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The Lyceum.

SUL ACTUAL AND THE REAL

BY W. E. SMITH.

(The following address was delivered before the Children's Lyceum, of Portland, Me., by Mr. Smith, on his assuming the conductorship. We give it a place in our columns, for it will interest the children in other Lyceums as well.]

Fellow Officers and Members of the Lyccum-Perhaps I ought to apologize for taxing your time and patience this morning, by inflicting a few of my own thoughts upon you; but as you have kindly honored me with the Conductor's chair, I feel that it is due to you, and perchance creditable to myself, briefly to address you. In coming before you at this time, I do not wish to presume upon the office of teacher, but rather desire to be considered a student with you. We are all learners, the young and the old; age is no exemption from the acquisition of knowledge, and in our intercourse with the young, we are living our lives over again, and from their guileless minds we drink the sweet waters of truth, and the pure wine of the soul. Let us then deal gently with them, remembering that their plastic natures readily receive impressions-and are indelible when once made. In the consideration of the subject that I shall present, I desire to bring it to the comprehension of all, and earnestly hope it may be of benefit to some soul.

The Actual and the Possible, is my theme; and in the outset allow me to say that I am fully aware of the vastness and importance of the subject, and therefore I do not propose to enlarge upon it at this time, but apply it to the occasion and the hour, that it may be comprehended by these

young minds before me. The Actual is what we see and perceive around us; the Possible is what may be in the future, by growth and development. Every little boy and tricacies of law, whose possible was the presidentgirl before me has seen an acorn. Most of you have been out under the grand old oaks, and cipation proclamation, whose blessings to humanamid the forest leaves have gathered your winter's store of the ripened fruit, with as much joy come after us, and whose tragic death enrolls his and pleasure as the miner seeking for gold; and more precious in your eyes were the heaping piles | have predicted such glowing possibilities for the of brown nuts than the gold of El Dorado. In the acorn we see the actual; yet enfolded in that little shell lie infinite possibilities. The oak, with its towering trunk and wide spread branches; its in the womb of time. We measure things by beautiful foliage of leaves and blossoming fruit; its thousand forms of uses, that minister to the substances there are germs waiting only for dewants and necessities of man; the huge ships floating on the ocean, freighted with the commerce of the world, visiting every land, and plowing every sea; the furniture that adorns our port of my theme, of the discoveries in mechandwellings, ministering to our taste and comfort; and a plentiful harvest of just such acorns, from | bodies and their revolution round the sun, the cultured, would cover every acre of land on our egraph, flashing thought along its wires from city re the possible that is So with all the seeds we plant in the soil; the

In all the forms of life and being about us we behold but the actual; but who can tell the in- day. Let us not despise the day of small things, finite possibilities that may grow out of them, for our very existence is a prophecy of future when developed and unfolded to their highest

inhabitants of the nation.

To-day I see before me a number of boys and girls. They are but the actual boys and girls today; but who knows how many of them may be distinguished in the world's future history, as poets, sages, philosophers, statesmen or heroes; the past? The raps were the actual, but the poshow many of these boys are to be the future sibles are the rending of the veil that has so long Washingtons, Franklins, Hamiltons, Clays, Websters, Lincolns, Farraguts, Grants, Beechers, Chapins; or how many of these girls are to be the from the departed mothers, brothers, sisters, future Joan of Arcs, Florence Nightingales, Jenny Linds, Harriet Beecher Stowes, Mrs. Brownings, Miss Southworths, and a host of others known to fame, too numerous to mention? These are the possibilities of each one, and, perchance, (in embryo) we behold in one of these little ones who comes up on this platform with hesitating steps to reneat his little piece, the future President or Chief Justice of our land.

It is related of Napoleon the First that when a young child, his mother found him in the garden, during a severe thunder shower, with the pelting rain, the rattling thunder, and the lightning flashing around his bare head and youthful form, enjoying the scene from which most children would have fled with terror. That was the actual, Napoleon the boy; but the possible was the greatest military hero of modern times, leading his armies it does all the children of the land, and lifting over the snow-clad Alps, across the burning sands of Africa, and smid the trackless snows of past into the clearer skies and purer air of moral Russia, to the palace of the Czar, achieving unparalleled victories, and lifting the French nation | in this glorious Lycoum cause, truly, in the lanto power and position among the people of the earth.

Over four hundred years ago, in a quiet village called Domrémy, in the south of France, lived an obscure maiden, with golden hair and saintly mein, the embodiment of purity and goodness, inspired by the angel-world to go forth and rescue the young King from the besieged city of Orleans, and restore to him his Kingdom of Frauce -for she was alone in her garden near the church, when she heard a voice as if from the air calling her by name, and encouraging her to the performance of her mission. She obeyed the voice, though a young and tender maiden, and was endowed with superhuman power, inspiring the soldiers with her own indomitable spirit, and wherever she led the way victory perched upon her banners, and France was redeemed from tain's side is seen a silver thread of water, glisten-English rule. In the language of her biographer, ing and flashing in the morning sun. Tis but "She seemed to have been a being by herself; a small in its beginnings, its actual, and can be woman in all gentleness, tender yearnings, and stayed by a child's hand; yet it flows on, gatherfortitude sublime—a man in intellect, noble dar- ing strength and power, and from a little stream ing, and loftiest aspiration. Next to Jesus she becomes a torrent, leaping and foaming from

divine communication, sent from a higher sphere to buoy her countrymen upwards. Her inspiration was a summons from the spirit-world, reverberating through a whole people, and concentrating its power in the exaltation and agony of a single soul"

All the little girls before me cannot become heroines like Joan of Arc, and from obscurity arrive at such like possibilities, but they can achieve victories greater far by subduing their passions, controlling their temper, and cultivating all the diviner qualities of their natures; "for he who conquers himself is greater than he who taketh a city."

In the winter of 1620, a little band, just landed from the May Flower, stood upon Plymouth Rock. They had left their Father Land to seek these shores for religious freedom. Before them was the waste, howling wilderness, and the untamed savages; behind them the unrelenting waves. Viewed in its actual condition, the prospect seemed dark and forbidding; but could they at that hour have beheld with clairvoyant vision the grand possibilities of our country to-day, a prean of praise would have ascended from every heart, and all their hardships and dangers would have seemed light, nor the wealth and luxuries of kings would have tempted them from these shores. Plymouth Rock was the actual: this vast continent is the possible, the home and refuge for the oppressed of all nations, with its nonulous and wealthy cities, its fertile plains, its colleges and churches, its free schools and academies, its halls of learning and its temples of

But to come down to our own time and day, we have an example in Abraham Lincoln; the boy, the actual, in the woods of his native State, splitting rails by day, and studying by night to acquire the rudiments of knowledge, enduring hardships and toll, and by persistent effort mastering the inal chair, the highest gift of the people, the emanity can only be measured by the generations that name high on the scroll of martyrs. Who could uncouth boy, laboring with his axe in the western wilds? Thus is it ever that the actual is only visible, while the possible is hidden from our view their seeming, forgetting that hidden beneath all velopment to be a blessing to humanity.

I might go on had I time and your nationce would permit, to cite numerous instances in supics, art and science, the attraction of the heavenly which can grow millions of oaks, and properly wonders and appliances of steam, the electric telo city, girdling the earth with its tongues of flam. hidden within the actual—the acorn in our hand, over land and beneath the sea, speaking in the ears of kings and queens across the distant kernel of wheat is the actual, but the possible is oceans, annihilating time and space, and bringing waving fields of the ripened grain, converted into the ends of the earth together-all these were millions of barrels of flour, to feed the hungry small in their beginnings, their actuals, but who can estimate their mighty possibilities? Let us take courage, though we are weak and feeble togrowth

> So in the realm of spirit, who could have foretold that from the tiny raps, in the city of Rochester, twenty years ago, at the lowly home of the Fox girls, would have resulted such grand things for the emancipation of mind from the chains of hid the immortals from our view, bringing messages of love, on the electric wires of thought. wives and husbands, demonstrating that we live after we have laid aside these worn-out bodies. Oh the glory and beauty of the possibilities of the spirit! Eye hath not seen ear hath not heard. neither hath it entered into the heart of man to conceive of the glory that awaits us when we pass beyond the river called death, and take up our being in the world of souls.

A few years ago Andrew Jackson Davis, a spirit seer, beheld in vision the gathering of a Lycoum in the Summer-Land, and he resolved to gather the children of New York into groups, and form a Lyceum, corresponding to the one he saw in his vision; and from that actual, small in its beginnings, have grown hundreds of similar gatherings, and its grand possibilities for the blessing of humanity are still in the future, embracing as them up from the old forms and dogmas of the and spiritual freedom. Oh ye who are workers guage of another, "ye build wiser than ye know" for here are the actuals, to be molded and fashioned into beautiful and blessed possibilities; here are the foundation stones, and ye are the builders of the future, for the hope of our spiritual faith is in the future. "The mills of God grind slow, but very sure," and soon will old Error be crushed out, and Truth be ushered in. And when our children shall take the places we now occupy, it will be with a larger experience and a clearer view of the duties and relations of life, and a closer communion with the spirit-world.

The author of Festus has truthfully said, Beginnings are alike; it is the ends that differ. One dron falls, lasts, and dries up, but it is a drop; another begins a river, and one thought settles a life—an immortality." Far up the mounseemed to have been the grandest medium of l crag to crag. Rushing with increased velocity, it l your possibilities.

flows a mighty river, turning vast machinery, setting in motion thousands of looms, weaving coally fabrics, and giving employment to the bands of industry the fatter land. Still flowing on ward, it mingles with the ocean, on whose broad bosom floats the wealth and power of the nations.

The art of printing, discovered and first brought to practical utility by John Gütenberg in the fourteenth century, is another and perhaps the most striking illustration of my theme. Its inventor labored through hardships, difficulties and discouragements, enough to have crushed any other man. At length he laid the foundation for the mighty possibilities which have followed and are still to follow in the pathway of the printing-press -the greatest moral lever of the world; and from the rude types and ruder presses of the days of its beginnings, (viewed in its mechanical aspects,) have flowed the improvements and perfections of the present; but viewed in its moral aspect, its by whom it was proclaimed; but now the streaks grand possibilities cannot be weighed or meas-

Every moral reform that has blessed humanity, in its beginnings was crowned with thorns, reviled and persecuted, despised of men, till the glorious possibilities of their advent became, known and appreciated. Temperance, anti-slavery, universal salvation, Swedenborgianism, and last, though not least, Spiritualism, were all born in the manger and crucified, even as Jesus of old, till their guiding star, truth, rose high in the zenith, and mankind beheld its unfolding rays.

We valu-gloriously think that we have arrived at all truth, that the books are closed, and we have mastered all their hidden mysteries, while we stand but on the threshold of that vast temple whose overarching dome is God's illimitable space, and whose avenues of knowledge are as eternal and unfathomable as the infinite. To-day, as seashore, gathering here and there pearls, while sun! the whole unbounded and unexplored ocean looms portion of the curtain that hides the immortals from our view. We see but dindy and darkly, in this rudimental state, the glories of the future-Our actuals are small and feeble; but who can measure the grand and glorious possibilities of the soul in man, when the coming ages shall have developed and rounded him into beauty, symmetry and harmony? Each one of these little ones archangel, when Time's finger shall have pointed the index of departed centuries.

Oh, what a glorious thought is this, and how reverent we should bow before God's image, enshrined in these living temples, whose watch-fires have been kindled for all the incoming ages! Ohblessed thought! to know that we live, that we have a being! Though small in our beginning. and as worms of the dust, we know our possibilities are far upward and onward, from star to star, bring the Millennium; there was no need for us from thought to thought from the finite to the infinite, and we feel to-day for he knew them all. We could count on God, to lift up our voice in a song of praise, and exclaim in the language of the beautiful inspiration- nium? al poem of Lizzle Doten:

"Oh thou whose love is changeless. Both now and evermore, Source of all conscious being, Thy goodness I adore; Lord, I would ever praise thee

For all thy love can give, I thank thee that I live.

Beginnings and ends are far apart. The actual and the possible are world-wide asunder. They have no relation to each other. To-day we crawl in the dust, but to-morrow we may stand on the mount of beatitude, transfigured and glorified. That spark of divinity within each soul, though buried beneath the rubbish and ruin of the lowest condition, will sometime and somewhere assert its supremacy, and lift that soul upward to the divine, its parent source, its Father God. We are all children to-day, though some are of a larger growth, yet children still in knowledge and experience, in the alphabet of spiritual unfolding highway of the nations, whose architect was the and spiritual possibilities; our eyes are weak; we Master Mind, whose dial marks of progress the are not able to bear the light; we but just catch a glimmering of the wondrous and enchanting scene that lies hidden from our view by a thin and shadowy vell, but the angels are day by day unrolling the curtain, and the inner glories are being revealed as fast as we are prepared to receive the moral world had advanced step by step on their life-giving beams.

In conclusion, then, let me urge upon you, oh ye leaders in this Lyceum army, to be faithful to your high and holy trust! Labor in all patiences charity, forbearance and love, that these young lives may not be blighted with the fear of an angry God and a dread hereafter; but rather teach that their possibilities are high and noble, if they will but labor to attain them.

And to you, dear children, let me say, in the language of Jesus, the medium, "Love one another." Adopt this beautiful motto as yours, 'Each for all, and all for each," and then you will be a happy and harmonious band, marching onward to the Father's mansions.

Childhood is the promise or prophecy of manhood, as the acron is the prophecy of the oak; and if ye would be, ye must aspire to be; let your alms be high and noble, and resolve to reach them, and you will be successful. Nothing is accomplished without persistent effort and diligent toil. Do you desire to make your mark in the world, and leave your footsteps not on the "sands of time," but on enduring marble, commence now in your youth, for infinite possibilities are before you, if you will but labor, for no sluggard wins in this race.

" For ye build the ladder by which ye rise From the lowly earth to the vaulted skies. And ye mount to its summit round by round." . !!Let us then be up and doing, With a heart for any fate; Bill schieving, still pursuing, Learn to labor and to wait."

And though you may be weak and feeble in your actuals, you can become grand and noble in

The Lecture Room.

..... Climpses, of the Millennium.

On Sunday afternoon, April 19th, Mrs. Cora L. V. Daniels lectured on the above subject, at Music Hall, Boston. The audience was large, and great interest was manifested in the remarks of the speaker. We give below a few of her principal points:

"And I saw a new heaven and a new earth." Rev. xxi: 1. And there should be a new heaven and a new earth! Oh transporting reality of heaven! Poets and seers had seen it in their living dreams, and imaged it faintly forth as its loveliness glowed before their vision! Too long had Error hovered over the vast majority of earth's people, like a Polar night, rendering them blind to this glory and deaf to the voice of those of a dawning were visible, a dawning that should roll back the clouds of darkness, and bid living forms of light abound where desolation so long had reigned!

All the prophecy, inspiration, poesy and wisdom of earlier ages, had unerringly pointed to a time in the future when God would dwell on earth; and those who had followed their teachings in the past had caught wondrous glimpses of a higher life. Was anything more known to day? Was the Saviour, the Millennium, nearer mankind than before? All hopes were prophecies of the grand future of the race; all aspiration represented the divine possibilities in man, following the course of their outworking as the plans of God were revealed; and the utterances of bygone poets and seers-the words that Christ had spoken-were no more to be questioned, in this matter, than were the demonstrations of science. Spiritualists, we are but children playing on the the Golden Rule, or the beams of the noon-day

Were there any who knew of this grand awakup before us. The angels have but just lifted a ening yet to be? Yes, there were. Had any one seen, of a dark night, when the sky was overcast with clouds, a star-beam struggle through the chasms in the rifted vapor and glitter down on the bosom of a quiet lake? So in ages past, and now, were there those hearts, attuned to things divine, who mirrored forth this living ray from a world beyond, and felt by its grand assurance that the millennium was as certain to them as before me to day will shine resplendent as an the morrow's dawn was to the audience assembled.

Were we nearer it? was the eager cry that rose on every hand. The time was coming; its advent was heralded by the stars and planets in the vaulted dome above; by the green carpeted earth with its rivers and streams; and we also knew it by the voice which spoke to every soul.

It had been said by an eccentric divine that we could count on God; we knew he intended to but what were WE doing to bring on the Mil'en-

All natural and spiritual powers were slowly converging to one central solar point, and we could not doubt the ultimate joining of them all. Were the angels assisting the minds of this world who understood this question, in working it out to a successful solution? Unquestionably they were. Could mortals throw off the bonds of materiality, and tear off the covering of sin and error, and enter at once into that real world—the spiritual-they would perceive that from the earliest ages there had been a steady tendency to the bringing about of this wished for consummation. And when the Christian world bade us pray "Thy kingdom come; thy will be done in earth as it is in heaven," there was in it a prophecy whose fulfillment should awaken its sleeping dead to revel in the light foreseen.

Each advance of the race from darkness to light was one more step upward on those mighty stairs carved in the mountain of truth for the gods and heroes of history, whose guides were angels from the upper sky. Was it too much to say that every revelation made to the nations of earth, was given as an especial instrument of bringing on this grand result? Too much that this stair of truth, as the material earth had advanced step by step from chaos to its present state of refined matter? Or as each atom had been by aggregation and segregation brought up from primitive coarseness to the transparency and beauty of the sea shell, or the many-hued garments of the songsters of the wood? Thus had the mind been let loose from the chains and darkness of its night of error, and it was now marching up the steep of truth. It was true that its advance was slow, but so was the process of forming the world from confused masses of rough matter, and bringing it by the trituration, aggregation and segregation of its varied particles, to be the garden it is now; so was animal progress slow from the period of the mastodon and other monsters of the earlier geologic periods, to that divine existence-man! If the material world was so long in being

brought to perfection, what of the mind which was the prototype of the unseen world? The coral insect, deep beneath the ocean, gave his body to form the base of vast continents; by slow deposits these works were made, yet not one was in vain, and the myriad forms beneath the sea, that never saw the light, kept surely on till their fabric, reaching the surface, became ready for Nature to finish as the abode of man. Wondrous changes had occurred in the world wrought by the giant hands of the volcano and earthquake; was that Power which made use of all these forces to bring forth its purpose, misled as to its human offspring? had it made a mistake in man? No! the rolling worlds denied it-the grain of sand on the seashore pronounced it untrue, and the singing I tentiaries, orphan asylums, or churches; no more

birds held it as a mockery! We could rely on God and his purposes. If there were mistakes in the universe, we at least had not been able to perceive them; if there were accidents, it was beewatradi, hipaterebru ot eldadu erew ee eenaa governing them.

The effect of moral movements could be predicted as unerringly as those of astronomy or meteorology, and more so, for action in the moral field was more certain than in that of the physical. Give the prayers, the aspirations, the knowledge of a nation, and its future could be foretold. To reason otherwise than this would be to array our puny mind and will against those of the Infinite.

The race of mortality wandering amid the darkness of this world as a traveler caught in a marsh at night and seeking for dry land, brought forcibly to mind the story of a vision related of herself by a lady well known in literary circles, in which she described the appearance of her surroundings as fearful, her way lost, and doubt settling over her; but as she savdown to consider the future, suddenly as by a revelation the grandeur of the scene seemed to arise before her—the tall trees waving in solemn reverence before the source of all life. the stars wheeling in the dome above, even the rudeness of the rugged earth on every hand bade her know that in seeking her way out of that wilderness had she found God in the universe! Thus was it with all in mortal; shut in by the fogs of daily life this beauty was veiled from their vision; but in the spiritual realm, without the cares and perplexities of earthly existence: where men and women were measured by their true principles; where every soul was unfolded in diviner degrees there could be seen the out-croppings of this eternal purpose, and they who when on earth had revealed to man but the glimpses of this millennial dawn stood where they could see its full radiance -where they could guide human actions to the acceptance of their lofty purpose—the bringing

of it to the world! Those who had not seen this truth in history, had read in vain; he who had taught from olden revelations and failed to perceive this lesson, had taught in vain; those who with one hand resting on the past, had pointed with the other to the future, were blind guides unless they saw this starry chain unwind—a connecting link for all the ages.

There (in the spirit-world) then were the seers and great ones of the past-associations of spiritual beings-all freed from material encumbrances and organized for the aid of humanity, gazing into the clear, deep space of God's law, and able to see wherein they were used when on earth as the special instruments for the bringing on of these grand results. There Moses and Elias, David and Isaiah, with pooms greater and grander than Hebrew prophet ever sang, spoke to the nations of the earth; there taught Socrates and Confucius; there Plato contemplated the grandeur by the night of error! There Egypt's priests unvelled their mysteries - there Grecian oracles spake the great tidings of "Peace on earth, and good will to men!" there Jesus on another than the Mount of Olives delivered anew that grand sermon of blessing to all mankind! There dream. ing poets chanted their melodies to the words of truth on earth. No more up the weary mount of Parnassus must they seek the God of poesy to inspire their souls; nowhere there must Prometheus be bound and suffer anew the agonies of his unending death; for there all spoke face to face with the Eternal and Everlasting Truth, and wisdom and love unfurled their banners over all that shining world!

Did any one suppose they were tale there; that all this improvement could dwell above and none of it ever be reflected below; that all this power for good would be confined afar off, and never be permitted to visit the mortal sphere? No; all were the willing instruments for introducing this truth upon the earth. God's work would go on, and that man was mad who dared to oppose its course; he would be crushed by its triumphal car, or be dragged along by it in its censeless march. Could we not see the unfolding of this glorious day dawn in the revelations of practical science as they enfranchised the race from unnecessary and grievous material burdens-in the dissemination of greater knowledge among men-in the breaking of the fetters of serfbood and slavery all over earth?

Truly those who had dreamed dreams were seeing their fulfillment. Why, without any supernatural power, the track could be demonstrated and pointed out wherein the natural world would march to the millennium. We [the influences controlling] wid tell you what we see. All forms of disease that now make the human hody a charnelhouse shall gradually disappear. Increased knowledge shall be the power for their eradication. Not the mysteries of Esculapius or the secrets of Materia Medica will accomplish this work, but real, wide-spread, abiding knowledge. All the miasmsthat arise from the earth and depopulate citiesand towns shall pass away; as light drives thedarkness before it, so shall truth " make the prople free." No more shall children be born in sin, but mantled by the sweet influences of harmonious ante and after-natal conditions, so that the pure spirit shall have a fit habitation on earth. We see error, the bane of mankind, and all slavery of the mind, from doubt or fear, (whose chains have been clanking for ages,) depart. We see human habitations so beautiful that angels are willing to leave their bright abodes to dwell with men. We see labor which has pressed so long and so grievously upon the children of want, that through their poverty kings might become rich, transformed to the handmald of happiness; all shall toll for the benefit of all. No more the miserable hovel and gilded palace shall standside by side, for when the laws of labor are understood, want and poverty will be the exception instead of the rule. There shall be no more peni-

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monuments of civilization; but, instead of barred windows, long rows of pale-faced oriminals, crowds of orphaned forms and orphaned souls there will be temples open to all, where fountains and birds and pleasant pictures shall shed glad influences upon them, and where there thall be no man to tell them of their total depravily or of God's wrath and vengeance. The churches shall be made into asylums for the morally lame and blind; and raised letters of love and kindness shall be given for the instruction of the soul whose vision perceives not the truth of the universe! In these sanctuaries made joyous by freedom and light, the true worship of God shall be the doing of good to his children. Teachers shall stand therein, not with stern looks (as now), to chain the children of earth in bondage, but to raise them to the glorious concention of truth.

We see governments, but not as now. Crowns shall crumble from the brows of kings, sceptres drop from hands that can no longer sway them, the gilded paraphernalia of courts be swept away, and happy multitudes, combined for mutual benefit, in love and justice, know no higher law than that which is enjoined by the presence of one another; for the voice of mankind shall finally rule. No more republics professedly free but inwardly filled with slavery and lust of power; no more civil wars drenching the earth with fraternal blood; no more charnel houses and prisons wherein the brave soldiers of right are held in bondage; no more Death with his stern voice coming to make void our pleasant places. for all things are become new."

Slowly and gradually must these things be, but they were coming. Through the rifts in the clouds of war angel-eyes could yet see the dawning light of a near mulennium. Some hearts there were on earth to-day like green cases in the desert, and the examples of these showed how the blessed day would come. In the awakening of all pure desires; the wish to benefit mankind; in labor that truth should be shed abroad, were to be seen the prophecy of holler hours. All should do their share toward bringing this millennium, for it would come just in proportion as we tried to aid by the light of good efforts its dawning on the world of man.

The voices of those who labored in days gone by, and passed to their reward, and the tones of the brave disciples of truth on earth to-day-all bid you know it is coming! Parker and Channing, Emerson, Philips and Garrison, and all farseeing souls alike, bid you know it is coming. Back to the shore of oblivion, from whence it came, error is driven; while love and truth give glimpses of their glory, and the voices of spiritfriends heard from every star and sun bid you know it is coming—the bright, millennial morn!

The lecture ended with a fine inspirational poem of consolation to those who were weary in the contest of life, giving them the assurance that they labored not alone or in vain, but that ultimate triumph was sure.

# Correspondence in Brief.

W. H. C. writes from North Scituate, Mass.: Mrs. Agno: M. Davis has within a few weeks de-livered four lectures here, for the Spiritualists of this town and Cohasset. The interest and the audiences increased with each lecture, and at the last one the hall was so crowded that some were obliged to stand. Her lectures are clear, concise and logical, and are just what are needed by young societies and inquirers. She is also a good clairvoyant, and a fine circle medium for answering questions. In behalf of myself and many others, I most cordially recommend her to all societies that are anxious to learn more of the truths and beauties of our glorious religion, feeling sure that when they have had her once, they will want her again.

GEORGE W. BURNHAM, WILLIMANTIC, CONN. -Miss A. F. Hinman, of North Canaan, Mass, spoke in Bassett's Hall three Sundays during March, to large and increasing audiences. The universal opinion of the Spiritualists here is that she is one of the best lady speakers in the "faith," being much more than an average in debate and oratory. She is wholly unconscious (so to speak) while lecturing, a phase of mediumship very satisfactory to many as a test of spirit-control. Having never been advertised, she of course has not much notoriety. If a good satisfactory speaker is wanted, send for her; she will do you good, Our cause is ous here. We shall have lectures one-half of the time at least the coming year. Our Lyceum meets every Sunday morning at 10; o'clock, with a good degree of interest. We shall probably build, the coming summer, a church or a hall for our accommodation, which will give zest to the cause for which we labor.

S. GOODRICH, BINGHAM, ME .- Mrs. Clair R. De Evere lectured in our little village last Sab-hath, (March 28th,) greatly to the edification of her audience. She is engaged in this and neigh-boring country villages the five coming weeks, and it is especied that she will be with us a much longer time. We feel highly known in and it is expected that she will be with us a much longer time. We feel highly honored in securing the services of this eloquent speaker. Old theology, bigotry, superstition and heathen mythology, must melt before her strong, clear, but soft female voice, accompanied with easy, graceful, enchanting and diguided manners, exhibiting literary talent, deep thought, thorough education, and every quality that go to make up a whole-souled and an accomplished speaker. At a public circle in the evening after her lecture she sur-prised and astonished all present with her powers as a test medium. The spirits of departed relatives and friends were so accurately described that none could doubt their presence; even in two or three cases the invisibles gave their earth names. It is time, yea, high time that Maine should arouse from her letharcic sleep and take her stand with her sister States by erganizing Societies, Lyceums, State and County Conventions, and annually report progress to the Na-

. Surrical Manifestations. — Great excitement has prevailed in the town of Hardwick, Vt., for some time past, through what are called "spiritual manifestations" of the Paine children-two young men and a young woman—who perform wonderful feats in untying ropes, beating drums, ringing bells, and the like, in a darkened room, occupied only by one of the above named trio, securely tied. The people took sides, and the discussion ran high.

Cussion ran high.

This war or words culminated by a wager of \$50 being laid by a sailor that he could so securely tie this trio with cords of his own furnishing, that tie this trio with cords of his own furnishing, that they could not become released without visible aid. The time fixed for this great feat was Wednesday evening, the 18th ult., and the manner of securing them was by placing them in a box, or what is termed a cabinet, a la Davenport Boys. The sailor armed himself with a quantity of hemp rope and iron staples, and proceeded to fasten them in an artistic manner known only to sailors. Four staples were driven into the floor of the cabinet, and one of the "mediums" placed in an arm chair, his limbs tied to the arms and legs of the thair and the rope passed through the staples several times and securely tied. The others were fastened in a similar manner, with the exception of the staple arrangement. The the exception of the staple arrangement. The time occupied in securing them by the experienced asilor was fifty-six minutes, and they were tied in a manuer that would apparently defy the power of angels or devils. The parties were released by some invisible power and walked forth free and mahackled, in the presence of a large and excited audience, in eleven minutes. The discomfited sailor with much chagrin acknowledged the success of the archival charming.

A little boy at Sunday-school being asked, "What was the chief end of man?" replied, "The end what's got the bead on."

edged the success of the spiritual champions.

Children's Department.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office boz 30, 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 sir."

[Original.]

THE LITTLE BASKET-MAKER.

Being on a visit, some time since, far back among the hills of Maine, where Spiritualism is but little understood-and consequently more ridiculed than believed—I became acquainted with the incidents of my sketch.

Some few years previous, a very poor family had moved into the place, and commenced making baskets, as best they could. The parents were addicted to drink, and the children were many, consequently they remained poor. But as time passed on the two older boys were employed by people who pitled their miserable condition. Buddenly the elder brother fell sick, and died, as the good folks supposed. The younger brother was for a time almost inconsolable, but after a while he became cheerful, and as he often went out selling baskets, he gained the title of " the little basket-maker."

A little more than a year ago a "well-to-do" farmer, noticing the sprightliness of the lad, took him into his family. This was a pleasing change for little Stephen, and he soon became very much attached to Mrs. K., the wife of the farmer who had kindly offered him a home. Little Stephen frequently asked her questions, which were surprising, considering the illiterate source from which they sprang.

It was on one of these occasions that he earneatly entreated her, if he was taken sick, to take care of him. She asked him what made him think he was going to be sick, but he seemed unwilling to give his reasons. Soon the good people in the neighborhood were startled by the sudden breaking out of the diptheria, which swept off many children, and among the rest was the little basket-maker. As soon as he was attacked by the disease, he stated that he should not live.

Conditions were such that he was obliged to be sent back to his parents' home, but Mrs. K. almost constantly attended him during his illuess. He conversed freely with her, and with all others who visited him. But all who listened to his conversation were astonished at the wonderful and prophetic statements he made. For an unlettered boy, his conversations with the minister were truly surprising.

He assured all that he should be happy in the other world, for his brother Joseph had come to him and told him that, and many other things. All who looked upon this poor dying boy, were strongly impressed with the truthfulness of his

This was a spiritual manifestation the people of that place were not used to, and the ministers and deacons accounted for it in the easiest way they possibly could, by simply saying that "God often shows such things to the dying."

A. E. FRYE. Andover, Mass.

#### GOOD ANGELS.

The following touching story will interest all our readers, old and young:

"Come, Ady and Jane, it's time you were in bed," said Mrs. Freeman to her two little daughbed, said life. Freeman to her two into daughters about nine o'clock one evening. Ady was nine years old, and Jane was a year and a half younger. The two children had been sitting at the work table with their mother, one of them studying her lesson, and the other engaged on a piece of fancy needle-work.

Papa has n't come home yet," answered Adv. "No, dear, but it's getting late, and it's time you were in bed. He may not be in for an hour." Ady laid aside her work, and left the table, and Jane closed her books, and put them away in her

school satchel.
"You can light the lamp on the mantel-piece," said Mrs. Freeman, after a few moments; and looking around as she spoke, she saw the children had both put on their bonnets, and were tying their warm capes close about their necks. She understood well the meaning of this, therefore did not ask any questions, although the tears came to her eyes, and her voice trembled as she said, "It is very cold to-night, children."

"But we don't feel it, mother," replied Ady.

'We'll run along very quickly."
And the two little ones went out, before their

mother, whose feelings were choking her, could say a word. As they closed the door after them, and left her alone, she raised her eyes upward, and murmured, "God bless and reward the children." murmured, "God bless and reward the children."

It was a dark winter right as the little adventurers stepped into the street; the wind swept fiercely along, and almost drove them back into the door. But they caught each other tightly by the hand, and bending their little forms to meet the pressure, hurried on the way they were going as fast as their little feet could move. The streets were dark and deserted, but the children were not afraid; love filled their hearts, and left no room for fear. They did not appak a word to each other for fear. They did not speak a word to each other as they hastened along. After going for a considerable distance, they stopped before a house over the door of which was a handsome ornamental gas-lamp, bearing the words: "Oysters and Refreshments." It was a strange place for two little girls like them to enter at such an hour; but, after standing for a moment, they pushed the green door, which turned lightly on its hinges, and stepped into a large and brilliantly lighted bar-room.

"Ah!" exclaimed a man who was reading at the table, "here are those babes again."

Adv and Jane stood still near the door, and for fear. They did not speak a word to each other

Ady and Jane stood still near the door, and looked all over the room, but not seeing the object of their search, they went to the bar, and said timidly to a man who stood behind it, pouring liquor in glasses, "Has papa been here to-night?"

The man leaned over the bar until his face was close to the children, and said in an angre was

close to the children, and said in an angry way.
"I don't know anything about your father. And
see—don't you come here any more. If you do,
I'll call my big dog out of the yard and make
him bits you."

him bite vou. Ady and Jane felt frightened as well by the harsh manner as the angry words of the man, and they turned back from him, and were walking toward the door with sad faces, when the person who had first remarked their entrance called loud enough for them to hear him, "Come here, my

The children stopped and looked at him, when he beckened for them to approach, and they did so.

"Are you looking for your father?" he asked.

"Yes, sir," replied Ady.

"What did the man at the bar say to you?"

"He said that papa was not here, and if we came here any more he would set his big dog on

" He did?" "Yes, sir." The man knit his brow for an instant, then he ald, "Who sent you here?"
"Nobody," answered Ady.

"Do n't your mother know you have come?"

"Yes, sir. She told us to go to bed; but we could n't go until papa was at home. And so we came for bim first."

' He is here.' "Is he?" and the children's faces brightened.
"Yes; he's at the other side of the room. I'll wake him for you."

Half intoxicated and sound asleep, it was with

Half intoxicated and sound asleep, it was with some difficulty that Mr. Freeman could be aroused. As soon, however, as his eyes were fairly opened, and he found Ady and Jane had each grasped one of his hands, he rose up, and, yielding passively to their directions, suffered them to lead him away.

"Oh dear!" exclaimed a man who had looked on with wonder and deep interest, "that is a temperance lecture that I can't stand. God bless the

little ones," he added with emotion, "and give them a sober father."

"I gdess you never saw them before?" said one of the bar-keepers, lightly.

"No, and I never wish to do so again—in this place. Who is their father?"

"Freeman, the lawyer."

"Not the one who, a few years ago, conducted with so much ability the case against the Marine Insurance Company?"

Insurance Company?

"The same."
"Is it possible?"

A little group now formed round the man, and a good deal was said about Freeman and his fall from sobriety. One who had several times seen Ady and Jane come in and lead him home as they had just done, spoke of them with much feeling, and argued that it was a most touching

"To see," said one, "how passively he yields himself to the little things when they come after him, I feel sometimes, when I see them, almost

him, I feel sometimes, when I see them, almost weak enough to shed tears."

"They are his good angels," remarked another.

"But I am afraid they are not strong enough to lead him back to the paths he has foreaken."

"You can think what you please about it, gentlemen," spoke up the landlord, "but I can tell you my opinion upon the subject. I would n't give much for the mother who would let two little things like them go wandering about the streats alone at this time of night."

One of them who had expressed an interest in the children, felt very angry at these remarks.

One of them who had expressed an interest in the children, felt very angry at these remarks, and he reforted with some bitterness—"And I would think less of the man who would make their father drunk."

"Ditto to that," responded one of the company.

"And here's my hand to that," said another.

The landlord, finding that the majority of his company were likely to be against him, smothered his angry feelings, and kept silence. A few minutes afterwards two or three of the inmates of minutes afterwards two or three of the inmates of

he bar-room went away.

About ten o'clock the next morning, while Mr. About ten o clock the next morning, while Mr. Freeman, who was generally sober in the fore part of the day, was in his office, a stranger entered, and after sitting down said, "I must crave your pardon beforehand for what I am going to say. Will you promise me not to be offended?"
"If you offer me an insult I will resent it," said

he lawyer. "So far from that, I came with a desire to do

you a great service.' "Very well—say on."
"I was at Lawson's Refectory last night."

Well? And I saw something that touched my heart. If I slept last night it was only to dream of it. I am a father, sir; I have two little girls, and I love them tenderly. Oh, sir! the thought of their coming out in the cold winter night in search of

me in such a polluted place, makes the blood feel cold in my veins."

Words so unexpected, coming upon Mr. Freeman when he was comparatively sober, disturbed him deeply. In spite of all his endeavors to re-main calm, he trembled all over. He made an effort to say something in reply, but could not utter a word.

"My dear sir," pursued the stranger, "you have fallen at the hand of the monster intemperance, and I feel that you are in great peril. You have not, however, fallen hopelessly. You may yet rise if you will. Let me, in the name of the sweet babes who have shown in such a remarkable manner thair great long for you, conjugation to rise baces who have shown in such a remarkable manner their great love for you, conjure you to rise up superior to your deadly foe. Reward those dear children with the bighest blessing their hearts can desire. Come with me and sign the pledge of freedom. Let us, though strangers to each other, unite in this good act. Come!"

Half bewildered, though with a new hope in his heart Freedom are so and suffered the new who

heart, Freeman arose, and suffered the man, who drew his arm within his, to lead him away. Be-

fore they separated, both had signed the pledge.
That evening unexpectedly and to the joy of that evening, the spectedly and to the joy of his family, Mr. Froetnan was perfectly sober when he came home. After tea, while Ady and Jane were standing on either side of him, as he sat near their mother, an arm around each of them, he said in a low whisper, "You will never have to come for me again."

The children then lifted their ever quickly to his

The children then lifted their eyes quickly to his face, but half understanding what he meant.
"I will never go there again," he added, "I will always stay at home with you."

always stay at home with you."

Ady and Jane, now comprehending what their father meant, overcome with joy hid their faces in his bosom and wept for very gladness.

Low as all this had been said, every word reached the mother's ear; and while her heart stood trembling between hope and fear, Mr. Freeman drew a paper from his pocket, and threw it upon the table by which he was sitting. She opened it hastily. It was a pledge with his well known signature subscribed at the bottom.

With a cry of joy she sprung to his side, and his arms encircled his wife as well as children in a fonder embrace than they had known for years.

The children's love had saved their father.

The children's love had saved their father. They were indeed his good angels!

[Original.]

### THE WHITE CLOVER.

BY JULIA A. FIELD.

"You promised, dear mother, a story you'd tell, Ere tinklings were heard from the nine o'clock bell: Now here we are scated, as quiet as mice, To hear 'bout the fairles, or anything nice." Yes, darlings, I'll tell you; but what tiny bloom Are you rapidly twirling to hasten its doom?" 'T is not a bright blossom," gay Bemie replied, " But a weed that I plucked by the dusty wayside.

'T is an old-maldish clover, as ugly as sin, A low, vulgar upstart, not worth a brass pin; Why, look at the dress of the dowdy old fright The bue of the green is washed into the white." Oh hush, naughty Be slo; you know not the worth
Of the meek little plant that 's provoking your mirth. Walt, wait but awhile, and I know you will say 'T is the sweetest wee bloom you have met with to-day.

'T is one of a race who are hardy and bold, Who have won and can keep the fair acres they hold: Who have claims on the meadows, the pastures, the hills And e'en on the mount where the fierce cagle builds. The name of Trifolium stands high in our land, All rise up and bless the plain plebelan band. Who give their green leaves to the flocks and the herds, To honey-bees nectar, and seeds to the birds.

Here, look at these tender trifoliate leaves, Where beauty and use the Divine interweaves: Though complex the structure, each part is complete, And the functions of life no impediment meet. Now scent the rich odor that sweetens the field; Taste the honey-like fluid their necturies yield, And tell me if this is a 'dowdy old fright,' Or is it a floweret most lovely to sight?

In Erin's green isle when its people were free-Though rude as their rocks and as wild as the sea-St. Patrick, the noble, his faith would impart To the skin mantled savage, the simple of heart. The Trinity puzzle bewildered a Chief, Who doubted its truth and withheld his belief, Till the Saint stooped and gathered-as symbol, as type-A sun-loving clover, reflected and ripe.

Behold three in one.' he triumphantly said. The clover, three-leafed, waving high o'er his head; The image took quickly with Chieftain and men. And 't is said the baptism took place there and then. The national emblem in time it became-The heart of the exile beats quick at its name; For strange as the marvels that note Holy Grall Are the legends transmitted by Celt and by Gael.

This plant, that has met but decision and score. Of its delicate beauty so cruelly shorn, Descends from that shamrock, that spotless trefoil. That budded and bloomed on Hibernia's soil. Oh list to its teachings, dear children, I pray, Let the spell of its sweetness be with you alway; Be gentle and courteous, be loving and true, Your words be of peace, and fall softly as dew.

Look not on the poor with lip-curling disdain. At robes that are scanty, ill-fitting and plain, Nor mock at a manner that 's wanting in grace. At language unpolished, nor beauty-marred face. Fair Truth in her vesture their minds may infold. And Wisdom give jewels more precious than gold, While the fragrance of Love from their souls may arise. Like the White Clover's breath, ere it withers and diea." Ocean Springs, Miss.

The superior man has a dignified case without oride. The mean man has pride without dignity. Confucius.

Everybody knows good counsel except him that hath need of it.—German Proverb.

THINGS AS I SEE THEM. BY LOIS WAISBROOMER.

MODERN SKEPTICISM, The following from the Methodist Repository

for April, 1868, is quite significant: "And while, doubtless, the vast majority of the "And while, doubtless, the vast majority of the skepticism of the nineteenth century, like that of any other century, has its origin in unregenerate hearts, yet this species of skepticism is by no means the most formidable or interesting. By far the most serious aspect is that of the awakened and inquiring intellect. It is that class—by no means a small one, and in its relation to modern society a powerful one—whom M. Guizot and arranges are at and originate of the content of Chrisevery earnest and enlightened defender of Christianity recognizes as seekers after truth, who are determined to pursue the search, reckless of all consequences, and, if need be, at the price of mar-tyrdom itself." What an admission is here! Why should the

awakened and inquiring intellect" be the origin of a skenticism "formidable" to truth? a skenticism of more "serious aspect" than even that which has its origin in unregenerate hearts? One would naturally suppose that seekers after truth who were so determined in its pursuit as to risk even "martyrdom itself," would be hailed with joy by those who make such boasts of its possession as do modern Christians, instead of being looked upon as formidable opponents. And still the writer asserts that there is no cause to fear for Christianity. Well, if such doctrines as the resurrection of the physical body, vicarious atonement, etc., doctrines that his further remarks plainly show he recognizes as Christian-if these triumph, it will be at the expense of the "awakened and inquiring intellect," even to its stultification.

GOD'S PUNISHMENTS.

How it is possible for one to really love God, and still to believe that he punishes as arbitrarily as our Orthodox friends suppose he does, is more than I can tell. I was conversing with a lady not long since upon the subject of Spiritualism. She was the widow of a Methodist minister, and in her attempts to refute my positions, she gave me

her own experience as proof of its evil tendency. "You may think," said she, "that I do n't know anything about it, but I do, and I firmly believe that it has a tendency to lead the soul away from God. I know that I saw my husband after his death; that he used to come to me. I used to sink into a state in which I was fully conscious of his presence, and as I came out of it I would hear him say, 'Wake up, C-,' as plainly as ever I did when he was here."

"And do you think that your husband, who was, as you believe, a devoted Christian, would come to you to lead you away from God?"

"No, not that; but I came to think of him so entirely that when I went to my closet to pray I could not fix my mind on Jesus, but only on him; so you see I made an idol of him; I worshiped him, and God punished me for it." "How?" I asked.

"Why, I lost my hold on Jesus, and with it my hope of heaven, became insane, and was in the asvlum two years."

thinking," said I, "of the absurdity of the idea constitution, then if, after a fair trial, society that God should punish you for loving your hus- grows worse, and not till then, have you a right seen."

"Oh, but he was more than a man; he was the Son of God, God manifest in the flesh,"

"No more than your husband was a son of God; he was God manifest in the flesh to you."

is blasphemy!"

God, it would be Godlike instead." "Oh, I suppose I was diseased," she replied.

clung to them so tenaciously that your mind lost | Bible, and having found it to act upon it. its balance, and spirits in prison—the prison of howling out their own anguish and yours, also; and, being surrounded by those who did not understand the matter, they sent you to the asylum, where, chained down as you say you were the difficulty was only increased. Had you been with those who knew the law involved this need never to have been."

"Well," said she after a moment's pause, "if ever any one was possessed with the devil, I was; for I knew what was going on in the building from the garret to the cellar. They called me a witch, for I had only to commence raving, and every lunatic there, whether in hearing or not, would join in the concert; and the nurses and physicians would all start for my room, knowing that if they could quiet me the rest would stop. And, further, I knew that I used to leave the body and visit distant places. I KNOW IT! I don't care who says to the contrary."

I wish I had time to give this case more fully, but I succeeded in convincing her, with the aid of her husband's spirit, who seemed to inspire me whenever I talked with her-with his aid I was enabled to make her feel that God had not been angry with her and taken away her reason because she loved her husband so well. And a hanpier creature I never saw than she was when she dared to believe even this. I advised her to write out her experience and give it to the public, and I think she will some day. Under the right conditions she would become a fine medium and a very useful woman.

A WIDOWER.

By the way of contrast to the above, I give the following: A lady went, not long since, to hire a hall in which to lecture—on what subject I did not learn-when the owner very politely asked her if she had a husband. "Are you a widower? If not, you have no right to ask," was the prompt reply. WHERE'S HEIPHUSBAND?

This reminds me of an item in my own experi-

ence: A friend once made application for the M. E. church for me to speak in, when the first question asked was, "Where's her husband?" A few days after a genteel scamp-for such he afterward proved himself - calling himself Dr. So-and-so, came and asked for the same church to give some lectures in, and they never asked, "Where is his wife?" but opened the doors and bade him walk in, while I, a woman, was refused for being so unpardonably unfortunate as to have no husband to look after.

WHY WOMEN DON'T GET HUSBANDS.

A writer in Putnam's Monthly for March has an article on the difficulties in the way of matrimony, in which the weakness of the writer's argument is only matched by his cool impertinence. In fact, he practically says, "Do, dear ladies, try to

make your expenses such that it will be cheaper to keep a wife than a mistress, for, if you will, we will marry you." But hear him; "Now if matrimony is to become more and

more difficult, who will suffer most by such a state of things? It must be woman, \* \* \* If man does not marry her, he will use her and trample upon her; he does it now in Paris, in London, in New York. She will be his mistress if she is not his wife.

Rut what is it that is making matrimony so difnonit? Why, woman's extravagance of course; and to prove it he quotes the remarks of a bank clerk of two thousand a year, who says he cannot support'a rich man's daughter who has no fortune in her own right, and then goes on to mourn because the habits of rich men's daughters are such that it unfits them to become good wives for men with no fortunes. Well, are there not poor girls enough-girls who know how to work, and are willing to do it, girls who are neither coarse nor vulgar, but every way fitted to make a sensible man happy?

Ah, but these, of course, are not to be thought of by our aspiring clerks! "They must remain in single blessedness, or become rich men's mistresses, while rich men's daughters must curtail their expenses so that their husbands can have the same luxury, or share a like fate. Bah! If this is the result of man's protection, better give her the ballot, and let her protect herself.

But to make his position still stronger, he ascertains what " A few of the very richest people in New York think it best for their daughters to have when they marry." He learns this by going to one who has charge of such outfits, and then gives the cost, item by item, thus telling the gaping world just how many chemises, night-gowns, drawers, under-skirts and pairs of stockings a New York lady gets for her wedding outfit. All right this for a man to give these details to the public; but for a woman to vote would evidence a want of womanly modesty.

"O wad some power the giftle gle us."

Yes, he gives the items, sums them up as to cost, and a large amount to be sure, but forgets that things are large or small only by comparison; for the man who has six hundred a year income and gives fifty for his daughter's wedding outfit, gives almost double to the man who has six per cent. income on three millions, even if he should give "nine thousand seven hundred" for the same purpose; and who does not know that a few of the very richest in that metropolis of America are worth more than that?

But what of rich men's sons? They are not even mentioned. Who will give us the items of their expenses? Cigars, high wines, fast horses, and the cost of keeping mistresses-for this writer says they will have them. Woman, as such, would shrink from the disgusting task; but woman acting for the good of humanity might be heroic enough for even this. I do not wish to ha understood as apologizing for woman's extravagance, but I do say that man is as much to blame for her faults in this direction as she is, and has his own beside. And I would record my protest against woman having to bear the larger share of the blame, while man controls the machinery of society. Give her an equal chance to use the powers she has, take away your restrictions, I smiled. She looked up inquiringly. "I was strike out the word male as well as white from the band better than you did a man you had never to lay the largest share of the blame upon her shoulders.

CIVILIZATION. In endeavoring to support his position, the

writer from whom I am quoting makes one admission that is fatal to the claims made by theolo-"Horrible! horrible!" she exclaimed. "You gians for the Bible, to wit: that our high state of don't know how horrible that sounds to me! It civilization is due to its influence; for he asks, Why is marriage easy and universal in such a "Not more horrible than your idea of God does | country as Japan? Life there is simple; two or to me," I replied. "What kind of a being must three small rooms, a few dishes, one dress, a little that be who could be so jealous of the love of his rice and some fruit—these suffice for all, rich and creatures as to inflict one with insanity for two poor alike, in a great city like Yeddo, which has a years? Why, you would despise a man or wo- civilization as perfect and as old as ours. And it is man who would do a deed like that, despise them not a life of stupidity or barbarism. All can read even to hatred; you would think they acted dev- and write; manners are good; books and pictures ilish; and yet in accordance with your idea of are plenty." But I will quote no further, lest I prove more than he has asserted, to wit: that their civilization is more perfect, instead of "as "Yes, and more in mind than in body; diseased perfect"; but it is a well known fact that their with false theological teachings, of which your civilization is not the result of Bible teachings. angel husband was trying to heal you; but you God help us to seek for principles low as the true

these same false ideas—took possession of you, Public Celebration of the Twentieth Anniversary of Modern Spiritualism, in Buffalo, N. Y.

DEAR BANNER—As a matter of public interest, and considering that three weeks have elapsed since the ever-to-be remembered 31st of March, and no report has appeared in your columns of our Anniversary Celebration in Buffalo save that of a private circle, which I find in the Banner of this week (April 25th); and lest it should be thought that there was no public celebration in Buffalo on our Anniversary, I send, enclosed, a report of our proceedings on that occasion, published in the Buffalo Express of April 1st—which report is a very candid statement of our celebration. I will only add that Lyceum Hall was finely decorated with pictures, that all felt it was good to be there, with pictures, that all felt it was good to be there, and that the exercises closed by singing that charming production by our arisen sister, Miss A. W. Sprague, through Lizzie Doten, the "sweet singer," entitled "Jubilate," instead of the "Four Seasons,"

entitlet "Jubiate," instead of the "Four Scasons," as the Express reporter has it, though the last-named song was sung during the evening.

I spent the month of March very agreeably and I trust usefully in Buffalo. I found many carnest workers there; especially would I name the offi-cers of the Society of Spiritualists, and of the Ly-ceum. May angels bless them in their efforts to spread the gospel of "Peace on earth, and good will to man," is the prayer of CHARLES HOLT.

[From the Buffalo Express of April 1st.]

[From the Buffale Express of April 1st.]

Twenty years ago yesterday, the first "Spirit Rappings" were heard in the little town of Hydesville, near Rochester, and modern Spiritualism begun its existence. The day has been observed with more or less formality ever since, among the believers in the faith which was then founded, but yesterday, the Twentieth Anniversary, seems, by universal consent, to have received very general recognition and remembrance among Spiritualists in all parts of the country.

In this city, the day possessed a special significance, in that Buffale was the first city in which a Society of Spiritualists was organized, a few months after the beginning of the rappings, and that after twenty years of existence, the society has been incorporated only so late as day before yesterday. The principal exercises took place last evening at Lyceum Hall, corner of Court and Pearl streets, where an audience of several hundred were sssembled. A curtain was stretched across the end of the hall and in front of the platform.

After the singing of "Bummer-Land," Mr. Charles Holt proceeded to deliver an address upon Spiritualism, which was listened to with attention.

A duet by Misses Emerson and Woodthorpo followed, and was received with applause.

A dialogue by Messer Lane and Bewitt Noble, next on the programme, was well given.

One of the most pleasing features of the evening was a reci-

A dialogue by Mesars. Lane and Dewitt Noble, next on the programme, was well given.

One of the most pleasing features of the evening was a recitation by little Cora Alexander, after which twelve young misses, representing the twelve groups in the spiritual Lyceum, sang one of their school songs.

Mr. P. P. Joseis gave a brief sketch of the history of the Bpiritualist Society. Mr. John Kernahan followed with a poem, and in turn gave place to Miss Emerson. Miss Woodlingre, Mr. Candee and Mr. Storer, who sang "Down by the Soa," in very pleasing style.

After a dialogue between Messrs. Hayhoe and Denison Prof. Candee delivered a brief address upon the prevailing topic of the evening. Departing from the programmo, the presiding officer then called upon Mr. George Taylor, who responded briefly, and the exercises closed with "The Four Reasons," a recitative and song by Misses Lowis, Blade, Cross and Emerson.

Emerson.

The floors were cleared, and toward eleven o'clock dancing began and was kept up till a late hour.

Socrates lived before his time, and perished in conflict with error. One of his prayers which is left us beautifully illustrates the character of the man: "Father Jupiter, give us all good, whether we ask it or not; and keep us from all evil, though we may not pray thee so to do. Bless all our good actions, and reward them with happiness and

Thy brother is the man who stands by thee in misfortune.

Success."

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#### REGARDING HUMANITY.

Within the reach or scope of man's knowledge in the mundane sphere of existence, there can be no greater or more important question than that relating to the varied pliases of our common humanity, our earthly inheritance. The theme is limitiess and vast, unjestic and multiform; filling the realms of time and space with its boundless proportions, and as unsolvable to our finite minds as the invisible intricacies of any of the forces of Nature. The time when man appeared on this planet is entirely beyond the possible knowledge planet is entirely beyond the possible knowledge man."

The stage and the Pulpit," and "Woman, "The Stage and the Pulpit," and "Woman," "The Stage are expeasily engaged in lectur-Nature. The time when man appeared on the properties entirely beyond the possible knowledge planet is entirely beyond the possible knowledge Paine," The Stage and the Pulpit," and "Wonan," or even conjecture of the most learned, or the properties.

Benjamin Todd is earnestly engaged in lecture.

Benjamin Todd is earnestly engaged in lecture. foundest researcher the world has yet produced. foundest researcher the world has yet produced. But as the fogs and clouds of ignorance lift and vanish before the ascending sun of progressive and more exalted intelligence, the innumerable difficulties and mysteries everywhere present with us may find an easy solution and a grander harmony then our imagination has conceived of. harmony than our imagination has conceived of. there. PROGRESSIVE HUMANITY.

How noble and rich the prophecy, how laden with the choiceat endeavor of carth's brightest and best souls! To-day an army of teachers stand up in the strength and beauty of manhood and womanhood, giving forth the highest interpretations of all the accumulated and most evident truths that have been gathered from the past and analyzed in the present. These are Spiritualists; as pure minded and free as the disjointed as pure minded and free as the disjointed and artificial condition of society will admit of. Contrast these with that other army of the reverend clergy, and what do we behold? But it erend clergy, and what do we behold? But it would be idle and profitless to trace out the wide and constantly increasing difference; it is self-evident to every one who has laid aside the theological harness, and lifts the head in the broader logical harness, and lifts the head in the broader and clearer light of the freedom of manhood. Nor should there exist any strong and zealous indignation against the practices and teachings of the benighted past, only so far as we are assured of positive hypocrisy and double dealing. Sweeping and unqualified declarations of severe censure, are as unwise as uncalled for; and wherever used, tend to diminish rather than strengthen argument in the estimation of the clear seeing intellect. There have been noble and unselfish souls all along the lines of the past ages, battling with error, and ignorance, and superstition, very many of whom paid the forfeit of their lives for their sublime devotion to what appeared to their minds absolute truth. While we reverence and venerate the memory of such, and by comparison with what we know of the workings of humanity, sympathize with their sufferings, let us wear with becoming meekness the broadest mantle of charity for their blindly bigoted persecutors, who, for aught we know to the contrary, might have acted from pure and conscientious motives; and who so learned or wise as to asseverate that that gloomy and dark phase of humanity bore no seeds or fruits beneficial to the present race? If were sounded. The first tone of the series will we stand in the broad and beaming light of a cause the greatest vibration of strings of the property and tension to produce its reduction. brighter and clearer day than fell to the lot of our progenitors, feasting and luxuriating on the precious things emanating from their devotions and the eternal and divine equities bound up in the great law of compensation? Perhaps no other monarchy on the globe has been so favored with rulers as Great Britain, or the people thereof, with the great Britain or the great Britain B laborious sufferings, shall we therefore deny them rulers as Great Britain, or the people thereof, with their spiritualized Victoria, and her genial and spiritual-minded consort. May we not feel assured from the analogies, and a logical course of reasoning, that the British people, who love and deeply venerate the memory of the departed companion of the gentle and humane living Queen, panion of the gentle and humane living Queen, and which produce unpleasant sensations, we call discords. These ways of air will also affect and discords. will, even in the present generation, become imbued and indoctrinated with the spiritual philosophy of these highly cherished and beloved rnlers? And may we not with some degree of certainty prophesy that when the present head of the English nation shall be laid in the quiet resting place, beside her beloved husband, and her truthful biography widely spread before the masses

globe present to view a spot so free, and full of the elements of human greatness? Here are none of those old and honored institutions of the past, to which a people are wont to cling with much tenacity; no line of royalty or aristocratic ride of family to fall back upon; no great church es-tablishment fostered by government, with its overshadowing wings darkening the sunlight of efficient freedom and unfettered individualism; no perpetual endowments or military life-lease; no government interference with proprietary rights or laws of entail and primogeniture to dis-courage the honest, faithful and enterprising. None of these drawbacks or hindrances stand in the way of the grandest achievements of humanity, in the not distant future, that the combined ity, in the not distant future, that the combined family of man can look upon. And yet, with all the knowledge, and wisdom, and refined experience gathered from those who have lived before us, with the full blaze of the intellectual, of the auspicious present shining brilliantly upon us, and the richest prophecy of the future rising heavenward through the mists of the coming day, we find some, even among those claiming a close communion with the philosophy of Spiritualism, zealously declaiming against the existing condition of humanity as universally corrupt, debased, and retrograding into barbarism. To such the unchangeable law of progress is a myth and a misnomer; the evidence of the growth of broad misnomer; the evidence of the growth of broad humanity a fable; and the advocacy of a brighter and better future vain and idle clamor. How and better future vain and idle clamor. How dull the eyes, and heavy the cars, of all such teachers; their birth-time seems unseasonably late. Nor is the status of those who teach that all the sad and discordant elements around us are positive and absolute evils, irradicable and eternal, in better condition. The only true and logical conclusion, that no point or part of all that ever has or ever will take place in the world comes through a fixed law of necessity, immutable as the law of life never once entered their ble as the law of life never once entered their misty minds. No circumstance, no event, no re-sult, could have been omitted, in all that pertains to the globe we inhabit, with more safety to the whole, than the omission of one of the diurnal revolutions of the earth on its axis. How extremely futile, then, the constant cry against that which is far beyond the limited power of man to alter or amend. Burns, in his poem, "Man was made to Mourn," says,

"Man's inhumanity to man Makes countless thousands mourn."

Had the gifted poet been acquainted with the philosophy of human life, he would have seen the hand of the school-master in the sentiment uttered, drilling and training humanity to clearer and brighter views of enlarged and progressive manhood. Our every effort for the attainment of higher and nobler conditions brings us nearer to an appreciation of the signification of Charity, Truthfulness, and Gentleness, leading directly to a knowledge of the Kingdom of God within us, and perfect Freedom through the Truth. THE CAUSE OF SPIRITUALISM ON THE PACIFIC

food for the mind, with little encouragement in the needed supply of effectual and zealous teach-

Mrs. Ada Hoyt Foye, after having traveled over the States and Territories of this coast, has settled How noble and rich the prophecy, how laden down for the present in this city, for the purpose with the choicest endeavor of earth's brightest of giving public and private scances. Her public

laborers.

Dr. J. M. Grant is heartly engaged in healing by the divine process of "the laying on of hands," thereby doing a good work in educating some up

Rochester rappings, on which occasion we are to have a celebration of that event, commencing

with one of Mrs. Foye's public scances.

The Second Annual Convention of the State of California is to be held in this city on the first day of May next, when we expect a large assemblage of Spiritualists from various parts of the State. J. D. PIERSON.

San Francisco, Cal., March 19, 1868.

The Law of Seven-Fold Series.

PEORIA, ILL., March 19, 1868.
WILLIAM FISHBOUGH—Dear Sir—I read your letter to your friend F. W. Evans, in the Banner of Light, in relation to "the law of seven-fold series" applied to history and chronology. I was not surprised at the results of your discovery, for previous investigations had somewhat prepared

previous investigations had somewhat prepared my mind for it.

In 1860, while playing on a violencelle, drawing the bow across the (largest) C string, stopped at D, I noticed that the D string, open, vibrated almost as much as the string upon which the bow was drawn. This attracted my attention, and the first thought was that strings vibrating in that way which were not touched by the bow would produce discords; but by experimenting I soon learned that—what might be termed sympathetic—vibrations were only produced when the first. —vibrations were only produced when the first, third and fifth members of the scale of the seventh proper length and tension to produce its redupli-cation either in the ascending or descending series; the fifth member of a series does not respond near so readily to the first, and the third still less. Reasoning upon these facts, soon led me to a condiscords. These waves of air will also affect and cause to vibrate anything so conditioned that they would produce the same kind of waves if the producing force were applied directly to them. In a short time I became convinced that the

same law obtained throughout the universe, ex-pressing through all Nature the same divisions in each complete system. In tracing the outlines, or where one system begins and another ends in Nature, it is sometimes very difficult; but where the divisions of the system are easily traced, this scrial law is so plainly discernible as to force itself I therefore predict that within the short period of one generation, dating from the present year, and without aid of any kind from abroad, the great majority of the inhabitants of the kingdom of Great Britain, now Protestant, will be open and avowed Spiritualists; and their church organization will exist only in name.

And what of these United States of North America, and the prosperous States and Territories of the Pacific Const? Does the face of the globe present to view a spot so free, and full of rings of the forest trees. marking the passing kand music of the spheres, and when it the lapse of ages the second and third divisions of the scale of the seventh appear, we find a triune, self-sustaining unit of quite a high order, with root, stem and leaves. Thus the progressive development went on, until now in the highest types of vegetable growth we not only find the triune members of the scale in the roots, body and branches, heart, sap and bark, but the divisions corresponding to the chromatic scale, as seen in the annual rings of the forest trees, marking the passing years, which are equal divisions of time corresponding to the perfect scale of 12.

In the animal kingdom the development of these systems and divisions are more easily traced. The lowest order of animal life is, organically, scarcely susceptible of division, being but a little more than a mass of jeliy. Ascending to the higher types, we find the links in the line of progressive development unfolding in power and beauty, and the rules of their action enlarged in the same ratio that the septuary law has been unfolded. First the unit without divisible parts.

the same ratio that the septuary law has been unfolded. First the unit, without divisible parts, next in the progressive step the duad formation; and when we arrive at that point in the scale toward higher perfection wherein the third divisions. ion of the unit appears, what a vast remove from the initial of the scale of animal life do we find! The first concord in animal life has been reached, and yet how insignificant the crawling serpent, with the three divisions of head, body and tail—the last division being but slightly marked—in com-parison with the human species, where we find the grand multiples of these unfolded systems in harmonious groups, composing the individual organization.

ganization.

In music the fifth is an important member of the diatonic scale, yet consecutive fifths do not readily harmonize, and seldom occur, while consecutive thirds will harmonize indefinitely.

The same rule seems to be followed in Nature appropriate the property of the human organization pro-

The same rule seems to be followed in Nature everywhere, and in the human organization presents a striking illustration; the first grand division being the head, body and legs, the head divided again into three lobes or separate brains, the legs into three parts, and also the arms and fingers. The four fingers of each hand are composed of a multiple of thirds, forming the perfect scale of twelve acting in an expected direction. scale of twelve, acting in an opposite direction, yet in concert with the dual formed thumb, giving the perfect action of the hand. The triangles of the animal body, as we ascend the scale, also assume more perfect proportions. The equilateral triangles of the human face, three points of which are the eyes, and the point of the nose, as the most noticeable, and others formed by the corners of the month and point of the chin, &c.—and of the body, the largest of which is from the tips of the fingers of either hand with arms outstretched, to a point between the feet when standing erect, and from the points of the shoulders to the top of the head—and others which are obvious—have only reached their highest equalized perfection in the human form.

I have only given an imperfect outline of my ideas, and will close by referring to the time it takes the axis of the earth to describe its complete

takes the axis of the earth to describe its complete circle in the heavens, as calculated by La Place and other astronomers, viz., the period of twenty-one thousand years—a triune of septental cycles.

The axis of the earth does not point steadily to the pole-star, but describes an irregular, trennslous motion in the heavens, which is continually yet almost imperceptibly changing, which change varies the climate of the different zones of the earth, and necessarily affects the development of the races of mankind. The idea then so often There is no abatement of the desire on the part of the people to learn more of Spiritualism.

Everywhere there is the least knowledge of the good cause, there is hungering and thirsting for

Familiar Letters from "140 East 15th Street."

LETTER THE FOURTH.

would know by instinct that the genius which

It must be so; because, in Harper's Monthly for February, sandwiched in between a cheerful ditty commemorative of "Valentine's Birthday" and a quartette of "Courtships Combined," there is a "Warfare of Modern Religious Thought": in other words, an effort to keep the ever-rising tide of common sense out of religion, which could proceed only from a genuine Partington in whose blood time has wrought no taint.

It appears that the particular "sea of troubles" against which the hero of this conflict has raised his broom is the flood of "Skenticism" which has entered the church to an extent that scarcely an oasis of sound mediaval Christianity is to be seen above the desert of waters. Hear him: "Skepticism is not now a mere outside antagonist, surrounding the battlements of the church, and
threatening with boastful words to subvert its
foundations. Among the professed friends of

y, made my November stay seem far too short foundations. Among the professed friends of Christianty—men who claim to love its disciple—to me, and I never left a place more reluctantly.

Last month—brought—me there again, and again ship, and who hope to be saved through the transforming agency of its spirit—are found scores who speak of 'the fiction of an external revelation'; who declare that the 'apostles and evangelists were equally inspired in their writings and their lives, and in both received the guidance of the Spirit of Truth in a manner not different in kind, but only in degree, from ordinary Christians; who demand 'a philosophical rendering 'of the 'Scriptures,' and who assert, moreover, that' we neither have nor can have any evidence of a Delty working miracles,' in so far as that evidence is to No. ship, and who hope to be saved through the transing miracles,' in so far as that evidence is in Nature and from Nature, by science and reason."

ticism" our knight of the broom brings forth some sweeping arguments curious to behold. But the tide, I fear, has risen too high to be turned hack by a mere flourish of assertion that Jesus of Nazareth is worth nothing unless we accept him as a God; that the so-called miracles derive their entire value from the fact that "God, our Father, came forth from behind his laws to unfold in front of them the glory so long hidden"—the glory, namely, (to say nothing of the example) of setting the said laws at defiance in order to their performance; that Christianity is rational for the reason that it defies ratiocination; that it magnifies its divine office as an expression of infinite truth by flatly contradicting every other truth in the universe, and that it demands an unconditional surrender of the world's faith solely on the ground that it is an insuit to the world's understanding.

Since the days of the lamented Partington did mortal magazine ever record such sweeping as this? To fill seven of its pages with religious reasons why reason is not to be used in the examination of religion, looks as though it were intended to excite the mirth of the reader, rather than deepen his faith.

mas in the style of modern magazine writing will prevent it.

He who looks upon this strife from the standpoint of a spiritual experience, alone can see that neither of the parties to this "warfare of modern religious thought" are able to conquer peace. The Orthodox Christian and the rationalist Christian—the one, when he declares that the facts which give especial prominence to the Old and New Testament are miraculous in the sense of being contrary to natural law; and the other, when he undervalues or denies them for the reason that he cannot explain them-alike beg the question, and can never settle it.

To quote the Bible by way of martial weapon, or what is still more futile, to launch a scholastic creed at those who make open proclamation that they hold both Bible and creed surbordinate to their own judgment, is simply a heavy joke; and the place in Harper's Magazine for such an effort, should be among the dismal contributions to the "Editor's Drawer."

To the Spiritualist this "warfare" is of interest, mainly, in that it incites a deeper reverence for the truths which the spiritual world has put into his possession-truths which make him invincible, as against speculative creeds on the one hand, and speculative opposition to them on the other. The Spiritualist rescues the Bible out of the hands of both parties by authority of the natural law which gives the truth to him who can use it, and takes it away from him who abuses it. History, to the Spiritualist, by authority of his own observation of spiritual facts and laws, is the spiritual world teaching by example. And with him, of all the race of Adam, is the true significance of 140 East 15th Street. the lesson.

The Work and the Workers.

DEAR BANNER-After many months of steady labor I have succeeded in securing a few days of much needed rest in my Connecticut home, and much needed reat in my Connecticut home, and am enabled to look back over the ground of my last autumn and winter work. I can assure you I do it, too, with great satisfaction, for it has given me the assurance that our beautiful and glorious belief is fast taking hold of the hearts of the people, and, what is better, becoming a solid reality with them, taking the place of the dim, hazy and unsatisfactory faiths of the past. I have found, of course, the same number of unprofitable profesors of the belief. I mean by that, those just released from the fear of eternal perdition, contented to sit less mess of pottage, hartering their divine birth-right; but I have found everywhere true, noble, carnest souls, ready and fearless workers, both

carnest souls, ready and fearless workers, both publicly and privately, and my soul has been strengthened by communion with them.

In Worcester, Springfield, Troy, Providence and New York, where my Sundays have been spent since I wrote you last, and in Putnam and Dayville, Conn., Webster, Mass., Morrisania, N. Y., Williamsburg, Greenpoint, and, last but not least, Northport, Long Island, I have found a host of these noble workers, and on every side there is nothing but signs of encouragement. I confess that I went to my engagement in New York in November, with considerable reluctance. I had heard and read that the New Yorkers were inhospitable, and I had fearful visions of cold, chilling receptions, with direful draams of boarding-around days. My first Saturday in a hotel did not, I acknowledge, assure me much; but my warm reception by my audience on Sunday, and supplied. Many other homes were open to me. In fact, I was at home all around.

Bro. Anderson and his dear wife are just as good and just as true as ever; and many, very many readers of the Banner know what that neans. They have also bought a beautiful house, No. 204 East 46th street. Long may it stand, a paradise of ease to weary souls. Applications for pictures continue to pour in upon them, and they

are giving, as usual, general satisfaction.

Mr. Mansfield, in his direction, and Mr. Foster in his, are each doing a great work, daily and hourly. Skeptics are confounded by them, and are almost universally compelled to confess their electrical and the statement of the stateme

skepticism utterly overthrown.

Mrs. Kane, formerly Margaretta Fox, is again sitting for manifestations at the rooms of our good brother and sister, David Holmes and wife, good brother and sister, David nothers and who, No. 763 Sixth Avenue, and many are availing themselves of the opportunity offered to communicate by the "raps." There are many other excellent mediums in the city, both test and healing, all doing well.

Bro. Chase is always busy at his headquarters,

dispensing the printed gospel to hungry souls; and I think there never was a time when there was such a general desire to investigate. The people to-day, it appears to me, not only desire but demand light; and if Spiritualists would only combine and make an eagnest effort to supply combine and make an earnest effort to supply that demand, a great work could be accom-

plished.

plished.

Having a day to spare, I accepted, while in New York last month, a call to speak one evening in the little town of Northport, on the north shore of Long Island. The hall—a fine, large one, by the way—was filled, and I never spake to a more earnestly attentive audience, although the subject, to most, was entirely new. All seemed desirous to know, and I deeply regretted the impossibility of giving another lecture, owing to a provious engagement. I have propised however. previous engagement. I have promised, however, and hope soon, to go there again. Now I believe of the people, whose deep love and veneration will increase in volume with the lapse of years, find themselves sympathizing with and measureably overcome by the beautiful and spiritual lives of those they looked up to as ruling by the legitimacy of (supposed) divine right?

I therefore predict that within the short period

divisions of the system are easily traced, this words, the power of "Modern Spiritualism." A man must be a very Don Quixote in Orthodox enthusiasm, to suppose that he can lay lance in rest against the "skepticism" of this age, with any looked up to as ruling by the legitimacy of (supposed) divine right?

I therefore predict that within the short period

but shall be obliged to say to my Western friends who are urging me in that direction, wait one year more. I cannot close up my work here until then. I have concluded to arrange from next September until the following July in the Eastorn and Middle States, as the friends shall desire my services. I will remark here, by the way, that the earliest application will be responded to, as it will assist me much in arranging my cir-cuit, and I shall appounce at once when the year is filled. I will also say, as I have said before, the friends in the vicinty—that is, within a hundred miles—of my Sunday engagements, can de-pend upon me to answer, as far as possible, calls trouble in the way of writing too late. When I sny I want to work, I mean it. Friends everywhere, let us see what we can do this year. Let us unite for an agitation that shall purify the stagnant and corrupt pools of theology.

Yours for progress.

Yours for progress,
N. FRANK WHITE,
Seymour, Conn., April 16th, 1868.

#### LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

LIST OF LECTURERS.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behoves Boeletles 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.]

J. Madison Allyn, Principal of the Industrial Institute, Ancora, (formerly Blue Anchor), N.J., lectures on Bandays at the institute and at places within casy reach.

C. Fannie Allyn, will speak in Masonic Hall, New York, during May; in Millord, N. M., during June; in Hasflord Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.

Rev. J. O. Banbert, Sycamore, Ill.

Mira, Sarahi A. Birnew will speak in Stafford, Conn., during May; in New York during June; in Cambridgeport, Mass., during July. Would like to make further engagements for the fall. Address, Stapring street, East Cambridge, Mass., Mass. A. P. Brows will lecture in East Boston, Mass., June 7. Address, St. Johnsbury Centre, Vt.

Mass, All, J. Johnsbury Centre, Vt.

Mass, Abri N. Burniam, Impirational speaker, Meston, Ms. Mass, Emma F. Jay Bit Lees, 16, West 12th at., New York, Mass, Mallie J. T. Broman, Eim Grove, Colerain, Mass., Mass, Nallie J. T. Broman, Eim Grove, Colerain, Mass., Mass, Nallie J. Brows, West Handolph, Vt.

DR. JAMES K. BAILEY, Adrian, Bitch.

ADDIE L. BALLOY, impirational speaker, Mankato, Minn. J. H. Buckford, box 16, Lowel, Mass.

A. P. Bowman, inspirational speaker, Mankato, Minn.

J. H. Buckford, inspirational speaker, Mechanod, lowa, R. W. Brown, Mass, Mass, A. C. Brown, West Handolph, Vt.

Warrent Cham, Sch Brondway, New York.

Mass, Acquasta A. Currier will speak in East Boston during March. Address, box 815, Lowell, Mass.

A. P. Bowman, inspirational speaker, Charlestown, Mass., A. P. Bowman, Inspirational speaker, Richmond, lowa, R. W. D. Bahnari, Kandridge for the present by the Massachinetts Spiritualist Associa

P. CLANK, M. D. will misswer cans to lecture. Address, Augusts, Ga.

11 East Clark, Lyons, Mich., care Col. D. M. Fox.

MRR. ELIZA C. CHANK, insuirational speaker, Blurgis, Mich., care J. W. Elliott, drawer 36.

MRS. M. J. COLEUNEN will answer calls to lecture. Address Classplin, Hennepin Co., Minn.

MISS ENMA CHADWICK, Inspirational speaker, Vinciand, N. J., box 712.

MRS. B. L. CHAPPELL Will speak in Dover, N. H., the evenings of May 6 and 71; in Portsmouth, May 10.

M. S. HUNTER C. MRS. B. L. CHAPPELL WILL Speak in Dover, N. H., the evenings of May 6 and 71; in Portsmouth, May 10.

MRS. D. L. CHAFFELD ings of May 6 and 7; in Portsmouth, May 10. MRS. HETTIR CLARK, trance speaker, East Harwich, Mass. MRS. ELIZA C. CLARK, Eagle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker, Vineland, N. J., box 272. MRS. IAURA CUPPY, San Francisco, Cal. J. B. CAMPRILL, M. D., Cincinnati, O. DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light. MRS. MARISTTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampierad, N. H., care of N. P. Cross. Judo A. G. W. Carter, Cincinnati, O. Charles, P. Cross. Judo A. G. W. Carter, Cincinnati, O. Charles, P. Cross. Judo A. G. W. Carter, Cincinnati, O. Charles, P. Cross. Judo A. G. W. Carter, Cincinnati, O. Charles, P. Cross. Judo A. G. W. Carter, Cincinnati, O. Charles, P. Cardonia, N. T. Miss. Amelia II. Colley, trance speaker, Lowell, Ind. Thomas Cox. Berlin, Parillen, S. Tremont on organization. Miss Lizzer Botts, Pavillen, S. Tremont on organization. Miss Lizzer Botts, Pavillen, S. Tremont on organization. George Button, M. D., Rutland, Y. Ashraw Jarkann Davis can be addressed at Orange, N. J. Mar. Cora, L. V. Darrets speaker in Washington, D. C., during May. Address P. O. box 810. MRS. 60 Kal. W. Davis Carter, Guincy, Mass. Dillen, E. C. Durn, lecturer, Rockford, ill. Miss. Acres M. Davis, 13 Main sirect, Cambridgeport, Ms. HERRY VAN DORM, trance speaker, 48 and 50 Wabash avonue, Chieseo, Ill. B. Eleker, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. S. Davis, Il Pearl street.

B. J. Finker, Troy, N. Y. Miss Elexa Howe Piller, Inspirational speaker, 67 Purchase street, Hoston, Mass.

MINE F.D. HOWE PILLER, INSPIRATIONAL SPECKET, 67 Purchase street, Hoston, Mass.

Mas. FARNIK B. FELTON, South Melden, Mass.

J. C. Fish will speak in listile Creek, Mich., during Reptember, and thence "Westward hol" for the next six months.

Address, Hammonton, N. J.

MRS. M. L. FERNCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Booton, Mass.

Address, Hammonton, N. J.

MRS. M. L. FERNCH, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

DR H. P. FAJRFIKLD will lecture in Flichburg, Mass., May 3 and 10; in Painsan, Conn., May 17, 24 and 31. Will answer calls for the summer and winter. Address, Blue Anchor, N. J.

REV. J. FLANGES, Parishville, N. Y.

MES. CLARA A. PIRLD, lecturer, Newport, Mc.

MISS ALMENTS B. FOWER, impressional and inspirational speaker, Omaha, Net.

A. B. FRENCH, lecturer, Clyde, O.

ISAGE, GREENIEAY, E. Washington avenue, Chelsea, Ms.

N. S. GREENIEAY, Lowell, Mass.

DR. L. P. GHIGES, Inspirational speaker, will answer calls to lecture. Address, Juspich Landser, Ell.

MRS. JORETH C. GLE, Birlideter, Hl.

MRS. LATHA DE FORCE GORDON will lecture in Nevada till July. Will nake engagements to lecture in California, Oregon and Washington Territory during the coming fall and winter. Address, Virginia City, Nevada.

JOHN P. GYLILD, Lawrence, Mass. will answer calls to lecture. Miss. C. L. GADE, trance speaker, T. Cedar et., New York.

Nahan Ghaye, Inspirational speaker, Weilin, Mich.

Birs JULIA J. Hisbann, 2 Cunnton attret, Boston, Mass.

Bioses Hill, Hobert, Lake Co., Ind., will speak in Providence, R. I., during May: in Portsmouth, N. H., during Junc, in Milford, July 5 and 12: in Vineland, N. J., July 19. Will answer calls in the West for the fall and winter montils. Address as above.

Miss. A. HORTON, 24 Wamesit street, Lowell, Mass.

answor calls in the West for the fall and winter months. And dreas as above.

MER. N. A. HORTON, 24 Warnesit street, Lowell, Mass.

MISS NELLER HAYDER, 20 Wilmot street, Worcester, Mass.

M. C. HAYDER, Cooperaville, N. Y.

MISS. F. O. HEZER, 60 Nouth Green street, Bultimore, Md.

J. D. HASCALL, M. D., Waterloo, Wis.

DE. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt.

CHARLER HOLT Will speak in Flichburg, Mass., May 24 and
31. Address. COTY, Frie Co., Pa., box 241.

DE. J. N. HODGER, trance speaker, will answer calls to lecture. Address, Pl Mayerick atreet, East Hoston, Mass.

MISS. ESMA HARDER STORE CAN be addressed, postpaid, care of
Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon
don, England.

Address, which will answer calls to lecture and attend unerals. Address, box 99, Abington, Mass.

W. A. D. Humz will speak in Liberty Hill, Conn., June 16, Address as above.

I YMAN C. Howe, inspirational speaker, Laona, N. Y. Missa Sustem. M. Johnaux will speak in Bistile Greek, Mich., during May: in L. Joons during July: in Toledo, O., during September; in Cleveland during October; in Oswego, N. T., during Sovember. Address accordingly; permanent address, Milford, Mass.

Miss Neare M. Joins abox will aseak in Battle Crook, Mich, during May; in Lyons during July; in Toledo, O., during Sentember; in Cleveland during October; in Oswego, N. T. during November. Address accordingly; permanent address, Misord, Mass.

Groude Kayes (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining States during the spring and animer. Address, Afton, Union Co., Iowa.

WE. H. JOHRSON, Corry, Pr.

DR. F. T. JOHRSON, lecturer, Ypallamit, Mich.

W.F. JAMESON, Inclurer, Ypallamit, Mich.

W.F. JAMESON, Inclurer, Past Trumbull, Ashtabula Co., O., speaks in Monroo Centre the first, in Andover the accord, and in Thompson the third bunday of every month.

Geology F. Kitzinick, Buffalo, N. T.

Miss. M. J. Ketz, Hostwick Lake, Mich.

Harwy A. Jonks, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 111, on the Spiritual Philosophy and reform movements of the day.

CKPHAS B. LYEN, semi-conscious trance speaker, can be addressed for the present at Geneva, O.; permanent address, Sti Main street, Charlestown, Mass.

J. S. LOVELAND Will speak in Monmonth, HL, during May.

W. A. LOVELAND Will speak in Monmonth, HL, during May.

W. A. LOVELAND, 23 Hromfield street, Hooton, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relations to Science.

B. M. LAWERNER, M. D., and wife, independent missionaries, will answer calls to speak, attend Conventions and sing original songs on all questions of reform, including Christianity and Spiditalism, ancient and modern. Address, care of Dr. McCall's Hydran Hame, Galesburg, 111.

MRS. F. A. LOUAR will suswer calls to lecture on temperance and kindred reforms in Wisconsin and Minnerola during the spring and summer months. Address, care (Philosophical Journal, Chicago, Ill.

MRS. F. A. LOUAR, inspirational speaker, 60 Montgomery street, Green Comments, and the principles of the comments of the comments

DR JAMES MORRISON, tecturer, McHenry, III.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Nouwood, Ottawa, III., Inspirational speaker.
J. WM. VAN NAMER, Monroe, Mich.
W. M. ODEN, Raiem, Itil.
L. JUDD PANDER, Philadelphia, Pa.
J. II. Powell, Vineland, N. J.
Mis, Pirk lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy Ghost;" "Spiritualism: "Demondory:" "Prophecy:"
"Noon and Night of Time;" "The Kingdom of Heaven;"
"Noon and Night of Time;" "The Kingdom of Heaven;"
"Progress and Perfection;" "Soul and Scines;" "Introversion, or Abnormal Inspiration;" "The Sex in Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo. Mis, E. N. Palmer, trance speake, Big Flats, Cheming Co., N.Y.
Mis, J. Puffers, trance speaker, South Hanover, Mass.
Lydia Ann Praksall, inspirational speaker, Disco, Mich. Dr. W. K. RIPLEY, Foxbord, Mass.
A. C. Romisson, III Fulton street, Brooklyn, N. Y.
Dr. P. B. Handolph, lecturer, care box 3592, Moxton, Mass.
J. T. Rotze, Bornal speaker, Lox 281, Beaver Dam, Wis.
Mis, J. Rene, M. B., inspirational speaker, Providence, R. I. Wn Robe, M. B., inspirational speaker, Springheld, O.
Mis, E. B. Rose will answer calls to lecture and attend funerals. Address, Providence, R. I. (Indian Bridge.)
C. H. Hinrs, inspirational speaker, Roston, Mass.
J. H. Randall, Appirational speaker, Kalamazoo, Mich. Austrex E. Mishons, Woodstock, V.
Dit. H. B. Storker, Scilessant street, Boxton, Mass.
J. H. R. Porrer, Scilessant street, Boxton, Mass.
J. R. P. Praker, Inspirational speaker, Chichura, Mass.
Miss, L. A. F. Swain, Inspirational speaker, Union Lakes, Rice Co., Minn.
Miss, H. T. Stearns will lecture in Wilmington, Del, till further notice, Address, Sci Lombard etc., or Vineland, N. J.
Dr. E. Spracue, Inspirational speaker, Fitchburg, Mass.
Miss, L. A. F. Swain, Inspirational speaker, Chichura, Mass.
Miss, L. A. F. Swain, Inspirational speaker, Wallendald, N. J.
Dr. E. Spracue, R. Inspirational speaker, Picchury, Mass.
Miss, A. M. W. Toousky, Pic

Mas., CIALLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box M2.

JAMER TRACK, lecturer on Spiritualism, Kenduskeag, Me. litedron It Tile. Berlin lieights, O.

JIRNJAMI TODD, Ban Francisco, Cal.

MISS. FARREM J. THOMESON, inspirational speaker, 36 Bank street, Cleveland, O.

MISS. EATHER N. TALMADOR, trance speaker, Westville, Ind. Dr. S. A. THOMAS, lecturer, Westville, Ind. Dr. J. Volland. Ann Arbor, Mich.

Dr. S. A. THOMAS will lecture in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

F. V. WILSON is engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address are N. O. Arber, Esq., Hannibal, Mo.; permanent address, Baboock's Grove, Du Page Co., Ill.

MISS. A. WILBELM, M. D., inspirational speaker, can be addressed during May, No. 3421 Lancaster avenue, West Philadelphia, Pa.

phin. Pe E. B. WHEELER, impirational speaker, Cleveland, O. MRS. M. MACOMBER WOOD Will sprak in Cambridgeport, Mass., June 21 and 29. Address, 11 Dewey street, Worcester, Mass.

MRS. M. MACONREK WOOD WILLSPIAK In Cambridgeport, Mass., June 21 and 25. Address, II Howey street, Worcester, Mass.

F. L. H. Willis, M. D., 29 West Pourth street, New York. Mrs. S. E. Warden, Mass. Termont low, Reom 15, Boston, Mass. F. L. Warden, Mrs. S. E. Warden, Mrs. R. Goom II., Fullerton Block, VI Dearborn street, Chicago, III.

Herbey C. Wright, care Hels March, Boston, Mass. Dearborn street, Chicago, III.

Mrs. E. M. Wollout will make engagements for the ensuing spring and summer months. Address, Panhly, Vt.

Mrs. E. M. Wollout will make engagements for the ensuing spring and summer months. Address, Danhly, Vt.

Mrs. Mart J. Willoon will fecture in Chicago, III., May 17, 24 and 21 and June 1—address care of Join Spettigue.

Mrs. Hattir E. Willoon (colored), trance speaker, 70 Tremont street, Hoston, Mass.

Lois Walfarnoonker can be addressed at McMinnville, Warren Co., Teum., care of Mr Spaniding, till further notice.

ELIJAH WOODWOKTH, inspirational speaker, Leslie, Mich. Gilman B. Washinens, Woodstock, Vt., inspirationalspeaker, Dr. R. G. Wells, Rochester, N. Y., trance speaker, Phop. E. Whitp-E. lecturer upon Geology and the Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address Burlington, Jowa.

A. B. Whitting, Albion, Mich.

Miss Elynka Wilselock, Inspirational speaker, Janesville, Wis.

A. A. Wilerlock, Toledo, O., hox 642.

REV. Dr. Warkelock, Toledo, O., hox 643.

REV. Dr. Warkelock, Inspirational speaker, State Center, Ia.

Warker Woolson, trance speaker, Hastings, N. Y.

Mrs. S. A. Willie, Lawrence, Mass. P. G. 10x 473.

Mrs. Mark E. Willer, Environer, Mrss. P. G. 10x 473.

Mrs. Mark E. Willer, Bertlie Creek, Mich.

A. C. Woolder, Bettle Creek, Mich.

A. C. Woolder, Bettle Creek, Mich.

A. C. Woolder, Bettle Creek, Mich.

Mas. Mary E. Wither, inspirational speaker, 182 Elm street, Newerk, N. J.
A. C. Woodreyf, Battle Creek, Mich.
B. H. Wohtham, Conductor of the Buffalo Lyceum, will accept call to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1851.
J. O. Whither, Inspirational speaker, Rock Urove City, Floyd Co., Iowa.
Mas. Juliette Yeaw will speak in Lynn, Mass., May 10 and during Jines in Salem, May 17 in Lowe 1, May 24 and 31; in East Besion, July 8 and 12. Address, Northbord, Mass. Mr. & Mrs. Wr. J. Young will answer calls to lecture in the vicinity of the home Blobs City, Idaho Territory.

It is to be regretted that the biographer of the English Mrs. Partington (whose memorable attack upon the Atlantic Ocean with her broom stands forth as the crowning giory of her life) has not informed us whether or not that dauntless heroine left issue."

Perhaps he took it for granted that the world would know by instinct that the genius which flourished that immortal broom directly in the face of the impossible, could not die—that, however the name of Partington might be merged in the Lackwits and Lumberheads with whom it would naturally mingle in holy wedlock, the practical wisdom—the essential Partington—must live on in an endiess line of progeny whose thoughts and deeds would be a faithful reflection of the appearant horsels. of the ancestral herolam.

Against the steady encroachment of this " skep-

Seriously, "the warfare of modern religious thought" is not a warfare between assertion on the one hand and philosophical conjecture on the other. A third power has entered the lists-the only power competent to conquer a peace; the power, namely, of fact and deduction; in other creeds varnished over with modern rhetoric.

Any one but a Partingten might know that to helping me, will not lay it off, if I am sometimes fourish a Bible in the face of this generation, with any new effect of fear, is simply hiddrons. As any new effect of fear, is simply ludicrous. As between church Orthodoxy and church "skepticism," the Bible is not a weapon to fight with, it is the "bone" to fight about. The aspects of the field show on the part of authoritarianism that no new power is to be derived from its sacred book. Its translation has been revised and corrected over and over, and its doctrines, long ago condensed into creeds, have had commentators by the score; and the authoritarian warriors must be stone-blind not to see that their antagonists of the rationalistic type know as well as the Pope of Rome, or any other advocate of authority, what these creeds and commentaries teach, and that, directly in their faces, and treating their fulminations as so much Chinese thunder, they are resolutely determined to do something in the way of commentary on their own account. Hence, he who thinks he can write a better " Life of Jesus" than the ancient Matthew, sets straightway about it, and no mere dressing up of superannuated dog-

An exchange says that it has been found by experiment that pairs do not keep well in a family

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. MEEPS FOR SALE THE BANNER OF LIGHT AND

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LUTHER COLET. EDITOR.
LEWIS B. WILSON. ASSISTANT EDITOR.

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

#### The Good of Spiritualism.

It has been a common question to put concerning Spiritualism: What good does it do, or has it ever done, for the soul of man? The other and lower inquiry respecting worldly, or physical, benefit is for the time waived. For ourselves, studying the matter continually with the profound interest which may be supposed to inspire us, we are in the way of collecting together a great many pregnant proofs of the noble and abiding work of our glorious religion. But as all cannot at once be presented to the mind of the reader, we have never relaxed in our industry to set forth, from time to time, the various benefits and advantages which have been made visible in society from a faith in the doctrine of intercommunion. One time, they make themselves known in the form of remarkable cases of healing. Again, they restore the mind and spirit of man to its rectitude. At another time they lift a person out of the slough of temptation, and give him a new and strange strength to assert and keep his manhood. Then they bring back men, lost goods and fortuneswhich are services usually performed by spirits for mortals only for accomplishing at last the far more exalted spiritual purposes.

But there is one benefit already wrought among men by faith in Spiritualism, which, as an argument against its opponents, if nothing more, deserves very careful attention. It meets the enemies of our faith on their own ground, and challenges them to combat with their own weapons. In looking over again the account in an unbelieving and carping New York daily journal, in whose columns appeared at the time an account of the Festival in this city on the 31st of March last, we discover, with other matters, so pointed an allusion to this one fact on which we desire to dwell, that we should not pardon our own omission to mention it in this connection. The journal alluded to makes this remark: "The progress of this comparatively new faith presents certain phenomena worthy of record, and of these the strangest is that Spiritualism has made distinguished converts among those who, a generation gone by, were the disciples of Tom Paine, or infidels believing in no Deity and no after-life." And so forth.

Now here is a religious FACT; a fact that cannot be gainsayed by the remark that it is a "trick," that it is done by "collusion," that it is the work of "superstition," that it is a result of overworking the "nervous system," or any twaddle of that sort. The so-called Christian churches have been at work for years, trying to get back into their fold the "infidels" whom they were guilty of originally driving out. If they could only reclaim an infidel they would rejoice far more than over the ninety and nine sheen which went not astray. They have tugged and toiled at these infidels because they needed one of them occasionally for a trophy, to keep up the proselyting spirit to the operative standard. But so far to no purpose. If, therefore, they admit the great desirableness of winning over this class of persons, they must perforce admit the superior character and value of that religion by which the thing is finally done. If they cannot convert infidels to a religious frame of soul, and Spiritualism can do it, then, as they are sincere in their purposes, they must give open and generous acclaim to the faith that possesses the power to do such a work.

But do they offer any such thanks or praise? Do they manifest any such delight over the "salvation" of these infidel sinners, as they would certainly have confessed if they had succeeded in accomplishing the task themselves? If not, then they stand convicted of obeying a very different motive from the purely religious one. If not, then they admit that it is their ecclesiastical organizations, and their binding and cramping creeds. which they care most for; and it is perfectly right that the work should be taken out of their hands. and entrusted by heaven's own agents and angels to those who have no other desire or aim in what they do than to glorify the rule of Divine Truth

wherever the heart of living man beats. Here, then, is one of the "good" purposes which Spiritualism has thus far subserved, which we beg may not pass out of sight. Here is a fact actu-: ally accomplished, which the creeds have for years confessed themselves unequal to. Here is such proof of the powerful agency of Spiritualism as should be equivalent to positive miraculousness · in the eyes of those who believe in works of such repute. Let revilers and ridiculers pass by everything else which Spiritualism has done, and come straight to this single evidence of its effectiveness. This should establish its claims permanently in their minds. It has shown itself capable of doing precisely what the churches have failed to do, although they have confessed it to be well worthy of their highest effort.

### Significant.

Spiritualism is gaining in favor rapidly among skeptics. By and by those who have opposed us without stint, will boldly declare they have been Spiritualists for years. The sun is surely rising; the clouds are already fast losing their sombre hues. The press has in a great degree ceased its ridicule of our beautiful, scientific religion. True, now and then such one-sided, weak papers as the Boston Journal "and the "World's Crisis" repudiate the incoming glory of the New Dispensation. But these examples are rare. On the contrary, the most talented sheets are at least treating us respectfully. Hear what the" Wide World" says, for example, in allusion to our late Festival: Tuesday, the Spiritualists of Boston and vicinity celebrated the twentieth anniversary of the advent of modern Spiritualism. Now don't "pooh!" Two-thirds of creation do not understand what "Spiritualism" means. They think it an "ism" of any diabolical tendency, and blindly disguise their perception of tapure, holy, harmonic nature. They think it the creed of an outcast sect, like Mormonism, Free-Loveism and the like, when in fact it is the essence of life—the inner religion of all humanity, the foundation of all church creeds, but not a creed in itself.

Thanks to John A. Logan and B. F. Butler, M. Cartor public documents.

Close of the Music Hall Meetings.

The course of lectures on Spiritualism in Music joyed so long. It was not so much a subject for congratulation that they met together to receive the truth, as that the truth was given them, and that they received in answer to their tacit petition the inspiration of angels.

Another teacher, she said, was soon to appear on the scene-other lessons were about to be presented for consideration than those which words expressed: Nature, in the opening Summer-time, would ere long be preaching her sermons in flowlet all remember that these silent sermons could be truthfully interpreted only by pure hearts, attuned to the harmony of things divine. It was the duty of all to cherish the memory of the truths which had been here taught. Properly applied, they would prove to be the keys to unlock the natural and spiritual problems of life. Then, turning to the Chairman, the speaker thanked to learn that a more favorable state of things exhim for his courteous and harmonious manner of conducting the meetings.

It is but justice for us to here state that to Mr. L. S. Richards, the Chairman of these meetings, is chiefly due the admirable manner in which this successful series of discourses has been conducted to its close. Some of the best lecturing talent in the ranks of Spiritualism was secured for the period no disturbances of any character have ocattendants on this course, and all have unmistakably testified their gratification and thanks. He expressed to the audience at the close of the services on Sunday his gratitude for the courtesy that had been extended to him, and his confident river, but no trouble has arisen between them hope that the same signal favor would be extended to his successor. He said that, owing in part to his health and in part to his business engagements, he would be unable to take charge of the meetings another year; a remark which the large audience present heard with regret.

The effect wrought by these meetings on the public mind is plainly visible. Throngs of people, believers in Spiritualism and others, have exthem as on no consideration would they consent to part with. They have listened to some of the ablest lecturers which the cause could produce, and gone away satisfied with their instruction. With so favorable a result to chronicle, it is but natural to look for a repetition of the course another winter, with a new arrangement of speakers, and without doubt a much increased body of listeners and believers. The total expense of the course of lectures, for the seven months, was \$4074.30. We are pleased to announce that the Committee have decided to resume the meetings the coming season.

#### More Subscribers Wanted.

In order that the BANNER OF LIGHT may grow and expand with the rapid growth and expansion of Spiritualism, it is absolutely necessary that it have a large addition to its subscription list. It should be constantly borne in mind that we issue many copies free to the poor, and many more at a discount from the regular price. Our friends should also take into consideration that the public circles held at this office are free, in consequence of which we are subjected to a very large outlay. It is true donations are occasionally made by friends, for which we are grateful; but the amounts do not cover one-fourth the expense. We therefore desire our friends in all sections of the country to use every effort possible to extend our circulation. They should bear in mind that from the world of spirits, but they also become instrumental in lifting humanity up out of the at headquarters. ignorance into which they have been plunged by the false teachings of old theology.

When the nation emerges from the dark clouds in which it is enveloped to-day, as it surely will, the bright sun of spiritual truth, as taught by every true Spiritualist, will warm the hearts of down-trodden humanity with its genial rays. When that opportune moment arrives, let it not be said that the pioneers in the great work are languishing for lack of adequate support.

### The Abyssinian War.

England sent out an army under Gen. Napier into Abyssinia to release a certain number of English captives which Theodore, the King, detained against their will. It was with great toil and after much expenditure of treasure, that this army succeeded in penetrating into the interior; but once arrived there they came up before the King's army of natives near the capital, Magdala by name, where the first pitched battle was fought and the King's army routed and driven within the town. The next day, which was Good Friday, Gen. Napler stormed the capital itself, and fell upon the native force with cannon and the sword. Theodore was found shot through the head in the citadel of the town, some say killed by his own hand. The army was all captured, immense spoils of gold and treasure were seized by the British soldiers, and the victory was complete. Every captive held by Theodore was found for many years. He is one of the strong men safe, and instantly released. Gen. Napier was to in our ranks, a veteran in the lecturing field, and withdraw his forces and set sail for India.

## Cambridge Lycoum.

The Children's Lyceum at Cambridge, started about five weeks since with twenty-five scholars, numbers now over one hundred, and is increasing. They made inroads on the Universalist Sunday School, much to the dismay of the officers thereof. One of the teachers told a little girl, who with her sister was about leaving for the Lyceum, that if ted at 252 Thames street. she joined that institution she would go to hell. Imagine a Universalist talking of that place! Whereupon the child replied, "Well, my father where they do, at any rate; so I shall leave your school for the Lyceum."

American women, of late years, dislike to have children—they consider it a crying evil—and have resorted to abortion as a remedy. One of "Arabula," and six of "Death and the After our most prominent physicians informed us recently that the number of cases in this city, even | "Please give one copy of 'Stellar Key' to any among "respectable" married women, would not person who will send you the names of three be credited were a full statement given to the | yearly subscribers to the Lyceum Banner; one public; and gave it as his opinion that the crime is fearfully on the increase, women having taken and one copy of 'After Life' for two yearly subup the Incretive business of abortionists.

#### Justice for the Indians.

The Secretary of the Interior has a second time Hall, in this city, which have been given during | made representations to Congress on behalf of the the past season, came to a close Sunday, April 26th, Indians, acquainting that body with the fact that with the impressive discourse and fine poem de- what is now wanted, and all that is wanted, to livered by Mrs. Cora L. V. Daniels. (The lecture prevent the threatened Indian disturbances on and poem will appear in our next issue.) A the Plains, is that the Government should respect large audience was present at these closing ex- its promises and pay over the funds it has solercises. Before commencing the discourse, the emnly pledged for their aid and support. The controlling intelligence said it was not improper Secretary reminds Congress that a few thousands at this stage of the services to tender congratula- now will save many millions, by-and-by. It is a tions in behalf of the spirit-world, first, to the shame to a great and intelligent nation like the public of Boston on the increased advantages United States, that it suffers its word to be made which had been afforded them for the investiga- light of in this way. The Indians who are now tion of truth by the course of lectures then about reported as threatening disturbance, have been to close; and, secondly, to the Spiritualists of Bos- solemnly promised so much assistance from the ton and vicinity, for the rich feast they had en- Government, to be given them within a certain time; but the time is passing, or has passed—the Indians are destitute—suffering for want of clothing and food-they have not been helped to settlements as they were led to expect—and distrust, jealousy, and bad blood are the inevitable result. Now how can we look for unbroken friendship from the Indians, if we deliberately falsify our own pledges to them? They are notoriously devoted to their word, and would die sooner than break a pledge once solemnly made. Can we ers, and leaves, and murmuring rivulets. But charge them, therefore, with want of faith toward us, while we set the very example of which we complain to them? They should have their honest dues at once.

Since penning the above, induced by the telegrams, etc., from St. Louis, setting forth that the "red-skins" were again on the war-path, and that they "must be annihilated," we are pleased ists on our Western border. The Commissioner of Indian Affairs has received from Superintendent F. H. Head, in charge of the State Superintendency, a report, dated Salt Lake City, April 14th, detailing the condition of the affairs in that Superintendency for January, February and March last, in which it is stated that during that curred among the Indians. The eastern bands of Shoshones have now started from Wind River Valley and are en route for Fort Bridger. Many are about the new mining camps on Sweet Water and the miners. Mr. Dodge, agent at Mirta Reservation, was in Salt Lake City in March last, to report concerning the condition of affairs at that point. Preparations for farming are going on as rapidly as the season will permit, and the Indians evince considerable interest in the matter. At Corn Creek among the Palenotos, and at Deep Creek among the western Shoshones, and also at Ruby Vailey, the Indians are putting in good perienced such positive and permanent good from | crops. Considerable amounts of provisions have been issued to different tribes during the past quarter, and general good feeling prevails throughout the Superintendency.

#### D. A. Eddy.

This gentleman, who resides in Cleveland, Ohio, is one of the most efficient workers in the ranks of Spiritualism at the West. Writing us in regard to the importance of the late Spiritualist celebrations in different parts of the country to commemorate the inauguration of Spiritualism at Hydesville, N. Y., twenty years ago, Mr. Eddy concludes his letter by saying that "the observance of our Anniversary just passed may be regarded as the greatest event in the history of Spiritualism. It has demonstrated to the world that we are in earnest, and that we do not despise the day of small things. It has brought us out; it has inspired us with new courage, with a commendable zeal and enthusiasm. It has made us more united and, consequently, increased our strength. It has inaugurated a day that will be observed in all future time, not only on this continent, but throughout the civilized world."

### Particular Notice.

Our patrons, when their papers fail to reach the proper destination, should write direct to William White & Co., 158 Washington street, Boston, instead of to the editors of our Western they have a double duty to perform. By exerting and New York Departments, if they would have their influence in extending the circulation of spir- the mistakes speedily rectified. People who have itual literature, they not only benefit themselves, complaints to make in this respect and others, in the consciousness of having done their duty should not annoy our agents with them, as the through the great enlightment they have received latter have and desire no control whatever over such matters. Appeals should always be made

Charlestown Lyccum. On Wednesday evening, April 15th, Mr. Ripley Musical Director of the Charlestown Lyceum, was presented with a silver pitcher and a pair of goblets by some of the leading members. This institution is in a very prosperous condition. Last March Mrs. Adams, of this city, a well known medium, gave the Lyceum a splendid satin banner, painted by Somerby. It was presented by her laughter with a beautiful inspirational poem.

Mr. Tooley lectured for the society the last two Sundays in April to good audiences.

### E. V. Wilson.

This veteran worker, now at the West, deserves great credit for his indefatigable exertions in spreading the truths of Spiritualism broadcast throughout the land, both by voice and pen. The Lyceum Banner says that although time and toil have whitened his hair, they have left no wrinkles on his brow. It is said he has more calls to speak than he can answer. We need many more just auch efficient workers.

### Mercantile Hall Meetings.

Hon. Warren Chase will speak in Mercantile Hall, in this city, next Sunday afternoon and evening. Mr. Chase has not been heard here an able and pleasing speaker. The hall will be filled to its utmost capacity.

### Dr. J. R. Newton.

Invalids are visiting Newport, R. I., from all parts of the country, and from Europe, to avail themselves of the healing powers of this extraordinary magnetic healer. He has erected a new edifice expressly for office accommodations, loca-

THE CHICAGO LYCEUM BANNER is growing in favor with the children everywhere. The May and mother are Spiritualists, and I wish to go number is a capital one. It is printed on clear, new type, looks as fresh as an early May-flower. and its contents are as fragrant-te the mind. Mary F. Davis (bless her generous soul) takes great interest in this children's monthly, and has donated to it four copies of "Stellar Key," ditto Life." In a note accompanying them she says: copy of 'Arabula' for four yearly subscribers, scribers." And so the work goes bravely on.

#### Moses Hull and Elder Grant.

The merits of Spiritualism and Adventism will be discussed by Moses Hull and Elder Miles Grant, in Stoneham, Mass., May 18, 19, 20, 21, 22. Both speakers are men of talent and able debaters. This discussion will prove exceedingly interesting and profitable to the listeners. Read what the Dover Gazette of April 24th says of the discussion which recently took place in that city:

"RELIGIOUS DISCUSSION .- During the week the Unitarian church has been the great centre of attraction, where, in presence of large and interested audiences, Rev. Moses Hull, Spiritualist, and Elder Miles Grant, Adventist, have been discussional to the control of the contr ing the following resolution:

Resolved. That the spirit of man exists in a conscious state uter the death of the body, and can, under favorable circumstances, return and communicate with the inhabitants of arth.

Hull in the affirmative and Grant in the nega tive. Rev. Jesse Meader, Ward 4, acts as umpire and limits these intellectual giants to twenty min utes. Rev. Mr. Hull is a rapid talker, a quick thinker, keen as a Turkish scimetar, and a perfect walking Scriptural Encyclopædia. Grant is not less posted in matters of sacred writ, but, as Rev. Mr. H. says, sees through a 'glass darkly.' The discussion, which has been carried on thus far in an excellent spirit of good humor and fair play, will be productive of great good, as it will lead men not to take too much for granted. It will teach the people to think for themselves, and although both gentlemen thus far have thrust the lance to the hilt into each other several times, neither is inclined to cry, 'Hold, enough,'

Wednesday night, Grant made the bold asser-tion that the spirit of no man that ever lived on the earth after his death had ever returned, and that he could prove the assertion. He admitted there were spiritual communications and intelli-gence, but demoniacal in their character. Hull cited the case of Moses and Elias appearing to Christ, and the angel of the Lord, who appeared to John on the Isle of Patmos. Grant charges Hull with a general outspoken disbelief of the Bible, and endeavors to prejudice his hearers by making the assertion. Hull replies that he has the right to reject what is irrational to his mind to the Bible of the second secon in the Bible and only believe what is rational. He did not believe that a son two years older than his father once reigned, and it was also hard to think that God shaves with borrowed razors (Isaiah vii: 20.) Hull believes in a perfect Godthat everything is perfect in its sphere—no imper-fection anywhere. Man is omnipotent, and has fection anywhere. never reached his ultimatum, nor found any limit to his power. Onward and upward is his motto."

#### New Publications.

BEHIND THE SCENES. By Mrs. Keckley. New York: Carleton & Co.

This is a book, ostensibly written by a mulatto seamstress of the wives of Jefferson Davis and Mrs. Abraham Lincoln; and the revelations she claims to make respecting the private life at the White House during the two last years of her new mistress's occupancy, are such as perhaps may interest a certain class of readers and gossips, but should never have been written down. The book is of considerable bulk, being stuffed full of what she says she overheard in the Lincoln family. She scolds Mrs. L. only to praise her the more, and is a genuine admirer of the traits of the late President all the way through. We should be in no haste to commend any such book to the general perusal.

THE APOCHRYPHAL NEW TESTAMENT, from the last London edition, is published by Bela Marsh. It contains all the gospels, epistles and other writings extant, which were attributed, in the first four centuries, to Jesus Christ, his Apostles and their companions, and not included in the New Testament by its compilers. These are carefully translated, and now first make their appearance in a single volume, with prefaces and tables, and various notes and references.

"THE HEART OF MIDLOTHIAN," by Scott, "THE HAUNTED HOUSE," by Dickens, and "THE FREE-BOOTERS "-a Texas story-by Gustave Almard, are received in cheap paper-cover form from Peterson & Brothers' press, through Lee & Shep-

HIGHLAND RAMBLES, by Wm. B. Wright, is the title of a Poem which we have from the enterprising press of Adams & Co. The reader of this pretty and pleasing volume will find much to warm his feelings and excite his poetic enthusi-

"PSYCHE'S ART," is the title of Miss Alcott's last pretty story, told after her peculiar way, and published most attractively by Loring.

#### Movements of Lecturers and Mediums. A. E. Carpenter, the agent of the Association of

services will do him a great favor by informing him as early as possible, so that all necessary arrangements may be well perfected. Address him care of this office.

J. H. W. Toohey has taken up his abode in Providence, R. I.

J. O. Barrett is lecturing in Lowell, Mass.

N. Frank White's address during May, is care of Warren Chase, 544 Broadway, New York.

Robert Dale Owen has recently delivered three able and interesting lectures before the Spiritualists of Chicago. He has just closed an engagement in St. Louis. Will our Western friends have the kindness to keep us posted in regard to his Western lecturing tour?

Fannie Allyn is, it seems, fully appreciated by the Spiritualists of New York city, as she has been engaged to speak there during the month of May, for the second time.

Mrs. A. P. Brown speaks in Swampscott, May

10th; and in Lynn, 17th and 24th. Mrs. Cora L. V. Daniels speaks in Washington,

Mrs. S. E. Warner spoke in Rock Island, Ill. during March, and in Anamosa and Monticello, Iowa, during April. She is expected to lecture in New Boston, Ill., this month. She is an excellent lecturer.

D. C., during May.

### "Dawn."

The following excellent notice of this splendid

book appears in the Chicago Lyceum Banner: "Dawn" contains many grand thoughts that have been felt and understood, but never spoken, because the world has not seemed quite ready to accept them. The writer of this unique book has gone to the soul of things, and explained the laws of life. By the author's reasoning we see whence the discord, the sickness of soul, and early deaths that curse and sadden the human heart. Do not fail to read "Dawn." fail to read " Dawn.'

For sale at the Banner of Light Bookstore, 158 Washington street, Boston; and at the Branch Office, 544 Broadway, New York. Price \$2.

### Peace Convention.

The Second Anniversary of the Universal Peace Society will be held at Dodworth's Hall, Broadway, New York city, Friday, May 15, 1868, commencing at 10 A. M., and continuing through several sessions.

The reader will find some important questions and answers in the Message Department on and the many friends of the deceased will be our sixth page, and a sixty felt.

at were to be different

#### The Magazines.

THE ATLANTIC MONTHLY for May opens with an article of great timeliness and value, on "The Turf and the Trotting Horse in America," and contains beside a poem from Whittier, entitled "The Clear Vision," a tale entitled "On a Pair of Spectacles," one entitled "A Gentleman of the Old School," and one by Rev. E. E. Hale, entitled 'Did he take the Prince to Ride?" Parton goes on with his analysis of "Our Roman Catholic Brethren," Dr. Brewer writes with learned enthusiasm on "The European House Sparrow," and the outrageous abuses of modern insane asylums are described and discussed in the article entitled "A Modern Letter de Cachet." Poll. tics and Reviews make up the number. It is a most attractive and valuable issue of this leader

of the American monthlies.

HARPER'S MAGAZINE for May completes with this issue its eighteenth year and thirty-sixth volume. For popularity no monthly in the conntry, or the world, surpasses Harper. The usual number of illustrated papers appears in the present issue, together with a great variety of contributions in prose and verse, all of marked merit and interest. Harper is never guilty of being dull. The most querulous taste is sure to find something on its pages to gratify its demands. It is saying all that need be said for this veteran of the Magazines, that it has achieved so ripe an age and held fast by so wide a popularity. For sale by A. Williams & Co.

THE NURSERY FOR MAY.—The famous little monthly magazine for youngest readers, published in Boston by John L. Shorey, will commence a new semi-annual volume in July; and now is a good time to order the work. It is having an immense success, is beautifully illustrated in the most liberal manner, and contains contributions without regard to expense from the most accomplished writers in the country, who make a speciality of writing for the very young. The terms are \$1,50 a year, or 15 cents a single number. The original drawings by Oscar Pletsch, to be contained in the forthcoming volume, will alone be worth the price of the work.

PUTNAM for May is bright and sparkling, as well as philosophical and solid. The articles are by such writers as Benton, Tuckerman, President Hill, Elliott, J. O. Noyes, Denslow, L. E. Chittenden, and E. I. Prime-all are of fine quality and of general interest. The stories are of a superior order and the poetry is excellent. Putnam discusses passing events with much candor and point, and maintains well the old and lasting literary flavor which gave character to its earlier series. The portrait that adorns this number is of Horace Greeley, by Thos. Nast, the well-known artist. For sale by A. Williams & Co

OUR YOUNG FOLKS for May exhibits two illustrations, full page size, entitled "The Obstinate Boys" and the "Aurora Borealis." The former illustrates Dickens's story, and the latter the "Cast Away in the Cold" of Dr. Hayes. Among the taking titles for the juveniles are these: "One Saturday," "Dotty Dimple Making a Call," "The Peterkins at Home," and "How June found Masa Linkum."

THE LADIES' NATIONAL MAGAZINE for May is well up to the magazine standard, and offers the usual repertory of pictures, plates, designs, literature and receipts, with attractive editorial remarks and notices. The frontispiece is "On the River," and is both sweet and suggestive. A. Williams & Co. have it for sale.

THE SCALPEL, No. 2, edited by Alpheus Dove, M. D., and published at Brookville, O., is devoted to medical reform, which it goes about in a determined manner that will be pretty certain to take with the people. It contains much live and able matter.

### Card from J. O. Barrett.

DEAR BANNER - Blessings on the Portland Spiritualists. They have a heart for all who love truth-a heart as large as their head. Social, confiding, encouraging, they feed you in soul as well

But it will not do to come here on spiritual crutches, for they will break them to your confusion, leaving you to poise yourself as best you can. If you have any ecclesiastic conformity, in their presence, like starched collars in wet weather Spiritualists, proposes to lecture along the line of it will suddenly collapse. They are "death on the Cape Cod Rail Road, during the month of manuscript lectures and sermons!" Try it, if you June. The friends on this route who desire his dare, as I did, without first counting the cost. Such a storm of barbed sunshine, pity and criticism, mercy and justice! Such a sweat! If you come here with a relapse of denominational fever, it will be exercised, and you will rise rejuvenated -the demon cast-and you a new born man or woman.

> If it is proper to divulge the password into the heart-life of those people, remember, oh trembling speaker, touched with the feeling of my infirmity, it is—"No manuscripts!"

May beaven bless the Spiritualists of Portland. Faithful, patient, charitable, forbearing, persevering, no other destiny awaits them than success, as the just reward of long-suffering and fidelity. They have a beautiful Lyceum-a little heaven for all who thus love to mold the young spirits in the forms of ministering angels in our world, so full of promise for the good time coming.

J. O. BARRETT. Portland, Me., April 27, 1868.

### The Fifth National Convention.

It will be seen that several of the Vice Presidents of the National Convention have not yet signed the call for the Convention. I wrote to all whose addresses I had received, and, having had responses from more than two-thirds-all of which were in favor of the time and place named in the Call-it was deemed proper to issue it.

I was unable to obtain the address of some of the members of the Executive Committee, and take this means to reach the following persons, with a request that they write to me and say whether they do or do not approve of the time and place proposed for the next Convention: C. J. McIntyre, Alabama; Mrs. D. C. Sutphen, Nebraska; Laura Cuppy, San Francisco; Julius H. Abbot, Washington, D. C.; Henry Turner, Kentucky; James E. Merriman, Tennessee; S. J. HENRY T. CHILD, M. D. Miller, Kansas.

634 Race street, Philadelphia, Pa.

THE LATE JOHN N. BRADLEY.-The published statements relating to the recent death of this gentleman in California, turn out to have been entire fabrications. Mr. Bradley neither died from starvation or neglect. He had been in failing health some months, but his death was quite sudden from quick consumption. He died calmly with friends at his bedside, wanting for nothing which kindness could supply. These facts are furnished in a letter from Dr. Richard Young, formerly of this city, now of California, gratified to learn of them.

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ALL SORTS OF PARAGRAPHS.

Those wishing to confer with Mrs. Cors again advised, by a Second Adventist, that the L. V. Daniels in relation to "the Louisiana Home- time for the event is now fixed, beyond the Andow stead Ald Association," for which she is laboring, of a doubt! The date is October 2d in the present can address her, care of box 810, Washington, D. | year. These Advent leaders-having duped many C. Those in this city and vicinity who feel disposed to contribute to this work, can leave their this goodly earth destroyed, and notwithstanding donations with Robt. F. Wallcutt, Esq., Freedman's Rooms, 8 Studio Building, Tremont street. fixing on the time, as though that would induce

NEW YORK THEOLOGIC MATTERS-Tyng, Tyng, Tyng!

Docs. received, Henry. Much obliged for the "fixed fact," Elder Grant of the "World's Crisis," maple syrup. The essay will be reviewed at our earliest opportune moment. Hope your trip to 2d. Yankeedom was an agreeable one. Digby sends

E. A. Hubbell, of Saginaw City, Mich., is auxious to obtain the address of Prof. B. B. Williams, whom he informs us he wishes to consult on a case of much importance.

church at Chelsea, we understand, on Sunday, April 19th. It seems that the leading men, those of means, have not "bled" freely enough for the church-that is, have not put out the dollars to the extent required to pay off the debt incurred Ralph Waldo Emerson and other literary celebin building the new house, and, moreover, to increase the parson's salary. A severe lecture was him the world would be destroyed on a certain defended themselves, which was rather interesting and amusing to the mixed audience.

Henry Ward Beecher said in a recent sermon: "When men are insane, they ought not to be Me, are much excited about a haunted house

Lola Montez's actual name was Eliza Gilbert.

never did by you," said a quaint parson in his ish women like Christian husbands, and Chris-" valedictory " to his flock; " that is, I shall leave tian husbands like Jewish dowries, Jewish beau-

The Sierra Nevada Mountains are crossed by the Central Pacific Railroad, one hundred miles now bankrupt. In a suit recently brought by from tide water, at an elevation of seven thousand him in Havana, he avowed his inability to give and forty-two feet. There are in the passage security for his part of the costs. fifteen tunnels, and the blasting powder alone for the rock excavations has cost \$1,000,000 in gold.

of Odd Fellowship into America, was pretty gen- large debts, and his disappointed heirs are not erally celebrated on the 27th of April. In this likely to get anything. city the Order assembled in Music Hall in the

Sydney, was shot and dangerously wounded by an unknown person. The would-be assassin, who is said to be a Fenian, was promptly arrested.

The Prince, according to last advices, was slowly publish a book explaining his discoveries.—N. Y. recovering. A later dispatch says, Mr. Farrell, who attempted to assassinate Prince Alfred, was duly indicted, tried, and found guilty and sentenced to death.

PREMONITION OF DEATH.—An Illinois paper gives this story: "A very singular occurrence is related by Mr. Charles Carrol, of Shelby county. A clock standing upon the mantel in Mrs. Carrol's house, which had not been proclaiming time for a year, struck on three successive Sundays before her death, precisely at the hour of two. The con-clusion arrived at by the friends was that it was an onen of her death, as she was sick at the time. She died precisely at the hour of two."—Ex.

PASSING AWAY.-The First Church in Chauncy street, Boston, will probably be used for the North church, would one day be occupied as the last time as a place of religious worship on the oc- "theatre of free thought." On Sunday night Frank casion of the annual celebration of the Ancient White, the Spiritualist, literally fulfilled these sign of the old infidels of his school-boy days. and Honorable Artillery Company. On the same words, advocating from that pulpit in Music Hall street Dr. Baron Stowe's church has been sold for the very freest conception of the Delty.-Hartford business purposes, and Dr. Nehemiah Adams's Paper. church is in the market, while "Church Green," within a stone's throw, is being demolished by

In fifteen years about thirteen thousand five hundred children have been sent from New York city to the West and placed in good homes. In that time, also, the New York Newsboy's Home has provided partially for fifty-seven thousand five hundred and seven boys, and restored four thousand to relatives and friends, and at a cost of \$65,000, of which the boys paid about \$18,000.

At a recent railroad fete, the following rather old-fashioned sentiment was given: "Our mothers-the only faithful tenders who never misplaced

A lady who was startled out of sleep by some one trying to enter the house, cried out, "Who is there?" "Your late husband," was the reply.

Mrs. Abby M. Latlin Ferree, the psychometrist, of Washington, D. C., informs us that she is preparing a small book of directions for development, which will be within the reach of all who are unable to pay the full price.

A New England gentleman on a visit to Paris says: "The first night I wanted hot water, and the maid could not understand my French until, in humorous despair, I exclaimed, 'Oh, pshawi' when she at once laughed and said, 'Eau chaud, Monsieur?' 'Out, out,' I replied, and in a minute had my hot water."

Men write over their store-door, "Business is Business," and over the church-door, "Religion is Religion," and they say to Religion, "Never come in here," and to Business, "Never ge in there."—

Motto for a journalist-"Do write, and fear not." The eruption of Vesuvius continues, and volumes of smoke and fire now issue from an opening at the base of the mountain. The present

corded in modern times. "The Vistuline Province" is the name given to the late" Kingdom of Poland," by the Russian

government.

eruption has continued longer than that of any re-

The pompous epitaph of a close-fisted citizen closed with the following passage of Scripture: "He that giveth to the poor lendeth to the Lord." "Dat may be," soliloquized Sambo, "but when dat man died de Lord did n't owe him a red cent!"

In the mud of the Nile, and near New Orleans, the mind of the Nic, and near New Orleans, human remains have been discovered which, say the geologists, were buried from twenty thousand to thirty thousand years ago. With this startling fact—if it be a fact—hefore us we can never more bow down in speechless wonder before an Egyptian mummy only two thousand years of age.—Ez.

A three-year-old, returning from her first visit tendance is desired. Per order, to church, asked for a cup of water, that she might christen ber doll, just as the minister did the baby.

There have been several disappuntments in the matter of the end of the world; but we are honest people-appear to be very anxious to have the repeated failures, they still keep figuring and the Almighty controller of universes to deviate from his fixed and unalterable plan, to please them "just this once." Notwithstanding the takes subscriptions to his paper beyond October

Mr. Spurgeon defends the system of replacing the present sectarian system of English schools with a purely secular one. He says that "village lads could generally carry in a hollow tooth all the religion they receive at the charity schools."

Keep the heads of the boys and girls free from the false teachings of your religion, Mr. Spurgeon and they will become better men and women, the false teachings of your religion, Mr. Spurgeon. A little stir was made at the Universalist and they will become better men and women, with souls imbued with love of God [Nature] and their fellowmen.

Theodore Parker, coming home, some years ago from Concord, whither he had been to visit Mr' rities, was accosted by a raving Millerite, who told given the delinquents, personal to some extent; day, naming the day. Mr. Parker patiently whereupon one or two of the society arose and heard him through, and quietly replied: "But my good sir, all this does not concern me; I live in Boston!"

allowed to hang themselves, but when men are fools—there is a question."

In that place. One man who entered it, recently, was kicked out in a very unspiritual manner, disabiling him for several days.—Boston Investigator.

The Rev. Dr. Bellows says marriages between "I am about to do for you what the Evil One Jews and Christians are becoming common; Jewty and brightness.

Santa Anna, once reputed enormously rich, is

It was supposed that Elias Howe, the inventor of sewing machines, left an estate of several mil-The forty-ninth anniversary of the introduction lions of dollars, but his executors found many

city the Order assembled in Music Hall in the evening. It was a brilliant affair. The hall was crowded with ladies and gentlemen, who listened to speeches till ten o'clock, then partook of a supper, and closed with dancing till midnight.

The mineral spring, discovered in Milford, N. H., by a spirit-medium, proves to be beneficial to invalids. The place has become quite a public resort, especially during the summer. A large hotel has been erected there for the accommodation of visitors.

A telegram from London, April 24, says: The startling intelligence has just been received from Australia that Prince Alfred, who is visiting Sydney, was shot and dangerously wounded by Mr. Stephen Pearl Andrews, of this city, claims

> Mrs. Judge Foote, of Washington, has no doubt that half the patents at the Patent Office were the invention of women; but, as men had the money

> Peabody added five million francs to the coffers of the Pontificial Treasury during a recent stay in Rome.

> PROPHECY FULFILLED.—During a discussion some sixteen years ago, between Dr. Bushnell, of Hartford, and Audrew Jackson Davis, Davis prophesied that Dr. Bushnell's pulpit, then in the

#### Fifth National Convention of Spiritnalists.

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 fractional fifty over the first fifty members, and each State Organization to send as many 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 :

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WARREN CHASE, Vice	e President	for	N. Y.;
A. B. JUSTICE,	"	"	Penn.;
THOMAS GARRETT,	"	"	Del.;
JACOB WEAVER,	**	**	Md.;
A. JACKSON DAVIS,	44	"	N. J.;
HORATIO ALDEN,	"	46	Me.;
FRANK CHASE,	"	44	N. H.;
D. P. WILDER,	14	"	Ve.;
WILLIAM WHITE,	**	. 66	Mass.;
A. T. Foss,	46	"	Conn.;
IMMANUEL SEARLE,	**	44	R. I.;
	4	"	Ala.;
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<del></del> ,	"	66	Cal.;
	**	60	D. C.;
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<del></del> ;		"	Tenn.;
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JAMES EASTON,	46	**	Minn.;
S. Y. BRADSTREET,	16	"	Ia.;
L. K. Joslin, Treasur	er, R. I.;		
HENRY T. CHILD, M. D.		st	rect, Philo
delphia, Secretary,		,	•

# delphia, Secretary.

Massachusetts Spiritualist Association. The Executive Committee of this Association are hereby requested to meet in the Circle Room of the Banner of Light Office, Wednesday afternoon, May 13th, at half-past two P. M. A full at-

WM. WHITE, Pres. GEO. A. BACON, Cor. Sec'y.

## Reb Bork Department. In large letters, and one equally significant sign BANNER OF LIGHT BRANCH OFFICE,

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This faithful sentinel on the walls of civil and religious liberty still tramps over the heat of a quarter of a century, and covers himself from the storms in the editorial folds of the still substantial but weather-worn old Boston Investigator, which we regarded in our youthful days as the only out-

enemies, calling out lustily to every intruder, tion, sharpened by Voltaire and Rosseau, and enany Christian.

We have little hope of success in attempting to induce Bro. Seaver to look at some of the modern improvements with which he could so much more easily defend himself and batter down the Bible bulwark of his enemies. We are sorry he does not use the needle guns of Beecher and Parker. and other reformed preachers; the breech-loaders of Frothingham, Emerson and others, and more especially the columbiads and revolvers of Spiritunlists, which, so far as defence of liberty and attacks on superstition are concerned, are all pointed in the same direction as his old rusty musket. often startled by false alarms and frightened by ghosts, or shadows of ghosts, in modern Spiritualshadows of moonlight or flashes of aurora borealis, to arouse and cheer him, and amuse or quicken his perception. Bro. Seaver has been so long accustomed to seeing nothing but enemies approach, that he cannot be induced to welcome, or even admit, a stranger who has not the counter-

If Bro. Seaver would turn out of his paper those old worn-out arguments for and against the Bible, and "let the dead bury the dead," take the new and improved weapons, arm himself with the seven-shooters of Spiritualism, or go into the artillery with the long range columbiads, for which he seems better fitted, he could do ten times the service for the cause to which he has been so honestly and so persistently devoted.

The Investigator has been, like Fort Pickens, an outpost in our enemies' country, but true to its colors. It could not be taken, and would not surrender, but its influence in this great contest of Truth and Error is not what it ought to be, and its guns are too often carelessly pointed at its friends, or shot off at random; and some of its contributors are as bigoted and sectarian as our Orthodox enemies, and seem to almost compel Bro. Seaver to war on their imaginary enemies, who are his real friends, and among the truest and boldest advocates of religious and civil liberty. Bro. Seaver will pardon us for being personal, as we INCREASING DEMAND FOR A. J. DAVIS'S WORKS. are certainly a personal friend.

### A New Feature in Business

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### Anderson, the Spirit-Artist.

Our brother, W. P. Anderson, has been sorely dwell in the other sphere.

### Barnum.

The broken and blackened front of the old Mu-

in large letters, and one equally significant sign be added, open at the top to all winds and storms, No signs of removal or rebuilding are yet visible. Barnum has a seat in the same building with our office, but a little lower than the spiritual region, as he has long been known to keep nearer the ground and nearer the animals, and to avoid the spirits; but since he failed to get into Congress by writing letters against Spiritualism, he is quiet ou that subject.

Perhaps all of our readers have not noticed that Mrs. Semantha Mett'er, so long and so favorably known as one of the most successful clairvoyant mediums for examination of and prescription for diseases, has removed from Hartford, Conn., to this city, where she is still in practice at her new home, No. 20 Seventh Avenue.

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

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#### Special Notices.

MRS. ARRY M. LAPLIN FERREE gives Psychometric Readings, for \$2,00; Directions for Development for \$3,00. Address, enclosing two red stamps, Post-office Box 455, Wash-May D. THE HAIR AND SCALP,-Dr. George W. Bab-

cock, Scientific Dermatologist, 28 Winter street, Boston, succepsfully treats all diseases of the hair and Scalp, Loss of Hair, Premature Greyness, Baldiness, etc. He prepares special reme-dies for each case. Send for circular. 4w—Apr. 25.

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Angels are with you too:
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Come, darling, come to the spirit-land;
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post in New England of religious liberty.

Bro. Seaver has grown weary and somewhat careworn in the service, but still mechanically beats his weekly round, most carefully guarding his walls from shadows and substance of apparent even moonlight shadows, to stand! hold! or fall back! Never was more honest sentinel on duty, or one who learned his first lessons better; but Bro. Seaver is still armed with the old revolutionary flint-lock, pecked and primed into shooting order by Paine, Franklin and Jefferson, bayoneted with the weapons of the French Revolucumbered with a heavy breech of English make after the pattern of Taylor, Hume and Shelley. With this old musket, which he considers perfect, and hence repudiates all improvements and modern inventions, he is ever ready, cocked and primed for every foe to the rights of conscience and religious freedom, or rather more perhaps to every foe to the right to have no religion, a right we also hold as sacred as the religious rights of

But what calls our atteren at this time to Bro. Seaver and his noble old Fortress, is that he is so ism, and suddenly raises his old musket and points or snaps it at his best friends, who come as

Is before long to be adopted, of great importance one section of the country to another, and which, with all the guards, is not entirely safe through the post-office. It is to be transmitted through the telegraph office, and has already begun in a small way at our office in New York. A person wishing to send a small sum, pays it into a telegraph office, and the operator transmits the fact to the office to which it is to be sent, and on receipt of the dispatch the sum is charged to the office sending it, and inclosed in a message and sent to the party designated. This will be perfectly

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walescent. We are requested by Mr. Anderson to say that owing to pressure of business and unavoidable delays, he cannot receive any more orders by mail (or letter) for pictures, until further notice: but he will be pleased. ther notice; but he will be pleased to see his friends per onally, when he will do all he can to bring back the likenesses of the loved ones who felly treated with a low operations.

WILL heal the alck at EAST WALWORTH, N. Y., commencing back the likenesses of the loved ones who

seum, which still confronts our office in Broadway, has several of the old signs, names and flags atill hanging to it. "BARNUM'S," still stands out

# Message Department.

Each Message in this Department of the BANNER 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 orevil. But those who leave the earth-sphero 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.

We 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 WASHINGTON 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, after which time no one will be admitted. Donations solicited

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

#### Circle Boom-Reserved Bents.

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 bereafter rethrough our metrum, that we shall be entire reserve three settees in our Circle Room, for the accommodation of atrangers, up to within five minutes 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 reire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors, if possible, espe-cially those who notify us in advance by letter.

#### Invocation.

Oh ve countless throng of souls whose robes have been whitened in the bitter experiences of human life, draw near in this hour with these waiting mortals, scattering your dewsof affection, and causing them to live nearer God and the great infinite spirit-land. Ye know that the earth calleth for your presence, and in obedience to the law of your being and the commands of the great Influite Father we know you will descend, and your blessing will rest upon the hearts of mor-tality, giving them the assurance of a life after death and a home beyond the tomb. Oh teach the doubter to doubt no more. Drive away the mists of superstition and error before the sunlight of your truth and your love. Enter the dark places of earth, and cheer them by your pres-ence. Stand nigh unto the bedside of sickness and sorrow. Whisper peace to the disturbed soul, assuring it that there is no death, but that life is one unbroken chain. Go wheresoe'er duty may call you; and when your mission upon earth may be ended, then shall you hear the voice of that inner spirit of truth, saying, "Well done, good and faithful servant; thou hast been faithful over small things, and I will make thee ruler over

Our Father, thy blessing-though we always are prone to crave—is always with us; thy holy spirit, though we always beseech to attend us, we are never without; and thy love, so great, so per-fect, we know will never forsake us. And all thy vast family of souls thou wilt care for, and thou wilt conduct through the dark places of life to will conduct through the dark places of life to those bright scenes where the soul realizes thy presence more perfectly, where it understands itself by its nearness to thee. Thy blessing, we know, rests upon thy children everywhere, and we will not ask for it, but we will thank thee for its presence; we will rejoice in its glory; we will lift our souls upon wings of faith and love nearness. er, still nearer to thee, till we shall feel that thy kingdom hath indeed come unto us, and that we understand thy will. Amen.

### Questions and Answers.

CONTROLLING SPIRIT - Have you questions. Mr. Chairman? If so, we are ready to talk concerning them.

QUES.—When a man dies, does a part of his nature die with his body? I mean his organs of

nature die with ms posy, appetite and passion.

ANS.—Yes, the effect of those appetites and passions dies with him, or passes with him to the spirit-world proper. Or perhaps we can more definitely state our meaning by referring you to the spirit body—the organic structure through the spirit body—the organic structure through which the spirit manifests itself after death. It is made up of the circumstances of this life. Not one single circumstance through which you pass here falls of its effect in stamping an impression upon the spirit body. At death the internal, intelligent part, knowing that it must find expression through organic life, has the wisdom to gather that organic life from the human conditions by which it is surrounded. It makes up its body from the experiences of human life—that human life that belongs to the body through which it has expressed itself on earth. This being true, of course that spirit body is but a reflection or effect of the circumstances of life. All the annetites and passions are there represented, and the spirit must speak or express itself again through corresponding conditions of the earthlife. So then the drunkard carries the effects of drunkenness to another life, the thief carries the effect of his propensities there also, the sensualist carries his also. A well balanced physical temperament produces the best spiritual organic structure. You should all remember this: Those physical temperaments that are the best balanced produce for you the very best welding garment that Nature can furnish you with. It depends very much upon your intelligent action in this life as to what your bodies will be in the

Q.—What did Christ mean in telling his disciples that where two or three would meet together in his name, there he should be also?

A.—Why, suppose, for instance, one of your in-

timate friends who was about departing for the spirit spheres, should say to you, "When you shall gather yourselves together, those of you who are my friends, thinking of me, calling for me, I shall be sure to be there." Jesus said the same. He understood the laws of magnetic and electric life, and he knew that he should be able to return and become tangibly present to them by their magnetic attraction, by their intense thought of him, by the love that he should carry from them to the spirit-world. It was a great highway for him, and it is such for all,

Q.—Is there a devil existing outside of the human mind?

A.—The greatest, the most perfect devil that we ever knew, had an existence in the human mind—in that portion of it that is the result of human education. The devil, as a distinctive personality, is a thing of time, a something that has been wrought out through your defective educational system. You are here educated, reeducational system. You are nere educated, re-ligiously, morally, intellectually and physically, and that portion which we call defective, which runs through the whole system entire, is that which has produced this personal devil. It has made his horns and his hoofs, and all his various appendages, and it has called upon humanity to exercise a fear concerning him; but it is all the result of a false education. Those persons who have never been educated at all in such matters,

have no thought of a devil. Q.—Is not science one of the greatest and most important studies in the spirit-world?

A.—It is the foundation of all true educational systems. It is the only true basis upon which intelligence can rely for information, whether here or there. All spirits, when they become divested of the mortal form, and have risen beyond the prejudices incident to human life, when they begin to desire to know more concerning them selves and their surroundings, at once start off attended by science; and this attendant never forsakes them. They are never satisfied with any demonstration that is not truly scientific, that cannot be resolved to a clear point beyond dispute. And it would be far better for our religionists of earth, our moralists, and indeed far better for all classes of being, would they adopt a similar plan, and investigate therein by science. Let science be the basis of your religion; and wor-ship at no shrine that is not a scientific shrine,

(The manuscript was laid before the medium, and after touching it with the fingers the spirit answered:)

They bear a very striking resemblance to Chinese characters; we should say they were such. Fab. 4.

#### Deborah Pendleton.

We are taught in the spirit-land that we should go wherever duty leads us. I am willing to do so, but I am in doubt with reference to the result of my coming. Thirty years ago I died in Boston. I do not know how you have changed your names since then, but I liyed on one of the hills, called "Fort Hill." I owned much property there. I say much, it was much for those times. Per-haps you would not call it so now. At my death haps you would not call it so now. At my death it went into the hands of my heirs, and some who should have received were left without justice being done them. It has always troubled me. I have never been happy, and my friends in this world, in the spirit-world, have been constantly telling me I should return in order to do my duty.

I wish those persons who were known to have been defrauded by those most interested—I wish them to have some kind of justice done them at This late day. [Are the parties able to refund?]
Able! Why yes; the property has doubled and trebled, so they say.

I am told that one who was an heir to my prop-

erty in part has begun to hear something about these things, and has become interested. But he is in a foreign country. He is in Russia. I have been told that it was my best time to come, be-cause through him I might influence all the rest. They will be very sorry, when they come here, to know how much wrong has been done. One who should have received a portion of my property is to-day in absolute poverty, with not enough to make her comfortable even—with disease upon make her comfortable even—with disease upon the body, weakness through all the fibres, and nothing to purchase the comforts of this life. When I see that, and when I see also her daughter selling herself, body and soul, to sustain the mother, do you wonder that I come back? Well, am not wanted. If they are really in earnest so it is. It is a hard picture; and were I to show that they don't want me to come back, that's court he picture entire I fear you would condemn. mother, do you wonder that I come back? Well, an not wanted. If they are really in earnest so it is. It is a hard picture; and were I to show that they don't want me to come back, that's you the picture entire, I fear you would condemn me for staying away so long. But I have tried trouble myself about coming again. That's hard. I feared, as many do, the distress that is right, is n't it? [Yes.] I'll offer my services me for staying away so long. But I have tried hard. I feared, as many do, the distress that is attendant, they say, upon return; but thanks to God! I do not feel it.

My name is Deborah Pendleton. Part of the property is situated in Haymarket Square. Do you know about it? [I know the place.] I want them to understand that I come to demand jus-tice, and I want it executed right away. I don't want them to delay, and put it into the hands of any law, except the higher law of their better nature. That is enough. There! there! there! Thank God that is off my shoulders. [How old were you?] Between sixty-eight and sixty-nine. Good-day. Feb. 4.

#### Charlie Dearborn.

(The spirit showed some hesitation, and Mr.

[You are not afraid to speak, are you?] No, sir. I come here to ask my father and mother and sister to meet me at Mr. Foster's, when he comes here. I've been to him, and I can manifest through him, and I want them to meet me. I hope they will not refuse my request. If I don't identify myself to them the first time trying, they never need try again. I am sure I can do it. have a great many things to tell them about my things—what I want done with them—and I can't feel happy till they know that I can come back, and till they know that I come home every day, and are able to know that I am there, I cannot feel happy here, sir. It is a beautiful home, and if my father and mother and sister only knew how I could come back, I should be very happy here; but as it is, I am not happy.

here; but as it is, I am not happy.

I was driving through the square, and got thrown out. I do n't ever see how it was done myself. [Chester Square?] Yes; I don't ever see how it was done. I was driving carefully enough, but at any rate I got thrown out, and I did n't know much about it after that.

You publish what we give, do you? [Yes.] I will be very much obliged to you if you will publish mine. Charlie Dearborn. Ten years old. Good-day.

Good-day.

### Julia A. Hobson.

I have a brother, sir, I am anxious to reach. My father was killed during the war. My mother died of grief, and I died of fever. My brother was sick, too, but lived. Now all the family are was sick, too, but lived. Now all the family are so anxious to be known as having the power to return, that I but speak for all. My name, sir, is Julia A. Hobson, and I wish to reach my brother, William Hobson. [Where?] In New Orleans. My father's name was William, and he fought against your folks. Is it all the same? [All the same.] My father was killed at Fort Fisher, and my mother, being an invalid, was unable to hear the distress that was fast settling like a great darkness around us. She would be at times darkness around us. She would be at times wild over it, and at last I think she passed on entirely broken-hearted. Since the close of the rebellion — that is what you call it? — [Yes.]—my brother and myself moved to New Orleans. [From where?] From Opelousas. We took the lever; he lived, and I died. And we who have gone over death's river are so anxious that he should know that we can come back, that we know what he is doing, and that we sympathize with him in his loneliness. [Perhaps it would be well to give your age and your brother's.] My brother—let me see—he would now be thirty-four years of age. He is six years my senior.

[You think this will reach him?] I have been told that there are many processes by which the world that there are many fixed to the them.

spirits may direct their friends so that they may obtain their printed messagest—those that are given in this way.

# James K. Perry.

I am not at all posted in this way of return, not at all. I had not any definite notions about the other state of life before I was very unexpectedly, very unexpectedly indeed, called to take a part in it. I was well, so far as I knew, one hour, and dead the next. I believe they determined it to be apoplexy—a very comfortable way of going out, but it is n't so comfortable after you find yourself thoroughly disengaged from the body, and do n't where you are, or what to do, or nothing about it at all. 'T aint comfortable. It is well to go quick, without the suffering, but it's a little better to know something about where you are

going.

My name was James K. Perry. I am from Harrisburg, Penn., and by way of making myself better known I will say I was a manufacturer of whiskey. I could have furnished you with all grades. [You did u't dilute at all, I presume.] Oh no, oh no. There was no cheat in our trade. Nothing but the genuine article, undiluted. I understand it was said by some that I was too far a water of my comp. deritand it was said by some that I was too far a customer of my own manufacture, and in consequence of that died as I did. A very great mistake—a great mistake. If it was true, no man in the world would be willing to own it sooner than I. But it was n't true; perhaps for this reason: I might have been too well acquainted with the

inanufacture of whiskey.

I very soon learned there was a way by which we could all come back. I learned, also, that there was some hard work attending it. We might suppose it very easy when we first started out, but meeting with so many hedges and ditches we are apt to get weary, and a great many turn back in disgust, thinking the way is too hard. My dear fellow, it is just this: The friends here interpose so many barriers in the way of the re-turning spirit, that it's leap here and ford there all the time. The church says, "you can't come," and the priests say, "you shan't come," and those who are back outside of the church say the same. who are back outside of the church say the same. Bad folks don't want you to come, for fear you will tell of their wickedness; good folks don't want you to come, for fear they will lose some of their goodness. Bo there it is. It's only that class that's a little outside, a little apart from the two extremes, the good and the bad, that welcome us. And perhaps they are the very ones that did n't form a part of our family here on the earth. Our folks may be very bad, you know. It's very much harder the same. But, you see, they shut the door on us, and they lock it, and we have got to wait till we can make a key. Sometimes it is hard getting the impression, you know. It's very much harder

When you do this, you will seldom have occasion to look back with regret over the many mistakes you have made.

Q.—A lady is influenced to write these characters, of which she wishes an explanation, if it is possible.

than it was for the chap who broke into my premises and stole about four or five hundred dollars—something like that. He didn't seem to have much trouble. The conditions are very much harder for us. We have got to get the impression and make the key, and if it don't fit we've got to go have and do our mark over again and try and go back and do our work over again, and try, and try, and try, and by-and-by, when we do succeed, why our friends stand in the utmost horror of us. "Oh, I thought you was either in the grave, or was in the arms of Jesus." Of all the absurd ideas that an intelligent mind could conjure up, that's the most absurd. Jesus must have long arms to hold all the sinners of this earth. Gra-cious! what an idea! The grave must be a pretty lively place to hold such chaps as I am. I tell you, I should turn up the sod amazing quick, and it would come up in something beside daisies and dandelions. If there had been any such thing as being resurrected bodily, I should have been up long before this, ready to take care of my affairs, attend to my business. But that did n't happen to be the order. We come back in just this way till, they tell us, there is a time coming when we can so far make use of the ingredients that are in the air, and certain mediumistic bodies, as to a thoroughly condensed body for the time being. so that we can see and hear and talk, commune with our friends in a body of our own make; and if we make it ourselves, it will be pretty likely to suit ourselves, won't it? That is what this thing is coming to. Then, you see, we shan't have to put on crinoline—oh, beg your pardon; I did n't think what I was going to say; but I was always

> Well, now, my dear good friend, you happen to be chairman of the spiritual circle. I happen to be a defunct whiskey maker. There seems to be a great gulf between us. But so far as friendship is concerned, I trust we can meet on even ground You do me a good turn here, and I won't forget it. will do you a good turn whenever I can is the pay, I believe, that is required in this case.
>
> [That is all.]
>
> I want my friends to know I can come, and to

in the habit of speaking just what came into my head, and I bave n't lost the habit on the other

honestly and fairly, and meet them two-thirds the way. That's doing my share. But they must come the other third. I can't go all the way, but I will go two-thirds, and I expect them to meet me there; and if they don't see fit, I will take it for granted my presence is n't desired, and that they'd rather I'd be in the grave, or "in the arms of Jesus," or in purgatory, or heaven or hell, or anywhere but with them. I am just the same as I was when here. I do n't

know as in thought or feeling I have made any great progress; feel about the same; talk about the same; act just the same as when I was here; and so far as I can judge, I am the same. Of course you don't know me, so you can't judge. I am my own judge in the matter, and would be

likely to judge pretty correctly.

Not having anything to offer you to drink, I shall have to leave that. [Perhaps you had better give your age.] If I had stayed a few months longer on earth I should have lived half a century. Let me see: You look as if you were most as old as that. [I am.] Well, I hope you will meet with good success in this life, and a happy entrance into the other. Feb. 4.

Scince opened by T. Starr King; adjourned by Cousin Benja."

#### Invocation.

Our Father, may thy peace which passeth human understanding be given unto these waiting mortals this hour, and while they seek to understand thy truths, oh grant that they may not seek in vain; but in accordance with the depth of their desires, in accordance with the deep under-current of their souls, so may thine answer be unto them. And those who seek earnestly, with the love of humanity and the love of the great God of all life before them and in their hearts-we are sure they will not seek in vain. May each mortal here waiting lay aside all differences of opinion, and, kneeling at the cross of thine infinite truth like little children, ask for thy blessing. Oh may each one become a child before thee, conscious that thou art Father, and Mother, too, whose loving kindness will not forsake them, whose tender mercy is sufficient for all. Oh grant that that great benevolence which belongeth unto thee that great benevolence which belongeth unto thee may overshadow each heart, may fill each soul, so that no one shall say to its fellows, "Thou art degraded, while I am holy." Oh grant that thy children may understand their relations to thee and each other so perfectly that they shall know that if only one of thy family falleth in the way, they to some extent are accountable for the fall. Oh grant that they may know that there is no break in the great chain of human life. Every link is perfect, answering the demands of its being living in accordant God. Oh grant, our Father and our Mother, that the hearts of thy children everywhere may go out to thee in thanksgiving; and may slander and illto thee in thanksgiving; and may slander and ill-will and all the dark shadows that have clustered around humanity, fast flee away. Oh may the sun of righteousness arise with beams so mighty and so glorious over each heart that it shall be willing to say, "I am thy child, and all humani-ty are my brothers and my sisters."

Our Father who art in heaven, we hallow thy name; thy kingdom will come, and thy will will be done on earth as it is done in heaven; thou wilt give us this day our daily bread; and thou wilt forgive us our trespasses as we forgive those who respass against us; thou wilt love us; thou wilt bless us; thou wilt never forsake us; thou wilt finally reveal thyself unto us in all thy glory, for thou art God, thou art Father, thou art Mother, thou art all in all unto us. Amen. Feb. 6.

#### Questions and Answers. QUES,—From what source sprang the Orthodox creed, and by what laws is it sustained?

ANS -We can answer that question in no better way than by saying it sprang from an ignorant source. It is sustained by the same source. Its death-warrant will be written and signed by the same source; for when ignorance shall have been rendered lifeless through contact with wis-dom, then it will of course passout of existence. Q.—Is it possible for a finite being to commit an infinite act?

A .- In one sense all acts are infinite, because they belong to eternity. They are never lost; once having had an existence, they are always in existence; therefore, in this sense, it is possible for a finite being to approximate at least toward the infinite in its human acts.
Q.—Can man produce continuous or perpetual

motion, using no material except wood and metals?

A.—Certain scientists claim that this can be done, and, further, that it will be done. speaker is not sure about it, therefore can give no definite answer.

Q.—Is not more than half of our Bible expressed in figurative language?

A.—Yes, nearly all of it.
Q.—Are we under any obligations to believe those passages in the Bible that we cannot believe A.—No: but you are under infinite obligations

to disbelieve them.

Q.—What is the chemical nature of fire? Is it an alkali or an acid? Is it not the unitary ele-ment of all nature or substance?

A.—We are told by those who have made this subject a study, that it holds within its embrace all things pertaining to natural spheres. There-fore of course it contains all the elements by which human life has its existence, and it also exists in all things. We are told by certain scientists that there is nothing in the universe that is devoid of the existence of fire.

The intelligence then remarked:

for this reason: A certain amount of magnetic power is abstracted and used from the medium, in the answering of the letters. Those who are in control know just how much can be taken without injory to the subject, and it must be divided according to the demands of each letter; some require more, some less. But if there is no power by which the letter can be answered, there certainly can be no answer. Now in order to insure an answer which will be to any extent satisfactory, each letter should contain only one question. ry, each letter should contain only one question, or two at most. And those questions should be of a character that can be answered by some one of the spirit-friends whom the writer may have in the world of souls. Many of the questions, we are sorry to say, are of a very frivolous character, per-taining more to the things of this world than to sons; and if I did, I want to get it out of their heads the things of the other; more to mundane circumstances than to the circumstances of the soul. For instance, Mr. B. asks, "Shall I marry Mrs. C.?" Now look at the absurdity of the thing; and vice versa. One man asks, "Shall I sell certain goods at such a price?" Another asks, "Will I be successful in such an undertaking?" another, "Shall I go West?" another, "Shall I go East?" and another, "Shall I receive a letter from such a friend at such a time?" All sorts of such questions are asked. Do you suppose the inhabitants of the spirit world have nothing better to do than to re-

only through your own good efforts can good results be brought to you. Remember that you are anxiety is almost without bounds. Her heaven is of as great a necessity in this soul-communion as are those who stand out of your sight. You are ness with regard to spiritual things that surat one end of the wire, they at the other. If you rounds those she gave birth to here. allow yours to drop, do not perform your part of the duty, how can you expect that they will be table to do theirs and yours also? You cannot do their part of the work, neither can they do yours. Now understand us to say that all questions having a hearing upon your highest interests, asked in leavening to the laws of the spirit. They in a hearing upon your highest interests, asked in leavening to the laws of the spirit. They in a hearing upon your highest interests, asked in leavening to the laws of the spirit. in honesty, in sincerity, to gain wisdom, to get the best thing for them to do is to seek out some good or do good, will always be honestly if not good channel—if one do n't serve, try another, and clearly answered. Clearness will be in correspondence to the nearness and power of the spirit that can carry you clear over, and land you safe you have called upon to answer. If they can come within the immediate sphere, and control personally, then your answers can but be satisfied by the control of the factory; but sometimes they are answered by proxy. Those you call upon cannot come, perhaps, within even the outer circle, and many mediums may be used in transmitting their answer down to this mundane sphere. In some instances, again we tell you, they come into personal communication; then your answer is generally very clear. We hope we shall not be obliged to revert to this subject again. We want to do you all the good we can. We want to open the way for you just as fast as you are ready to walk in it. We want to lead you gently over the rough places of life. We ask in turn your love, your good wishes, not only to us, but to all by whom you are surrounded. Feb. 6.

#### Nathan Lawrence.

family to know that I am near; that I have not gone away; that, although I am dead, I am with them. I should be very unhappy to know that I was placed by my friends here, far off, because I

was placed by my friends here, far off, because I had died. I cannot bear the separation, even in mind, for I am with them in spirit. I cannot bear that they should think, even, that I am not there. I was suddenly called away—very suddenly—and I left many matters, of course, unsettled. I am told that we have the right to adjust all matters that have a tendency to make us unhappy, if we are able to return. And I had thought perhaps my friends may be willing to meet me, so I could come back to them and tell them how I feel here, and what my desires are. Is it legitimate here, and what my desires are. Is it legitimate and right? [Certainly.] I hoped I was not doing wrong. The great light came upon me so suddenly, so unexpectedly, I was not prepared for it, but still was willing to receive it, and bless God for it.

Oh, it is such a wonderful thing that we can return! And I am told the time is not very for off

turn! And I am told the time is not very far off when a great many will be able to so clothe themselves as to be seen and heard. Oh, how glorious I No death: Well, that annihilates entirely our old idea of the rising again at the last day. [You were not a believer in the spirit's return, were you?] No. I am Nathan Lawrence, of Pepperell. I shall try to come again. I shall try to come again.

### Adele Lechere.

Si rous plait, Monsieur. [Can't you speak English?] Out, Monsieur, but I did not think. Fourteen months ago I come to my home spirit from the household of His Majesty, Louis Napoleon. I was in myself a medium. I was aged twenty-two. I have the gift to move, to make a sound, to speak, to see, to hear. [You were a medium for those manifestations?] Out. I was, Monsieur, an attendant in the household. I have one sister there. My name, Monsieur, Adele Lechere.

I exhibited — His Majesty once see this, my

power. [He saw the tables move by the power given through you?] Oui.

I come here to give testimony in favor of the truth. If I go there, in my own country, where I was known, it would be no proof, no proof, be-

cause I was known.
I died of congestion; was tight here, (touching the chest,) full; had fever. [Congestion of the lungs?] Out. Say Adele is happy. Say she will watch over Marie. That is my sister. She speak English better than I—she understand. [Was she older or younger than you?] Four years older

I was taught by the spirits much before I died. Fourteen months, Monsieur— It is hard to speak this way. I needs a prompter to help. My sister would not need help. She could speak as well as yourself, Monsieur. [Have you given all well as yourself, Monsieur. [Diave you have you have you desire?] I should much more, but it is hard Feb. 6. to control.

### Capt. Ben Weeks.

· I seem to be transported back again into my old earth-life. The sounds I hear on earth seem to awaken old memories, and I feel almost as if I were again a permanent dweller on the earth. Like the first spirit who was permitted to come here, I feel strange sensations. I think it is won-

derful!

It is twenty-eight years since the waves washed over me, and I felt that that was death. All my past life rushed wildly before me, and it seemed as if in that brief moment I lived it all over again. I was wrecked off Cape Hatteras, and my good ship, the "Alice," went down. I supposed then, and I suppose now, but am not sure, that all hands were the commendation of the suppose of the s went down with her. This spirit world is a great place, and we do not see each other, perhaps, as ften as many might suppose.

At the time of my death I left a wife and two

often as many might suppose.

At the time of my death I left a wife and two sons. My wife has since Joined me. My sons are left, and it is with the hope to enlighten them with regard to these things that I, Capt Ben. Weeks, have found the way back here. For along time I was out of hailing distance, but finally I came nearer and nearer, favorable winds seemed to spring up, and I have learned to trim the sails to come this why. It is quite a knack, I tell you. Some of the little children know better how to do it than some of us old sea-masters. They come trotting back as if it was quite a natural thing to them, while we veterans of twenty-hard to come. But I suppose the law is very exact, and will be sure to give us all just what we ought to have, and no more. So I shan't begin to find fault. I looked round very soon after I come over on the other side, after it was clear to me I was no more of earth, to find some of the old worthles that our good church folks had told us represents them here; at all events, I've never seen any such persons—none at all. The old St. Paul represented in the Scriptures as duite a personage, seems to be a very humble individual; personage, seems to be a very humble individual;

which was wise, and I would n't trouble myself about it. Liked to see all saved it was possible to save, but I—well, I was educated in the faith that certain persons are elected to damantion—but it is a contract of the con it's a most damnable doctrine. I am very much as quick as possible. I don't know that I did, but am afraid I did.

Well, twenty-eight years away. I had quite a long voyage—longer than I anticipated. But I am here on what I call the native soil—native to my body—and I believe I am manifesting here according to natural law.

One of my sons is in California, and the other is West; did n't take to the sea. A very good thing they did n't. I wish them to investigate this matter on a scientific basis. I do n't want them to build asked. Do you suppose the inhabitants of spirit world have nothing better to do than to return here as penny-posts in those matters about which you can better answer yourself than they can? In all matters of vital interest your friends will respond heartily, when they can come into rapport with the subject who is answering letters, and truthfully, too. But where your question is of a vague uncertain, lifeless character, the angle of the property with the subject who is answering letters, and truthfully, too. But where your question is first thing. I say I can. I come here to let them know that there is such a thing as spirit return, to ask them to do what their consciences call them to do. If they feel like responding to me, I shall to do. swer will of course be correspondingly so.

If you want good answers, write good questions. Remember this. It is for your good that we speak. You want truth, and the highest, the best that can be given you. Then in seeking for it, seek in the highest and best possible manner; for come across. Their mother is exceedingly anxious,

see. Good-day. [Do you wish to give your age?] Well, sir, I was hard on to fifty-just about forty-Feb. 6.

#### Mary Perry.

I have come a great way to send a letter. I died I have come a great way to send a letter. I died in San Francisco. I'm ten years old. I've been dead since before Christmas. I am Mary Perry, and my father's name is John, and my mother's name is Mary. They said I had the throat distemper, and I suppose I did. But I got showed back here. And my Uncle Charles says he wishes he could come too, but he can't just now. But he sends his love, and he says that that letter which he didn't write shall be forthcoming as soon as he learns how to do the thing here. He went away, you see, down to the mines, and he Nathan Lawrence.

Oh, how strange! You have, I believe, a subscriber by the name of Blake, from Pepperell. [I am not sure. There was one who passed away sible we have one now.] I know you have, and I want to say to him this return of dead people is true. I am not able to do much. I am not used to it. I do n't understand it. But I want my family to know that I am near; that I have not gone away; that, although I am dead, I am with about his getting the cigars, and getting them garabout his getting the cigars, and getting them sardines. [They may be a test to your mother, you know.] Well, I reckon she will laugh to think that folks remember them here. He says some folks have an idea that we do n't do anything else here but sing psalms and repeat prayers, but we

do.

(To the spirit:) I shan't tell any more for you. This is just as good as coming, he says, if he can only send word to her.

Oh dear! he has got me all fussed up. [You can't give your own message now?] No, I can't; I forgot it. I can't. I'm all stirred up. He was always playing me here. I just thought when always plaguing me here. I just thought when he offered to help me back here that perhaps he'd plague me when I got here, and he does. Don't you think! he didn't know I was dead till we met in the spirit-world. He didn't know I was sick. [Were you sick long?] No, I was n't; only a few days. Well, I shan't stay any longer now, but I will come again when he isn't here. [Can't you days. Well, I shan't stay any longer now, but I will come again when he isn't here. [Can't you send any word to your mother?] Tell her I love her very much. (To the spirit:) Yes I do, too.

[He is roguish, isn't he?] Yes, he is, and he used to be. He ought to be better here, hadn't he? I'll go now [Come again] Yes I will

he? I'l go now. [Come again.] Yes, I will when he is n't here. I like him ever so much. He is good, but he plagues us when he ought not to.

Séance opened by Theodore Parker; adjourned y Joseph Brandt.

## MESSAGES TO BE PUBLISHED,

MESSAGES TO BE PUBLISHED,

Monday, Feb. 10. — Invocation; Questions and Answers;
Alico Clough, of Boston, to her father; Edward F. Rogers,
Illst N. Y., to his relatives, in Utica, N. Y; Sagoyewatha;
Daniel Gage, of St. Paul, Minn., to his brother.

Tuesday, Feb. 11.—Invocation; Questions and Answers;
Margaret V. DeShane, of Montreal, Canada; Capt. William C.
Merriweather, Co. I, 1st Va. Infunity, to his family; Catherine C. Moody, of Lowell, Mass., to her relatives.

Thursday, Feb. 13.—Invocation; Questions and Answers;
Julia Collins, of Moon street Court, Boston; Phillp Hodgdon,
of 3d N. H., to his family in Exeter, N. H.; Mary Josephine
Watson, of Fall River, Mass., to her parents.

Monday, Feb. 17.—Invocation; Questions and Answers;
Richard A. Flanders, Florence, Italy, died 5s hours previous to
nis ceming, which was at about 3:20 P. M.; Annie Rice, of
Cleveland, O., to her mother; Abby Knox, of Fembroke, N.
H., to her children.

Cleveland, O., to her mother; ADDY KHOX, Of Femotoco, All., to her children.

Tuesday, Feb. 18.—Invocation; Questions and Answers; Harry Duncan, of Cincinnati, O., to his parents; Margaret Mooney, of Boston, to her daughters; Frances C. Holmes, to her twin sister Annie.

Thursday, Feb. 20.—Invocation; Questions and Answers; John A. Andrew; James Healey, of Carney Place, Bos.on, to his wife and daughters; Grace Winthrop, of Williamsburg, N. Volher sister.

Thuriday, Feb. 20.—Invocation: Questions and Answers; John A. Andrew; James Healey, of Carney Pilace, Bos.on, to his wife and daughters; Grace Winthrop, of Williamsburg, N. Y., to her sister.

\*\*Monday.\*\* Feb. 24.—Invocation: Questions and Answers; Victoris Thomas, a slave, to her friend Amelia Thomas: John D. Merrill, of Boston, drowned 13 years ago, to his wife and children.

\*\*Tuesday.\*\* Feb. 25.—Invocation: Questions and Answers; Hannah Rayles, of Belfast, Eng., to her children in America; Annie Holborn, of New York, to her mother.

\*\*Tuesday.\*\* Feb. 27.—Invocation: Questions and Answers; Gen. Felix Zollicoffer, to his friends at the South: Sarah M. Packard, of Lawrence. Mass., to her, husband; Mary Ellen Newman, of New York City, to her sister Margaret.

\*\*Monday, March 2.—Invocation: Questions and Answers; Charles H. Yose, of Charlestown, Mass: George Brown, of Sands Court, Boston, to his wife: Harry Samborn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

\*\*Tuesday, March 2.—Invocation: Questions and Answers; Chauncy Robinson, of Holley, N. Y.: Charlie Mever, of Cleveland, O., to his mother and other friends; Belle Wide Awake; Isalah Taibot, to his brother Joseph.

\*\*Thuriday, March 6.—Invocation: Questions and Answers; Edith Jones; Henry Carroll, Co. I, 8th Vermont; Mike Fagon; Annie Stevens, of Charlestown Neck, to her mother.

\*\*Monday, March 19.—Invocation: Questions and Answers; William II. Harris, of the 9th New Haupshire, to his friends; Isaac, Taylor, of Northfield, Vt; Lizzle Clarke, of New Bedford, Mass., to her mother:

\*\*Thuriday, March 19.—Invocation: Questions and Answers; William II. Harris, of the 9th New Haupshire, to his friends; Henry Lesure, of New York, to his wife and children; William Trefethen, of East Boston; Fannie Bullard, to her mother in Roxbury.\*\*

\*\*Monday, March 19.—Invocation; Questions and Answers; William II. Harris, of the 9th New Haupshire, to his friends; James Monday, March 19.—Invocation; Questions and Answers; William II.

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Aid for the Needy. An inventor of a new and improved sewingmachine wishes to join interests with some enter-prising capitalist—or a company of capitalists— on condition that the machine shall be manufactured for and sold to poor women and destitute sewing girls, on credit of six months' or one year's

sewing girls, on credit of six months' er one year's time.

It is true such an enterprise will require large capital, yet it will pay. It is the sad experience of every agent of sewing-machines that if his means would enable him to give credit to all responsible parties who sak it, his business would be increased fourfold.

Respecting the character of the machine in contemplation, it will suffice for the present to say that it will embrace several important improvements which will render it far superior to any machine now in use.

OHARLES THOMPSON.

St. Albans, V., April 13, 1868.

#### Obituaries.

Passed to the Summer-Land, from his residence in Bancor. Passed to the Summer-Land, from his residence in Bangor, Mo., April 20th, Hosea B. Emery, aged 52 years and 9 months.
Mr. Emery was a sincero bellover and an earnest worker in the cause of Spiritualism. He snew it was true, and never hesitated to dare popular prejudice in declaring his knowledge.
There is hearly a medium in the ranks who has not been the recipient of his iospitality in his home at Milford, previous to his removat to Bangor. The Davenport Brothers, now so justify celebrated, spent saveral months of their early development in his family, where there is an unwritten history of many fine and wonderful manitestations. All who anew him lutimately loved him for his conscientious honesty, strong sympathy and deep affection. To laborers in his employ he was both just and generous, and many will miss his helping hands.

was outh loss and generous, and many with miss his heiping hands.

During a most aggravating illness of nearly four months he was unwavering in his faith in our beautiful philosophy, and easire to recover only to he enabled to do more good. To his physician, for whom he had a tender affection, he said. "Dootof, I shall come to you with a host of helpers"; to a friend who is a spirit seer, "I shall show myself to you." No sustaining was his knowledge, so fine and beautiful his faith. Of his devotion to his family, I need only to say that during sixteen years of married life he was never separated from them for a single night. Many of our mediums will regret to learn of his passage hence, and will remember his family with loying sympathy.

Passed on to the bright Summer Land, (to join a father and brother,) the spirit of Anna Louise, daughter of Sumner and Barah J. Clark, aged 23 years 3 months and 14 days.

Sarah J. Clark, aged 23 years 3 months and 14 days.

Notwithstanding the painful circumstances of parting with those we love, in this case the sorrows of those left behind are much softened by the beautiful hope and assurance derived from the heavenly teachings of splittualism. To those who love its ever soothing, elevating principles which seem to say there is no death, it comes in the hour of affliction with a kind by power to comfort the mourner and bid us trust our all in him who doeth all things well.

The subject of the above notice was ever remarkable for her cheerfulness and good temper, and although her health for some time past has been very poor, she strove rather to bear her burdens alone than share them by increasing the cares of her friends. Kind in her manners and generous almost to a fault, she has set a good example, and leaves a lasting impression upon the minds of all her friends. And now from her home in the bright morning hand she asks her mother, sisters and brother not to mourn, for all is well.

Liston Palls, Me., March 29th, 1868.

### Miscellaneous.

810 TO 820 A DAY GUARANTEED.
COOD AGENTS wanted to introduce our New Star Shift of The Sewing Machine—Sitich alide on both sides. The only first-class, low-priced machine in the market. We will cossign Machines to responsible parties and employ exert furnished on application. Address, W. G. WILNON & CO., 656 Washington street, Boston, Mass. 8n°—Mer. 21.

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

OCTAVIUS KING, M. D.,

DOTAVIUS KING, M. D.,
Eloloctic and Botanic Druggist,
654 WASHINGTON STREET, BOSTON.

DOTS, Herbs, Extracts, Olls, Thectures, Concentrated
R. Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrotic Panacea, Mother's Cordial, Iscaling Extract, Cherry Tonke, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up Brishual and other Prescriptions. Apr. 4.

Printers and Engravers. No. 9 Water street,

(First door from Washington street,) Boston, Mass, Fine Job Printing promptly and neatly executed.
Mar. 14.-13w

ITAVING been successful in painting over three thousand I portraits of our spirit-frends from small pictures, and feeling that there is a power that Directs in the Matter surprise to our to him. I offer my services to the Spirit-Worldand to the Spiritualists of the country. My speciality is in render ing exnet likenesses of a superior quality from small pictures, lowever imperfect they may be. Any person having such and wishing a fine oil patiting, we ending the picture with a description of color oil hair, eyes and diress, can obtain a correct portrait, of any size. Price, delivered by express, from 33 ts 100 dollars. Direct,

Mar. 21.—10ee

FINE Spirit-World has looked in mercy on scenes of suffer-Ing from the use of STRONG DRINK, and given A BREEDY that takes away all desire for it. More than Eight Thou-sund have been redeemed by its use within the last seven

ars. If you cannot call, send stamp for Circular, and read what has done for others. 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.

THE GREAT CLAIRYOYANT MEDICAL DISCOVERY.

These Powders are a newly discovered Vsortable Liver REMEDY, taving a natural and specific affinity for the liver and biliary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct all bilious derangements. Sent to any address by mail with full directions tor use. Price per package, So cents and two red stamps. Send for Circular. Address, LEO MILLER, Appleton, Wis.

A. B. CHILD, M. D., DENTIST,
50 School street next door East of Parker House, Boston

## A VERY INTERESTING WORK. THEODORE PARKER

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO

TIMIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thousands who will theink Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integrity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages. The work is issued in pamphilet form. Agents will please send in their orders at once. The usual discount to the trade. Single copy 25 cents.

OF United by WILLIAM WHITE & CO., BANNER OF LIGHT OFFICE, 158 WASHINGTON STREET, BOSTON, and BRANCH OFFICE, 544 BEOGMAY, NEW YORK. Apr. 4.

ADDITIONAL SPEECHES, ADDRESSES and OCCAMONAL BERMONS. 2 vols., 12mo., cloth, \$3,00,

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TEN SERMONS OF RELIGION. 12mo., cloth, THE TWO CHRISTMAS CELEBRATIONS.
A. D. I. and MDCCOLV. A Christmas Story. Cloth, 60c.,

LIFE AND CORRESPONDENCE OF THEO-10 RE PARKER. By Rev. John Weiss. 2 vols., roysi oct Cloth. \$6,00, pestage 80c. For sale at the Banner of Light Office; also at our Branch Office, 544 Broadway, New York. May 2.

### C. P. L.

Children's Progressive Lyceum Manual. By Andrew Jackson Davis,

SEVENTH EDITION. 80 cents per copy-8 cents postage;

## HOOFLAND'8

GERMAN TONIC!

A PERFECT

# RENEWER OF STRENGTHI

And all Diseases resulting from any

## HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally termed, Extracts) of Roots, Herbs and Barks, making a preparation high- by concentrated. It is the most AGREEABLE and PLEABANT Remedy to take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most powerful.

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nerrous Debili-its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURHED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT DULL PAIN IN THE HEAD, DEFI-CIENCY OF PERSPIRATION, YEL-

LOWNESS OF THE SKIN AND EVES, PAIN IN THE SIDE, BACK, CHEST, LIMBS, ETC., SUD-DEN FLUSHES OF HEAT, BURNING IN THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS,

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he assured from his investigations and inquiries pos-fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectu- ally cure Liver Complaint, Jaundice, Chronic or Ner- tous Debility, Dyspepsia, Chronic Diarrhwa, Discase of the Kkineys, and all Discases arising from a Disordered Liver, Stomach or Intestines.

#### DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fovors, &c.,

whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tinge is eradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

### PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them with all its attendant ills, will find in the use of the Toxic a new lease of life.

portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxic will prove invaluable in these cases.

Hon. Goorge W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867.

I find Hoopland's German Toxic is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. GEORGE W. WOODWARD. Yours truly,

I consider HOOFLAND'S GREMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all of the cases declined; but with a slear proof in various inmy own family, of the use-GERMAN TONIC, I depart for once from my usual course, to express my full conviction that, for Aeneral Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

Yours very respectfully, Eighth, below Coates street.

# CAUTION.

HOOFLAND'S GREMAN TONIO IS counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle.

### GERMAN MEDICINE STORE,

No. 631 ARCH STREET.

CHARLES M. EVANS, Proprietor,

### Formerly C. M. JACKSON & CO.

PRICES. HOOPLAND'S GERMAN TONIC IS that up in quart bottles, at

order to get the genuine. For sale by Druggiste, Storekeepers and Dealers every-

# Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE AT NO. 200 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enelose el. 60, a lock of hair, a return postage stamp, and the
address, and state sex and age.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
232 Washington street, Boston. Mrs. Latham is examently successful in treating Humors, thesmatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parlies at a distance examined by a lock of hair. Price 81,00. 13w—Apr. 4. DR. GEO. B. EMERSON, Psychometric and

Magnetic Physician, developed to cure v scaves by draw-ing them unto himself, at any distance. Can examine persons tell how they feel, where and what their disease is. One ex-amination \$1; infeen exercises, to draw disease at a distance, \$5; manipulations \$1. N. B. Will give delineations of character; also accurate information on business, &c. Office, No 1 Winter place, Boston. Hours from 9 A. M. to 5 P. M. 4w\*—Apr. 25.

MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Scance \$1,00. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4.

LAURA HABTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kitteredge place, opposite 69 Friend street, lioston. Terms 25 cts. Apr. 25.—4\*\*

MRS. ALICE JEPSON, the great Clutryoyant Ilealing, Test and Doveloping Medium, has taken months No. 140 Court atreet, Beston, and can be consulted from 9 A. M. to 6 r. M. Would locture it applied to at Room No. 8. May 2.—2w.

TEST MEDIUM,—Mrs. M. A. Pearson, the well-known Test Medium, has removed from No. 8 Carver street to No. 23 Central square, East Boston, Care past the door every half hour.

2w—May 1. MISS ACHSAH A. PAINE, Clairvoyant and Test Medium, No. 7 Leverett street, Honton, Mana, will examine and prescribe for disease, both physical and mental.

MRS. R. COLLINS still continues to heal the IVA sick at No. is rine street, Boston, Mass. Apr. 6.—13w

A. S. HAYWARD heals by Spirit Magnet ism, Il Dix Place, Boston. Hours love . Apr. 28. MARY M. HARDY, Trance, Healing and Business Medium, No. 92 Poplar st., Boston. Public re-

## Miscellaneous.

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

252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for

WHERE he has creeted a building expressly for HERALING THE NICK.

D.2. NEWTON cures when all other efforts and treatments have falled. Other when he has thought a case hopoless, the patient has been restored to permanent health. No Medicing diver. No Pain Cat'sab. No aredical operation. All who receive treatment are benefited. His, Newton cannot restored by the most of perfam other incomes of the body or perfam other incomes of the body or perfam other inconstibilities, but will always healthy pain, from whatever cause. The practice is based upon the most strict principles of aclence: 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 advised to their pasients.

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 curted are—
Wark Errs, Paurial Buddarse, all Diseases of the General Allenders, Paurial Buddarse, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being curted are—
Wark Errs, Paurial Buddarse, and so sure is the cases, Paurial, New Yolf, West Lyndo, CA.

Tabell, St., Vitus' Dare, Warksen, internal Uncase, Dropersola, Burker, Ilease, Ca.

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Bashity, Diabetra, Buddaria, Ch.

Gash, Errscher of Fusion,

Humons of the Monoth of the paragraph invited, "without money and without price. Apr. 18. HEALING THE SICK.

#### SOUL READING.

Or Psychometrical Delineation of Character. Or Psychometrical Delinention of Character.

MR. AND MRS. A. B. SEVERIANCE 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 jeading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, 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, \$1.00 and red stamp.

Address, MR. AND MRS. A. B. SEVERANCE, May 2. No. 401 Sycamore sirect, Milwaukee, Wis.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Ranner of Light Office, for 25 CERTS KAGH:

REV. JOHN PIERPONT, LUTHER COLBY, JUDGE J. W. EDMONDS, EMMA HARDINGE, INAAC B. RICH, CARS. II. CROWELL, ANDREW JACKNON DAVIS, JOAN OF ARC, MRS. J. H. CONANT, J. M. CONANT

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MAGNETIC PHYSICIAN, will heal the sick at his resi-nd dence, 350 Van Buren street, Milwaukee, Wis., till further notice. Pathents at a distance cured by magnetized paper. Send superscribed envelope and \$100. 5w\*-Apr. 25.

# Prof. R. R. ROBERTS WILL heal the sick by the laying on of hands, or Armal Magnerium, at QUINCY, ILL, during the months of June and July, 1868.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are cutable.

Office, No. 4 Jefferson Place, the ding from Nouth Bennett street—a few rods from either Washington Street or Harrison Avenue,) Boston, Mass. Office hours from 9 A. M. till 4 P. M. Fch. 22.

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully amountee to the public that she is located in Morrison, Whiteside Co., Ilt., 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 thoroughly test ed, site 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.

8w\*-Apr. 25.

rison, III. 8w\*-Apr. 25.

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. WM. II WIIITE, office, No. 4 Jefferson Place, (leading from South Bennett street—a few rods from either Washington street or Hardson Avenue.) Boston, Mass. Miss. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Biedelines sent by mail. Office hours from 8 A. M. to 4 P. M.

ANNIE DENTON CRIDGE continues to make Payabometric Examinations as heretofore; letters, etc., \$2.: mining specimens, \$5. Address, \$62 "N" street, between 61s and 7th, Washington, D. C. Apr. 23.—58.

Apr. 23.—88°

THE ORIGINAL One Dollar Broker Store, Broker's sale of rich and valuable goods, comprising a great variety of valuable. The Block comprising a great variety of valuable. The Block consists of every variety of bry Goods, Siter-Plated Ware, Albums, Carpettions of sale is send to retreutars. The Block consists of every variety of bry Goods, Siter-Plated Ware, Albums, Carpetings, Boots and Shees, &c., &c. We commenced the sale of Goods on this plan in the fall of 1853. Our Goods are obtained by cash advances made on merchandles, or are purchased direct from the commission bouses, manufacturers and importers. We are selling goods at less prices for retail than are sold by any jobber in New York or Boston at wholesale. By offering such inducements to the public, we have increased 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 paironage. Address

ANDREWS & OO.

May 2.—4w 104 & 106 Sudding Stranger Reserve Manney

May 2.-4w 104 & 106 Sudduky Street, Hoston, Mabs. AT 410 Kenrny street, San Francisco, and Cat, all kinds of Spiritualist and Reform Books are kept containty for sale at Eastern prices. Catalogues mailed free, and all orders promptly attended to. Address, HERMAN SOW.

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

## BOARDING, by the day or week, at 54 Hud ave-May 2.

Practical Tailor, and Teacher of Garment Outting,
UTB garments for others to make, so that they can easily
be put together, and are sure to fit.
Outs for Chitchern, Boys, Youths and Men; makes
and trims garments for those inving cloth, at
ROOM NO. IT. HOYLSTON HALL,
COR. WASHINGTON & BOYLSTON STREETS, HOSTON
May 2.—Iw

CHEEVER,

NEURAPATHIC BALSAM

CUREA PILES, CATARES, HUMORS and all SKIN DISEASES.
WORMS, HUMES, NORKS and all diseases of the Throat and
Bronchial Tubes. For sale at the Offices of the Benner of
Light in Boston and New York (by Dr. J. Cooper, Bellefontaine, Ohlo, S. H. Bulkley, Norwich, Conn., in Boston by M.
L. Burr & Co., J. T. Brown, J. I. Brown & Non. Melvin &
Ladger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A.
Ladger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A.
Mar, 7.—13w E. HAYNES & Co., Proprietors, Boston. JOHN C. RULON,

Successor to John M. Hall,

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73 SEVENTY-THREE

# REMARKABLE CURES THE GREAT SPIRITUAL REMEDY,

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

PROP. PATTON SPENCE, M. D .- I have been afflicted for the last eight years with the very troublesome disease, (1) Dinbeten Mellitus. I have taken three boxes of your Positive Powders, and am happy to state that they have given me surprising relief; indeed, I am almost well. I used to be disturbed as often as six or seven times a night. now sleep all night undisturbed. What a luxury! I hope others similarly situated may find the same relief.

Yours truly, A. T. Pons, General Agent of the Connecticut Spiritual Association. FRANKLIN SWEET, of Kickerille, Adair, Co., Mo., says:
"Your first box of Positive Powders entirely cured me
of accever attack of (2) Contarrh and (3) Infinemention
of the Brain. The best language of mine would tail to express the extent of my gratitude."

New Haven, N. Y., Jan. 14th, 1868. PROP. SPENCE-Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe (4) Cold. She compled almost incessantly, and was attended with a bigh (5) Fever. which increased daily. She commenced taking the Posttive Powders as directed. The Fever shated, the Cough ceased, and she improved fast. But she had been troubled with the (6) Neurnigia for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fled and has not returned. But that was not all. The disease had left her (7) deatifute of the sense of smell, and very (6) hard of hearing. of the sense of smerit, and very termera of mearing. The most offensive smelling thing that could be produced, was all the same to her. But one-half of a box of Negative Powders did the work, and she is now well, and

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 many your Positive Powders, rarely a day passed without my having an attack of (D. Cuties from which a suffered it-timery. I have not had a Colic pain since I took the first Powders, now five months."

can both hear and smell as well as she ever could, thank

Wilna, Jefferson Co., N. P., Nov. 30th, 1867. PROF. SPEKCE—Sir: My husband has had an (10) Ulcer on his right shin for over thirty years. He tried all kinds of Boctors and patent medicines. But nothing could take the aweiling out. He could get no rest day or night; a great share of the time his nights were (11) elecpton—in one sense, no sound sleep. He took one box and a half of your Positive Powders. They have talen 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 ease from pain, it is lie. He don't appear like the same man, Yours truly, CYRTHA GOULD.

West Newfield, Me., Jan 77th, 1868.
PROF. SPRYCE: I have tested the hox of Positive and the box of Negative Powders which you sent me. With them I have successfully treated my wife in (12) Lung Fewer, and never and three craudelildren is every symptom of (13), 14, 15, 16, Typhoid Fever. Very respectfully yours.

East Cambridge, Henry Co., Ill., Feb. 10th, 1868. DR. SPENCE—Dear Sir: It is with pleasure that I chronicle the wonderful effects of your Powders. Mrs. E. A. Per-TEYS had the (17) Meant Disease so she could not sleep nights. Refore she had taken one box of Positives she could sleep good, nights and felt a great deal better. I myself was trouble t with the (18) Heart Disease for 8 years. At times my life was despaired of. I received immediate help as soon as I indiaken a few of the Post-tive Powders. Mrs. Wn. Stacknowsk has been troubled with (10) Liver Complaint and Chronic Rheuma-tism for years. She could not get around without suffering every time she moved. She could not stand it even to ride in every time she moved. She could not stand it even to ride in a buggy. She has taken two boxes of the Positive Powdern, and says the soremes of the Liver is gone, the pain in the shoulder entirely, and she can scorl, wall or ride with comfort. A Mil. A. Wickoff has the (20) Consumption. He has taken one box of Positives, and says he feels a great deal better. Respectfully yours, M. R. Shith.

Pairport, N. F., Jan 20th, 1868.
Prop. Spence—Sir: I find the Positive Powder act like a charm in stopping paths, and that foo of the most agentiang description. I gave part of one to a little girl that was nearly in aprisms, caused by (21) Toothache, and in fice minutes she was perfectly free from pain and all speasmodic metions.

MRS. MARY PARKHUMT. Barton Landing, Vt., Nov. 25th, 1867,

PROF. SPRNCE-Dear Sir: Your Powders work like magic, and so different from other medicines, that we cannot realize how they cure. On receiving your first box, I was quite low, and unable to sit up or bear my weight on my feet but a few moments at a time. I had been Serine with (22) Billous Remittent Per with (23) Fever and Ague for the past two m at the present time had a severe attack of (24) Inflamma tion of the Lungs. I took one Positive on going to bed, and another in the morning, when my (\$5) Cough ceased, and the Inflammation was gone. An hour after, my Chill came on as usual. I took one of your Negative Pow ders, and in less than ticenty 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 ably 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 afflicted with ( $\Re G$ ) Serofula most of the time since birth. The result is, it is nearly heated, and he seems to feel very well. My husband h iow using them for (27) Catarrh and with decided success. They are a silent yet sure success. Yours in gratitude, Mas. Guonge Bran.

DR. Svence—Bear Sir: We think your Powders the best midlelne for (24) Pennic Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

23 Grand street, New Haren, Ct.

Hirtford, Ohio Co., Ky., Feb 21st, 1869. PROP. PATTON SPENCE-Sir: Your Powders are working wonders here. I have been afflicted years with a complication of discases, namely, (29) Neural gia, (80) Nick Headache, (81) Toothache, (82) Deafness in one car, (88) Weakness of the eyes, so that I could not see to sew or read at night. I was also af-dicted with (34) Heart Bisense, (35) Womb Disense, (30) Cramps, (37) Paralysis of the hands and feet at times, and a attoness in the joints. I commenced taking your Positive and Negative Powders last Octo her, and I am now entirely relieved of all those diseases, I also had a (BB) Cough for several years, and if has entirely disappeared with the rest. I had tried all the best Physicians apent hundreds of dollars, but was never relieved until I procured 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 (BD) Authmu for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your l'owders. He had one very violent attack soon after receiving your l'owders, and about aix double dones of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have lain down day or night. He has now no fears of the Asthma, and considers your l'onders the best medicine in the world.

An old lady of this county, MRS. STEART, now near 70 years old, has been afficted with the (40) Asthum for 27 years the would have to sit up every night from about midnigh 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 I is the very medicine we have always needed in this country. The Positive and Negative Powders have also cure several cases of (41, 48) Chills and Fever. Very respectfully yours, &c.,

JUDY A. HARRISON. EDWINJAMES, of Frankford, Pile Co., Mo, reports, Jan. 3d, 1893; "One case of (48) Lung Fever, (44, 45) two cases of severe Cold with Typhoid Hymptoms, and several cases of (46) Infantile Distribus, one of some months standing-all cured by the Positive and Negative Powders." New Haven, Ind., Feb. 2d, 1868.

PROF. PAYTON RERECE—Dear Sir: I have made some good ures with your Powders. One was a girl about 12 years old, She had (47) St. Vitus Dance. She doctored with the best Doctors in Fort Wayne, for six months, but to no purpose. But one box of Positives cured her cuirely. I have cured a manin Kalamazoo, Mich., by the name of Edwix shinker. of a (48) Fever Hore on his leg, with the Positive Powders. Tours truly, G. W. Hall.

JOHN FAWCRIT, of Emporia, Lyon Co., Kansat, under date field. 18th, 18th East Greensboro, Vt., Jan 6th, 1864. DR. Brunca-Dear Bir: For the past five years I have been so

troubled with (52) Itheumatism, (52) Dyspepsin, (54) Catarrh 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 cut as well as ever I could, and am gaining strength and fiesh. Respectfully yours, Jos. D. Avers.

Mas. L. L. Ingalla, of Mestooink, Chicago, Co., Minn., In her letter of Feb. 11th, 1861, reports the cure by the Positive and Negative Powders, of two cases at (So. 57) Typhold Fever, one case of violent (So.) Billions Fever accompa-nied with (Bo.) Congestive Chills, and also a very severa nied with (50) Congestive Chills, and also a very sever case of (60) Dynestery in which the Doctor had given the patient up to die.

Mansfield Centre, Ct., Feb. 8th, 1868.
PROP. Spence—Dear Sir: This is to certify that my wife has been afflicted with (81) Lamences for more than 20 3 cars 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 taled a good many kinds of medicines first and last, but none of them seemed to do much if any good until we tried your Positive Powders. One box cured that case.

Very respectfully, G. W. HIMONN. W. Bares, of Mermitos, Bourton Co., Kansas under date of Jan. 18th. 1863, writes as follows: "Refore your Powders came my daughter was taken with (62) Lung Pewer, with pain in the side and bad Comph. so she had not into down for two days and alights. I gave her two Powders, and they cured her in less than six hours."

JOSHUA J. WHITE, of Chamois, Osage Co., Mo., reports as follows: "MATILDA CLARY, long troubled with (668) Byspepsis in its worst forms, spitting up her food, &c., was cured by the Posttive Powders in 15 days. Also a little girl six years old had (G4) Pewer and Ague for some time, was well dosed with Catomel and other drugs; Blarchwaset in; she became very weak and emaciated, and purple under the eyes; the case was considered almost hopeless. I gave her the Positive and Negative Powders, and in tendays she was out at play with the rest of the children."

North Wrentham, Mass., March 18th, 1

Salem, III , March 2d, 1NA. PROF PATTON SPRECK-Dear Sir: My little daughter, seven years old, was taken with (62) Typhoid Fesce last Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Powsters, and toward night the fever abated and she passed a large stomach (BM) Norm, and now as I write she is at play.
Also an old lady, upward of 70, has been cured of the (BD) Pulpitation of the Henri by the Positive Pow-ders. Yours truly, BARAH E. HOND.

Manii, Sas Pete Co. Utah, Oct. 2d, Vot.
Prov. Sprker-Sir: The wonderful workings of
those Powders no tongue can tell, nor pen describet and lassure you I have not language to express my
gratifude to you for so great a fleesing. I can lie down now
at night and (20) sleep the sweet sleep of my childhood. Yours ever grateful.
Enzastin Harnan.

Hancock, Vt., Sept. 10th, 196. Prof. Sprice-Dear Sir: I have cured several cases of (71) Belf-abuse with your Positive Positive. FAY CHILDS, of Hancock, who has been (78) Insance for 13 years, and Syears in the Asylum at Brattlebors, took two lones of the Boulette Powders, and Is now called sans by most people. I sent one of your circulars to a returned soldier in the fall of 1865. He had the (74) Chills and Fewer. 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 tritel everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made lim 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 the Fever came on he took the Positive Powders, and noted his Fever off. It did not take a whole lox to cure him His name is Onlando Kenedt. He now lives in Warren, Vt. Yours truly, JOSEPH FLIXT.

Yours truly, Joseph Frier.

Yours truly, Joseph Frier.

The mangic control of the Positive and Negative Powelers over discusses of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralism, Resistive Estacte Toothsche, Rheumatism, Gout, Colle, Pains of all kinds; Cholera, Bistrices, Rowel Complaint, Dysentery, Nausca and Vomiting. Dysephens, Indigestion, Plantucket, Wormas Suppressed Menstruation, Palling of the Wombs, all Feinstel Menstruation, Palling of the Wombs, all Feinstel Weatherses and Berangements; Cramps, Pits, Bydrophobia, Lockiew, Mt. Vitus' Damee! Internation Feer, Billions Fever, Yellow Fever, the Fever of Nmail Pox, Meales, Scatating, Eryspelas, Prenmonia, Picurisy; all Inflammations, acute-orchroic, such as Indiammation of the Lungs. Kidneys, Womb, Blindeder, Stumach, Prostate Glunci Catarra, Cerumption, Bronchills, Coughs, Colds; Berofula, Nervousness, Biceplessess, &c.

THE NEGATIVE POWDERS CURE Partitysts, or Palsy; Amnuvais and Beatics from paralysis of the nerres of the eye and of the ear, or of their hervous centres; Bouble Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhois extreme Nervous et Muscular Prostruction or Reinantion.

For the cure of Chills and Fever, and for the prevention and cure of Cholorus, both the Positive and Negative Powders do no vio-

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

The Positive and Negative Powders do no violence to the system; they came no purging, no naturen, no vomiting, no narrostizing; yet, in the language of 8. W. Richmond of Chonoa, Ili., "They are a most wonderful medicine, so silent and yet so effections."

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Apr. 4 - 6w

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TESTIMONIALS.

Hon. James Thompson. Judge of the Supreme Court of Penneylvania. PHILADELPHIA, April 28, 1866.

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16—Dec. 21.

Apr. 4.-6w

Apr. 4.-6w

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May 2.-4w.

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May 2.-3w

# Mestern Department.

Individuals subscribing for the BANNER OF Light by mall, or ordering books, should send their letters containing remittances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for a should be directed to J. M. PERRIES. Persons writing us tals meanth will direct to Hammonton, N. J.

#### Tendency of Sects-Salarles-Dr. Chapin.

It is being well understood by the "great unchurched," that the Lord's calls to preach in given localities correspond mathematically with the salary offered-the proffered salary usually, if not uniformly, preceding the "call." Even Universalists, once glad of the privilege of preaching their infidel doctrines in school-houses and old, cast-off sectarian edifices, are now begging unblushingly of every liberalist to help them build as magnificent churches as do the Orthodox. Thus "religion," like everything else worldly, goes by fashion. A few Universalist clergymen now put on robes when they preach; others read a solemn church service from the "Gloria Patri." How soon will they make use of lighted tapers? Two or three of their clergy returning from Jerusalem brought with them a quantity of Jordan water, and arriving home used it for baptismal purposes. Was it any fresher, diviner, than the gushing springs of New England? What sensible man could want dead, brackish, briny Jordan water spattered on him? Keep it off from us. God's apring showers will serve us for all outward baptisms. Thus all sects tend to forms and crystalizations—to intolerance and superstitions.

We are indebted to the Chicago (Universalist)

New Covenant for the following information: "A GENEROUS PARISH.—At a largely attended parish meeting connected with St. Paul's church, held April 2d, leave of absence was formally granted Dr. Ryder for one year; and \$4,000, year's salary in advance, was also voted, with no deduction for his absence. The sum of \$7,000 was subscribed on the spot to meet the increased expenses of the current year. Surely 'the lines have fallen' to Dr. Ryder 'in pleasant places.'"

Surely the lines of Dr. Ryder have fallen in pleasant places! This might be styled the method of preaching Universalism "made easy." Comfortable, is it not, to be a smooth-faced policy priest "clothed in purple and fine linen," from the proceeds of the hard working classes, or the brimming coffers of scheming speculators? This St. Paul's church was formerly ministered to by the Rev. W. W. King. He is now preaching to the Universalist Society in Des Moines, Iowa,

"Dr. Chapin has a salary of \$12,000. His society presented him with the house in which he lives, costing \$28,000. It was furnished by the ladies at the expense of \$10,000. His income from lectures and other sources is \$12,000 in addition to the above."

Think of it, reader. Dr. E. H. Chapin's house presented him at a cost of \$38,000, \$12,000 from lecturing, and a salary of \$12,000 a year for preaching universal salvation through Christand yet this same "Christ" had n't "where to lay his head," while John's meat was "locusts and wild honey."

An equation this-given to find the amount of moral relation existing between Chapin and Christ Jesus, Ryder and John the Baptist. The known quantities are \$12,000, \$38,000, \$10,000, \$7,-000, \$4,000, &c. The honest poor that can't rent seats to hear these Universalist doctors preach "free grace" at salaries of \$12,000, may cipher out the unknown quantities.

Should not these salaried clergymen be denominated preachers of the wealthy Crossus and him glorified, rather than the persecuted Jesus and him crucified? Clerical crucifixions at four, six and twelve thousand dollars a year, with splendid palatial mansions presented and furnished, are certainly pleasant tragedies.

### Reason.

Reasoning implies methods and processes of thought; and accordingly is not applicable to the expressed finitely through man, is allied to God, and consequently abiding and immortal.

A modern German writer says, "All reason is eternal! For a reasonable being to lose its whole existence forever, would be dying into positive nothingness. It would also be dying against its divine and aspirational nature. A machine by its construction receives its whole completion at once. The animal with its full age, also obtains all the development of which its nature is capable. But a reasoning, moral being, has no limit by its very nature, nowhere a limit in its perceptions, nowhere a limit in its aspirations, none ever in its happiness. The glass that mirrors the eternal soul cannot be destroyed. Shiver it into fragments, and each fragment reflects a soul."

### God Vindicated.

The Boston Universalist recently published an article from the prolific pen of the Rev. Thomas J. Sawyer, under the caption, "God's Goodness Vindicated." It was a timely effusion. That ancient Jewish Jehovah that got "angry with the wicked every day," "cast down great stones from heaven," "rained snares, fire and brimstone" upon the people, and counseled the Israelites to murder the Canaanites, has long needed a vindicator. He evidently feels under deep obligations to Thomas for the able defence. Culprits are generally grateful to their counsel. Why not the Almighty?

### Chicago Matters-Running Remarks.

Halting for a little rest at the genial and hospitable home of H. H. Marsh, Esq., Chicago, we were informed by Mrs. Marsh that arrangements had been made for spending the evening with a party of friends at the residence of Mr. John R. Robinson and lady, Wabash Avenue. Friend Robinson, the accomplished proprietor and publisher of the Chicago "Commercial Advertiser," "Robinson's Railway Guide," &c., is well known to the publishing fraternity of the great West, and be it said to his praise he never shrinks from a brave enunciation of those religious principles embodied in the harmonial philosophy.

THE SURPRISE.

Repairing thither we found the parlors lighted and a goodly company of sunshiny souls present. Parisian styles, garlanded altars, and the grim theologic hypocrisies of the fathers aside, all were socially enjoying the genuine gospel of the nineteenth century, which may be summed up thus: Obeying God without and God within-be THYSELF and ACT THYSELP. It was delightful to breathe the aural atmospheres-harmony, sympathy and social kindnesses that infilled the apartments. A quartette present discoursed sweet music; danc-

however, but to Mrs. J. R. Robinson, seconded by such other friends as love integrity and justice, are we indebted for the canceling of the debt. The kindnesses of this lady, prominent in literary circles, and all the others, will find lasting habitacircles, and all the others, will find lasting habitations in our soul's memory chambers.

THE LYCEUM.

The Philadelphia, Boston and St. Louis Lycoums must look well to their laurels. That of Chicago, efficiently officered, (Dr. S. J. Avery, Conductor, and Mrs. C. A. Dye, Guardian,) is conducted with great ability and precision. Dr. Avery seems the right man in the right place, while, speaking scripturally, Mrs. Avery is truly a "helpmeet." The Sunday we were present, the attendance was very large—the marching with flags magnificent, the singing spirited, and the speaking by the children perfectly splendid. In our very soul we felt that it was good to be there. Mr. Blackmer's original music, instrumental and voiced, charmed us. "Waiting to-night" is a gem. It must find a place in our "Spirit Harp." Mrs. H. F. M. Brown has an interesting group of Iroquois Indians under her charge. Seven of these dusky-skinned sons and daughters of the Great Spirit were present. Bickly do they enjoy the power begons to which the takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly developed into a state of mediumship, to which he takes delight in ascribing it. Through our circles several are being slowly delegations of the state of mediumship, and others are desirous to know something of the state of mediumship, and others are desirous to know som Avery seems the right man in the right place, Spirit were present. Richly do they enjoy the music and the marches. We also saw Mrs. Kimball in the hall, with Lyceum Banners and Banners of Light for sale. Such workers succeed. From our soul we pray for blessings unnumbered to rest upon this and all the Lyceums of the land. The angels of heaven are deeply interested in The angels of heaven are deeply interested in sidering is this: "Is the Bible the inspired word of their prosperity. 'Mid the confusion, 'mid the God, as understood by Christians?" This throws wrecks and resurrections of spiritual papers in Chicago, the Progressive Lyceum has stood firm as those old pyramids planted by the Nilotic my last article for the Banner, we had considered my last article for the Banner, we had considered my last article for the Banner, we had considered my last article for the Banner, we had considered

Faint mutterings had reached us in the months agone of inharmonies in the Chicago Conferences. We saw—heard nothing of the kind. Bro. Seth Paine opened the meeting by a very able and logical essay upon the question, "How shall we discern what is right from what is wrong?" We hope to have the pleasure of giving it to our readers. Others spoke ably upon the subject under consideration. Such a friendly interchange of views, can but excite thought and elicit truth. All similar Conferences, when not degenerating into horish.

Government.

THE EVENING LECTURE-MRS. COLBY. Crosby's Music Hall was filled to listen to that excellent trance speaker, Mrs. Colby, of Indiana. Mr. John Spettigue, deeply in earnest, opened the meeting, reading a hymn. The singing was congregational. The discourse, earnest, loud and logical, was listened to with deep attention. The controlling influences showed themselves adepts in undermining the sandy foundations of Orthodox Theology. In coming years they will be more constructive. Mrs. Colby is a noble woman, zealous in her calling, and always draws large audiences, feeding them with stern facts and immortal truths.

YOUNG MEN'S CHRISTIAN ASSOCIATON. Some writer given to theologic estimates says there's been blood enough shed in the name of "Christianity" to float the British Navy. No historian will dispute that with Christianity has gone persecution, proscription, bloodshed, war and death. Its very pathway has been crimsoned in blood and paved with human skulls. These

Bro. Spettigue informed us they were soon to of the members of these Christian Associations. Capital movement. The Rev. Mr. Moody was dumbfounded, however, when he learned it was to be both woman and trance speaker. Apropos -our old friend, Chas. H. Weaver, visiting there Young Men's Christian Association rooms, a few weeks since, had his hat very Christianly borrowed, and an old one left justead-a practical application, by the way, of the Ortho?ox doc-Infinite. Reason-absolute reason, as a principle, | trine of "substitution." The culprit doubtless went away singing,

All the debt I owe."

Don't pity the loser-the experience was necessary. All upright, high-toned young men should learn to keep away from Camp-Meetings, Christian Associations, gaming saloons, and clubs of every kind that tend to cramp the intellect or deprave the moral nature. Spiritualism is on the ascending grade in Chicago-all through the West-everywhere. Victory is near.

### Rev. A. C. Edmunds, Iowa.

Returning from the Indian Commission, we were literally seized in the cars near Marshaltown, Iowa, by Bro. Edmunds and J. H. Boen, and put into the lecture harness for the evening. The night dark and stormy; the audience was large and attentive.

Mr. Edmunds, for many years a prominent Universalist clergyman and editor of the "Star of the Pacific," a paper published in California and devoted to the interests of Universalism, is now doing good service in behalf of Spiritualism in Iowa. Posted in the Bible, he is a sound reasoner and excellent off-hand debater. He told us he enjoyed more solid, substantial happiness, delivering twelve lectures in Albion, Iowa, upon the phenomena and philosophy of Spiritualism, than during the previous twelve years of his ministry. The Rev. Mr. King, at one time pastor of St. Paul'schurch, Chicago, is preaching in Des Moines, Iowa. Would the Rev. J. H. Hanson, of Dubuque, exchange pulpit services with him?

There's a large unorganized liberal element all through the West. The harvest calls for reapersthe spiritual temple for constructors, and masterbuilders even. The Spiritualists of the West should address Bro. Edmunds thus: A. C. Edmunds, Newton, Iowa.

## From Mississippi.

DEAR BANNER-You may be surprised that the white light of Spiritualism should photograph a picture where the dark curtains of superstition are spread out upon all sides, as they are here; but wherever the Banner of Light is unfurled, more or less of its inspiring emanations will take effect. For many years very few persons here, except my wife and self, dared audibly to utter its hope-infusing name.

About one year since, Dr. A. B. Batsford made

our acquaintance; and at my house, the subject of Spiritualism being introduced, he consented, rather than desired, to witness some of the manifestations through the mediumship of my wife. The scance made such an impression upon his mind, that, at his request, it was repeated semimind, that, at his request, it was repeated semi-weekly for several weeks in succession. The Doctor one day remarked to me that he had noticed that medicine administered by himself ac-quired a two-fold effect by long agitation in a vial, with the mouth open, except that his thumb was over it. He said he did not know the cause, but that it had eccurred too often for him to be de-ceived in the feet. I represent the cause and weekly for several weeks in succession. The proposed that medicine administered by himself active weekly for several weeks in succession. The proposed that medicine administered by himself active weekly for several weeks in succession. The proposed that he had noticed that medicine administered by himself active with the mouth open, except that his thumb was over it. He said he did not know the cause, but that it had occurred too often for him to be detected some two years since. Though taking us by surprise, it was a further demonstration of the innate honesty and integrity of human souls. Not to the then officiating officers of the Society,

The strongly marked cases in which he has given almost instantaneous relief, together with two or three remarkable cures from this place, made by Dr. Persons when in New Orleans, have elicited many remarks from the enemies of everything that is new. Some, however, are condescending enough to be gratuitiously cured of their otherwise incurable diseases; and others would be if the Doctor would divorce it from the hated name of spirit mediumship, to which he takes de-

physic, not to the dogs, but to those who can do no better, and devote himself to the exercise of his newly discovered powers exclusively. JOSEPH E. FIELD.

Ocean Springs, Miss.

The Conference Discussion. In our conferences the question we are still conaces.

THE CONFERENCE.

the subject one night; then we took the ground that it was not, because its authors were not known, and there were hundreds of thousands of

Conferences, when not degenerating into boyish debates or rambling personalities, are exceedingly profitable.

All similar The Christians gave up all idea of combating such authors, and then fell upon the intrinsic value of the Bible as a moral code and guide for man. It was so true, and had been of such vast advantage of man in 1899. advantage to man, it must be from God, they said.

This was the question's situation when I wrote.
To meet these views, I commenced by giving the
effect of God's laws upon the Jews, and of man's
laws on the Greeks, and the result was that they admitted that the Greeks prospered very much hetter, and became in every respect their superior in arts, literature, knowledge, and in everything that adorns a people in peace, and their conquer-ors in war, and tecame a great nation, while the Jaws always were a small nation, always in trouble, and much of the time in bondage. This was the situation when Christ came; only the Romans were the commanding nation, the Greeks their educators, and the word of man and his laws their

Now it should be observed that Christ was born in the Augustian age—the most enlightened of any of ancient times. If this new religion was of God, and calculated to benefit is ankind, we should expect it would take with this enlightened people, and increase their virtues and goodness; but exactly the contrary occurs. It was three or four centuries after before Christianity triumphed over Paganism; and, when it did, they were an ignorant, barbarous set, and continued so until science overcame them some two centuries ago; and where Christianity rules to day ignorance and barbar-Young Men's Christian Associations are simply is reign. It is only where infidelity rules with theologic clars, and denominational recruiting their laws that Christians can boast of much civiltheologic clans and denominational recruiting offices, instituted for sectarian purposes, with an lowers of Jefferson and Franklin were killed. eye single to the future control of this American | Christians lived and barbarism prevailed and in-

If you will take their ideas of God and man you Bro. Spettigue informed us they were soon to will see this must always be the case. They say send a Spiritualist Missionary to labor in behalf that God made man free, and then let him in his ignorance become deprayed, and in this state left thought or do a good deed. So all people are guilty until they prove themselves innocent. This slander on God and man must corrupt any

people, and ecclesiastical courts are all based on these principles.

Now the principles that have benefited people are that every one must be considered innocent until proved guilty. Our civil courts are based on these principles, which will continue to improve the people as long as they are practically believed and observed in our courts. These courts have annihilated the Christian ones in all parts of worth boasting about. You will observe that the Mahometans were superior to the Christians from the seventh to the fourteenth centuries, in learning, government, and all that elevates the people. Then why was the change effected in the sixteenth? Because science rooted out Christianity so much in the hearts of the people that they adopted principles of reason and experience as their guide, elevated man's laws above God's, and altered and amended them as reason and experience dictated, until finally to-day in this country they laugh to scorn the persons who propose to go back to God or Christ for the laws wanted

We have continued this subject for five Sundays, and I have been anxious to see why it was so continued. I find the main facts to be these: that, first, they denied what Christians called Christianity, as such. After a few days I men-tioned that every Christian denomination quoted Christ's words as their guide, and I thought Adam Clark, Albert Barns, and other eminently learned divines that spent their whole lives and strength in investigating the subject, understood it as well as any one here; and Christianity was founded on the fall of man, and Christ as their Saviour, and the fall of man, and Christ as their Saviour, and nothing more or less. This is the teaching of all churches established by persons of any note in Christendom. Universalists and Unitarians may be exceptions, but they are not considered Christians by the evangelical churches.

The second reason was, that Christians are all

theologians, and alter or amend their God's laws and wor's just the same as though they were man's, that is, in argument. If a text direct them to hate their father, mother and brother, as stated in Luke xiv: 26, it do n't mean that; "God did not know how to word it right." So they correct him. Or as in Mark iv: 12. Now if God said that, it is sacrilege to alter its meaning a particle. If man said it, alter and mend as your judgment directs.

But this has come out in our debate: the Christians do not believe the Bible; they believe in

their theology. Spiritualists are the only persons who consistently believe the Bible. As the words of spirits and men, they consider it faulty, as its authors were, but a faithful record in times of ignorance.

Yours for all truth, H. S. Brown, M. D.

500 Astor street, Milwaukee, Wis.

#### From Missouri. Henry Strong, writing from Maysville, DeKalb

Co., Missouri, under date of April 23d, says: "I have for some time thought I would write you from this place, and feeling that the time has come when greater works are to be done to con-vince mankind of a future existence, I herewith

send you a brief outline of manifestations occur-ring here at the house of a Mr. Davis, After a few sittings around a large dining table, After a few sittings around a large dining table, it was moved in such a positive manner that four stout men could not hold it in its place. There were many skeptics present, and they admitted, one and all, that there was a power and intelligence manifested in the moving of the table, greater than man possessed. The manifestations were similar to those in the aprily days of Springular. similar to those in the early days of Spiritualism

gather sufficient means. The friends call them-selves the 'First Society of Spiritualists of Mays-ville, Missouri.' All papers or reading matter sent to the 'President of the First Society of Spir-itualists, Maysville, Missouri,' will be thankfully received and do great good."

selves the 'First Society of Spiritualists of Maysville, Missouri.' All papers or reading matter
sent to the 'President of the First Society of Spiritualists, Maysville, Missouri,' will be thankfully
received and do great good."

Thinking Men Becoming Spiritunlists.

Dear Banner—In your issue of April 25th,
1868, there was printed an extract from the
Boston Sunday Times giving quite a list of distinguished clergymen, journalists, authors and
artists, believers in Spiritualism, including H.
Ward Beecher, the two Tyngs, Dr. Bellows, Dr.
Cheever, O. B. Frothingham, Chauncey Giles,
Theodore Tilton, Horace Greeley, Thurlow Weed,
Geo, W. Curtis, Henry J. Raymond, Bayard Taylor and others. It may not be uninteresting to
some of the readers of the Banner to notice the
remarks of another distinguished clergyman,
Bishop Whitehouse, of Illinois, upon a recent occasion, in the funeral sermon of the late Bishop
Hawks, at St. Louis. These remarks in Bishon

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Mary Lane, Quardian.

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Jyceum meets at 27 r. M. N. M. Prior to Mary Lane, Quardian of Mary Lane, Quardian of Mary Lane, Quardian, Or The Children's Progressive Brittanian, N. J. Point aliatishold meetings are Progressive Lyceum at 197 r. M. Monros All Mary Lane, Quardian, Or casion, in the funeral sermon of the late Bishop Hawks, at St. Louis. These remarks in Bishop Whitehouse's sermon, tend to show that the think-ing men of different branches of the church are fast becoming convinced of the truths of Spirit-ualism, and being added to the mulatude of believers. Let the good work roll on; the truth is mighty, and will prevail. The remarks are, as reported in the Daily Missouri Republican of April 25th, as follows: "He enjoined them not to feel aggrieved at the loss of the deceased from their sight, for his spirit was with them still. He saw them now with spiritual eyes. He bid them not to think that the disembodied bishop was lost to Yours trulg.
DR. W. M. LAURY.

St. Louis, Missouri.

A CARD.—The undersigned, on behalt of himself and Mrs. R. E. Warner, desires thus publicly to thank her many friends of Davenport and Rock Island for the agreeable surprise which greeted us at our house on the evening of the 2d inst. The generous donation to herself and family was wholly unexpected. She had been promptly and liberally paid for her four months labors as a lecturer in Rock Island, and this additional presentation of money and substantials was gratefully and proudly received as a heart offering from intelligent minds who feel that there is something more in life than cold materiality, and whose glist were but the outward manifestations of the gener ous sentiments glowing within.

May the good Father shield these friends, with all his dear children, from everything that can make, life unhappy, and guide and bless them in every good word and work.

Buccaport, Josea, April 1th, 1863.

E. WARNER.

ulde and bless them in every good word and work.

Davenport, Joua, April 4th, 1868.

E. WARNER.

The Semi-Annual Meeting of the above Association will be held at Paw Paw, Van Buren Co., Mich., commencing on Friday. June 12th, 1863, at two o'clock P. M., and continuing over Saturday and Sunday following.

The clitzens of Paw Paw will make arrangements to accommodate a large number of delegates and visitors. It is hoped that every society of Spiritualists in the State may be represented.

Michigan State Spiritual Association.

sented.

The unparalleled progress of the cause of Spiritualism in our State renders it highly probable that the meeting will be large and very interesting.

The officers of the Association are requested to be present for business purposes the evening previous, at which time also the speakers meeting was to be held, pursuant to adjournment.

Dobus M. Fox, President.

L. B. Browx, Secretary. L. B. BROWN, Secretary.

Speaker engaged:—Dr. J. N. Hodges, May 10.

WONCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 p. M. E. D. Weatherbee, President: Mrs. E. P. Spring, Corresponding Secretary.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at 12% and 7 p. M. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. M. Broxeniam, Mass.—The Spiritualist Association hold meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Laura (Cuppy, regular speaker. J. H. Lewis, Corriges at Harmony Hall two Sundays in each month, at 23 and 7 p. M. Afternoon lectures, free. Evenings, 19 cents. Win. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 16 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

BATTLE CREEK, MICH.—Meetings are held in Wakelee's services. D. M. Brown, Secretary.

BACKAMENTO, CAL.—Meetings are held in Wakelee's services. D. M. Brown, Secretary.

BACKAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 p. M. Sackamento, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 p. M. Drogressive Lyceum meets at 2 p. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

BACKAMENTO, CAL.—Meetings are held in Wakelee's services. D. M. Brown, Secretary.

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Firehause, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hail. The Children's Progressive Lyceum meets at same piace at 104 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary.

Byeaker engaged:—Dr. H. P. Fairfield, May 10.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoin's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINCT, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.—Meetings are held in Pratt's Hail, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Joslin; Musical Director, Mrs. Wm. M. Rob-inson. Speakers engaged:—Moses Hull during May; Alcinda Withelm, M. D., during June.

Windelm, M. D., during sune.

PUTNAM, CONN.—Meetings are held at Central Hall every

Sunday at 14 P. M. Progressive Lycoum at 104 A. M. Speak
era engaged:—Dr. H. P. Fairfield, May 17, 24 and 31; Mrs.

Hatto E. Wilson, June 7 and 44; Mrs. C. Fannic Allyn during

HARTFORD, CONN.-Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's P gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. BRIDGEPORT, COME.—Children's Progressive Lyceum meets every Bunday at 11½ A. M., at Lafayette Hall. Dr. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

dail, Conductor; Mrs. Anna M. Middlebrook, Guardian.
CONCORD, N. H.—The Children's Lyceum Association of
Progressive Spiritualists hold meetings every Sunday, in Centrail 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. Robinson 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 53 o'clock
P. M. B. A. Seaver, President; C. E. Freeman, Secretary. BANGOR, MR.—Spiritualists hold meetings in Proneer Chapel every Sunday, afternoon and evening. Children's Progressive very Sunday, afternoon and evening. Children's Progressive Lycoum meets in the same place at 3 P. M. Adolphus G. Chap-nan, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXOROFF, MR.—Tire Children's Progressive Lycoum holds its Sunday assion in Merrick Hall, in Dover, at 10½ A. E. B. Averlil, 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.

by the Spiritualist Society) Sunday afternoons and evenings. FORTLAND, ME.—Meetings are held every Sunday in Temperance 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 Everti Booms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ a. m. and 7½ r. m. Children's Progressive Lycoum at 2½ r. m. P. E. Farmsworth, Secretary, P. O. Dox 5573.

The First Society of Spiritualists hold meetings every Bunday morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 r. m. Seatufree. The Spiritualists hold meetings every bunday at Lamartine Hall, corner of 5th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7½ p. m. Conference at 7; m. WILLIAMSBURG, N. Y.—The Spiritualist Society held meet-

WILLIAMSBURG, N. T.—The Spiritualist Society held meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

street, supported by the voluntary contributions of members and friends.

BROOKLYN, N. Y.—The Spiritual stabold meetings at Cumberiand street Lecture Room, near DeKaib avenue, every Sunday, at 3 and 7 p. M. Children's Progressive Lyccum meets at 103 A. M. Sartisti, Conductor; Mrs. R. A. Brittual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 p. M., and Thursday evenings at 13 o'clock, in Granada Hall (Upper room), No. 113 Myrtic avenue, Brooklyn. Also, Sunday and Thursday evenings at 13 o'clock, in Granada Hall (Upper room), No. 113 Myrtic avenue, Brooklyn. Also, Sunday and Friday evenings at 13 o'clock, in Gorniental Hall, corner Fourin and South Ninth streets, Williamsburg. Also, Sunday and South Ninth streets, Williamsburg. Also, Sunday and Thursday evenings of each week. Children's Progressive Aprilia Bunday and Thursday evenings of each week. Children's Progressive Lyccum at 23 p. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Robard, President Society.

Buyralo, M. Y.—Meetings are held in Lyccum Hall, corner of Court and Pearl streets, every Sunday at 10M A. M. and 7M p. M. James Lowis, President Society.

J. Lane, Treasuror: E. Woodthorne, Secretary. Children's Lyceum meets at 23 F. M. N. M. Wright, Conductor; Mrs. Mary Lane, Quardian.

Guardian of Grouds.

Vibeland, N.J.—Friends of Progress meetings are held in Plum-street Hail every Sunday at 10 A. M., and evening. Fresident, C.-B. Campbell: Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Sevens: Corresponding Secretary and Treasurer, S. G. Sylvester: Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12 P. M. Hossa Ailen, Conductor: Mrs. Fortia Cago, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMORTON. N. J.—Meetings held every Sunday at 101.

HAMMONTON, N. J..-Meetings held every Sunday at 104
A.M., at the Spiritualist Hall on Third street. J.B. Holt,
President: Mrs. C.A. K. Poore. Secretary. Lyceum at 1 r.
M. J. O. Bausom, Conductor; Miss Lixzie Randall, Guardian
George.

B. J. O. Kanson, Conductor; Miss laxie Mandai, Guardan of Groups.

Baltimore" hold meetings on Sundays at Saratoga Hall southeast corner Calvert and Marntoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till farther notice.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Childron's Progressive Lyceum meets overy 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 morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, to lecture commencing at 11½ a. M. Evening lecture at 1½.

Corner, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 a. M. Mrs. Langston, Codductor; Mrs. Tibbals, Guardian.

Washington, D. C.—Meetings are held and addresses de

sion, Codquetor; mrs. Tibbals, Guardian.

WABHINGTON, D. C.—Meetings are held and addressesde livered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Elevanth streets, every Sunday, at 11 a. M. and 7 P. M. Progressive Lyceum meets at 12% 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.; Platonic School, Thursday, at 7 P. M. John Mayhow, President.

Inursday, at 7 P. M. John Mayhew, President.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 19½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ r. M. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Covernment O. C. The School of the Conductor of Mrs. A. A. C. Wheelock, Guardian.

Wheelock, Guardian.

Cincinnati, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious society of Progressive Helpitualists," and have secured treenwood Hall, conier of Sixth and Vine streets, where they hold regular meetings sundays, at 10½ A m. and 7½ P. m.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Bunday, at 10½ L. m. and 7½ P. m. Children's Progressive Lyceum regular Sunday seasion at 10 clock P. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

CLUDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

BELVIDERE, ILL.—The Spiritual Scalar Curtis.

for basinees purposes the evoning previous, at which time also the speakers incetting was to be held, pursuant to adjust a meeting as the speakers incetting as to be held, pursuant to adjust the speakers incetting as the speakers. Borrow.—The First Spiritualist Association hold regular meeting at Mercantile Hall, Summer street, every Sunday evening, at 73 o'clock. Admission if cents. Samuef F. Towic, The Children's Loverum meets at 169 A. & January and the cents of the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the adjustance of the Spiritualist and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the speaker engaged:—W. F. Jamieson until Nov. 22. Meeting of the Children's Loverum meets at 169 A. & January and the continued for the present of the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Loverum meets at 169 A. & January and the Children's Love

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