

CHERTER.
E. Tripp, 331 Indiana street, Chicago, Ill., Dyspepsia.
and Broachitis of twilly years' standing.

Mr. W. A. Loring, Clerk American House, Boston, Mass., Heart Disease. Mr. Julius Kimball, Chicago, Ill., Heart Disease. Mr. Georgo Fassett, Riding Teacher, Chicago, Ill., Heart

Discuse. Mrs. Lewis, Iown City, Henrt Discuse. Mrs. Mary Davis, Cashler Jones's store corner 19th street and 8th avo., New York, Heart Discuse and Constipuand 8th avo., New Join, and the state of the tion. Mr. Justice, corner Brosdway and Pearl street, New York, Itching Eruption and Constipation. Mr. Ellaworth, 281 Brosdway, New York, Scrofulm. OTHERS CAN BE REFERRED TO.

PRICES First Solution or Comp. Elixir. \$1.50 Per libutic. inhaler and inhalant sent by mail \$5.00—never before sold less than \$15. Pills 2 sized Boxes, \$1,00, 50cts. Free by mail.

by mail.

E.F. A. Liberal, Discount to Agents. Rold by Druggista everywhere. Address. E. F. GARVIN, M. D. 462 6th Ave., bet. 28th & 29th sts., New York.

Jan. 11,-cow

disapy g back was a w sane Ve had to my rother es you all he better, s turn, ut and enlong time.

ng me

operty,

m, and able of the the Spiritable to n, says I do, I have a 't want ier, "If be, you matter 1 know t know oped I 1 come mortal in the

of ex-nbug-st hise been under how s I ses was to you, he iy it, in underyou?] t do n't nt him ot ears.

else to couple t have nk. If But if ote, in-Do n't bout it.
to pay

Own way I

Western Department.

J. M. PERBLES.....EDITOR

Individuals subscribing for the BANNER OF LIGHT by mall, or ordering books, should send their letters containing reinitiances direct to the Boston office, 158 Washington street. Local matters from the Wist requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for its should be directed to d. M. PREBLES. Persons writing as this menth will direct to Hammenton, N. J.

The Indian Commission in Council-Incidents, Anecdotes, etc.

In Dakota Territory, near the confluence of the North and South forks of the Platte, we were privileged to sit with the Commission in an Iudian Council. It was a novel scene, and every movement deeply interesting. The first glance at the Brulle Chief, "Spotted Tail," the sub-chiefs and warriors present, inclined us to silently exclaim, "What splendidly molded forms! How dignified their bearing! These are truly men of health and of muscle-men of very large perceptive faculties, and magnificent noses, the Roman prevailing." The tip-up and stub nose that disfigure so many Hibernian faces, characterize the features of none of the eighty thousand Sioux. The Cheyennes and Sionx are the enemies of the Pawnees. They fight very much like Christians.

At the preliminary meeting the more prominent of the tribe, dressed in native costume (fancy colors, as in our fashionable female society, predominating,) came in decorated in beads, hones, buffalo-teeth and glittering ornaments, such as coils of brass wire, bands of silver upon their arms, and feathers in their hair, together with a long string of circular metallic pieces, graduated in size and fastened to a leather strap attached and suspended from the back hair like a Chinese queue. The length of this is proportionate to an Indian's wealth and bravery, and, furthermore, indicates a sort of challenge. Thus adorned, they extended fraternal greetings, through the interpreter, to the Commissioners, Father De Smet, a Catholic priest, and others present. A general running talk then followed.

At twelve o'clock the Council met. The Commissioners fronting a rude table, interpreters and reporters at the sides, and the Indians in circular form, Spotted Tail, Little Thunder and White Eyes facing Gen. Harney, Gen. Sheridan, Col. Tappan and the others, formed the inner circle. Back of the chiefs were the warriors, and behind these, in half-moon form, a large number of women and children. Having filled a huge pipe with yellow willow-bark and other ingredients, the Indians passed it from one to the other, each taking a whiff. It was the famous pipe of peace. All becoming quiet, Mr. Sanborn, acting Chairman of the Commission, stated the purpose of the present mission from Washington, and the further peaceable aims of the Government toward the red men of the Western plains and mountains.

Sanborn having closed his pleasant remarks, Spotted Tail, sitting awhile in perfect, stolc silence, at length replied through Leon F. Pallarday, an interpreter twenty-two years in the Indian country. The speech, moderate, distinct in enunciation, and full of gestures, showed great practical common sense and sound thought mingled with much native shrewdness. He said in

"We are glad to meet the representatives of "We are glad to meet the representatives of the great father in Washington. I remember the talk we had together last year. I have kept my word; neither my old warriors or young braves have fought the white man since. I have tried to make the chiefs of the bands to the North under-stand that peace was better for all parties than war. I want peace for all of us are brothers, and war. I want peace, for all of us are brothers, and the Great Spirit smiles upon us all in the sun and stars alike. My daughter loved the whites, and is buried among them at Fort Laranie. I like peace. My old men and squaws like peace the best. I have unstrung my bow, broken my arrow, laid aside the war-paint, and felled trees across the war-trail.

Your great father must be rich, or he could not build the long flery trail, and send his braves so far to our council. We are poor; our pappooses hearts cry with hunger. White men have killed some of our chiefs, destroyed our game, burned our timber and dug our lands; and now you must give us a lig heap of presents. We take the words you say to us in our hands; but some things you promise slip through. White men do not always keep their word. They cheat, and their presents are not good. Our fathers, many moons presents are not good. Our fathers, many moons in the past, gave white men meat, buffalo skins to keep them warm, and guided them through the mountain passes toward the far-off sunset. Our bands to-day are warm, and our souls true to all true and peaceable pale faced men; but we are peor; you must give us blankets, arms to shoot the game, hatchets to hew poles for tents, and many presents, for our squaws and pappooses are hungry, and rain comes from their eyes.

My braves are not children. They do not fear to die. They do not ask for pity or sympathy, only for justice and good feeling. Remove your soldiers from our hunting-grounds, and peace. would come to us all. I will go with you to Lara-mie to induce Red Cloud, chief of all the war-parties, and Ogallala to make peace, as Satanti, Black Kettle and other chiefs have done. The old chief, Man-afraid-of-his-horses, is for peace, old chief, Man-afraid-of-bis-horses, is for peace, and he gave Red Cloud his daughter in marriage early last fall, to keep the peace. I do not want to see the white man's blood flow, but want to live in peace with him and in peace with all my brother tribes, and, dying, enter the peaceful hunting-grounds of my fathers. Tell your great father we were glad to see you. It made our hearts feel good. The Great Spirit looks down into our peace-council and is pleased."

SHERIDAN DISTRIBUTING PRESENTS. The Council dismissed, Generals Harney, Sheri-

dan, Sanborn, Tappan and others commenced unpacking the goods for the distribution. The Indians, each family by itself, formed into one large circle, and, sitting upon the ground, patiently awaited their gifts. We saw no clutching, no selfish seizures, and heard not a murmur of dissatisfaction. Each seemed gratified. It was richly amusing to witness General Sheridan's movements during the scene. Filling his hands with beads and tinsoled ornaments, brought to please the children, and passing around the circle, he would tenderly pat the pappooses' heads and then hand them strings of beads, smiling in their smiles as though a very child among children. Though himself unaware, was he not canvassing for future votes? These pappooses will ere long become Indian men and women; these men and women occupy territories north and south of the Pacific Railroad; these territories will send Indian representatives to Congress, and the people of these territories will cast votes for Presidents.

This American Government will never have planted its pillars upon the Rock Eternal, till men and women-Indian, African, Chinaman, all the governed, have votes and voices in the govern-

A DIALOGUE.

Bitting by the side of a staff-officer who was fixing the strap to his pistol-casing, he inquired of us where we joined the commission?

"At Omaha, Nebraska." "What for an outfit have you?"

A little verdant in the army style of conversation, we replied, "A shawl and trunk, containing some clothing, books, papers, &c." "Oh I meant implements of defence, such as

they use out here to pick off the redskins." 'I never carry fire-arms, and could not be induced under any consideration to take the life of a human being."

have your scalp."

"Well, they could not take my spiritual scalp," " What in the devil is that?"

"Why, you know the Apostle Paul speaks of there being a 'matural body and a spiritual body;' clearly implying a physical and spiritual organization throughout, and accordingly though the earthly head were scalped, I should still live immortal, and could perhaps better serve the Indian and others of the down-trodden, in spirit-life than this."

"Then you are really a non-resistant!"

"In the sense of killing human beings, I certainly am-believing that any true man, unarmed, is the most thoroughly armed; his motto being, it is better to endure wrong than to do wrong-better to be murdered than to murder, and better to suffer unhappiness, than to make others un-

CEN. HARNEY'S DREAM.

The morning after the North Platte council, we heard Harney say to Father De Smet, " Presum ing that all these Commissioners are anxious to perfect and maintain peace with these tribes, still, I believe that you, Col. Tappan, and myself are most engaged in the matter at heart. With Tappan it is really an object of philauthropy and noble, manly principle." He then entertained us for full two hours in a history of the Seminole war in Florida. At a certain time, Osceola, by strategy, getting the better of some subordinate officers in position, had managed in the nighttime to nearly surround a post and camp. Gen. Harney marched all night. Tired, worn-out, and dropping down to rest a moment, he dreameddreamed his little army was cut to pieces and scattered, fow escaping, and he only by a certain route through a deep gorge that led to the river. He clearly saw the way in the dream, and then heard a voice saying, " Rise quick-hasten at once down the gorge and make your escape!" The voice was so loud and distinct, it awoke him. He obeyed the warning in the dream, and was saved. We said to him, "General, was not that dream a genuine vision—the voice, the warning voice of a ministering spirit? Such things, you know, oc curred in Scripture times."

"Well, I don't know. It may have been so. The Catholics believe in impressions and warnings from spirits, and also in the guidance of guardian angels. My wife and family are all Catholics."

SPOTTED TAIL'S SPIRITUALISM.

Thrillingly interesting was our conversation through the interpreter with this Chief, relative to the religious views of the Sioux. They believe in one Great Spirit, infinite, changeless; that smiles in the sun, whispers in the winds, and dances unseen upon the shimmering waters of seas and oceans. They believe in the immortality of the soul, and that people pursue similar occupations in the future life that they do in this. Bad and lazy Indians go to poor hunting grounds. Good and brave ones ascend to delightful lands, islands and seas, where game and fish are plenty, where streams are crystal and the flowers deathless, where dusky maiden lovers meet their braves, sport to the rhythm of wind and wave, and Christian robbers never enter. This Chief told us distinctly that some of his tribe saw blanketed ghosts and spirits; that they often come back from their heavenly hunting-grounds to counsel their mortal brothers. When warriors and pappooses were about to die, he said spirits came for them, and the relatives seeing them around the lodge, would shoot arrows at them in the air, to prevent their bearing their loved from earth. They have set seasons for talking with and making presents to the dead, and they moreover send me sages by the dying to the long departed.

THE HEAVENS AND PRAIRIE FIRES. Profound our admiration of mountains.

"Amidst immensity they tower sublime. Winter's eternal palace, built by time." Approaching the Rocky Mountains, those mighty monuments of the ages, from the plains, the attention is frequently directed toward the heavens. You seem to be under a new firmament: the stars seem to have multiplied in number; the constellations shine infinitely brighter, and nearer, owing to the purity of the medium through which they are seen. And then, the reflection of vast prairie fires, blending with the Aurora Borealis, and belting the whole heavens in dazzling zones of beauty and brilliancy, adds to the magical richness of the scenery. These heavy flames (before which herds of elk and antelope flee, or leave their charred skeletons to whiten the plains,) rolling, leaping and breaking in huge columns, emit smoke so dense, sometimes, as to momentarily darken the sun. Watching these fearful fires by the hour, we wondered why revivalists did not more frequently mention them in picturing the terrors and horrors of their fabled hell.

OUR HEALTH.

It is blessed to breathe the fresh mountain air of the far West; so free, so pure and bracing. Watching one ovening the shadows that were waltzing along the jagged sides of the Rocky Mountains, our very soul sighed for a granite cot near a towering peak away from every foot-tread, with only books, golden clouds and guardian spirits for companions. Our health much improved, we feel strong enough physically to-day to walk with Weston, lift with Winship, and dive with the French Durant. Heaven pity clerks closeted students, and especially editors in small rooms, sifting correspondence, listening to complainers, patching up poorly written articles, and reading prosy proof-sheets.

M. E. Taylor—Nebraska.

Spending a couple of days far West in Omaha. we had the pleasure of meeting Bro. M. E. Taylor, an earnest toller, doing most effective missionary work in the Western vineyard. Formerly a successful elucidator of physiology and all that pertains to man, he has turned his attention to lecturing upon the principles of Spiritualism. His trance is unconscious, and his poetic improvisations as instructive as beautiful. His Postoffice address is Fort Calhoun, Nebraska.

Omaha, Nebraska.

Returning from an Indian expedition, the Spiritualists of Omaha insisted upon our speaking a few times in behalf of the principles involved in the Harmonial Philosophy. Consentcity twice in the Court House; that, too small for through the organism of Bro. Taylor, excellent; all and soul-cheering smiles. seemed gratified with the exercises.

A Children's Progressive Lyceum has been organized by the Spiritualists, and is full of promise for the future. Dr. Case, a graduate from Lombard University, is the Conductor, and Mrs. Fuller, Guardian of the Groups. We found sound thinkers, zealous believers and earnest workers here. Bros. G. W. Beard, Potter, Godfrey and others, are daily contending for the truth. Crowns of faithfulness await them.

"If those hostile Indians knew that, they'd Hotel, kindly invited us to his residence. The acceptance required no coaxing. Precious the quiet and comfort of these genial home associations. Long shall we remember the hospitalities of Bro. Sutphen's house, and the many kindnesses of his truly excellent lady. Blessings rest upon all the dear friends there met.

Two Days' Meetings.

W. F. Jamieson will devote one-half of his time during the months of May, June, July, August, September and October, in holding Grove and Two Days' Meetings, and soliciting subscriptions for the Spiritual Rostrum, in the Western States, especially in Illinois, Wisconsin, Indiana, Ohio and Iowa.

He will engage for the following mentioned Saturdays and Sundays, and whenever desired the preceding Friday: May 16, 17: 39, 31. June 13, 14: 27, 28. July 11, 12: 25, 26. August 8, 9: 22, 23. September 5, 6: 19, 20. October 3, 4: 17, 18. Address W. F. Jamieson, Belvidere, Ill.

Dr. E. C. Dunn.

It is ever a pleasure almost unbounded to speak in terms of commendation of genuine media. The world, understanding, will the better appreciate them in the future. Our friend-the excellent medium and gifted speaker, E. C. Dunn, has just closed an engagement in Rockford, and will answer calls during the spring and summer in different western localities. In the fall he counts on an eastern trip, for the purpose of lecturing, healing the sick and organizing Children's Progressive Lyceums.

Conference Debates.

Our friends in Milwaukee, Wis., during the winter, have held weekly conferences. One question under discussion was this: "Is the Bible the inspired word of God, as understood by Christims?" For eleven nights the interest was kept up, much to the edification and instruction of the audiences. The next subject of debate will be: . Resolved, That Spiritualism is a better religion than Christianity.

The agitation of thought is the direct road to

A Revival in Cincinnati.

I have just finished reading, in the Banner, with emotions I am unable to express with the pen, and feelings indescribable and unutterable, the report of the festivities connected with the celebration of the advent of modern Spiritualism in Boston, the exercises of your societies and the Children's Progressive Lyceums. My wide-awake memory reverted to 1857, when the first spiritual Sunday school was inaugurated in this city, and I was chosen its humble superintendent. We were favored during its short existence with the presence, advice and experienced counsel of Andrew Jackson Davis and "his Mary." Many may have forgotten the pleasant associations as well as the regrets of that year; but to me, amid all the equalitity of mind to which I have aspired, there comes a shadow of sadness over me when fond memory turns to the "Morning Star" Sunday School, where the beautiful "Morning Star Melo-dies" were sung, composed by R. E. H. Levering. The early seed sown then may yet furnish prolific

sheaves for the spiritual garner.

All the earnest tollers in the great spiritualistic vineyard and fields will see their days of rejoicing when the clustered fruitage and ripened sheaves are gathered into the storehouse of the summerland. Words of encouraging cheer come to us in land. Words of encouraging cheer come to us in this locality from thence. And while April show-ers are falling I cheerfully devote a few of the passing hours to inform the thousands of Banner readers of what has been transpiring here within

The financial affairs of our society and its operations seemed to be retarded by causes which it is not necessary to mention. Mrs. Nellie L. Wiltsie Bronson has filled two successful engagements, attracting large, intelligent audiences to the lec-ture hall, and considerable interest was awakened in the skeptical mind. Henry Beck, in whose pleasant family Miss Lizzie Kelzer has her home, suggested the holding of a few public scances, and on the evening of the 28th, only two days prior to your "glorious celebration," the first was held at Greenwood Han, which brought together a large, respectable and respectful audience. There has never been anything of a similar character that has so unexpectedly surred the public mind and awakened so great an interest as this on the subject of Spiritualism—the four scances few perhaps were attracted by more curiosity; many to learn and understand something of the character of this wonderful innovator on dogmat-ical theology and sectarian creeds, anxiously hoping and earnessly expecting to receive some evidence that those who have gone beyond this bourne can, of a verity, return and give assured evidence of identity and recognition beyond the possibility of a doubt; and many did unquestionably, in a way unmistakable. This new method of giving scances here has caused a great sensa-tion, and the community are waking up to a reali-zation of its demonstrable facts.

Last Saturday night, as forbidding as the weather indicate I. a large number of more prominent men and women filled the hall, nearly an hour before the scance was opened—from Fourth street, Broadway, Covington and Newport, Ky, Mt. Auburn, Walnut Hills, etc., where Lane Seminary, one of the great theological foundries, is located, where the doctrine of "Total Deprayity" and "Election" and "Reprobation" are riveted

on the minds of those youths who are to go forth and teach "once in grace, always in grace,"

Miss K. was assisted by Mrs. Bronson, who opened and closed the scances with invocations, Miss K. would walk about the platform, looking over the audience, or stand and point out some one to whom some spirit was attracted, and give a minute description of personal appearance, size, age, length of time in spirit-land, name, etc. In this way from forty to sixty spirits would be de-scribed of an evening, and recognized by friends and acquaintances, with incidents, peculiarities

Many of the descriptions given were remarkable tests; some were astounding to bigoted skeptics, and mark the first stepping-stone to a more assured acquaintance with this heretofore occult

It has already produced marvelous results; knocking away the props that have sustained the old Theology structure in some minds, leaving the individual in the midst of the wreck and surrounding dibris, confused, dumbfounded, mystified. A distinguished judge was said to have romarked "that it knocked all his former theological ideas out of him." A gentleman attended one of the scances at the instance of a couple of ladies for the first time, merely an idle spectator. A female spirit near him was described, who had been a resident of the spirit-world states. She gave her name as Elizabeth Norris, with other incidents. The gentleman recognized her This greated in him a new interest; as his sister. This created in him a new interest; stirred his reason to investigation, and he has become an earnest searcher for the truth of spirit correspondence. Hundreds are stimulated by the same power. It is the conversation in the streets. business rooms, in the domestic and social circles, volved in the Harmonial Philosophy. Consent and people are anxious to get communications ing, we addressed the citizens of this flourishing from absent friends, for whom they long mourned city twice in the Court House; that, too small for as dead. Children were presented by the medium Sunday evenings, we repaired to the Academy of Music—a large and commodious edifice. The singing fine, the inspirational poem breathed and religious gloom gave place to animated faces

"And oh! it made our souls rejoice To greet ody friends once more."

You perceive that we have been celebrating the advent of the "Rochester Knockings," in a peculiar and protracted manner. The true progressive Spiritualists are cheered with the present pard University, is the Conductor, and Mrs. Fuller, Juardian of the Groups. We found sound thinkers, zealous believers and earnest workers here. Bros. G. W. Beard, Potter, Godfrey and others, are daily contending for the truth. Growns of aithfulness await them.

Ive Spiritualists are cheered with the present aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; and every find a principle of spiritualists are cheered with the present aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; a new era is dawning. The aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The aspects of things; are cheered with the present aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The aspects of things; and every era is dawning. The appear is dawning.

quire of themselves to become better men and women.

DAVID H. SHAFFEB.

Cincinnati, April, 1868.

EDITORS BANNER—Herewith enclosed please find the Cincinnati Dally Enquirer, in which is a synoptical report of a lecture delivered by Mrs.

Bronson, yesterday morning, (Sanday,) before the Society of Spiritualists. Mrs. Bronson's course of lectures during this engagement (since the)

Bronson American Speakers (Sanday, Sanday, Mrs. Pilisbury, May 26 and 31.

Bronson, Yesterday morning, (Sanday,) before the Society of Spiritualists. Mrs. Bronson's course of lectures during this engagement (since the) EDITORS BANNER—Hers with enclosed please find the Cincinnati Daily Enquirer, in which is a synoptical report of a lecture delivered by Mrs. Bronson, yesterday morning, (Sunday,) before the Society of Spiritualists. Mrs. Bronson's course of lectures during this engagement (since the last Sunday of December and will continue to last Sunday of December, and will continue to first of July) have been a success, and revived the fast languishing interest in the success of the Society, and the general promulgation of the truths of our philosophy.

truths of our philosophy.

Our city papers on one or two other occasions have noticed her lectures, and spoken highly commendatory of her ability as an orator.

Miss Lizzie Keizer, assisted by Mrs. Brouson, where the current of the Reciety has been given

under the auspices of the Society, has been giving public spiritual scances in our hall—Greenwood Hall—which have proved in every particular, I think, as great a success of the demonstration of the return of spirits as was ever given before the public. The large audiences, of four to five hundred people, go away satisfied that there is no attempt on the part of any one to deceive, and all are satisfied that there is something more than human agency in the matter; at least so every one that speaks to me about the matter express themselves.

On the first night Miss Keizer described forty on the first night Miss Keizer described forty spirits related to persons in the audience, and thirty-seven at the time were fully recognized. The second night she described forty-five, and thirty-seven were fully recognized. The third night thirty-eight; thirty recognized. Incidents and private matters were referred to often, which more fully convinced the passes addressed. more fully convinced the person addressed.

These scances have created quite a talk all over

These scances have created quite a talk all over the city, and people who thought heretofore that Spiritualism was all a delusion, are more favorably impressed with its claims. People must have the facts, and Miss Keizer certainly has great gifts in this way. She is timid of her own powers before the public, consequently is fully entranced when she gives these descriptions. We hope great good may come out of these scances to the public, and shall in all probability continue them so long as the public demand continue them so long as the public demand them. Yours for the truth, Cincinnati, April, 1868. A. W. Pugh.

Cincinnati, April, 1868.

Progress of Spiritualism In Michigan. DEAR BANNER-Please allow me the privilege of your mediumship, that I may commune briefly with my dear New England friends, who, perchance, may "send a wish or a thought after me" since I left the precincts of classic Old Massachusetts, and journeyed to the "Peninsular State" to engage in the service of the Missionary Associa-tion. Mrs. Horton and myself arrived in safety at the scene of our present labors, and have been at the scene of our present labors, and have been as actively engaged in the organic movement during the past month as the precarious weather and bad traveling of this transitional period of the year would allow—she working in the Eastern, and myself in the Western part of the State.

The success thus far achieved fully equals our expectation, and the indications of prosperity for restrictions of the Associative moves.

us individually, and for this Associative move-ment, are auspicious for the future, and both the practicability and practicality of the Missionary Scheme, as well as of Cooperative Organization, seem to be demonstrated by past success and the alacrity with which the Spiritualists of Michigan engage in the work.

The necessity for combination of means and efforts, and of legalized business organizations, is obvious to all who have had any practical expe-rience as workers in this grand educational and rerience as workers in this grand educational and reconstructive movement, and none but timid tyros
in spiritual science, who are recent refugees from
church bondage, or the unpractical class of professional croakers who exemplify the fable of
"the dog in the manger," or the larger class of
nominal (not real) Spiritualists who fear Mrs.
Grundy more than they love truth and humanity,
who consult worldly policy rather than imperative duty, who are more selfish than philanthropic, and seek all manner of sophistry and imaginary difficulties as excuses to screen their apathy
and sordid materislism, none, in short, but donothings and moral cowards or suspicious, timid
souls who fear to trust themselves and everybody
else, doubt the propriety, or refuse to consider else, doubt the propriety, or refuse to consider the necessity of associative labor; and as these classes are growing beautifully less every day, the work of construction becomes easier, and the prospects brighten.

prospects brighten.

Theoretically I have long believed in the utility and feasibility of the missionary movement, and now, having seen some of its workings, I am convinced that it is a desideratum for the Spiritualists of every State, and I hope to see the scheme adopted in this State, or something similar, carried into active operation in every part of the land. Organization on a business basis is the sine quantum for the prosperty of our cause and our power. organization of a business onsis is the sine man for the prosperity of our cause, and our power for good will never be realized without it. Necessity demands it, the powers above approve it, and wise, practical workers everywhere will soon

During the present month my labors will be confined to Van Buren and Allegan Counties, in the southwest part of the State, in organizing societies and speaking to those already formed. The cieties and speaking to those already formed. The labors of a pioneer missionary are very arduous, but there is satisfaction in adding to systematize and harmonize the scattered elements of which the grand army of progress is forming. The work goes bravely on, and success will be achieved by all who work unselfishly for truth and humanity.

To my fellow-workers everywhere I extend my warmest sympathies and encouragement, and to the kind friends who have sustained, comforted and cheered me on my tollsome way, I tender heartfelt thanks, while I covet their continued sympathies, and hope to greet them again as in days of and lang syne.

Dear Banner, you are a welcome messenger of glad tidings to many a home in this thriving State.

Long may you wave, The world to save. Friends will please address me at Lyons, Mich. care of Col. D. M. Fox. DEAN CLARK.

Cephas B. Lynn us a Lecturer.

Justice to all should be deemed a sacred axiom and, with this in view, myself and others are anxious to testify to the merits of Bro. Cephas B. Lynn, whose gentlemanly deportment and kindly manners have won for him numerous friends, appreciative of his quiet but effective efforts to promulgate the glorious doctrine of modern Spiritu-It is but due to him that we express our admiration of this young aspirant to become useful in the spiritual field, as a purveyor of angel thoughts to mortals. The unaffected, devotional element expressed by him produces harmony of feeling among the overflowing audiences assembled here and in other places West. His clear and lucid arguments betoken a control most beau-tiful. With intonation clear and flexible, he utters brilliant thoughts, altogether free from effort, with an earnestness of manner suited to the purpose of such utterance. We can but view him as an embryo giant in the field of speakers, worthy of all encouragement, which may his holy spirit-guides extend to him, is the ardent wish of all who love the truth. For others and myself,

Yours respectfully, JAMES LAWRENCE. Cleveland, O., April 18, 1868.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS,

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday ecening, at 7½ o'clock. Admission locents. Samuel F. Towle, President and Treasurer. The Children's Progressive Lyceum meets at 10½ A.M. John W McGuire, Conductor; Miss Mary A. Sanborn, Gunrdian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 64 Warren street. Speaker engaged:—Warren Chase, May 10, afternoon and evening.

Circle every Sunday evening at 45½ Washington street, opposite Essex. Mrs. M. E. Beals, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A.M. John T. Freeman, Conductor; Mrs. Martha 8. senkins. Guardian. Speakers engaged:—Mrs. Augusta A. Currier during May; Mrs. A. P. Brown, June 7; Mrs. N. J. Wills, June 14 and 21; Miss Julia J. Hubbard, June 18; Mrs. Juliette Yeaw, July 5 and 12.

Charlessown.—The FleetSpiritualist Association of Charles

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month, Children's Progressive Lyceum meets at 11 o'clock A. R. Speakers engaged:—Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Hodges, May 10.

WORKESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 24 and 7 p.m. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.

SPRINGPIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progress ive Lycoum meets at 2 p. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. M.

STONEHAM, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 22 and 7 p.M. Afternoon lectures, free. Evenings, IV cents. Wm. H. Orne, Fresident. The Children's Frogressive Lyceum meets every Sunday at 103 A.M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

Fitoliberg, Mass.—The Spiritualists hold meetings every

FITCHBURG, MASS.—The Spiritualists hold meetings every Bunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceun meets at same place at 10s A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Bimonds, Guardian; N. A. Abbott, Secretary. Speaker engaged:—Dr. H. P. Fairfield, May 3 and 10.

Dr. H. P. Fairleid, May 5 and 10.

HisoHam, Mass.—Children's Lyceum meets every Sunday
afternoon at 27 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian,
foxnoro', Mass.—Meetings in Town Hall. Progressive
Lyceum meets every Sunday at 11 A. M. QUINGT, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyccum meets at 1% P. M.

LYNN, MASS.—The Splritualists of Lynn hold meetings every Sunday, afternoon and ovening, at Cadet Hall.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets at 12% o'clock. Lyccum Conductor, L. K. Josiln; Musical Director, Mrs. Win. M. Robinson. Speakers engaged:—Mosses Hull during May; Alcinda Wilhelm, M. D., during June.

PUNNAW, CONN.—Meetings are held at Central Hall every Sunday at 13 P. M. Progressive Lyccum at 10½ A. M. Speakers engaged:—Dr. H. P. Fairfield, May 17, 24 and 31; Mrs. Hattle E. Wilson, June 7 and 14; Mrs. C. Fannie Allyn during August.

Hibertord, Conn.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 r. m. J. S. Dow, Conductor.

Beidorporat, Conn.—Children's Progressive Lyceum meets every Sunday at 11% A. m., at Lafayette Hall. Dr. H. H. Grandall, Conductor; Mrs. Anna M. Middlebrock, Guardian.

every Sunday at 117 A. M., at Laisyette Hall. Dr. H. H. Crandall, Conductor; Mrs. Anna M. Middlobrook, Guardian.

Concord, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 7 o'clock P. M. The Progressive Lyceum meets in same hall at 2 P. M. Dr. French Webster, Conductor; Mrs. Hobbinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at the City Hall, at 2 and 6½ o'clock P. M. R. A. Seaver, Prosident; C. E. Freeman, Secretary.

BANGOR, MR.—Spiritualists hold meetings in Proneer Chaptievery Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Dover and Foxcroft, Mrs.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M.

Houlton, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

PORILAND, Mr.—Meetings are held every Sunday in Tem-

POBTLAND, MR. - Meetings are held every Sunday in Temperance Hall, at 104 and 3 o'clock. perance Hall, at 10½ and 3 o'clock.

New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lycoum at ½ P. M. P. Farnisworth, Secretary, P. O. box 5679.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 506 Broadway. Conference every Sunday at same place, at 2 P. M. Sentsfree.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

WILLIAMSBURG, N. Y.—The Spiritualist Society held meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room rear Defails avenue, every Sunday, at 3 and 7 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evening at 74 o'clock, in Granada Hall (Upper room), No. 112 Myric avenue, Brooklyn. Also, Sunday and Friday evenings, at 73 o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday and Friday evenings, at 73 o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

ROOHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 22 P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 74 P. M. James Lewis, President; E. C. Cooper, Vico President; Lyceum meets at 23 P. M. N. M. Wright, Couductor; Mrs. Mary Lane, Guardian.

Oswroo, N. Y.—The Spiritualists hold meetings every Sundays and Sand 74 M. A. M. A. M. A. Warght, Couductor; Mrs. Mary Lane, Guardian.

Oswgoo, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% P. M., in Lyceum Hall, West Second, near liridge street. The Children's Progressive Lyceum meets at 12% P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian, Morrisania, N. Y.—First Society of Progressive Spiritual ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

Thoy, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 104 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiment, and illustrations with philosophical apparatus. Lyccum in the afternoon, Lectur in the evening, at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARR, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 23 and 73 r. M. The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups.

Vineland, N.J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester: Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 12½ P. M. Hossa Allen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C A. K. Poore, Secretary. Lyccum at 12. M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups.

of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Stratoga Hall, southeast corner Calvert and Stratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. Philladelihia, PA.—Meetings are held in the new hall in Phemix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Rehn, Conductor.

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

Corr, PA.—The Children's Progressive Lyceum meets in

CORRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston. Codductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—Mestings are held and addresses de livered in Harmonial Hall, Woodward's Block, 318 Pennayl vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a. M. and 7 P. M. Progressive Lyceum megis at 12 M o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during May. Conference, Tuesday, at 7 P. M.; Piatonic School, Thursday, at 7 P. M. John Mayhew, President.

MILAN. O.—Sulritualists' and Liberalists' Association and

Milan, G.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 191 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 164 A. M. Hudson's Elrogressive Lyceum. Lyceum meets at 164 A. M. Hudson's Elrogressive Lyceum. Lyceum meets at 164 A. M. Toledo, O.—Meetings are held and regular speaking in Old Masonic Itali. Summit street, at 13 r. M. Ali are invited free. Children's Progressive Lycum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mirs. A. A. Wheelock, Guardian.

Cincinnati, O.—The Spiritualists have organized themselves under the inws of Olio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10½ A. M. and 7½ r. M.

Britings, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evenings at 10½ a. M. Sunday on Conductor; S. C. Haywood, Assistant Conductor; Mis. Hiram Bidwell, Guardian. Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10½ a. M. Dr. E. C. Dunn, Conductor; S. C. Haywood, Assistant Conductor; Mis. Hiram Bidwell, Guardian. Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets in 10½ a. M. Dr. E. C. Dunn, Conductor; M. Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. M. Children's Progressive Lyceum of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventhund Chestinut Streets. Lectures at 10½ a. M. snd ½ p. M.; Lyceum ½ f. M. Challes A. Fenn, President; Mirs. M. A. McCord, Vice President; Henry Stags, Corresponding Secretary: Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farniam, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Earah E. Cook, Guardian of Groups; Mirs. J. A. Coloney, Musical Director, First class speakers requested to open correspondence with Henry Stags, Baq, with a view of lecturing for the Boctety.

Carrange, Mo.—The fields of orogress hold their regular meetings on