i in Wakelce's rceum between

prietors.

CH. CROWELL

on of the time

bite & Co. ston. it, Boston.

Nassau street, III. anch office, 544

Tork. N. Y. Oswego, N. Y. N. Y. and Chestnut and Chestnut tland, Me. ortland, Me.

osite the Post , London, Eng

. W., London,

tus three times it editorially. IGUT ONE YEAR pt of the papers



VOL. XXIII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, MAY 16, 1868.

NO. 9.

The Lecture Room.

Compensation and Retribution.

and the course of lectures at Music Hall, Boston, on Sunday afternoon, April 28th, by an address on the above subject. The audience was lauge, notwithstanding the severe aspect of the weather, and the appreciative feeling manifested by it on the occasion was all that could be desired. We give duties that belonged to life; if storm and sunshine below a synoptical report of her remarks:

for many years ministered in our present place of laws, then would there be no need of compensameeting: "I never had a sorrow in my life that I | tion or retribution—they would come of themcould spare!" "Blessed are they that mourn, for selves. And the influence of human souls united they shall be comforted."-Bible. "There is a would be the great motor power which should divinity that shapes our ends, rough-hew them as | rule the ages. we may."-Shakspeare. "Allah is just, and he standeth between utter darkness and too dazzling glory, that his:children may behold him in his works."-Koran.

Philosophy, Religion, Science, Morality, Art, all conspired to make up the sum of the balance of Nature. No philosopher or man of science would presume to dispute the proposition that every part of the universe was equal in degree to every other part, and all were properly balanced by the great law of cause and effect which stood between chaos and absolute centralization. Neither would stars subservient in their varied tracks through he deny the fact that even the finest ray of light | the heavens to the puny earth's command! And or infinitesimal particle of matter had its duty to | in the metaphysical world of to day there was perform, and was as subject to law as the grand- the serpent and sea of milk on which minds est sun or the mightiest formation in the material | rested and floated hither and thither, never strivworld. Man's great desire in all ages had been to | ing to examine into their faith, or bring their ideas find this centrépoise of life-the power by which down to individual experience. these things which make up the cosmic universe were held in their places. And in the religious world, as well as the material, he had toiled to life. There was an answer to our question in the discover the secret governing the punishment of sin or reward of good deeds done in this life.

for knowledge, there was a fact evident to the the soul looking up into the eye of Infinity. careful student, that for every balance there was a degree of opposing power. Mechanics, science, and all the subtle array of mathematical philoso- fill it, and the convulsions of storm and thunder phy, point to one rule which formed a predicate from which to judge of the truth of this assertion; efforts in that direction. Flowers died, but from we could not doubt the need or truth of balancing and opposing forces, for by their demonstration loveliness and grace. Beautiful scenes and sights there was a law for all-a system of causes-so interwoven and blended that one could not act and scenes in embryo which stepped forth to fill without the other, and thus all results in Nature were but the effect of action and reaction.

Vainly did we strive to understand the full weight and depth of these mysterious processes, of lime, which composed the tissues and bone of but it was a fact that every particle of matter had its own appropriate work to perform, and from the beginning of its existence was clearly distinct | habitation of an immortal soul! If vegetable and and worked onward and upward to full perfect animal forms had never died where would have tion. Did it matter to those particles whether been found the materials from which to fashion they ripened down beneath the sea, or were this tabernacle of the spirit? Winter, so cold and spouted up by the snorting volcano, or breathed dark—the seeming realization of death—was but abroad in the perfume of the flowers? They still the silent prophecy of the spring-time, with its preserved their individuality, for they bore and newly awakened flowers. Nature kept on her shadowed forth an immortal germ within.

But to speak within the limit of natural science, it was known that mathematics formed the keystone of the arch of all knowledge, demonstrating that no result could be greater than the cause. Those who by its light were ready to admit the truth of the proposition that the shortest distance between two points was in a straight line, or that two bodies could not occupy the same space in the same time, were led in time to acknowledge that for every effect there must be a visible or invisible cause. To them all the phenomena of the material universe were capable of solution; the mystery of the rainbow or the blade of grass was plainly demonstrated. They knew there was as much use for the tempest as the calm. They knew there was a provision in the great law for the simoon that swept remorselessly by, bearing destruction on its wings, though caravans and travelers were in its path; a cause for the cyclone roaring over the Indian seas, till navies and islands were swamped in the foaming brine! When the earthquake shock smote into crumbling ruins cities which had been the work of ages, and human nature shrank appalled, they could say with abiding faith, "We have not the arrangement of all this, but we are assured that it is

The ancient stoic so accustomed himself to the crushing of all tender desires and loves on earth, that no trouble could cause a shadow to pass across his countenance. But this example was not well to copy after in this world. We should not stifle our feelings, but we should strive to fied by the thunders of Sinai or the severity of apply to all the rules of trusting faith. When the convulsions of Nature wrought their changes before our eyes; when the lightning's forked sword shivered in fragments the giant oak, and pierced the lamb who took refuge at its base, we should see good and use in it as much as in the sunshine. For all were bound by the law of Nature to each other, and to complain of one was to complain of all.

The world had been brought to its present perfection, by powers which would have appalled stead of the brilliant sun-the state of absolute the minds of to-day. But the volcano and earthquake were only its safety valves. A steam engine understood properly became the great interchanger of commerce but improperly managed was a fearful instrument of death and destruction-it was a power only applicable when understood. So all the forces of Nature were alike a fully understood there should be no more pain. blessing and a curse, and only when by mathematical science we learned to weigh them in the balance of right could we see reason for the compensation and retribution attending them.

So much for the material world. The same was true of the moral. One thought shot out and should we be less than they? Only the outfrom that world was of more power than all the | ward casket decayed; were it not for death atoms of the material universe. We should bear there could be no arisen spirit to inherit the in mind that its laws were as binding and its glories of eternal life. results as certain as any that existed in matter, and they were mistaken who thought any pun- the wonderful systems founded on laws of pro-

for good and punishment of evil arose from ignorance. There was nowhere in Nature a punishment or reward for actions producing results. The law of compensation and retribution was Mrs. Cora L. V. Daniels closed her engagement, | founded on eternal principles, from which there was no escape. It was the fact of its reputed capability of evading the consequences of natural law that had divorced religion from science.

If birth and death were alike-neither the subject of control or destiny; if life was full of proper were alike understood by the outward world, and It had been said by one (Theodore Parker) who were known to be but the outgrowth of natural

There was a subtle influence in that religious system which made God a scapegost (or a mediator), or manufactured a burden-bearer in the shape of a demon of darkness, upon which to pack the iniquities of its saints. (?) But the idea originated in, and was yet unpurged in its nature from, the crude notions of antiquity which placed the earth on the back of a tortoise, who in turn rested on a serpent, who floated at pleasure on a sea of milk; the teachings which declared the spheres to be composed of solid glass, and all the

We should not murmuringly inquire why we were called on to suffer the various afflictions of very fact of their existence, and the new-born babe looking up with a wealth of trust and love However vast and unexplored this field of labor | into its mother's face was the fit representative of

There was no vacuum in Nature. If there was an empty space then forces were put in motion to and whirlwind were but the legitimate effect of their commingled ashes sprang up other forms of disappear, but were there not beautiful sights the vacant place? The limestone in the rock had neither use or attractiveness, but when absorbed into vegetable and animal life became carbonate human existence. It might have been waiting for ages to be absorbed, that it might become the work—there was nothing lost. Bird, beaver, otter bear, wolf, all fulfilled their allotted fate in Nature, even if it was to prey upon one another. The wild woods echoing to the scream of the panther were but the precursors of that state of animal and vegetable surroundings which should better answer the uses of man - giving him fields to cultivate, and the horse, the ox and the varied tribes of domesticated animals to aid him (directly or indirectly) in so doing.

There was nothing which could be dreamed of in Nature which had not its use and purpose. All things fulfilled their mission. Was the soul less than these? Had the spirit which was above all these no power, no compensation and no retribution? The answer must come from the inner nature of the mind, that tread what path we may there was a compensation in the treading, and our souls should be duly thankful therefor to our Great

The bankrupt hopes of millions of earth's children would find no other solace for all their agony than was contained in the assurance that no human being ever had a sorrow which was not necessary to its ultimate good. To doubt this was to doubt existence itself.

This brought us to consider the religion of the world, which had sought to shrink from the vast responsibility resting on it to proclaim the truth, and had striven to satisfy its believers by promises that in some way, by a system of bribery, it could save them from the effects of their misdeeds. Let us draw away the curtains of error, unterri-Mosaic Law, unallured by the seductive offers of Mahomet, and learn the fact that there was in the heart of each a voice proclaiming the necessity

for the undeviating rule of cause and effect. Could we spare our individual sorrows? Yes, answered some, we would have no more grief, less of care, more health, and no death. We would have no pain or injustice in the world. Then they would have the unprogressed atom instead of the perfumed flower - dark earth innoneutity in place of the immortal souli They would have no struggles, no toils, to ripen and expand the mental powers. If there was no sickness, then there would be no knowledge of the laws of health. Pain prompted man to search for the art to heal it. When natural laws were but until that time it was necessary as a spur to the perfection of knowledge. If there were no death then there would be only ignorance, for they could have no life. The very flowers which adorned the sepulchre had sprung from death;

Without death and pain where would have been ishment was the result of a direct personal influ- gress, upon the elaboration of which students

ence. The truth was that this search of reward | had consumed the midnight oil, and bleeding for good and punishment of evil arose from igno- hearts toiled through lives of want that their efforts might bring forth good to man? Without battles there would be no truths. For just so sure as natural powers combated in the fulfillment of the laws of the universe, so in the world of man the rapid advance of ideas was attended full of with the strife of material weapons. Better that thousands perish than that there should be no ideas of truth. Along the ages could be seen the sweep of God's right hand pointing to unfailing compensation for all these woes.

But in narrowing down the sphere of this compensation to the ego-I-oftimes we are led to exclaim, "Mene, Mene, Tekel, Upharsin"-" Thou art weighed in the balance and found wanting." But it is ourselves that say it, and not Nature. There is not an hour that has not left its impress on our lives. Let us toll on then with the goal in view; from pain we learn patience; from adversity, kindness; from sin, pity for others; from error, an understanding of truth. If death comes, through its gates we may catch glimpses of glory. We need not fear death, it alone is true. All things of earth may seem to us filled with treason and dishonor, but death is constant and sure, and leads us to our loved ones gone before. It alone, of all the ministering angels, is faithful at the last. We may waver in life's pathway, we may mask our real intents, but death shall prove us all, and we know the end it brings us is not the end of life, but the end of falsehood, shame and disgust, and brings us to the gate of the glorious city immortal.

Often a cloud arises in the mind when we see the apparently flowery path of the wicked, and the crown glittering on the brow of error, while the disciples of truth are poor and full of sorrow; but there is no rest for crowns so placed, neither is there so much agony as there might seem in the hearts who hear the compensating whispers of angels. We weave our garments of purity or shame-death is the great equalizer-and all go to their appropriate place.

Were these few hours on earth all there is of existence, even then the relation between compensation and retribution would hold true. We defy any one to show from history that the good which has borne the cross has not ultimately worn the crown. In the field of political, military or moral effort, the ambitious and bigoted have gone down at last, while the names of good men and true have been caught up on the waves of memory, and from the marty's funeral pare has streamed a glory down the centuries! And though darkly and deeply rolls the tide of fale, we know that every human soul shall be borne ultimately to the great haven of eternal rest.

At the close of the address, another spirit took control of the medium, and in sweet and melodious cadences breathed forth one of the finest poems in our language, replete with rare beauty and excellence, thrilling the audience, who listened in breathless silence:

THE SPECTRE SHIPS.

INSPIRATIONALLY GIVEN THROUGH CORA L. V DANIELS.

Adown the swift stream of Time's darkened dream Float the Gonfalons of Fate; And borne by its tide two strange spirits glide,

In wonderful nower and state. One strange, fearful bark, beareth banners all dark, With crosses of human bones!

The other is bright with pure ensigns of white,

And moveth to music's low tones, As they float along, a quaint old song Is wasted o'er turret and wall, The mills of the gods grind slowly, but

They grind exceeding small." The dark vessel draws near a grand temple austere.

Where Justice and Mercy are found! (?) Where each crime hath a name, and each sinner a shame. And "God's image" in irons is bound!

Amid those of less worth one wretch is brought forth: "Thou hast stolen and murder'd," they say. The proofs are all here—though the laws are

severe. You must dic. So make ready and pray." Yet forevermore as they pause by the shore, Moans a voice over dungeon and wall.

The mills of the gods grind slowly, but

They grind exceeding small."

Yet one Judge so staid hath his country betrayed Another hath fliched a pure name! Every juror hath sold his fair honor for gold, Or bartered his goodness for fame. While the fiend-hosts await to convey to his fate The victim who bows low his head-

The Spirit of Light pauses there to indite: "His poor babes were starving for bread!" And forevermore, as they sweep from the shore,

Groans a voice over prison and wall, 'The mills of the gods grind slowly, but They grind exceeding small."

Now the ship's near the shore, where a miser so hoar.

Clutches ill-gotten hoardings of years! Coins cast in the dies of the lone widows' sighs And stamped with the pale orphans' tears; The dark ship doth hold the old man and his

And they float in the blackness away, While the Spirit of Light, from the vessel in white.

Waits to hear a poor, lone mother pray! And forevermore, as they pass the bleak shore, Sighs a voice over cottage and wall, The mills of the gods grind slowly, but They grind exceeding small."

Now the dark ship doth wait where a maiden too

In the trysting bower hath stayed-For with false vows and snares the perjured one

The fiend's trophy-a young heart betrayed. The dark spirit doth send all his crew to attend, To place her on shame's burning scroll; But the Master of Light sends an angel in white, Who rescues the maiden's pure soul! And forevermore, as they pass by the shore, Sounds a voice over garden and wall, The mills of the gods grind slowly, but They grind exceeding small."

Where a king with his crown tramples myriads down,

And his minions fawn low at his feet. While the sick and the poor pause in vain at the door.

Or famish for bread in the street-Lo, the dark soul doth glide to the proud monarch's

And the dark ship rests sullenly there, While they fill its black hold with a cargo untold. With curses and blood and despair ! But forevermore, as they wait near the shore. Shrieks a voice over palace and wall, The mills of the gods grind slowly, but They grind exceeding small!"

When the trumpet of war sounds its tocsin afar, And the nations for freedom contend, Where a small, fearless band, joined in spirit and hand.

VII.

Raise a war-hymn to Libertu's Friend. Then the tyrant's grim host see the battle is lost. And the serricd ranks scattered there; For the Spirit of Light leads the martyrs in white-And remembers the natriots' prayer. And forevermore, on that blood-stained shore, Peals a voice over cannon and ball. The mills of the gods grind slowly, but

They grind exceeding small." Ever floating along, with a groan or a song, Where one saileth the other must be; Pressing close, side by side, till they enter the tide Of the sea named Eternity. With a plunge and a bound, lo! the dark ship is

found A sereck upon Time's blackened shoals! All its cargo of wees to oblivion goes, But the life-boat in white saves the souls! And forevermore, where the waves break and roar, Sounds a voice over castle and wall, The mills of the gods grind slowly, but They grind exceeding small."

Thus down the swift stream of Time's turbid dream Sweep the Gonfalons of Fate,

And the strange, fearful bark, with its banners so dark, Is the Spirit of Human Hate.

While the vessel of light, with its ensigns of white, Like an albatross doth move;

And it floateth afar, like a bird or a star, And its name is the Spirit of Love. While forevermore, as it speeds from earth's shore, Sings a voice over turret and wall. The mills of the gods grind slowly, but

They grind exceeding small." Isn't it So?

A correspondent sends us the following: The one thing which is presented irresistibly to the mind of every temperate and close observer, is the alarming inroads upon the health and happiness of our manhood and youth intemperance is working. Spiritualists who desire to act upon scientific principles in their dealings with life, are ready to forsake all that is injurious to sisterbrother, or self, to follow that pure and healthy course which blesses, most of all, the actor. As Spiritualists, we desire to see man the equal of woman in all that is nure and elevating. If my brother man desire his sister woman to be sweet, free from contamination, he cannot consistently present himself at her holy shrine with that pernicious atmosphere which results from the habits of liquor or beer-drinking and the use of tobacco; the latter at least the equal in its immoral tendency to any other one bad habit. Millions are the unconscious criminals, and millions the conscious, innocent sufferers. Thousands are, day by day, wearing their lives and health away, as well as that of those to whom they are the most intimately related. Nothing short of woman's voice in thunder tones in protest of this incalculable wrong, will succeed in reforming young men and youth in this particular. The time is not far distant when woman will declare herself in favor of man unadulterated as she, and the choice will be at this standard, and none other. It was a stroke against purity when the noble efforts to express these claims at the National Convention of Spiritualists were crushed, although only for the time being. Spiritualists, who are unfortunately victims, must not shut their eyes to the light, nor imagine they work no evil by their influence and example. Reform should begin with self. See to it that you labor for the physical development of the race.

De Tocqueville says of the newspaper: " A newspaper can drop the same thought into a thousand minds at the same moment. A newspaper is an adviser who does not require to be sought, but comes to you without distracting your private affairs. Newspapers, therefore, become more necessary, in proportion as men become more equal individuals, and more to be feared. To suppose that they only serve to protect freedom is to diminish their importance; they maintain civilization."

Griginal Essays.

CAPITAL PUNISHMENT.

BY G. M. GOULD.

For a period of nearly two thousand years, the bulk of the so-called civilized world has been worshiping a man, a god, God, or a principle, (which it is we are unable to discover,) whose attributes and historic life were all kindness and love—as it were one simple yet grand and mighty effort to introduce into the world, by practice and teaching, the glorious idea of good returned for evil.

For nearly two thousand years it has looked back to the earth-life of this (called) man, as being the highest practical example of moral goodness ever displayed on earth. Men the world over have dubbed themselves his followers, worshiping him in their adoration-yea, deifying him in their enthusiasm to do greater reverence to him and his teachings. What were they? One would suppose that looked on as he is, men would try by every means to pattern after his bright example, honor his teachings by living them out in their own every-day lives, and at least faithfully obey his expressed commands. The facts? Open and carefully read the history of the Nazarene generally considered the most truthful. How do practice and law to-day of Christian nations compare with his practice and precept? I would limit myself to one particular, to which I have been heading; it is the broad one of Capital Punishment.

American law says hang a man if he commit a certain crime. The laws of the nation are virtually made and enforced by the people. The people are a Christian people, pretend to follow out Christian ideas - leastwise believe in the Christian code of morals. Without its repetition we all know well enough what it is in relation to this question. And now I ask, where the discrepancy? Was Christ wrong, and is the world to-day right? or vice versa? Why is it at the end of eighteen hundred years we find such decided opposites? Do we dare to call ourselves MEN, worship and pray to one whose very life itself was a sacrifice of the good for the evil, and yet in our every-day life practice always the opposite? Make, support, and enforce law which has for its foundation—and superstructure, too, I might add -the damnable idea of evil for evil, wrong for wrong? Are we such moral cowards that we cannot live out our beliefs and convictions? Or -here's the rub-are these our real, true convictions of what our duty indeed is? Ask a man does he believe the rules of life which Jesus laid down the best standard to practically live to; he answers, certainly. Ask him again, does the murderer deserve death by our hands; and nine times to one you'll receive the answer, " Why most assuredly he does." Again, did not Jesus pray, "Forgive them, Father, they know not what they do "?

In viewing this topic from its theologic standment. It is not for me to attempt it, but I only ask the Christian citizen, in name, to be more Christian in spirit, and, with more consistency, to act as he thinks or think as he acts.

But the religious arguments are not, by far, the weightlest ones against this barbaric institution. Let us look at it from the broad field of human well-being on earth; look at it in connection with ourselves placed on this planet, subject to the invariable law of progression, under which law we are to work out our own salvation; for however so much we may rely upon Divine aid and interposition, still the indubitable fact faces us of to-day, that no providential hand will open the waters for us, that we may pass over from darkness and barbarism into a higher life and light. The world must be its own redeemer, This being true, it will be plain to every mind that the highest interests of humanity, the advancement of civilization—promoting the inaugural of mindgovernment - demand the abolition of this the

In opposition, and answer to, all the arguments for the non-use of capital punishment, the world brings but the one reason for its use, which the thoughtful man soon sees to be most filmsy. It is thin: Owing to the partial spread of knowledge and a resultant amount of ignorance, superstition and evil, the immoral and sinful surroundings, there are a class of persons who prey on society, supporting physical existence by crime and sin, and the every tendency of their minds is to evil. Now if we allow these persons unrestrained freedom, if for a murder we do not hang the murderer, thereby stopping this crime by keeping constantly in the eyes of the people the rewards of such a course—if in fact we do not keep the fear of the law and punishment before such minds by such spectacles of punishment, how can we hope for the safety of our property, money, our families, or our lives themselves? The argument appears good and the question seems settled. Let us once more get the facts. Hope for safety! Why, that is all we do now, and live hoping. Has your remedy for the evil cured it? Are your lives and property, oh Judges, a whit safer for the real and supposed criminals you have condemned to punishment, murdered, albeit under cover of the law, legally? Oh I ask you solemnly, ye who know the noble heart of humanity by heart, has not this course produced the very thing you would have killed? Instead of the slayer of evil, has it not been the father of it? Has not the bitter condemnation and vindictive-

ness of the punishers of a crime been very often the direct cause of the recanciment of that very crime? Cast your loaves upon the waters; they will return again, though it be after many days.

Compensation is the great law of life. Whatsnever ye give, that are ye bound to take. If ye hate, yo will be hated; and, too, oh remember

this! if ye love, ye too will be loved. The vindictiveness and hate which we load

upon the criminal, and with which we sentence him and carry out the sentence, is more to be lamented than the bad remedy itself. If we must hate, let it be the sin, not the sinner.

Overcoming evil with good, is a thing men vaguely dream of as perhaps feasible. Never having made a trial of it, they of course do not know it to be so.

Go to the root of the evil. Cease for humanity's sake to doctor effects longer, and remove and stop the causes. If your cistern leaks, would you attempt to cure the defect by bailing the water back into it again which runs away? Or would you not stop the leaking place?

You do not remove or kill the evil by removing or killing the physical agency which at that particular time is working and carrying out its design. You augment it by giving it greater freedom and fields of action.

The world must learn this, before it can ever be comparatively free from crime. The physical or other means by which an evil mind effects its desires may be changed, may be obliterated, yet the cause, the mind itself, rankles still, and will find other means. So when in our anger we kill the man who has committed murder we do not strike at the root of the matter, do not kill the crime, nor its effects, do not remove the cause of it, nor do we kill the means whereby that cause may again recommit the same act; we only remove that means or agency.

The same, but in a more restrictive sense, of the prisoner, confined though he be in his cell from the light of day. The psychologist well knows his hate goes forth into the world of effects, and finds other agencies to operate through.

And so it continues, recrimination endless. Oh! when will we learn to supplant hate and uncharitableness with love and charity to all, with malice to none. The world's historic pages are inroaded with wide channels where the bloody tears of humanity have flowed on account of it; and yet persistent in unprogressful habit she continues to produce that she would negate an existence. It has been a hard and bloody lesson to learn; why has n't she learned it?

NATURE AND SPIRIT.

BY A. C. NICHOLS.

EDITORS BANNER - For the last eighteen months I have been a constant reader of your sheet, and through the previous years an occasional reader; am called by my neighbors a Spiritualist. If to be a Spiritualist means one who recognizes a spiritual world or sense, I think I have reason to feel satisfied in that I am so understood. I do not intend this letter to be mainly at play with the personal pronoun I, and will only further remark of myself, as in use representative, that for the last twenty-five years I have been a protester of Protestanism; and thus, however I may stand as exponent of degrees of advancement along the line of free thought, I was well prepared as an interested observer of these late publicly observed phenomena, in the order of their occurring-was an eager reader of A. J. Davis's first published book. Soon after, if I remember rightly, the terms Spiritualist and Spiritualism came to be inscribed on the banner inferential borne by these mediumistic facts. To wit: the facts were termed spiritual communications; then the observers Spiritualists; from thence, as ultimate or crown, came Spiritualism, Thus we witness the advent of another ism, which bids fair to outrun or supersede "method" and other isms, Armenian or Calvin.

If now I may presume to speak from my own experience, I should state that any person or number of persons who break away from the advisement of the ecclesiasticism of to-day, and so push from shore adrift upon the sea of free thought, must or will find themselves mainly occupled by negations-denying this and that, expressing disbelief. Within these negations, as kernel within shell, lies the slow forming gestating affirmative. Its first announcements, however, seem to deliver the lower sense in life-the sensuous estimates-the Pagan or pre-Christian pronouncement of life's every cardinal doctrine.

Thus the world's symbolic history—the Life's Word-is repeated in small, in every manifesting personal growth or thought growth in any company of persons. The pages of our Spiritualist newspapers (so far as I have been able to observe at least) show forth in full point the above termed Tagan rendering. And as I have said, this is but the manifest of a normal order of growth; you may ask ixe to be patient with that patience mentioned in the last Banner (No. 20) in E. S. Wheeler's able address, while in that very address Mr. W. asserts immortality as a "fact." In the same number occurs Prof. Denton's interesting lecture, wherein psychometric vision is termed "spiritwal."

Some six months ago or more, I found the Banner remarking the same of photography-that it was a spiritual process. And thus, my friends, you seem on the threshold of asserting that the air is spiritual, as it is not an object of vision, however much it may engage other of our senses five. Now if I apprehend rightly the cause of these misdefinitions, it is nothing more than the belief or notion everywhere prevalent that Nature and Spirit are defined thus: Life this side literal death is natural; beyond, spiritual—the realm Nature at the grave, closed or left, and the spiritual entered upon. Thus communications returning the presence of our deceased friends must be from the spir-Itual world, or are spiritual in character; hence the supposed legitimacy of the terms Spiritualist and Spiritualism,

Now for a lift suggestive at the opposite in assumption. Let the reader turn attention to that department of Nature denominated inorganic, as all that portion not recognized as animated or thus organic. The scientist here observes an ascension by gradual variance from solid to liquid, thence seriform, thence onward to what are termed the subtle fluids or forces. But does he ever dream he thus passes Nature's bound? These subtle forces are, by common consent, as instinctively posited in Nature, as much as though they could be seen and weighed. Would it be wild to -suggest that animated Nature be subject to a par-.allel ascension, being still at sublimate point just as much personalized or rooted in Nature, mortality and immortality, as ever present conjoined? Thus we may be finding on the extended floor of fact the next set of senses—the next existence. Thus, too, holding only as spiritual the universals as of man, the impersonal, or potential principles, and everywhere the magisterial vitalizing every and all human existence, therefore positing paychometric vision in realm Nature, and its objects the field of physics.

Leavenworth, Kan., Feb. 5, 1868.

Study as much as you please, work your brains to their utmost capacity, but see that you do not rob them of the rest derived from sleep, and which is so indispensable for healthy and longcontinued intellectual labor. If you neglect this warning, be sure the time will come when you cannot sleep, and then you will be in danger of losing your reason.

Children's Department.

BY MRS. LOVE M. WILLIS,

Address care of Dr. F. L. H. Willis, Post-office box 39

Station D, New York City.

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

[Original.]

UNCLE OLIVER'S RECOLLECTIONS.

NUMBER SIX.

"I say, Uncle Oliver, is n't it mean?" said Renben, as he headed the children, who all, greatly excited, pressed forward to listen to what seemed of the greatest importance to them. "I'll never forget it, no, never. Just wait till I grow up to be a man and see what I'll do. Just because I'm not as big as he, he thinks I must bear it; but I'll

not forget." "You have forgotten that I do n't know what all these flushed faces mean, and what it is that is so very pleasant, that you do n't mean to forget

"Pleasant! it's anything but that. I've been flogged at school, and I was not bad at all, and it was n't my fault. All of them will tell you that. If I had done anything wrong I would n't care. I would have let it pass; but the boys and the girls will all tell you that there was no fault of mine."

"There was n't, Uncle Oliver, I am sure," said Mary, "and we want to know if you think whip-

ping is right anyhow?" "One thing is certain," said Reuben, "I 'll never forget it. I'll grow up and give it back."

"Let us talk a little more calmly," said Uncle Oliver. "The trouble is not in the blows, but in the spirit that the blows raise. You are whipping yourself terribly every moment that you feel such anger and hate. That is the real punishment. If you suffered wrongfully, then the blows are nothing, unless you suffer the revengeful spirit in return to master you. If you do, then indeed you are harmed. We can all bear a little smarting of the skin if there is nothing besides.

Let me tell you one of my true stories. In the days gone by, it was considered quite necessary to flog boys into good behavior. No boy was thought to be well disciplined who had not been thoroughly through the process of whipping. There was one favorite maxim of your ancestors: Spare the rod and spoil the child.' I believe I used to think that when my children got a little older I should begin their needed discipline. but I was spared the mortification of unpleasant memories, by a keen sense of justice that compelled me carefully to weigh and measure right and wrong, and I could never convince myself that I had a right to strike another.

But what I wish you to see is this: that the spirit that blows create is the real injury. Now Reuben feels revengeful and bitter, and thus he is punishing himself ten times as much as the master has punished him. If he could forget the blows with the smart, and feel grand in the sense of having suffered a wrong courageously, then his whipping would have really ennobled him."

"But weren't you going to tell us a story?" said Susy, her eyes brimming over with tears, at the distress she had experienced.

"Yes, a real story. About seventy-five years ago there was an old Scotch teacher by the name of Hackett, who thought the birch a more powerful assistant than the spelling book or grammar. He whipped without mercy, and invented modes of punishment to which a common threshing pupils some members of distinguished families. Thomas Lord and Henry Erskine were among his pupils."

Reuben looked a little relieved to think a man of note had been whipped when a boy.

"But no family distinctions could help a boy he must take his chances; and those chances did not depend upon his good or bad behavior. The whipping was slipply a drill.

we may call him Smith. sent from a distance to the charge of Hackett. Being far from his friends, and possessing a thoughtful, quiet manner, these severities of the teacher had the more effect upon him. He dwelt | Sometimes I wander through enchanted halls, upon the great injustice done to himself and others. The stripes fairly entered his spirit, and created there a feeling of such intense bitterness that he became miserable. He determined secretly to revenge himself. But it was impossible for him, a boy, to satisfy his revenge, and so he bound it up in his soul, solemnly declaring to himself that he would never forget the wrong and the injustice.

At an early age Smith was drafted into the India service, and remained away from his native land twenty-five years. Through all the exciting scenes of those years he forgot not his purpose. No stormy battle, no raging pestilence, no deprivation, no success made him forget his resolve.

He came home at last to remain and to enjoy life, but he must first destroy this enemy to his peace, this desire for revenge. He went to the town where Hackett resided, and found that he still lived, a hale, hearty man, though no longer a teacher. Smith sent a pollte invitation to the old man to dine with a former pupil at the inn.

It, was an event of some importance to the exteacher, and he dressed himself in his best costume for the occasion. His ruffled wrists, his silver knee-buckles and his silk stockings, all showed his great precision and care. He felt a thrill of gratfiude that so great an honor had been bestowed on him, and wished to express it, therefore he plauned a neat little speech for the occa-

He was ushered into a room where the table was spread for dinner. Soon a gentleman entered, closed the door and locked it, putting the key in his pocket. He then went to the mantelshelf and took down a good sized whip, and planted himself before the old man.

'Do you remember me, sir?' he said.

'No.' said Hackett.

'Then I will see to it that you never forget me hereafter. My name is Smith, and I am one of the boys that you threshed so unmercifully. I take that form in his offering; it may strike somewhere else. The child may be defective in physical strength or mental capacity. But there one moment have allowed myself to forget them. one moment have allowed myself to forget them. one moment have allowed myself to forget them. It may skip one generation and manifest itself in Now I am fully prepared to satisfy myself. Strip, the next. I know of thirteen blind children, in a sir! resistance will do you no good. India gold neighboring county, the descendants of one blind siri resistance will do you no good. India gold has bought all who might have come to your help. Nothing on earth will let you escape me now.'

The old man had some interior tremblings, but he was shrewd and had studied human nature for many years.

'Yes, yes,' he said, 'that was rather a bad business, and so is this. I expect I was a little hard on the boys long ago, and so I must submit now. I believe you to be a gentleman, and I cannot suppose that you invited me here to dinner with-

the same to you, let us have the dinner first and the licking afterwards. Shall it be so?'

Smith was not quite prepared for this answer, but assented to the proposal, yet still adhering to his long cherished purpose. The dinner was excellent, and the old man grew enthusiastic as he talked of the boys, his pupils. He told so many anecdotes of them that Smith was, spite of himself, amused. Then he gave a history of many of them, for they seemed to him as if, in some sense, of his family. His interest was so great in them that Smith saw that the old man was really proud, as a father of his sons, of all those who had made a mark in the world. Gradually he drew Smith on to a narration of his own life.

Time wore on. The old man was so cheerful and sympathetic, and entered so fully into the events of Smith's life, that the gloomy spirit gradually gave place to one of kindly feeling. Whenever a thought of the whipping came up it seemed such an absurdity that it was banished at once. The neatly-dressed old man, so friendly in manner, so bright and sprightly in conversation, was surely not a fitting object for spite and ill feeling. even! it had been cherished for twenty-five

yerrs.
Yet he could not forget those twenty-five years, and tried hard to forget instead the pleasant voice that so constantly chatted to him. But whenever his brow became gloomy with the old thoughts a fresh, witty story drove the evil away.

At last it staid away entirely, and the hours wore away into the late evening in really delightful intercourse. Smith escorted the old man to his door, and as he returned to the inn he found himself a changed man. The spirit of revenge was banished. Life had nobler objects. He thought of a happy, genial companion in place of the injuries of long ago.

Now, Reuben, we can but hope that if you should cherish your feelings of bitterness until you have grown up, they would vanish in as kindly a manner, leaving no worse consequences than did those of Smith. But I know you will say that it would be far better to bid the evil depart now. There can never be anything gained by holding on to an evil. It is like keeping some troublesome, injurious disease. Banish all that can harm you, and keep only that which can

"Well, Uncle Oliver," said Reuben, "I begin to feel ashamed of myself now. I don't like the whipping any better than I did, and I still think it mean; but I see the blows did not amount to much, because I did not deserve them. But I want to do something. I want to express myself." "I'll tell you," said Mary; "let us go and sing that pretty song we have learned right under the master's window. He'll know your voice from all the rest, and that 'll make him dream it all out right, and who knows but he'll say he's sorry."

" Not he." said Reuben.

"There are more ways than one to say, 'I am sorry!' 'I beg your pardon!" said Uncle Oliver. An act often tells more plainly than speech what one means. A hearty shake of the hand often means, 'I have done wrong.' To be sure, it is rather a cowardly way to express an apology, but some people can't act bravely. I quite approve of your plan, Mary. Sing your sweet song, this lovely moonlight night, five minutes after the master's light goes out; and that he may be sure that no insult is intended, I will wrap myself well and go with you."

"Oh, how good you are," said Susan. "It's all as nice as a story. I'm in such a hurry to have it

"To have what begin?" said Reuben. "The story began with the whipping; that was the tragedy which I intended to keep performing for a series of years; but now we'll have the happy ending. Oh, Uncle Oliver, you save us boys from might be called boy's play. He had among his so many mean scrapes that I don't see what we ever did without you."

As the company left the cottage to prepare for the "happy ending," Uncle Oliver looked out of his window. The snow had lodged on his white rose-bush and was bending it to the ground.

"To-morrow's sun will thaw it," he said to himself," and the branches will spring back to their places. I bless the power that keeps my life and lets me be like the sun to these little ones, to thaw Among the pupils was a boy whose real name what the harshness of life may bring to them. They shall not bend or break if I can help it."

THE TEMPLE OF DREAMS.

And linger, 'tranced, beneath the mighty spells Of visions flashing from the mystic walls; Awed by the antique imagery, which tells Of inspirations that dull Time defy, And claim their kindred with Eternity.

There sceptered prince, and doughty warrior

mailed, Spell-bound for ages by an art sublime. Wisdom sorene, and Loveliness unveiled,
Look calmly on me through the mists of time;
Here History waits with Romance at his side,
There revels Love, with Beauty defied.

Here regal genius bids the seasons wait: Grey Winter with his icy diamonds crowned, Young, bridal Spring, in robes of green elate, And fervent Summer with her visage browned; Here tempests gather, and there sunshine glows O'er fruitful Autumn, and eternal snows.

One Titan spirit waves his potent wand Above the terrors of the Alpine storm; Grasps the launched bolt, and holds with giant

The charlot of the thunder. A dread form, The mist-veiled avalanche stays its descent Frowning and vast-a spectral battlement.

There War's dark angel thrusts his sickle in, And reaps the harvest of the crimson plain;
There Vengeance holds its carnival of sin,
And dying Martyre, by the bigot slain,
In robes of fire ascend to realims untrod;
There patient bows the thorn-crowned Son of

Thus do I wander where the Genii keep
Their guarded splendors, and their trophies In haunted chambers, fraught with charms that

sweep Like star-gems scattered from the crown of Drinking the spirit of their lustrous beams,

A captive in the Temple of old Dreams. THE MARRIAGE OF COUSINS, AND ITS CONSE QUENCES.-There can be no mistake at all about the fact that the tendency to have defective off-apring is greater where parents are defective than with others. But here is a point that leads people into error. It does not follow because a persen is defective in his hearing the defect will take that form in his offenting: it may atrike man who married his cousin. In the first genera-tion there were no blind children. You would look round and see these children all happy, all enjoying the blessings of sight, and say, "It is all moonshine, this idea about defective people marrying." In the second and third generation came thirteen blind children (from the intermarriage of a blind man with his cousin). I think six of these have been in our instintion—Dr. S. G. Hone.

THE PASSIONS .- Hold not conference, debate, or reasoning with any Lust; it is but a prepara-tory for thy admission of it. The way is at the out intending to give it to me. Now, if it is all very first flatly to deny it. Fuller.

have been in our institution.—Dr. S. G. Howe.

Notes from S. J. Finney.

DEAR BANNER-A few thoughts have been pressing on me for utterance, for some time, relative to Lyceum equipages, to mediums, and a great misconception, or at least a great misstatement regarding my position toward mediumship. And, if you will be kind enough to consent, I will occupy a little space in your columns relative to

And first let me say I notice that many Lyceums, in order to save first expense, have gotten up by hand their equipages, flag-staffs, targetstaffs, etc.; and in all such cases that I have seen, the staffs are too large and clumsy, and illy fitted to the size of the flags and the ages of the respective groups. And, also, that the staffs in such cases are eight square instead of round, which looks badly. "What is worth doing at all, is worth doing well," says Poor Richard and common sense. And where the object is, as in the case of flags, etc., to give pleasure to the senses suance of the flags of the last Construction of the flags of the last Construction o by objects of grace and beauty, large and un-wieldy articles are a kind of burlesque which ex-cites ridicula and not the mathetic sentiment as cites ridicule and not the æsthetic sentiment, as cites ridicule and not the restlictic sentiment, as striggle, I was appointed registering officer at intended. I have seen a "Guardian's" banner large for Scott County.

staff as large or even larger than the largest In this connection I desire to state that during double-handed pitchfork stale, and a good deal longer, looking like a pole, and not a staff at all, a load for one woman to carry.

And I have seen a Fountain Group of precious little tottlings holding staffs large enough for hoehandles, and long enough for Liberty Group. Think of a good-sized hoe-handle, with a little ing the appointment, and had come to the conciu-flag fit for a four-year-old dangling from the top sion that the spirits speaking through Mr. Foster of it, staggering around a room with the child at the lower end of it.

Now I love the heroism which, in spite of poverty, will have a Lyceum at any rate; and I admire that true economy which will consent to waste nothing; but there is a false economy "which saves at the spigot and loses at the bung." And an awkward, home-made set of staffs for a Children's Progressive Lyceum is of this sort. They will have, sooner or later, to be cast aside for a better set; start as you will, the better set will have to come at last; and so if you start with the poor set, you have to pay double for one good set. This is not economy, but the

Start at once with a good set of equipages. Nor can a good set be made except by some establishment which is rigged for the business. Machinery is necessary; knowledge of artistic work is necessary; and many other facilities are indispensable, which none but a manufacturing establishment can have. There is one such, and only one such, in the United States-that of E. Waters & Sons, of Troy, N. Y. This firm, at the urgent request of friends of the Lyceum movement, has fitted up for this work, and all their work is finely done. This firm supplies the whole equipage necessary for Lyceums. It is certainly the cheapest, in the long run, to send to them for equipments. I do not at all write in their financial interests or at their suggestion, but purely in the interests of the Lyceum. And yet a good work of this sort ought to be sustained.

And now as to mediumship and myself: There is, I find, in New England-or rather in some portions thereof-a report that I am opposed to mediums and to mediumship; that I don't believe in the "trance," etc., etc. Allow me to say, once for all, such reports-come from whom they may-are utterly false. I am a medium; I have been a medium for at least nineteen years, and a publicly advertised one at that. I began my public career as a speaking and inspirational medium, and have continued it as such for nearly nineteen years, openly and aboveboard. No person can truthfully assert that I ever denied my own mediumship. I never did lose my consciousness fully, as some persons call it, before an audience; and yet, in the midst of my lectures, I have held communion on other topics than those in my lectures, with my spirit-friends, especially with my little boy, who comes sometimes to me in a tender and sweet manner, and, putting his arms about my neck and laying his cheek against my own, utters his musical "Papa" in my soul, till earth and its surroundings are forgotten, and the golden fountains open upon me.

I set forth, in the very dawn of modern Spiritualism, in my public work under the direct instithe more interior counties of Virginia and North gation, and often control of the spiritual world, as a medium, and I then pledged myself entirely to this work, while the spiritual world pledged me its guidance and support. And I never really faltered but once, and then only for a short two months or so, and that in consequence of being reduced nearly to beggary for want of any remunerative pay for services among the Spiritualists of this country. But never for one instant have I ever denied mediumship, or turned a sneer upon any true medium in the land.

It is true that I hold mediums to the same laws of moral rectitude as I hold myself, or my fellowmen; and when I find a clear case of fraud, fairly exposed, I say fraud, just as I would of a counterfeit bank bill. Justice, Truth and Righteousness know no favorites; we are amenable alike to them, whether we be mediums or millers. Nor do I know of any reason why trickery in our ranks should not be as unsparingly exposed as trickery in any other religious society in the land. He who will knowingly cover up trickery is a party to the fraud; and of all classes, Spiritualists least need deception. And bogus mediumship-intentional deception under the guise of spirit-communion-is of all frauds the most profane; it robs the dead of their character, and steals the livery of the most sacred fellowship to serve low and selfish ends. Exposure is the only justice for it.

There is a certain percentage of tendency among us to harden into a stubborn and dogmatic defence of all so-called mediums, no matter what their villanies or decentions: but I am glad it is not general. But among spurious mediums, when one of their number, like Fay or Von Vleck, gets exposed, there is a foolish cry raised that nearly all are spurious. On the other hand, this one sidedness excites the opposite tendency among us; and then if a real exposure take place, those who make it known are accused of being "enemies to mediums," enemies to mediumship even, etc., etc. Either extreme illy befits an honest mind. All truth has its counterfeits; there are false mediums; there are true mediums; but which the false, and which the true, can be determined only by an examination of each specific case. No sweeping statement can divide the true from the false; no class of manifestations can be pronounced totally genuine or spurious, on the examination of any less than the total number of single manifestations in that class. And so of course in the case of any class of mediums.

These are my views. I ask no one to endorse them; I do not think in a class, by numbers, or by committees, or through any delegation whatever, nor in the voice of Convention. I think in and for and by myself. And by study, by thought, by reflection, by aspiration, I am trying to become a hetter medium for the utterance of the Spirit of Nature. I have long since learned that contented ignorance is a poor basis for exalted inapiration.

the Great Spiritual Movement,
Troy, N. Y., 1868. SELDEN J. FINNEY.

Spiritualism in Virginia-Jottings by the Wayside.

[The following correspondence should have appeared in our paper months ago.)

Thinking probably that a few lines, giving an inkling of the progress and present condition of Spiritualism in the "Old Dominion," might not prove unacceptable to your numerous readers, I herewith transmit a few items which may be, perhaps, of interest. As Richmond, the capital and erewhile headquarters of Secessia, is my permaerewhile headquarters of Secessia, is my permanent resident, my remarks shall pertain more to that portion of the State than to any other. At present I am engaged in the goodly task of assisting to reconstruct my native State, so that she may once again occupy that proud position filled by her so well in days of yore: that of a prominent member of the Federal Union, that Union that can never be destroyed, and which has so nobly stood the test of a four years' desolating and devastating war. I am fortunate enough to

a scance with the justly celebrated C. H. Foster in New York, about six weeks ago, he informed me, under test conditions, that I would get the position I had applied for and would be very successful in it. After proceeding to Richmond and having had several interviews with the Appointing Board, they giving me scarcely any hopes of success, I had given up nearly all idea of obtainwere much mistaken, when, at the elevanth hour, unexpectedly to me, while hoping against hope, I received my appointment, thus verifying Mr. Foster's prediction. This is one more of the innumerable instances of Mr. F.'s remarkable medianes. umistic powers, concerning which so much has been published.

to render the climate pleasant and salubrious, devoid of that excess of heat so marked in the more easterly sections of the State.

The village of Estillville is surrounded by mountain peaks on every side, rendering the scenery picturesquely grand, seeming to inspire the mind with more exalted ideas and imaginings of the vastitude and splendor of the works of Father God and Mother Nature. It is from this locality these discounced thoughts are penned, and any lack of beauty and elegance discoverable therein should be attributed to the feeble powers of the writer, and not to the want of suitable surof the writer, and not to the want of suitable sur-roundings, for they are such as to expand the in-tellect, enliven the imagination, and give scope

tellect, enliven the imagination, and give scope and vigor to the higher powers of the mind.

In regard to the spread of Spiritualism in this State, not much of a very encouraging nature can be truthfully said. There is a little band of us in Richmond who continue faithful to the good cause, but in other portions of the State, so far as my observation has extended, Spiritualism has hardly gained any foothold whatever. For six years, from 1859 to '64, I was, so far as I was aware, the only believer in Richmond. There

was aware, the only benever in the have never been discovered by me. The people knew nothing about Spiritualism, and such is the case gening about Spiritualism, and such is the case generally throughout the State. Since the cessation of hostilities, a few Spiritualists from the North have settled in Richmond, and some few natives have also been made recipients of the precious Gospel of the New Dispensation. There appears to be a spirit of inquiry prevalent among the people concerning it; all whom I have heard speak of the subject desire further knowledge, and seem open to conviction, could the truth only be impressed upon their understandings. Virginia presents a great field for future missionary labor in the Harmonial harvest, and I have no doubt the Harmonial harvest, and I have no doubt when our National difficulties are adjusted and everything resumes its wonted aspect—as before everything resumes its wonted aspect—as before the late war—and the Southern recoile have more time to examine and consider such matters, that Spiritualism and the Harmonial Philosophy will be joyfully received by hundreds and thousands now closely bound in the chains of mythological theology and atheistical skepticism. May that day speedily dawn, is the earnest prayer of every true Spiritualist of the South, many of whom will, no doubt, live to see the full fruition of their dearest hopes. Then may we anticipate the springing up throughout the country of those glorious est hopes. Then may we anticipate the springing up throughout the country of those glorious harbingers of incalculable good—Children's Progressive Lyceums. The great want of the South is education, but little provision having been made, in the past, for that laudable object, by the States; but under the new regime what giant strides will Carolina (with which States I am more familiar) present a sad aspect as regards this subject, but, thanks be to kind Providence, a better day dawns. More expansive ideas are liberalizing the hitherto contracted minds of the people; new thoughts, new aspirations, new institutions more in harmony with the progressive spirit of the age, are gaining ground; and may not the purifying, harmonizing influence of Spiritualism also play its part in the great drama of the education and consequent elevation of the South? Our Lyceums also will play a conspicuous part therein, in time, developing the dwarfed and cramped minds of the children, expanding their reasoning and intuitional powers, inculcating better and more harmonious views of themselves, their fellow-creatures, and of Father God.

Returning to Richmond a few days since from a six months' sojourn in Newark, N. J.—my first visit North—I found that a little band of Spiritualists had commenced holding circle meatings on Sunday evenings at the residence of Dr. W. Q. Mansfield, homosopathic physician, formerly of New York State, I believe, but since the evacuation a resident of Richmond. I had the pleasure of attending one of these meetings the night prior to my departure for Estiliville. All its members were thoroughly imbued with the truth of our heaven-born Philosophy, and all, I think, are subscribers to the Banner. Since my arrival here I have heard nothing further from them

scribers to the Banner. Since my arrival here I have heard nothing further from them.

In Waynesboro', Augusta County, Spiritualism was introduced a few years since by Mr. Ennis, a Richmond Spiritualist. Several mediums were developed and quite a number of communications received from former residents and others, nearly all of which were recognized; but the Church fulminated its thunders against the circles, thereby nipping the manifestations in the bud. The mediums were church members, and their pastor threatened every one who attended a spiritual circle with expulsion from the Church. spiritual circle with expulsion from the Church. The mediums being still in bondage to Old The-ology, were fearful of resistance to its mandates, and accordingly obeyed its voice through the minister. During a visit thereto last summer, I tried in vain to get the various mediums to have a sitting with me; they were afraid of clerical dea sitting with me; they were arraid of cierical de-nunciation, and so, perforce, I had to content my-self with conversation with them in regard to Spiritualism, in the course of which I gave them a great deal to think of in my explanations of our philosophy in relation to God, the Bible, and the spirit-world. Such ideas they had never heard before, and they were gladly received. A slight sprinkling of the seed of Everlasting Truth was sown, and in the course of time fruit may yet arise therefrom. arise therefrom.

In other localities, including the one in which this is written, Spiritualism is entirely unknown. How sad the reflection that here in our heloved country, so many of her children should be wancountry, so many of her children should be wandering in the grossest darkness, mental and moral,
with scarce a ray of light to illumine their gloomy
pathway. This should inspire us to redoubled
exertious in the cause, striving to enlighten all
we can, promulgating the truth both by precept
and example, so that "others seeing our good
works may glorify" their bodies and souls by
obedience to the highest intuitions and attractions of their mental natures. Let us not "be
weary in well doing," but persevere to the end. weary in well doing," but persevere to the end, doing "harm to none and good to some"; thus shall the bright era soon be inaugurated when the "Sun of Eighteousness will arise in the horiiration.

Zen of universal industry, and shed its genial rays over all the fields of peace, plenty, and Huggers Spiritual Movement,

oy, N. Y., 1868.

SELDEN J. FINNEY.

Refilled Sent Co. W. M. E. COLEMAN.

MAN HAPPINESS." Estiliville, Scott Co., Va.

Correspondence in Brief.

DR. M. H. HOUGHTON, BATTLE CREEK, MICH.—
I want to say a word about Bro. Peebles and his great influence in favor of the Banner in the West. This was his home for many years. I have spoken here four months, and have had an opportunity to get acquainted with the people, and not one word have I heard against, but volumes for him, both as a speaker and a man. I am quite certain you could not have found a better man to take charge of the Western Department of your glorious, good paper. He carries a strong influence in behalf of your sheet and our noble cause wherever he goes. May good angels watch over and protect him many years, is the sincere wish of your friend. wish of your friend.

wish of your fejend.

N. H. PREWITT, M. D., GRAND JUNCTION, WEST TENN., writes as follows: Please reënter my name on the subscription list of the Banner. Life would now be intolerable with me deprived of the truth of our beautiful philosophy. Though reared and introduced into the fellowship of one of the religious sects of the present day, in early life, I must here record the fact that I was nearly an infidel until I was convinced of the truth of Spiritualism. 'In this section we have hosts of Spiritualists, yet we are without concert of action. Our present church relations are undisturbed, but many of us would at once abandon our sectabut many of us would at once abandon our secta-rian connection and teach our children what we know to be true if we had an opportunity. What must we do? I hereby invite and solicit our lecturing friends, who may travel through this part of our moral vineyard, to stop with us at Grand Junction, Tenn., on the Memphis and Charleston Rallroad, and lecture for us and assist us in forming a society here. They shall have a warm and hearty welcome. Let them write to me in advance.

ISAAC B. RUMFORD, KENNETT SQUARE, PA., writes: I have a word to say to the mediums all writes: I have a word to say to the mediums all over the country, who are going through the fires of purification. They may be greatly benefited by using the power given to so many—that of psychometrizing or of reading the condition of souls. It is an important science; and having received great benefit from it myself in the past, it is but just to say unto others, Go and do likewise. I know the difficulty, with a few, is the expense; they often think it a heavy tax to pay a dollar or so, to get a good delineation which points out to them their condition and what is best for their physical or spiritual state, as the case may require. But they do not think it out of the way to go to an M. D., and, after stating the particulars of their case to him, pay him from one to five dollars for his advice, which is so superficial as often to be of no account. Others pay to a church the lars for his advice, which is so superficial as often to be of no account. Others pay to a church the sum of ten, twenty or forty dollars per year, and get in return nothing suited to their state or condition. I often think of these things, and ask the question, How long before Spiritualists will use Spiritualism? I have used it to the advantage of myself and family for some years past. It is the must reliable thing I can find.

most reliable thing I can find.

TERRE HAUTE, IND—T. A. M. writes: Believing that you feel an interest in all matters pertaining to Spiritualism, wherever found, permit me to say that we are not entirely idle in this city. We have an organization called "The First Spiritual Society of the City of Terre Haute," the members of which, in their articles of association, are bound by no creed or expressions of belief except that disembodied intelligences do communicate with the children of earth. During the months of December, January and February we enjoyed a course of lectures by Miss Susie M. Johnson, than whom there are few, if any, better speakers in the field. She is a lady of fine though positive organism, and is controlled by a band of intelligences who strike for the victory, and old intelligences who strike for the victory, and old theology has to bear the blows as best it may. intelligences who strike for the victory, and old theology has to bear the blows as best it may. Miss Johnson is a truly noble woman, and doing a noble work. For the month of April our platform has been ably filled by Mrs. Townsend Hoadley, who has given the lighest satisfaction to all those who had the pleasure of listening to her words of institution. While Miss Johnson strikes down the adversaties on every hand and leaves them helpleas and hieading at every ghastly wound, Mrs. Hoadley, like the good Samaritan, takes them lovingly in her arms, binds up their wounds, and by loving words and angel ministrations makes the sufferer believe his punishment just, and thank God for the affliction. These worthy ladies both speak from the inspiration of the higher intelligences, but being differently organized, the former represents the radical reformer, unyielding logician and uncompromising utilitarian, while the latter represents the loving disciple, the working philanthropist and pleaster at the door of true sympathy. Both are filling nobly their chosen spheres of action, and are equally important in the hour of reform. May the holy angels guide, sustain and direct them in their God-given missions. Mr. Wm. T. Church, undoubtedly the best medium for physical manifestations now living, is with us, giving the most convincing proofs of spirit presence.

Mes. M. J. Wilconson, writing from Wilming. convincing proofs of spirit presence.

MRS. M. J. WILCOXSON, writing from Wilmington, Del., says: I am laboring in this city to good audiences, occupying the Universalist church on Sunday afternoons, and Mr. Goodrich, the pastor, with the Board of Trustees, have with true Christian liberality offered every facility for my labor.
Our congregation yesterday (April 12) was composed of the most intelligent and earnest minds of this city, and the most perfect order has prevailed in our meetings during the whole course.

It is to be regretted that certain persons attaching libth now and the meetings to compose the meeting of the meetings of the meeting of the meetings of the meetings of the meeting of the meeting of the meetings of the meeting o themselves to our movement have left an unfor-tunate character behind them, and thus for a time brought centempt upon Spiritualism in this city; but the day of judgment is upon us, and all needed purification and separation will at last be accomplished by the angels of light. The good work will go on, till every scarlot loses his power for evil. Those minds now coming into our ranks are of the true metal; and the noble army of reformers, who will calmly and unfilnehingly meet at last the rebel hosts of bigotry, will shout their emancipation proclamation from Gethsemanes and Calvarys, till the vail of every inquisition is Wilmington is an important point, make my "home" here for a few rent in twain. Wilmington is an important point, and I shall make 'my "home" here for a few mouths. Home! endearing word! Ah, toiling one upon the weary round of apost lic life, thou knowest well its meaning! Sometimes "home" dwells with the wanderer. The harp of human kindness breathes it; it sends you welcome; it meets you at the gate; there's a light in the window; happy, hearly faces! ok out upon you; the smoking viands wreathed in magnetic from any smoking viands, wreathed in magnetic fragrance, tempt the appetite to hallowed carrament; hands cannot be too careful, and snowy pillows wait to cradle aching brains, as the sweet voices of friends tried and true sing, "Home, sweet home." God bless the white-robed workers upon whose stainless garments are found no rents or records of sore neglect, no cold indifference, no haughty of fended dignity at the recording angel who has written, "Weighed in the balance and found wanting." We say to them, "Come up higher." wauing." We say to them, "Come up higher." Ye have made the "servant equal with the master." (employer). Orowus and sceptres await you. Ye have strengthened and not weakened, ye have lifted and not cast down. Buds ye have not trampled, so flowers shall bloom in your pathway; lives ye have saved; for you "there shall be no death." J. WESLEY BAILEY writes from Chicago: In

the Athens of Michigan, where her educational interests are mostly centred—Ann Arbor—some odd incidents at times occur. During last December a sprightly little child of some four years was burned to death, the parents of whom were Roman Catholics. At the funeral they selected pall bearers, who bore the coffin into the church; among them the priest espied one who was not a Catholic. This one he rudely selzed with his holy hands, and in a very unsanctimonious man-ner thrust him out of the church. This was uncalled-for bigotry. He did, however, apologize, to save an arrest. In the Methodist church two of the leading members—one a class-leader and the other high up—same city—have recently with-drawn to save trial, because of having practiced too much free lust. One of the parties had an orphan from the "Home of the Friendless" from New York city, of only fourteen years of age, living in his own family, as his victim. Rev. Mr. Brigham, of the Unitarian church, by his great liberality, and the want of an organized effort by it so Spiritualists, has absorbed all, or nearly so, of the spiritual thinkers thereabouts. The University, during the past winter, has had about twelve hundred students, many of whom have, much to the chagrin of the Methodist President, attended the very able lectures of Rev. Mr. Brig. with legions of demons, on purpose to deceive ham upon "Heaven and Hell," the "Devil," the and lead his trusting children to hell! Worship "End," "Immortality," etc., which have done such a God, ye who can. I cannot."

much to break the spell of ignorance and prejudice which had settled upon the people. At the various towns along the Central Bailroad I found various towns along the Central Railroad I found a few live, working Spiritualists. I wish they would oftener write to the Banner how they are progressing. Bro: Peebles—noble soul—I met in Chicago. His tour among the red men has done him good, and we hope he did them good. He made some excellent remarks to the Lyceum there, and, after much urging, at the close of a lecture in the evening by Mrs. Colby, who is an energetic worker, he baptized the audience afresh with thoughts of a truer, purer and better life; and my heart warmly responded "amen" to every word he uttered. Long may he live to teach our beautiful philosophy, our scientific religion. Messrs. Editors, I ask, as you only printed a part of Bro. Peebles's lecture, a few weeks ago, that you print the whole thing entire, in pamphlet form. I have not the slightest doubt that five or form. I have not the alightest doubt that five or ten thousand copies would be eagerly consumed, at a remunerative price. I will start the list by a demand for twenty copies. That discourse was too able to be so little read.

Funeral of a Spiritualist.

The following liberal sentiments, alike honorable to the minister and the approving congregation to whom they were addressed, are extracted from a sermon preached by the Rev. Charles T. Brooks in the Unitarian Church, Newport, R. I., on the 16th of last February, a few days after the speaker had witnessed the burial of the earthly remains of a "Spiritualist." He said:

"I had a vision lately—not in dreams of the night, with closed eyelids, but with open eyes, in the broad light of mounday, in one of the brightest and loveliest of those days which heaven some-times sends us in what we call the dead of winter, but when, to a rightly tuned spirit, the sparkling allence of Nature is vocal with the eloquence of silence of Nature is vocal with the eloquence of immortality. On one such day a vision was granted me of what, even on this earth, now groaning under the twofold burden of sin and superstition, religion might be to the soul of man and to the families of men, in all hours, even of hereavement and sorrow, if only the spirit of the risen Christ could be suffered to lift the soul out of the enforced gloom of combined superstitions dread and worldly custom into the communion of the living Father, who is a God not of the dead but of the living, and into the faith and comforting feeling of a present immortality.

A burial in the open country is always one of the most touching and sublime spectacles. 'God made the country.' So much of the poet's line is certainly true in the spirit, if the other part is only true in the letter. But in midwinter, when

only true in the letter. But in midwinter, when the earth is one broad expanse of gleaming and sparkling snow, far as the eye can reach, broken only by occasional blue waters, and bordered in one and another direction by the blue sea, and overhung by the broad blue firmament, one hardly knows, for a moment at least, that the keen and healthful air is not the breath of summer, and can hardly pronounce which is the more beautiful, the luxuriance of midsummer or the midwin-ter's brilliancy.

On such a day, in such a scene, the pale and

pensive form of a true daughter of Nature was borne to the last resting-place of mortality. The presence of her spirit made the earth's white robe of snow—white as

'The spotless uniform they wear In the chambers of the dead 'look less like a winding sheet than a bridal dress. And that day also did seem

'The bridal of the earth and sky.' Earth was once more wedded to heaven—life to immortality. There was nothing in the memories, nothing in the simple, decent and natural proceedings of the hour, to jar upon the influence

hour save the bleating of a sheep and the twittering of a bird, which for the moment awoke a
memory and prophecy of summer; and the only
other requiem was the voice of the sister, who
stood as a priestess by the grave, and sent forth
on the still winter air a beautiful hymn of thanks,
and wonder and presses in which the who and wonder, and praise, in which she who was dead to human sense might seem to be in the spirit uttering her own emotions on the threshold

> Oh thou whose love is changeless, Both now and evermore,
> Source of all conscious being,
> Thy goodness I adore;
> Lord, I would over praise thee
> For all thy love can give,
> But most of all, oh Father,
> I thank thee that I live. I thank thee that I live.
>
> I live! Oh ye who loved me, Your faith was not in vain;
> Back through the shadowy valley I come to you again;
> Safe in the love that guides me, With fearless feet I tread; My home is with the angels, Oh say not I am dead.
>
> Not dead! Oh no; but lifted Above all earthly strife,
> Now first I know the meaning And feel the power of life:
> The power to rise, uncumbered By woe, or want, or care,
> To breathe fresh inspiration
> From pure, colestial air;
> To feel that all the tempests From pure, colectial air;
> To feel that all the tempests
> Of human life are passed,
> And that my ark in safety
> Rests on the mount at last;
> To send my soul's great longings,
> Like Nouh's dove, abroad,
> And find them swift returning
> With a sign of peace from God;
> To control forders freedom With a sign of peace from God;
> To soar in fearless freedom
> Through broad, blue, boun liess skies,
> And catch the radiant sleaming
> Of love-lit angel eyes;
> To feel the rather's presence
> Around me, near and far,
> And see his radiant glory
> Biretch onward, star by star.
> Oh thou whose love is changeless,
> Both now and evermore,
> Source of sil earthly heing,
> Thy goodness I addrei
> Lord, I would ever praise thee
> For all thy love can give,
> But most of sil, oh Father,
> I thank thee that I live!"

Are they Devils?

The following eloquent and truthful passage is taken from one of Moses Hull's speeches at Dover, N. H., in reply to Miles Grant's assertion that the spirits which return and communicate are devils

are devils:

"My brother says no spirits return except demons. Is this the way his God hears prayer? For fourteen years I stood side by side with Elder Grant, and every day of my life, from three to ten times a day, I fell upon my knees and prayed, 'Oh God, give me the light.' My whole soul cried honestly and earnestly, 'Oh Lord lead me by thy counsel.' I was, as I am now, willing to sacrifice anything in the world for truth. Aud is this the way he has heard the cry of one of his children?—sent Jesus to say, 'W hich of you, if your child shall ask for bread, will give him a stone? And if ye, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the holy spirit to them that ask him'—and then has rewarded my fourteen years of soul-crying with hely spirit to them that ask him—and then has rewarded my fourteen years of soul-crying with turning all hell loose upon me—has sent legions of devils to deceive and drag me down to hell—is this the serpent our good Father has given to the millions of his dear, starving children, who have 'trustingly and persistently asked for fish? Is, this the God of Aliventism?—one who has caged all the angule up, and peopled the atmosphere all the angels up, and peopled the atmosphere

The Lyceum.

Questions and Answers.

The Children's Progressive Lyceum connected with the First Spiritualist Association at Mercantile Hall, in this city, give out questions every Sanday, to be answered the following Sunday, Also, the Leaders of Groups furnish to their separate groups a question for answers. They are called "Lyceum and Group Questions." These answers show that there is talent and ability in the Lyceum. We have selected a few of the answers given April 26th, as follows:

QUES.-From what department of Nature do we derive the most useful knowledge?

Ans.—By Alice D.—, of Temple Group: Undoubtedly from that which we like best and study most. Every department of Nature has more knowledge in store and waiting for us than the most vigorous and industrious soul could appropriate, if it had ten thousand and three score centuries de this instead of three score centuries. priate, if it had ten thousand and three score centuries to do it in, instead of three score years and ten. The minerals, the plants, the animals, man, God's earthly masterpiece, the stars—who shall read them through and know them to perfection? Like their maker, they are past finding out. Who shall say from which of them we do or can derive the most valuable knowledge, when the wisdom in all is without measure and without end? But if I were compelled to select from the themes of Nature, and call one more useful and fruitful in knowledge for us than the rest, I would say the best study of mankind is man.

best study of mankind is man.

By Addic C—: We derive the most useful knowledge from the human body; for in its construction is combined one of the most wonderful and noblest works of Nature. It has been the subject of study for years, and yet there is always something new to be learned from it.

By John H :: From that department which we love best and study most, he it what it may. Every department of Nature is equally fruitful. But to such as have no special predilection among Nature's various branches, I would suggest that the human organism is the most perfect of all that has been developed, and the most useful to us of all the products of Nature's storehouse. To know ourselves is the best study, the most useful knowledge, in all the departments of Nature.

Q.—What influence has music on the mind? A.—By Addle C.—: Its influence is most powerful. It is an enlivener of our joys, a souther of our cares and sorrows. Music is a glorious thing. Language fades before its spell. It is an enchant-ment, a world in which to live, to repose, a sea of delight, incomprehensible and boundless as eter-

By Annie C--: It has the influence to calm By Annie C——: It has the influence to calm and soothe the troubled mind, when we are sad and lonely. It cheers when we are depressed with grief. It lifts the soul in advantion to the great and boundless Giver of every good, who shows his love in manifold ways. It is not the tunes set to ludicrous words which have a benefiting influence on the mind, but the grand old strains of Beethoven, of Mendelssohn, Mozart and other enginent composers whose music is on in other eminent composers, whose music is an inspiration of all that is good, pure and holy. Imagine if you can a person who is not fond of music; he knows nothing of the inspiration which so delights the soul of the musician. In my own mind I can say that there is nothing so inspiring, so heartful so compolling, as the pure and holy. so beautiful, so ennobling, as the pure and holy strains of music.

By Lottie H—: It delightfully recreates the

mind, and gives it new vigor for business. It gives pleasure to the sick, by affording variety to their weary hours, and, it has been said, has cured disease. It influences the soul with lofty sentiments, and is an innocent recreation after

Bu Alice D --: Music is the native language of that part of the mind called the feelings, the af-fections, or the emotional nature. Martial music stirs the soul, the whole man, spiritual and mate-rial, to battle, to defy all daugers, to die in cesta-cy. Plaintive music melts to tenderness, tears and fondest love. Sublime strains draw us heavenward, as if an angel swept the strings. No other power so completely controls the sensational nature, or has such omnipotent influence over the whole being, as nousic. Under its spell we sit or march entranced; loyal to that alone, it we sit or march entranced; loyal to that alone, it bars out every other influence. The truest and best music soothes, softens, purifies, inspires, elevates; beckening onward and upward to a diviner atmosphere, a screner clime beyond the mortal confines. No one who comes under the influence of good music can be very vicious. It is only the man who has no music in his soul that is fit for rapine, nurder, and every evil deed. Of all music which we can conceive on earth, whether of bird or heast or inanimate thing, including even the music of the spheres—of all music, since the morning stars sang together and all the sons of God should for Joy—be it of pipe or harp or song—there is no music like the human noice.

Michigan State Spiritual Association.

The Semi-Annual Meeting of the above Association will be head a Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the at Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw Paw, Van Huren Co., Mich., commencing on the Paw Paw Paw, Van Huren Co., Mich., commencin song-there is no music like the human voice melody at once mortal and divine. The strains of harmony from our own lips—these are the words most fitly spoken of any on earth; these are the apples of gold in pictures of silver that do not curse, like Adam's apple, but inspire and bless, hallow and transfigure the passage way to our everlasting home and rest.

By L. M. F—: The effect of music is to ele-

vate and refine the mind. Music contributes to the health of the body and mind. Mr. Burette and many modern physicians and philosophers have believed that music has the power to affect the mind and the whole nervous system, so as to give a temporary relief, and in certain diseases a give a temporary tener, and a state of the have heen affected by the profoundest melancholy. He ate in a darkened room, and was entirely given up to the most distressing kind of madness The physicians ordered the famous singer Fari-nelli to sing in an outer room. At first no effect was perceived, but at length the king, awaking was perceived, but at length the king, awaking from his stupor, seemed to listen. The rest of the day tears were seen starting to his eyes; the day after he ordered the door of his chamber to be left open, and at length the perturbed spirit entirely left him, and the voice of Farinelli effected what no other medicine could. A lively change of measures, delighting the ear, will enliven and encourage the heart. It was an ancient custom, which still exists both in Egypt and Greece, to carry on immense labor by an accompanient of carry on immense labor by an accompaniment of music and singing.

The Raps and their Twenty Years' Work. DEAR BANNER-Our Society being too few in

numbers and too poor in purse to celebrate this Anniversary in a manner beatting the occasion, I propose to celebrate it myself, in the quiet of my own home, by writing to you—you wooso weekly visitations through the past decade have given me so much pleasure.

Twenty years ago to-night, in a humble cot

and an unpretending family, first were heard those tiny raps, which, during these intervening years, thave sent such a thrill through the great heart of humanity. At first the voice was still and small, but it increased in power until the re-verberations of its thunder recebe round the world. Continent answers back to continent, and the islands of the sea repeat the glad refrain—rap! rap!

But what is there in a simple rap that has stirred up such a mighty commotion on this earth of ours? What does it meau? Who makes it? From whence does it proceed? These are the questions that by-and-by came to be asked by the people who had listened to these strange sounds. In these days of railroads and telegraphs, a tiny sound made in Rochester is soon recchoed in Boston, in Paris; indeed, in the uttermost parts of the world. Harvard sent her "investigating committee" to inquire into the cause of these mystorious raps, and Paris instructed her savans to engage in the same task. "Behold what a great matter a little fire kindleth." The intel-lect of the world engaged in discovering the cause

Well, the committee of Harvard, with the worldrenowned Agassiz at its head, failing or refusing to get at the reason, pronounced it all "humbug" —a very convenient word to apply to things we do not understand—while the savans of Paris, either more ignorant or more truthful, reported that the cause was beyond their reach and out-side of any law with which they were conversant. It sometimes happens, however, that the foolish things of this world confound the wise; and while

"We are your loved ones whom you thought dead—lost. We are your fathers, mothers, husbands, wives, brothers, slaters, children, knockwhen traveling earth's pathway by your side.

Can you repulse us now? You have been calling in your agony for some news from beyond the grave; and if you will heed this knocking and receive us and listen to us, we will impart to you the experience we have gained in the 'land be-yond the river.'"

And hundreds, thousands, millions—yes, millions, are to night, on this twentieth anniversary of those tiny raps, rejoicing in the absolute knowledge that if a man die he shall live again. Once we believed; now we know.

But there are other millions who refuse to ac-

cept this explanation, simple and natural and beautiful as it seems to us. And what is still more strange, is the fact that those who oppose more strange, is the 'fact that those who oppose us most bitterly are the very ones who have been calling on the world most loudly to believe in a system of faith whose foundation stone is "miracle." Now that these very manifestations—these "miracles," as they used to be called—are repeated in almost every home circle, they are called "tricks" and "delusions," and we who are compelled by the "logic of facts" to accept them as true, and have set ourselves to work earnestly and honestly to investigate the why and the subscripts. and honestly to investigate the why and the where-fore, are called "fanatics" and "fools." But happily the time has long since passed when denun-ciation or ridicule can convince an honest soul of the error of his way, or deter an earnest one in his search after truth. Why should our church friends be so anxious to stiffe the voice of these little raps? Can they not see that in their efforts to knock away the foundation of our superstruc-

to knock away the foundation of our superstruc-ture they are fast andermining their own?

Church members, I bid you beware. You are doing more than you know. What if these latter-day manifestations did not come through the "apostolic succession"? Can you ignore the testi-mony of thousands and millions of men and wo-men of the most undoubted integrity and the bighest intelligence your polchiers and failed. men of the most undoubted integrity and the highest intelligence, your neighbors and friends, your brothers and sisters? Why will you shut your eyes to the light? Have you forgotten that "new wine must be put into new bottles"? The world was fast running into infidelity. It needed loud and heavy raps to rouse it into an investigation of the laws of its own being. Many, very many, were saying in their hearts, "There is no God, no future. We live, die, and pass awny."

"Cheer up, friends," say our angelic visitants, "We bring you 'glad tidings.' We are men, women and children in the 'Land of the Hereafter,' with bodies just as real, just as taugible as those we have here, and perfectly adapted to the conditions surrounding them. Just as we go to sleep in this world, we wake up in the 'spiritworld.' Death is no transmuter, to change us

sleep in this world, we wake up in the 'spirit-world.' Death is no transmuter, to change us into saints or devils. We meet the reward due to the 'deeds done in the body, whether they be good or whether they be evil.' We cannot escape the results of our own acts. These acts are the treasures we are laying up in heaven—or the spirit-world. Let us see to it that they prove 'pure gold.' We are all furnishing our spirit 'mansions.' Let us be sure that the pictures we naint shall be pleasant to our view."

paint shall be pleasant to our view."

Spiritualists, we cannot compel the assent of the world to our beautiful faith—that will win its own way—but we can, and must, compel respect for ourselves by the purity of our own lives.

Fort Dodge, Iowa, March 31, 1868. A. M. S.

Indiana State Convention.

To the Spiritualists and progressive reformers of ladiana:—
We, the undersigned, mombers of the Executive Committee of the Indiana étate Association, have decided to call the Second Annual Convention to meet in Eden's Hall, in the city of Indianapolis, on Thursday, the 11th dar of June, 1808, at 7 o'clock in the evening, and to continue in season until Sunday evening, the 14th inst. The kind and enterprising friends of Indianapolis have proposed to turnish a free hall, and have made arrangements with first-class boarding houses to entertain all, over and shove those they can themselves entertain, for one dollar per day.

We expect the following talented speakers to be present, viz.: 8. J. Finney, Rev Môses Huil, Prof. E. Whipple, Warren Smith, and many excellent local speakers reckling in the Ntate. Come, friends let us have a good turn-out; come with joyous hearts and open hands, determined to cary forward this great and glorious spiritual movement into the darkest and most benighted receases of our State: which can be done in no way so successfully us by raising funds and employing efficient missionares.

Bynon Reed, of Richmond, Int... Vice Presidents.

Aones Cook, of Richmond, Int... Vice Presidents.

James Hook. "Ferre Haute."

James Hook. "Terre Haute."

Trustees, Hernauder, "Muncle."

Tr

[Spiritualist papers please copy.]

Michigan State Spiritual Association.

scated.

The unparalleled progress of the cause of Apiritualism 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 surposes the evening previous, at which time also the speakers' meeting was to be held, pursuant to adjournment.

L. B. Brown, Secretary.

L. B. Brown, Secretary. ment. L. B. Brown, Secretary.

Third Annual Convention.

Third Annual Convention.

The Wisconsin State Association of Spiritualists will hold their Third Annual Convention at Fond du Lac, Wis., commencing Thursday, the 11th of June, 1888, and continuing in session until Sunday evening the 13th.

The members of this Association condist of delegates elected by the various local Societies, each Society being entitled to three delegates for each local organization, and one for every additional ten over the first twenty members. A general invitation is extended to all who are interested in the subject of Spiritualism.

A. 18. SEEDLY, Pres.

no subject of Spiritualism.
A. B. Shablt, Pres.
Miss I'auline Roberts, Vice Pres.
Mns. L. A. Hooker, Sec y.
Fond da Lac, Wis., April 29, 1868.

Convention at New Boston, III.

The Spiritualists and Liberalists of Mercer Co., Iii., will hold a Convention at Robertis's Hall, New Boston, III., the first Saturday and Sunday (8th and 7th) of June, at which time and place the question of a County Association will be discussed, and if deemed advisable such an Association will be organized. J. T. Rouse and Mrs. S. E. Warner are engaged. J. S. Loveland and other appeakers are expected Speakers, mediums and all others who can arrange to meet with us will be conflailly received and entertained. Visitors will report at the Myers House.

Cor. Sec. New Boston R. P. S. Convention at New Boston, Ill.

LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY SYERT WEEK.

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

pointine 18, or changes of appointinents, 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 devoted exclusively to Lecturers.)

J. Madison Allys, Principal of the Industrial Institute, Ancors, (formerly litue Anchor.) N. J., lectures on Bandays at the institute and at places within easy reach.

C. Farnie Allys will speak in Masoule liall, New York, during May; in Miltord, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gioucester piace, Boston, Mass.

Miss. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago. III.

J. H. Allen, Chicapec, Mass.

Miss. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago. III.

J. H. Allen, Chicapec, Mass.

Miss. A. K. Andress, the street can be cture upon Physiology and Spiritualism. Address, tox 2001, Rochester, N. Y.

Rev. J. O. Barrett, Sycamore, III.

Miss. Barah A. Byrrkes 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, S. Shring street, East Cambridge, Mass.

Miss. A. P. Brown will lecture in Lynn, Mass., May 17 and 24. Address, St. Johnsbury Centre, Vt.

Miss. H. F. M. Brown, P. O. drawer 5956, Chicago. III.

Miss. Abr. N. Burnham, Inspirational speaker, Weston, Ms.

Miss. E. Bern. Inspirational speaker, Millen, Mass.

Miss. Nallel, J. T. Brightan, Mich.

ADDIE L. Ballou, inspirational speaker, Mankato, Minn.

J. H. Bickford, Inspirational speaker, Mankato, Minn.

J. H. Bickford, Inspirational speaker, Charlestown, Mass.

Rev. Dis. Harnarab, Lansing, Bilch.

Miss. E. Bern. Inspirational speaker, Millenwer calls to Peture in the Middle and Eastern Fraces. Address, box 53, Camden P. O., Milch.

M. C. Bart, Jn-pirational speaker, Almond, Wis. Bundays engaged for the present.

Warbern C. Address, Corner of Broadway and Windsor Inspirational speaker, Charlestown, Miss.

H. C

tawa. Ill., box 1374. P. ULARK, M. D. will answer calls to lecture. Address,

brains trying to solve the problem, the raps explained themselves, without the aid of "Presidents," "Professors," or "wise men." They say,

MRS. M. J. COLBURY Will answer calls to lecture. Address Champlin, Hennebin Co., Minn. Miss EMMA CHADWICK, inspirational speaker, Vineland,

MOSES HULL, Hobert, Lake Co., Ind., will speak in Providence, R. L., during May: in Portsmouth, N. H., during June: in Milford, July 5 and 12; in Vinciand, N. J., July 18. Will answer calls in the West for the fall and winter months. Address as above.

MRS. R. A. HORTON, 24 Wamesit street, Lowell, Mass.

MISS NELLE HAYDEN, 20 Wilmot street, Worcester, Mass.

S. C. HAYDORD, Coopersville, N. Y.
MRS. F. O. HYZER, 122 East Mailson street, Baltimore, Md. J. B. HASCALL, M. D., Waterloo, Wis.

DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. CHARLES HOLT WILL Speak in Flichburg, Mass., May 24 and M. Address, Corry, Frie Co., Pa., box 24?

DR. J. N. HODERS, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Boston, Mass. Mus. Emma ilanoinox can be addressed, (postpaid.) care of Mrs. Wilkinson, 81 George's Hall, Langham Place, W., Lon don, England.

JAMES H. HARRIS Will answer calls to lecture and attend unerals. Address, box 99, Abington, Mass.

W. A. D. HUME Will speak in Liberty Hill, Conn., June 16. Address as above.

Lyman C. Howr, inspirational speaker, Laona, N. Y. Miss Neals M. Johnson will speak in Battle Creak, Mich., during May: in Lyons during July: in Toledo, O., during September; in Cleveland during October; in Oswego, N. Y. during Kovember. Address accordingly: permanent address, Milford, Mass.

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

W. H. JOHNSTON, lecturer, Ypsilanti, Mich.

W. F. JAMISSON, Inspirational speaker, Belvidere, Ill. Abraham James, Pleasant Ville, Venango Co., Pa., bex 34. S. 6, Jones, Esq., Chicago, Ill.

O. P. Kelloog, lecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of every month.

George Kate, College, M. J. Sorties, Mich.

HANNEY A. JONES, Esq., can occasionally speaker, con be addressed for the present at Geneva, O.; permanent address, 567

CHARLES S. MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis.
PROP. R. M. M. CORD, Centralia, Ill.
MR. & MRS. H. M. MILLER, Elmyra, N. Y., care W. B. Hatch.
EMMA M. MARTIN, inspirational speaker, Birmingham. Mich.
JAS. B. Monnison, Inspirational speaker, Haverilli. Mass.
MRS. H. M. W. MINARD, trance speaker, Oswego, Ill.
DR. LEO MILLER, Appleton, Wis.
DR. JOHN MAYBEW, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, JR., trance and inspirational speaker,
will lecture and attend funerals. Address, Boston, Mass.

DR. G. W. MORRILL JR., traines and Papirational speaker, will lecture and attend funerals. Address, Boston, Mass. Mrs. Hannah Morre, traines speaker, Joliet, Will Co., Ill. Mrs. Anna M. Middlerrow will answer calls to lecture. Those who may wish to secure her services for the spring and summer months will address her as early as convenient at box 778, Bridgeoport, Conn.

Mrs. Harnah Helen Matthews, East Westmoreland, N. H. Dr. W. H. C. Martin, 172 Windsor street, Hartford, Conn. Dr. Jamss Morrison, lecturer, Mellenry, Ill.

A. L. E. Nasu, lecturer, Rochester, N. Y.
C. Norwood, Otlaws, Ill., Inspirational speaker,
J. Wh. Yan Namer, Monroe, Mich.
W. M. Oden, Balem, Ill.
L. Judd Pander, Philadelphia, Pa.
J. H. Powrel, Vineland, N. J.
Mrs. Pier lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" The Holy Gibost;" Spiritualism; "Demonology: "Propriecy;" Noon and Night of Time: "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pier, St. Louis, Mo. Mrs. E. N. Palmer, trance speaker, Big Fists, Chemung Co., N. Y.
J. L. Potter, trance speaker, La Crosse, Wis., care of E. A. J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A

CO., N.Y.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A Wilson.

Miss NETTIE M. PEASE, trance speaker, New Albany Ind
A. A. POND, inspirational speaker, North West, Ohlo.

Miss NETTIE M. PEASE, trance speaker, North West, Ohlo.

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

Mis, J. Puffer, trance speaker, South Hanover, Mass.

Lydia Ann Peassall, inspirational speaker, Disco, Mich.

Dr. W. K. Ripley, Foldoro, Mass.

A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.

Dr. P. B. Randolff, lecturer, care box 3532, Boston, Mass.

J. T. Rouse, normal speaker, box 281, Beaver Dam. Wis.

Miss. Janking S. Rudd, 46 Randall street, Providence, R. I.

Win Rose, M. D., inspirational speaker, Providence, R. I.

Win Rose, M. D., inspirational speaker, Reprincipled, O.

Miss. B. Rose will answer calls to lecture and attend
funerals. Address, Providence, R. I. (indian Bridge.)

C. H. Rinks, inspirational speaker, Beton, Mass.

J. H. Randall, inspirational speaker, Upper Liste, N. Y.

Rev. A. B. Randell, Appleton, Wis.

Miss. Frank Reid, implicational speaker, Kalamszoo, Mich.

Austen E. Simmons, Woodstock, Vi.

Dil, H. B. Boder, Sof Pleassant street, Boston, Miss.

J. W. Skaver, inspirational speaker, Hyron, N. Y., will as

swer calls to lecture or attend funerals at accessible places.

Miss. Nelle Shitti, Impressional speaker, Sturgis, Mich.

Mes. Mant Louisa Shitti, trance speaker, Tolede, O.

J. H. W. Toohre, Providince, R. I.

Mass. Challotte F. Tabeh, trance speaker, New Bedford,

Mass., P. O. box 392.

N. Frank Whitz Can be deduced until Moy 21st care of

Mass, CHARLOTTE F. JABAR, VISIGO SPECIAL MASS, P. O. DOX 302.

N. FRANK WHITE can be addressed until May 21st care of Warren Chase, 644 Broadway, New York; will lecture in Mercantile Hall, Boston, May 24 and 31; in Willimantic, Ct., daring June; address during August, Seymour, Conn. Applications for week-evenings promptly responded to. Address as

allove.

E. V. Wilson is engaged by the Missouri State Organization of Aphitualists. Persons wishing fectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Pang Co. III. Page Co., Ili.
MRs. A. Willielm, M.D., inspirational speaker, can be addressed during May, No. 3422 Lancaster avenue, West Philadel-

MRS. A. WILHELM, M. D., inspirational speaker, can be addressed during May, No. 3422 Lancaster avenue, West Philadelphia, P.
E. S. Wherler, inspirational speaker, Cleveland, O. Miss. M. Macomer. Wood will speak in Cambridgeport, Mass.
F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mrs. S. E. Warner, box 329, Davenport, Iowa Mrs. N. J. Willis, 3 Trement Row, Itom 15, Boston, Mass. F. L. Warner, address, Room 11, Fullerton Block, 92: Dearborn street, Chicago, III.
HENRY C. WRIGHT, care Bela Marsh, Boston, Mass. F. L. Wadsworth's address, Room 11, Fullerton Block, 92: Dearborn street, Chicago, III.
HENRY C. WRIGHT, care Bela Marsh, Boston, Mass. Mrs. E. M. Wolcott will make engagements for the ensuing spring and summer months. Address, Blandy, Vt. Mrs. Mary II, 24 and 31 and June 7-address care of John Speiligue Mrs. HATTIK E. Wilson (colored), trance speaker, 70 Tremont atreet, Roston, Mass.
Lois Walsbrooker can be addressed at McMinnville, Warren Co., Tenn., care of Mr. Mpashding, till fasther notice Dr. J. C. Wilsey will answer calls to recture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.
A. B. Whithe, Albion, Mich.
Miss Elvina Wireslock, normal speaker, Jancsville, Wish. A. A. Wileslock, Toledo, O., lox 643.
Rey. Din. Wrestlock, Inspirational speaker, Bate Center, Warren Woolson, trance speaker, Hastings, N. Y.
Mrs. N. A. Willer, Lawrence, Mass. P. O. lox 473.
Mrs. Mary E. Wither, Inspirational speaker, 102 Elm street, Newark, N. J.
A. O. Woodrey, Battle Creek, Mich.
A. O. Woodrey, Battle Creek, Mich.
A. O. Woodrey, Battle Creek, Mich.

J. G. WHITEKT, Inspirational speaker, food officer (Toyd Co., Iowa.
Mas. Juliette Yeaw will speak in Folom, Minss., May 17; as Lowe I. May 24 and 31; in Lynn, during June; III East Soston, July 5 and 12. Address, horthbord, Mass..
Ms. & Mis. Wa. J. Young will answer calls to lecture in the vicinity of their home, Bolse City, (Idab Territory.
Mss. Farriet T. Young, Boston, Mass., care Banner of Light.

Newark, N. J.
A. U. WOODRUFF, Battle Creek, Mich.
B. H. WORTMAN, Conductor of the Buffalo Lyccum, will accept calls to lecture in the trance state, size to organize Chil-ren's Lyccums. Address, Buttalo, N. Y. Suz. 1451.
J. G. WHITKET, Inspirational speaker, Rock Grove City.

OTHER SPIRITUAL PUBLICATIONS. EF The Hanner of Light is issued and on sale very Monday Morning preceding date.

Banner of Light.

BOSTON, BATURDAY, MAY 16, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

I SAAC B. RICH. CHARLES H. CROWELL.

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

The Red Man Again.

There are stories of violence by the Indians once more, in the far West, and some of the papers pounce upon the same with as great avidity as if they were in close league with the lawless and vagrant whites who are chiefly responsible for this condition of affairs with the Indians. But large allowance must be made in these things; the wish is father to the thought in too many instances. Of course, when these outbreaks occur, it is represented that the Indians begin it, and of course that they have no provocation. It would scarcely answer to look too carefully into the truth of these assumptions. They would but prove the fault to be on the side of those who are so ready to charge it.

Last summer and fall, the Indian Commission appointed by Congress to go out and have friendly talks with the Indians, with a view to collecting the tribes on certain vast tracks, or reservations, on either side of the Pacific Railroad and its branches, went forward with their business with remarkable success; and it was confidently be-Hered that this ucly problem, made so by our own neglect and criminality, was about to be solved peaceably. A certain amount of money and presents was distributed among the tribes who consented to the terms proposed, with which they expressed themselves fully satisfied. But it appears that the appropriations run short, and there were certain tribes that were left either not wholly provided for, or unprovided for altogether. The Secretary of the Interior called the attention of Congress to this essential fact at the time, and be has repeated his notification again. But each time to no purpose. It is precisely as he told Congress it would be: the Indians not paid or provided for, have been called to pass through a hard winter, and have emerged into open spring greatly reduced in strength and spirits. They are actually in a suffering condition, wanting for the necessaries of life. We have not kept our word with them, and this is the result. Can we in reason expect them to keep their promise to us?

Let us recall what the Chief Sagoyewatha said in our circle, only two weeks since, on this very subject of keeping promises, and see if the red man is at all unreasonable, or if he can be expected to keep his side of the bargain while we treacherously repudiate ours. Said Sagoyewatha, "The red men will be true (to their word) so far as the white men are true to theirs, but no further, If the white man's vows are kept, the red man's will be kept also, for they are registered in the hunting-grounds where no lies are spoken. But if the white man's vows are broken, look only for war from the red man, for it will come, and never cease so long as the red man remains here. When he has gone yonder, war with them will have ceased; but never till then, if this last vow is broken by the white man."

And once more said Sagoyewatha, "This is the last time that the warriors on the plains will listen to words from the white man. If those voice are broken now they never can be mended. If they are not kept, the red man will wage an eternal war against the white man, and it will talk of it than to do it. The red man knows every inch of ground on which he treads. He has counted every drop of water in the great lakes. He knows every star that shines upon him, and he knows all the sands under his feet; and the white men know them not. The Indian, then, can take care of himself in war better than in

peace."
This talk shows that a sense of wrong yet presses heavily on the mind of the red man, who continually promises to keep his word if we will keep ours. But until we do, and faithfully, too, let us burl no more epithets at these red men of the plains for treachery, or for cruelty, or for anything else. The Secretary of the Interior bears out Sagoyewatha in what the latter says. He tells Congress that it has failed to keep its word; that unless the promises made to the Indians are kept, we may look for trouble and have no right to complain.

This talk of fighting the Indian is stale and cruel. It is got up by selfish white men alone, who know no other way of getting a living but by egging on troubles between our government and the Indians. Their natural element is an Indian war, with the pickings and stealings all to themselves. What care they for the cost to the national treasury, or for the waste of human life in pursuing their policy of violence? But it is reason enough for stopping the mouths of these men, even if there were no other, that their war cry against the Indians has been heeded too many times, and that nothing comes of it but waste, and disgrace, and misery. We are unfit to be styled a truly civilized nation, if we are to continue in the path which these selfish men have marked out. Even on the score of economy, which is the lowest consideration of all, it will pay us best to make friendly terms with the Indians, to keep our plighted word faithfully, and to try and do justly by them. Every Indian we kill costs the country a million of dollars; and we do not begin to kill as fast as they do, nor to keep

up with them in the work of destruction. We simply want our sacred word with the Indians kept, and we demand that it shall be. It is not for Congress to settle this matter, it is for the people themselves. They pay the bills, and it is they who have to bear at last the reputation of the whole matter.

Church Matters in England.

The high officials of the Church of England are discussing the feasibility of bringing back the Weslevans to the church. Some of the favorers of this scheme even propose to make bishops of some leading Wesleyaus, who, they assert, would do no discredit to lawn sleeves, Episcopal churches or house of lords. On the other hand, the Wesleyans show no disposition to accept such overcures. They seem less willing than formerly to support the establishment against dissenters, and recently they demand that a portion of the colleges of the great universities of Oxford and Cambridge shall be given up to their control.

Spiritualism.

The Pittsburg Dispatch, publishing an article with the above caption calling upon the Spiritualwhich claimed about the same numerical strength; lows: but that this year the Spiritualists estimate the number of true believers at four millions, while a posed the inculcation of deeper and broader ideas New York gentleman (Judge Edmonds) boldly puts the figures at eleven millions." These estimates differ so widely, it is not surprising to us that the editor calls upon us for further evidence. "It concerns us," he says, "to know how large this

has been made. It would seem that we could find men and women enough in the different localities who would gladly volunteer to collect the desired information; but "time is money," we suppose they think, and that the "good of the cause" does not demand their services in this direction, consequently nothing has been done. Suppose then that the next Convention raise money sufficient to send out agents for the express purpose of convassing every city, town and village? Would the result be arrived at? We answer, but partially; because many people, who are believers, still adhere to church organizations, through on the one hand self-interest, and on the other that "Spiritualism has not yet become popular-when it does, we shall of course acknowledge ourselves Spiritualists"! These and many other reasons might be assigned why a correct census could not be made at the present time. But notwithstanding these drawbacks, it is allimportant that we should approximate somewhere near the true number of Spiritualists in America, to relieve the minds of our anxious skeptical friends, if nothing more. It might have a grand effect for them to know that we number more than any other denomination in the world! Under such circumstances we might be considered "respectable"; and those of our weak-kneed brethren who dare not yet avow their belief in Spiritualism, might possibly come in at the "eleventh hour" and publicly acknowledge themselves SPIRITUALISTS! which would swell up the census amazingly,

Now we really believe, and have so asserted in this paper, that there are at least eleven millions of Spiritualists in the United States at the present time-men, women and children-who know that the spirit can and does return after the death of its natural body and hold communion with those of its dear ones who still remain in the form. Is it any wonder, then, that Spiritualism is rapidly on the increase, when a knowledge is obtained that those who have been bound together by the sacred, endearing ties of love and friendship and consanguinity, for many years, can return and hold sweet converse with those they have left on earth? Mark us! Spiritualism is destined, in its silent but mighty march over the earth, to revolutionize all the established religious, of whatever denomination or name. It will be the means, too, of elevating the human family and bringing upon the stage of action a better race of men and women, who, possessing clearer perceptions of their duties to themselves and their fellowmen, will act up to the higher light in a truer spirit of benevolence and love.

Dr. Ferguson in Memphis.

This gifted gentleman, than whom we have no glorious Religion, has been putting his gifts to good service for some time past in Tennessee: and we discover in the Daily Post, of Memphis, a full column account of a series of discourses delivered by him in the Municipal Court Room of that city, which draw large and attentive audiences and left permanent impressions on the minds of all assembled. He treated the subject from its several sides-its increasing popularity, the mode of manifesting, the different orders of intelligences, and the Spiritualism of the Bible. After him, Dr. Graves, Pastor of the First Baptist Church of Memphis, followed in a discourse on Spiritualism, alluding in terms of the highest praise to Dr. Ferguson, and admitting publicly that a belief in the new religion had crept into the church, and that many members of his own congregation were believers. Bro. Fulton, of the Tremont Temple church, might take a lesson from his Baptist brother, Graves, of Memphis. The leaven is at work in the mass. All is going on well. We shall see the laborers going forth to the harvest from every quarter soon.

A Speedy Beturn.

At our free circle, Monday afternoon, May 4th, 1868, a spirit manifested through Mrs. Conant, a few minutes before four o'clock, giving her name as Alice Stevens, and saying she died in New York, at one o'clock the same afternoon. She further stated that she had promised her friends, if it was possible, she would return and send them a message through the Banner circle, so soon after entering spirit-life that they would know there could not possibly be any collusion. No better test could be demanded, and her skeptical friends no doubt will appreciate it. We have no knowledge of any of the parties, but trust that if such an event did take place in New York, as stated above, they will have the generosity to inform

Church-Goers in New York.

According to late statistics New York has 222 churches and 110 missions of evangelical character, 34 Catholic churches, 7 Spiritualistic, 6 Jewlah synagogues, etc., and 9 of other denominations, making a total of 419 churches of all kinds. with accommodations for 200,000 persons. The resident population is about 800,000, of whom not over one-half would be able to attend church at one time, so that a deficiency of 120,000 exists in the church accommodations. In the wealthy districts the majority of people are church-goers, and in other neighborhoods one-sixth to onetwelfth attend. The average attendance, however, does not exceed 150,000, and the total of regular church goers is about 200,000.

Mercantile Hall Meetings.

N. Frank White gave two good discourses in Mercantile Hall, in this city, Sunday afternoon and evening, May 3d. We shall print a synopsis of one of them in our next issue. He speaks here again in the same hall the last two Sundays of Renry Lacroix, Esq, of Montreal, and will be this month.

Organization of a "Woman's Club."

A short time ago a number of prominent ladies in New York formed an association, to which they ists in this country for a correct estimate of the gave the name of "Sorosis," and no little curiosnumber of converts to the new faith, says: "We ity was manifested to know what were their inwere told a year ago that the sectaries of Spirit- tentions. Since then the name has been changed ualism in the United States amounted to three to "Woman's Club." At a recent meeting of the millions; that this was sufficient to place this club, the designs of the organization were parnewest religion in the front ranks of American tially stated by its President, Miss Alice Cary, beliefs, side by side with the Catholic Church, who responded to the existing queries as fol-

among women, proposed to teach them to think for themselves and get their opinions at first hand, not so much because it is their right as because it is their duty. We have also proposed to open out new avenues of employment to women—to make them less dependent and less burdensome—to lift them out of unwomanly self-distrust and dissociety really is, which has so quickly, and for the most parts o silently, absorbed the entire mystical element of the United States."

There is no sort of doubt but that a correct census should be taken. The subject was mooted in our last National Convention, and a committee appointed to inaugurate measures to accomplish the work under consideration. Dr. John Mayhew, of Washington, D. C., has the matter in charge. At what result he has arrived thus far we are unable to sny; but we fear slow progress has been made. It would seem that we could

upon us by our Creator. have proposed to lessen the antagonisms We have proposed to lessen the antagonisms existing at present between men and women, by the use of every rightful means in our power; by standing upon our divine warranty and saying and doing what we are able to say and to do, without asking leave and without suffering hinderance. Not for the exclusive good of our own sex, for we hold that there is no exclusive and no separate good—what injures my brother injures me. for we hold that there is no exclusive and no separate good—what injures my brother injures me, and what injures me injures him, if he could but be made to know it; it injures him whether or not he is made to know it. Such, I have said, are some of our objects and aims. We do not preclearly defined courses. We are as children feeling our way in the dark, for it must be remembered that it is not yet half a century since the free schools, even in the most enlightened por-tions of our country, were first opened to girls. How then should you expect of us the fullness of wisdom, which you for whole centuries have been gathering from schools, colleges, and the exclusive knowledge and management of affairs?

We admit our shortcomings, but we do feel, gentlemen, that in spite of them an honest, earnest and unostentatious effort toward broader culture and nobler life, is entitled to a heartier and more sympathetic recognition than we have as yet received from you appropriate received from you anywhere; even our represen-tatives here at home, the leaders of the New York press, have failed in that magnanimity which we have been accustomed to attribute to them. If we could have foreseen the sneers and sar-

casins with which we have been met, they of themselves would have constituted all sufficient reasons for the establishment of this woman's club; as it is, they have established a strong impulse toward its continuance and final perpetuity. But, ladies, these sneers and sarcasms are, after all, but so many acknowledgments of our power, and should and will stimulate us to braver asser-tion, to more persistent effort toward thorough and harmonious organization; and concert and harmony are all that we need to make this enter prise, ultimately, a great power for good. Indeed, with such women as have already enrolled their names on our list, I, for my part, cannot believe

failure possible.

Some of us cannot hope to see great results, for some of us cannot hope to see great results, for our feet are already on the down-hill side of life, the shadows are lengthening behind us and gathering before us, and ere long they will meet and close, and the places that have known us, know us no more. But if, when our poor work is done, any of those who come after us shall find in it some hint of usefulness toward nobler lives, and better and more enduring work, we, for ourselves, rest content."

After the address, which was warmly applanded, the ladies of the club, of whom there were forty present, partook of a lunch and then proceeded to business.

No Children in the House.

The " better class" of boarding houses do not take children in now, because they are so noisy and make so much trouble. Poor creatures! where are they to go? We can look back to the time when they had happy homes and cheerful surroundings, lived natural lives, gave their more determined and energetic advocate of our parents a healthy delight and anxiety commingled. and lived in an atmosphere than which none was and more congenial to tender natures. Now there is no room for them anywhere, unless they are sent back into the country without their parents. They are little wanderers up and down the land. High rents have sent their parents adrift, and boarding-house keepers refuse to take them in. Verily, theirs is a pitiful

The Bachelor Fashion.

In New York, the Family is running out as an institution. It is not a fashion. Young men have pretty much stopped marrying, and taken to the clubs, where they smoke their cigars, drink their wine, and while away time that would be gold and silver to them as heads of families. If there are to be any children in New York for the next generation, they must be those of the poor, and imported either from abroad or from the country. Thus commerce and fashion canker and est out the homely virtues, leaving only the husks. Clubs may be great conveniences, but they are not the nurseries of the domestic virtues. We shall be sorry to see them made the rule in our thickly settled communities.

Poor Mexico.

Since Juarez took hold of matters in Mexico, and Maximilian paid the forfeit of his temerity with his life, matters have been going on from bad to worse in Mexico. There is an interminable list of upstart guerrilla Generals now operating for distinction in the lower Mexican States, with every prospect of an outbreak in time at the capital, or at least in the vicinity. What is to be done with Mexico? What shall be done with her? Her people are not yet qualified for the practice of republicanism, nor for the enjoyment of a selfrestrained liberty. Through much tribulation, we fear, must they pass on to their true inheritance, throwing away the opportunities which are all around them to-day.

Changed Spheres.

Mrs. Charlotte depworth, (mother of the Rev. Geo. H. Hepworth) closed her earthly sojourn, May 6th, at her residence in South Boston, aged sixty-four years six months. Mrs. H. was a most estimable woman, ever striving to do something for the elevation and alleviation of others. She was a firm believer in our beautiful philosophy, an excellent medium, and for many years has held weekly circles at her house, for the spiritual improvement of others-many of whom there obtained such proofs of the return of spirits as to fully convince them of the fact that the spirit, after leaving the mortal body, has a conscious, active and immortal existence in the other life.

"Theodore Parker's Experiences in Spirit-Life," through the medlumship of Fred. L. H. Willis, M. D., published in pamphlet form at this office, has been translated into the French language by published in France.

Children in the Spirit-Land.

If the body of "Orthodox" clergymen refuse to believe that Spiritualists know anything of the whereabouts of spirits, young and old, they at least fall into a habit of stating to their congregations what they pretend to know themselves on the subject. Mr. Beecher was inquired of, not long since, through Mr. Bonner's paper, if " mothers will know their children in heaven"; and he makes answer in a rambling sort of way, from which we quote as follows. It may be of no special importance to believers in Spiritualism, but it does indicate the opening of the windows in the minds of Orthodox ministers. This is what Mr. Beecher answers:

"But shall we know them? Why not? Where is there an intimation in Scripture to this effect? It is not positively affirmed; but it is implied that men, dropping in death all that is of the flesh, will rise into the communion of heaven carrying the same affections, sentiments, will and intelligence, that they had on earth. Otherwise, of what use are discipline, education, earthly expe-

rience? It is the saints made perfect, not made up of a new pattern, that we shall meet in glory.

Let no mother be driven from the hope of meeting her children in heaven. Let mothers comfort themselves in believing that the loves of earth will go on in heaven, and that whatever was pure, noble, and true on earth will go on with them forever. Among all other griefs, let not this unpecessary one arise, that you have lost your children forever. He who keeps you for them will keep them for you. They will be more beautiful avector more giving a preciousness. tiful, sweeter, more glorious in preciousness.

They will be enough the same to make you glad for all the growths, additions, and refinements of their charms."

An Appreciated Standard Work.

The fourth edition of " Man and His Relations," by S. B. Brittan, M. D., has just been issued by W. A. Townsend & Adams, New York, which is convincing evidence that this sterling work, illustrating the influence of the mind on the body, is finding and creating readers every day. The numerous striking examples by which the gifted author of this volume enforces and impresses the truths, physical and psychological, which he seeks to convey, form a treasury of illustration of the close correlation of the mind and body, to which the general reader will be inclined to revert no less than the special student. The subtle and mysterious relationship that exists between the faculties and the organs, and the faculties and the elements, objects and phenomena of the external world, is disclosed on these clear and eloquent pages in a popular, yet truly scientific manner; and all who would know more and better of the wealth and resources of their own being, of the possibilities of life, and of the meaning of phenomena as presented to their minds, will turn to this volume with a new and sincere welcome on the occasion of every reading. It is, as a general production, a permanent ornament to spiritualistic literature which it illustrates, and an honor to the head and heart of its distinguished author.

Works of Theodore Parker.

We observe that a complacent writer in the National Baptist argues that Theodore Parker's works are unsaleable, and therefore of no further influence on the human mind, because one or two of them for which he called were not to be had! On the same rule, if the National Bantist should by any accident sell its weekly issue all out, and have not a paper left to answer to a straggling caller for it, it might be inferred that its popularity and influence were over. We would inform the astute writer in question that the works of Mr. Parker are still published by Horace B. Fuller, of this city, that they are always for sale on the shelves of the Banner of Light Bookstore, and that, so far from there being a waning demand for the same, they were never more widely sought or diligently read than they are to-day. Such liberal and free thoughts as he uttered can never sleep while the world has life and motion. No one has any better reason to fear for the circulation of Mr. Parker's books and tracts than the man who hopes they are dead because the last editions are all sold.

Fashionable Church-Worshipers.

The Post says: "Rev. H. C. Potter, of Trinity church. Boston, commences his ministry with Grace church in New York, on the first Sunday in May. This is the nob church in the gay old metropolis. The leading bulls and bears of Wall street, with the leading capitalists and eminent professional men, bow together at this altar with the ultra fashionable and confess thomselves miserable sinners. To this is now to be added an eloquent rector, whose salary is \$13,000, and a residence that cannot be surpassed by the home of any millionaire in the land. Who would n't be a clergyman, and after that who would n't go to New York?"

The Indians.

Father Beeson has written a long and forcible letter to the present Congress on the Oregon Indian War Claims of 1854-'55-'56, which thoroughly exposes the misrepresentations that have been made respecting the same, and shows up certain men in no very enviable light. We have not space, or we should copy the letter into our columns from those of the Washington Union, in which we see it published. In these days of Indian warfare, it is well to have the whole truth relative to our dealings with the red men set forth by competent and honest hands.

Removal of Dr. Willis.

Dr. F. L. H. Willis, one of the best consulting and clairvoyant physicians in the land, has removed his office from West Fourth street to No. 16 West Twenty-Fourth street, near Fifth Avenue Hotel, New York city. Did the invalid world but know what a remarkable gift Dr. Willis possesses of discovering the character and location of disease and prescribing a remedy, he would not be flock to him for relief.

Fitchburg, Mass.

The Spiritualists of Fitchburg are quietly moving along in their work of progress. Dr. H. P. Fairfield has been speaking there for two weeks past. Charles Holt, of Pennsylvania, is to be with them May 24th and 31st. The Children's Lyceum is filling up gradually. A "May Day Festival" was held in the hall on Friday, and all appeared to enjoy themselves finely.

Dr. Moore, at Dio Lewis's Institute on Essex street, has been very successful as a teacher in light gymnastics this winter. He is much liked, and his day and evening classes have been weil attended. Physical exercise is what our youth, as well as the middle aged of both sexes are in need of.

A correspondent informs us that there was a regard to the Cambridgeport Children's Lyceum and the "Universalists"; it should have read Bantist. The Universalists and the Spiritualists there, we are assured, are on harmonious terms.

New Publications.

SEXOLOGY AS THE PHILOSOPHY OF LIVE, implying Social Organization and Government, is the title of a stout volume from the pen of Mrs. Elizabeth Osgood Goodrich Willard, which is published by J. R. Walsh, Chicago. We have before discussed the positive and distinct merits of this book, and again say that it abounds in those suggestions which apply social life in all its manifestations and characteristics. The subject, in its various relatious, is treated with a conscientious regard for what is true, pure and holy; the author pursues her investigations for the purpose of making the fundamental laws of life plain; there are passages in the book of such solemn impressiveness to every reflecting mind, that they cannot be read without doing permanent good; and the exnortations, enforced by illustration, to purity of life, to the elevation of passion, to the healthy cultivation of sentiment, to chastity, morality and virtue, are so forcible and eloquent that it is impossible not to heed their meaning. This is but the moral and practical side of the book. It is sold for two dollars, and sent by mail to any address for twenty-four cents. Send your orders to this office.

RAGGED DICK; or, Street Life in New York with the Bootblacks, is the title of a story by Horatic Alger, Jr., published in very neat form for the Juveniles by Loring. The author is engaged in writing a series of stories under this name—the "Ragged Dick Series"—which possess the elements of a wide and enduring popularity. This tale of the young bootblacks, illustrating the life of poverty and trial which falls to the lot of this class of human beings in our large cities, will not fall. to engage the interest and secure the favor of the boys every-

"THE IMMER MYSTERY" is the title of the inspirational oem given by Lizzie Doten at the Festival commemorative If the twentleth anniversary of the advent of Modern Spirit ialism—a poem to which all present listened with satisfied lelight. It is here put forth in remarkably neat style by the enterprising firm of Adams & Co., Boston, in flexible covers, easy to handle, to read, and to lend again.

"THE CRETAX" Is the name of a neat paper, prepared and put forth by Dr. Howe, in his indefatigable efforts to relieve the oppressed people whom he champions, by securing for them a share of the charity and kindness of our own population. It will give you all the information desired respecting this oppressed people, and show you how you can most effect-

THE RADICAL for May contains the following articles: Natural Democracy; The Song of the Captives in Babylon; Our Financial Difficulties; Moral Causes of Material Prosperity; Bible Texts; Wayfare; Letter to a Congregationalist; The Pedigree of Liberalism; Progress; Editorial Notes, and Book Notices. It is a vigorous number.

MERRY'S MUSEUM for May, published by H. B. Fuller, maintains its new reputation under the management that took hold of it last January. It is beautifully printed, strikingly illustrated, and contributed to by some of the most facile pens that in these days provide entertainment, instruction and happiness for the young folks.

We have before us the first number of a very handsome and promising weekly sheet, styled "THE CHICAGOAN," to be a miscellaneous publication. It is filled with an attractive variety, and we offer it a sincere welcome to the ranks of

Lee & Shepard have Dickens's "Somenody's Luggage" and Scott's "MONASTERT," In cheap but worthy form, paper covers, from the press of the Petersons. This edition is popu-lar with the "million" for whom it is so carefully prepared.

Movements of Lecturers and Mediums. J. M. Peebles will speak in Charlestown the last two Sundays in May.

J. H. Powell is engaged to lecture for the society of Spiritualists in Buffalo, N. Y., during May. His address is 290 Terrace street.

A. S. Hayward, magnetic healer, will be in New York for a few weeks. His address is care of our New York Branch office, 544 Broad-

Equal Rights Meeting.

The Second Anniversary of the American Equal Rights Association will be held in New York city on the 14th of May next, at the Cooper Institute, commencing at 10 o'clock A. M., to continue through the day and evening. It is earnestly desired that all those who "believe that human rights inhere in human beings and are not dependent on any accident of sex or color," will be present to aid in establishing this essential element of justice.

Dedication of a New Hall.

Our friends in Danielsonville, Conn., have erected a new Hall during the past winter, and propose to dedicate it to "Spiritualism, freedom and eternal progress," on Friday, May 15th, and invite all who can to be present. Andrew T. Foss, Wm. Burgess, and other good speakers will be present. The services will commence at 11 and 71 o'clock P. M.

Gone to California.

Miss Eliza Howe Fuller, an excellent inspirational lecturer, in company with her father's family, sailed for California in the last steamer, as we have before announced that she intended so to do. We trust she will be well received by our California friends, for she is worthy of their confidence.

Meetings in New Haven.

The First Spiritualist Association of New Haven, Conn., having been recently reorganized, solicit correspondence with lecturers with a view to engagements. Communications may be addressed F. L. Miles, Secretary of Lecture Committee.

A judicial murder was perpetrated in Haverhill, N. H., May 6th. Samuel Mills was hung for the murder of George Maxwell in 1866. He confessed his guilt, and after a consultation with his spiritual adviser, said "he was happy," for he believed he "had made his peace with God." Two fatal errors, theological and judicial, committed

Rev. J. S. Nathans, D. D., will commence course of eight lectures, in this city, on "The Talmud," on Tuesday, May 12th.

Second Volume Principles of Nature.

MESSRS. WM. WHITE & Co.-Dear Sirs: Yours of the 24th inst. is received. You say: "A correspondent in Scotland desires us to ascertain how soon a second volume of 'Principles of Nature' is to be issued, and what the price will be," &c. A similar letter from England was received not able to attend to half the patients who would long since, and doubtless there are many nearer home who would gladly be informed on this subject; and I would take it as a favor if you would publish this reply in the Banner.

In answer to the above inquiries I have the satisfaction of saying that the second volume has been ready for the printer some two months; and the third volume is now undergoing a revision, and is also nearly ready; but when either will be published is more than I can tell, at present. I had hoped to be able to publish one or both volumes this spring; but continual ill health, and the failure in making certain changes to procure the means, leaves me powerless and entirely unable, at present, to say when the next volume may be expected. Is there not some one who has the means and the heart who will come forward and undertake to publish these volumes? The most

liberal terms will'be given to any such. As to the price of the second volume, I will say that the book will be somewhat larger than the first, but will be afforded at the same price, if mistake in our paragraph in last, week's issue in possible. The third volume will be about the same size as the first, so that each of the series

will, probably, be sold at a uniform price. Yours truly,

Saratoga Springs, N. Y.

ALL SORTS OF PARAGRAPHS.

According to figures given by the Methodist, there have been six hundred thousand persons connected with the M. E. Church, on probation, during the last ten years, who have failed to come into full membership. And if they continue to grow in wisdom, they will never cramp their souls by fettering creeds of any kind.

tion for opinion's sake.

Ambition is just as valid a proof of a strong and sound mind, as gourmandizing is of a strong and sound body.

The spirit of a woman killed on a railroad is haunting her residence in Illinois; and, what is very singular, she brings with her a shadowy locomotive and train, and goes through the motions of being run over.-Ex.

Secular bosh.

A' figure picture, "The Old Oaken Bucket," by Jerome Thompson of New York, is on very successful exhibition there. It will come to Boston in a short time probably, and revive interest in Samuel Woodworth's well known song.

The elegant marble monument erected to the memory of Andrew Carney, in Forest Hills Cemetery, is one of the finest pieces of sculpture we have in our cemeteries.

Mrs. Jane M. Jackson's friends and correspondents will please address her in future. East Sixtieth street, between Second and Third Avenues, New York.

A bill has passed both branches of the Massachusetts Legislature for the appointment of a board of female advisers for the Industrial school for girls at Lancaster.

An English writer says, "An ultra High Churchman, who practices the confessional and all the follies of Anglo-popery, has been appointed bishop of Gibraltar. The see includes the English church stations, chapels, &c., in the south of France, in Italy and Spain, and therefore is of gress of civilization, of education, of refinement, much interest to travelers and others. Things of commerce and the more intimate relations of cannot well be worse than they have been, with- life in business, is also equally true. But in adout being popish in name as well as in fact."

Those who desire to be provided with everything the market affords, cooked in a superior manner, should visit the dining rooms of C. D. & I. H. Presho, Nos. 10, 12 and 14 City Hall Avenue.

preach the annual election sermon before the the world, and far the most difficult to move or Ancient and Honorable Artillery company, of smend. Some alterations may and no doubt will this city, at their June celebration.

"Charlie, I was very much shocked to hear you singing, 'Pop goes the Weasel' in church." "Well, mamma, I heard everybody else singing, and it was the only tune I knew."

Among recent inventions is the folding gate, for carriage ways and general farm use. It can be opened and closed, by means of horizontal handles, by a person in a carriage or on horse-

PRACTICAL.—Napoleon once entered a cathedral and saw twelve silver statues, "What are these?" said the Emperor. "The twelve apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master

ODD FELLOWSHIP.-From five hundred members the organization has increased, in twenty It is on this outer platform of world religions years, to five millions, and has, during this year, that Spiritualism stands, if it has a name and ex-

SIN AND SEX.—There is one point upon which female superiority is admitted, even by those who do not admit all their "rights." The average of women are unquestionably better than the average of men. Even a curse, to be effective, must take the masculine form, and is spoken of as a male-diction.

an account of repeated attempts at suicide of a | inhabited by Indians and all other races and nayoung woman living "in the family of Dr. Camp- tionalities, as well as all religions, and no effort to bell of that city, says the young girl has been for some time past attending revival meetings con- part to Christiaus can succeed. If Spiritualism is ducted by the Rev. Mr. Caughey, and when able a religion at all, it holds the same relation to to speak after her throat was sewn up yesterday, | Christianity that it does to other religious, and inquired if she was 'still in the flames.' Her does not recognize that common bond of fellowcase seems to be one produced by over religious ship by which the name CHRIST binds together excitement."

Prince Humbert, heir-apparent to the King of Italy, has just been married to his cousin, the others as an impersonal being, or no being at all. Princess Margherita.

some years ago, asked the old lady on whom he tificial ceremonies have with us no sacredness. called, what she thought of the doctrine of total depravity. "Oh, I think it a good doctrine, if people would live up to iti"

The ritualistic war has extended to Philadelphia. A bitter contest in St. Mark's Church, between the High and Low Church parties, has just terminated in the success of the latter, at the Easter election for vestrymen.

Silence is the safest response for all the contradiction that arises from impertinence, vulgarity or envy.

The Banner of Light is the oldest and best spiritual journal published in the United States. It is a weekly, eight page paper, and contains communications from those living beyond the grave. It can be obtained for one year by enclosing three dollars to the publishers. Address all letters to Publishers of Banner of Light, Boston, Mass.—Sentinel. Kingston Mo. Sentinel, Kingston, Mo.

It is said that the late King Louis, of Bavaria, left eight coffers, the contents of which are a mystery. One is to be opened in 1893, and another in 1918! At that date it is more than probable that the present generation will have joined King Louis.

The Missouri Legislature has just passed a law to punish by fine or imprisonment any husband who, without good cause, abandons his wife, or fails or refuses to maintain her or his children under twelve years of age.

An English advertisement calls the attention of confectioners to the fact that the advertiser has charge of the sweeping of all the metropolitan theatres, and has for sale several owt, of orange peel, in good condition. It has probably been made up before this into marmalade and plum-

The man or woman who has never tried the knowing its value.

Aew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

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

Very Large Assortment of Spiritualist Books

1.00. Complete works of Thomas Paine, in three volumes, price Complete works of Thomas Paine, in three volumes, price \$6: p-stage \$0 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Nead post-office orders when convenient. They are always safe, as are registered letters under the new

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

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

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

We have one and only one copy of a rare but valuable English book, very large, handsomely bound, (glit.) entitled "Young England," full of interesting and useful information, (a good library book,) which can be had for \$3—cannot be sent by mail. This is a rare chance for a good bargain. Call soon at 544 Broadway, or it will be gone.

Popular Medicines. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (\$1 per bottle,) Neurapathle Balsam, (50 cents and \$1.) Ring's Ambrosia for the hair, (\$1.) and an invaluable medicine for coughs and sore lungs, Dr. Chasa's Balsam of Longwort, (50 cents per bottle.)

Sectarianism.

That there is a growing spirit of toleration and even friendship between Christian sects, no one conversant with Christian history or Christian literature can deny, even including Roman Catholic, which owing to its wicked and vindictive persecutions of the early Protestants, was for a long time held outside the pale of common sympathy by all Protestant sects, even after it had lost the keen edge of its hatred in consequence of losing its power to persecute and execute its victims.

That this spirit of toleration and friendship is in part and in the main owing to the general prodition to this cause there are other reasons for the marked changes recently manifest in sectarian Christianity, by which some writers already seem to see a tendency to a common cause and perfect Christian union and brotherhood, probably on the Roman Catholic basis mainly, as that Henry Ward Beecher has been selected to is the oldest, broadest and deepest in its hold on be made, while the more pliable and easily revised creeds of other sects can be made steadily to approach and at last to emerge into the old church from which they sprang. We do not mean by this to endorse the belief that all who are or will be Christians, will take this backward course and return to rest and die in the common Christian homestead, but we strongly incline to the opinion that this old church will, at no very distant day, be all that is left of Christian sects, and will contain all that is left of Christianity in an organized and legally established form of sectarian devotion. The more liberal and progressed portion of Christians will first outgrow their narrow sectarian garments, as they are rapidly doing in this country in most of the sects, and lastly outgrow Christianity entirely, which is only a broader religious sect among the religions of the world, and holding the same relation to other religions that Methodism does to Protestant sects. spent \$700,000 in charity; in Massachusetts, \$30,000. istence at all among the religions of the world. It is not Christian, although some of its advocates who are not yet free from the Christian shell from which they were hatched no doubt believe it so, and would only have it free itself from all other sects and set up housekeeping for itself inside the great mansion and under the great Christian

dome of religious protection. But this cannot be accomplished; the spirit-The Toronto Globe of April 30th, after giving world, which has a share in this movement, is confine communications or sympathies on either all the sects, even though some of them recognize their Christ as a God, others as only a man, and We stand on the broader platform of the World and Human Race; our life and religion are found A minister, traveling through the provinces and founded in Nature. Arbitrary creeds and ar-We worship no Jewish and no Christian God. We make no sacrifice of beasts and herbs with the Jews, no offerings of prayers and praises with the Christians, to their Gods. We acknowledge no right or authority in either to bind us to even the recognition of their Gods, by constitutional or statute law, in this country of Washington, of Jefferson, of Paine and of Adams, as well as of all nations and races of men. This is the common home of all religious, not exclusively of all Christians. It will not much longer be even a Christian country or nation—if it ever was.

Christianity itself is sectarian in its aggregate name, as well as in each of its creeds, and neither honesty, morality nor religion is in any way confined to it. The Indian, the Mussulman and the Chinaman are also religious, and have a right to the respect and protection of our Constitution, our country and our laws. Spiritualism, as a religion. is nearer the natural and simple beauty and purity of the Indian than it is to the barbarous doctrines of the Christian sects. It is our mission, as Spiritualists, to free religion from all forms of sectarian worship, even though we encounter the combined prejudice of all Christian sects; and when they have abandoned all names but Christian, and all creeds but a modified Catholicism, we shall be no more ready to join and unite with them than in Methodism. "For modes of faith let graceless zealots fight"; our plan is to stand aloof on the spiritual platform of nations, races and worlds.

May Day in New York,

This year, was the pleasantest day thus far in the year, and for working men and women, as well as horses, the busiest, and perhaps to a very few the gayest and most joyful. Moving, overhauling and tumbling out and over old furniture was the main business of the transient residents.

Moving up town, moving down town, moving "droes town," and moving every way, with a hope, but with very little chance, of cheapening rents and bettering conditions. The thousands who companionship of a little child has carelessly Moving up town, moving down town, moving passed by one of the greatest pleasures of life, as "cross town," and moving every way, with a hope, one passes a rare flower, without plucking it or but with very little chance, of cheapening rents

moved to Brooklyn probably gain something in chespening rents, but lose in travel and business facilities. Rents are enormous and constantly rising, although the concerted efforts of landlords this suring did not effect much in New York. cheapening rents, but lose in travel and business this spring did not effect much in New York, by reason of the surrounding towns and cities, which have largely provided for those who must be crowded out by rents beyond their incomes. Every May Day must witness a still greater emigration from New York, or it must be piled higher into the sky and dug lower into the earth each year for its surplus bodies.

Complimentary Benefit Concert.

The friends and pupils of J. Jay Watson, learning that he has accepted an invitation from Olé Bull to visit him at his home in Norway, propose tendering Mr. Watson a complimentary benefit Concert, previous to his departure, at Dodworth's Rooms, 806 Broadway, Thursday evening, May 28, 1868. Some of the most distinguished musical artists have kindly volunteered their aid, and the occasion will be a most interesting one.

Tickets to all parts of the house, one dollar each. Can be procured of P. E. Farnsworth, Dr. O. R. Gross, Warren Chase, Esq., 544 Broadway, Hall & Son, 543 Broadway, and at Brunton's Book and Music Store, 92 Fourth Avenue, between 10th and 11th streets.

Prof. Watson will be recognized by our friends in New York as the eloquent artist who has several times so generously given us the pleasure and benefit of his remarkable native and cultivated skill, which compels the instrument to talk music to our ears, and not only to our ears but to our souls also. We can assure our renders that this will be a rick treat, affording an opportunity to see and hear some of the finest and most celebrated musicians in New York, who have engaged to take part in the entertainment. We hope our friends will not forget and neglect the occasion.

State Convention of New York.

There will be a State Convention of Spiritualists and Progressive Reformers held in Buffalo, N. Y., on Thursday and Friday, June 4th and 5th, in Lyceum Hall, corner of Court and Pearl streets, commencing on Thursday, June 4th, at 10 a. M. Each local organization of Spiritualists and Progressive Reformers in the State is requested to send two delegates, and an additional one for each fractional fifty over the first fifty members.

an admining one for each nactions any members.

The business of the Convention will be to elect officers for the ensuing year; to appoint delegates to the National Convention for the State at large, and to take into consideration a plan of Missionary labor for the State, and to transact any other business which may come before them, and connected with the great and growing cause of Spiritualism.

By order of the Committee, WARREN CHASE, Pres.

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 after-noon, May 13th, at half-past two P. M. A full at-tendance is desired. Per order,

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

A Card.

The Spiritualist Organization of Woburn Centre beg leave to tender their thanks to those gentle-men who so kindly leut their aid for the benefit of the cause in our town.

Per order of the Society. J. P. PEASE. May 6, 1868.

To Correspondents. [We cannot engage to return rejected manuscripts.]

C. B. L .- 83 00 received.

Business Matters.

THE CRISIS.

A crisis has at length been reached In our political affairs; Despite what ministers have preached, And notwithstanding all their fervent prayers.
Disorder is the order now,
Throughout our country's wide domain;

Some say we are in such a now

We never shall have peace again.
We say not who is right or wrong,
But wish that men alike could see,
As well as BOYS who FENNO'S throng,
When NEATLY "DRESSED" they wish to be.

THE FACILITY WITH WHICH nervous diseases are removed from the system, and the toning and strengthening effect produced on the whole nerve structure by the curative properties of Dr. Turstructure by the curative properties of Dr. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEU-NERS TIC-DOULOUREUX or UNIVERSAL NEU-RALGIA PILL, render it the most effectual remedy for the cure of NEURALGIA, nerve ache, and ner-vous maladies that can be adopted. A pothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

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

Dr. E. F. GARVIN has removed his office and residence to 142 W. 16th st., near 6th Ave., where he will continue his successful mode of treatment for all pulmonary, heart, throat and catarrhal diseases. A few patients can be accommodated with rooms for treatment.

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & I. H. PRESHO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 54 Brondway, New York.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets, New York.

M2.4w. streets, New York. JAMES V. MANSFIELD, TEST MEDIUM, answers ealed letters, at 102 West 15th street, New York.

Terms, 85 and four three-cent stamps. Miss M. K. Cassien will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 24 Wickliffe street, Newark, N. J. A4.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 35 cents) are

received regularly and for sale at this office. DR. L. K. COONLEY, healing medium. Will exmine by letter or lock of hair from persons at a

distance. Address, Vineland, N. J.

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

COUSIN BENJA'S POEMS are for sale at this of fice. : Price \$1,50.

Special Notices.

THE HAIR AND SUALP .- Dr. George W. Babcock, Beientifie Dermatologist, 28 Winter street, Boaton, suc cessfully treats all diseases of the hair and Scalp, Loss of Hair, Promoture Groyness, Baldness, etc. He prepares special remedies for each case. Send for circular. 4w—Apr. 25.

Every town, city and village in the UNITED STATES, (including OALIFORNIA, the PAOIFIOSTATES, and TERRITORIES, UNNADA and ENGLAND, should have an agent male or female, for the sale of Mrs. Spence's Positive and Nogative Powders. Sole Agencies of one or more townships, or of a County, given. Terms to Agents, Druggists and Physicians sent fret. Prices reduced, and in all cases Presidence. Prepays the postage, expressing or cost of transportation. See avertisement in another column. Address PROF. PAYTON SPENOE, M. D., HOLL SSIT, NEW YORK ONTY. Feb. 8.

ADVERTISEMENTS.

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

JUST READY.

WHERE IS THE CITY?

IRRAEL RNIGHT, a young man just approaching his majurity, epened his lible at Ezeklel 48: 53. and read, "And the name of the city from that day shall be, The Lord is There." Reflecting upon this, he said, "Oh! that I might find the city with that name!" The fact that, Somewhere there is a clurch, a peculiar people, whose name is rightly "The Lord is there." was impressed upon his mind, and he determined to search for it. In his "Way to the City" he relates his experience among the Baptists, Congregationalists, Methodists, Episcopalians, Quakers, Swedenborgians, Spiritualists Universalists, Unitarians, and how he finally found the City, with the name, "The Lord is There." The author writes in a very forcible and popular style, giving many "hash hits" in a good-natured way. This will secure him a large circle of readers, especially with all who are looking toward a visible unity of the Church.

In one volume, to match those popular books, "Ecce Homo" and "Ecce Deus." Price, \$1,50.

JEAN INGELOW'S NEW STORY BOOK,

Comprising seven stories under the title of A Sister's Bye-Hours. To match our editions of "Stories Told to a Child," and "Studies for Stories," by the same author. Price, 81,25. Sold serrywhere. Mailed, post-patl, by the Publishers, May 16.—1w

SEXOLOGY AS THE

PHILOSOPHY OF LIFE, IMPLYING

Social Organization and Government,

By Mrs. Elizabeth Osgood Goodrich Willard,

Is the title of a new work of the most vital importance to so a clety in its present condition; containing the most deeply important philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple.

The nature of this work is an explanation of the causes and laws of motion, sex, generation, organization and control in the solar and human systems, showing their perfect correspondence with each other and with the laws of social organization and government.

ence with each other and with the laws of social, and government.

Its object is the revolution and reform of society, in conformity with natural sexual law; giving woman her true place in its governmental orders.

The laws of Nature as explained in this work settle the conflict between the laborer and the capitalist to the mutual benefit of every member of the social system.

One vol. large 12mo. shout 500 pages, bound in cloth. Price 32; postage 34 cents. Just received and for saic at the BANNEH OF LIGHT OFFICE, 138 Washington street, Roston, May 16.

VALUABLE BOOKS.

JUST republished, "THE SYSTEM OF NATURE: or, Laws of the Moral and Physical World," by Baron D'Holnach, author of Good Sense," &c. A new and improved edition, with Notes by Dilerot. Two volumes in one. Price \$2;

with Roles by Diderot. Two volumes in one. Price \$2; postage 24 cents.

IIUME'S ESSAYS.—Essays and Treatises on various subjects, by David Humg, Esq., with a brief sketch of the Author's Life and Writings, to which are added Dialogues concerning Natural Religion. Price \$1.50; nostage 25 cents.

The above are for sale at the INVESTIGATOR OFFICE. 84 Washington street, (Room 8,) Boston, Mass. 3w—May 16.

REIGART'S

American and Foreign PATENT ACENCY,

TRONTING U. S. PATENT OFFICE, where all business relating to Patents will be promptly attended to, by the undersigned, late an Examiner in the U. S. Patent Office.

J. FRANKLIN REIGART, All y.,
WASHINGTON CITY, D. C.

MILLER'S HEPATIC POWDERS, The Great Cinirvoyant Liver Remedy.

THESE Vegetable Powders are not a panacea for everything, but are worth their weight in fine gold to cure liver complaints and remove billousness. Packages sent by mail with full directions for use, for 50 cents and two stamps. Address, LEO MILLER, Appleton, Wis.

May 16.

DR. WILLIAM M. BRIGGS

HAS taken rooms at 58 Bedford Street, Boston, Mass., I where he will be pleased to meet those who may desire his services. Possessing remarkable Healing and Magnetic Powers, he will remove disease by the laving on of hands, manipulations, or the prescription of such remodes as the case may seem to demand. Terms Moderate. Office hours from 9 A. M. till 12 M., and from 1 to 5 P. M. on Tuesdays and Fridays. Patients visited at their homes, if desired.

May 16.—1 w.

STENOGRAPHY,

OR Short-hand Writing made casy. Taught perfectly by correspondence through the Post Office. Terms 81. Correspondence unlimited, though from three to five letters sufficient. Satisfaction nositively guaranteed. Apply, enclosing two red stamps, P. GOOD, Plainfield, Union Co., N. J. May 16.—4w

Greatest Curiosity of the 19th Century! WONDERFUL ELECTRIC FIGH-IT PLEASES ALL! By mall for 10 cts. and stamp; 3 for 25 cts. Address the inventor, NATHAN HALL, Providence, It. I. Agents wanted in every part of the world 4 w-Mny 16.

EMPLOYMENT!

TO DO GOOD and get paid for it! Take an Agency for the Indispensable Hand-Book. How to Write, How to Talk, How to History, How to Hand-Book. How to Write, How to Talk, How to History, first post, 81.25. Agents wanted. S. R. WELLS, Publisher, 389 Broadway, New York.

MRS. M. E. BEALS, Test, Clairvoyant and Bushness Medium, 425 Washington street, opposite Essex. Public Circles every Tuesday, Thursday, Friday, 27 P. M. Free Circle, Friday, 23 P. M. Free Circle, Two-May, 16.

MRS. L. W. LITCH, Trance, Healing and Carver street, Boston, Mass. Circles every Tuesday and Friday evenligs at 73 o'clock; and every Wednesday and Friday evenligs at 73 o'clock; and every Wednesday attermoon 1 at 3 o'clock.

MARS. ROSELLA WORCESTER Clairyoyants. MRS. ROSELLA WORCESTER, Clairvoyant, Test and Business Medium, 5a Hudson st., Boston, Mass. May 10.—2w*

MRS. M. A. MOORE, Trance and Writing Medium, Clairvoyant Examinations. Address, South Malden, last house on Chelsea street. BOARD.-A few single gentlemen can find good

board in a private family in Morrisania. Apply to WARREN CHASE, 54 Broadway, N. Y. 2w-May 16.

MARY M. HARDY, Trance and Business Medium, No. 93 Poplar street, Boston, Mass. Public Circles every Thursday evening.

DR. WILLIAM F. PADELFORD, SPECIALIST,
Omce, 46 1-2 Howard street, Boston.
Mar. 28.

A VERY INTERESTING WORK.

THEODORE PARKER

SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the 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 thou sands who will thank Jr. Willis for Javing 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 interity as a medium for communication between the two worlds sufficient guaranty of the gesulmeness of the spirit messages. The work is issued in pamphiet form. Agents will please and in their orders at once. Single copy 25 cents. At wholesale, 60 copies, \$8,00; 109 copies, \$15.00.

The Published by WILLIAM WILLE & CO... BANNER OF LIGHT OFFICE, 188 WASHINGTON STREET, HOSTON, and BRANCH OFFICE, 648 BROADWAT, NEW YORK. Apr. 4.

JESUS OF NAZARETH; A TRUE HISTORY

NEW EDITION.

OF THE

MAN CALLED JESUS CHRIST, MBRACING his parentage, his youth, his original doctrines and works, his career as a public teacher and physician of the people, sise the nature of the great conspiracy against him; with all the incidents of his tragical death, given on spiritual authority from Spirits who were cotemporary morisis with Jesus while on the earth. Through ALEXANDER SMYTH. Price \$1.75; Fostage 24 cents, For sale at this office; also at our Branch Office, 544 Broadway, New York.

SECOND EDITION. THE BOOK OF RELIGIONS;

COMPRISING THE VIEWS, OREEDS, SENTIMENTS OR OPINIONS, An Original Book! NEW EDITION.

MAN AND HIS RELATIONS

ILLUSTRATING THE INPLUENCE OF THE

MIND ON THE BODY, THE RELATIONS OF THE PACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR PUNCTIONS AND TO THE FIRE A AS AND THEIR PUNCTIONS, AND TO THE MENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD.

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

TABLE OF CONTENTS:

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

One elegant volume, 8vo., tinted laid paper-extra vel lum cloth boards-with Steel Engraved Portrait. Price \$3,80, postage free. For sale at the Banner office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, New York, Room 6. Apr. 25.

THE LATEST WORK BY A. J. DAVIS.

Just Issued, and for sale at the Banner of Light Office, Boston, and at our Branch Office, 544 Broadway, New York, **MEMORANDA**

PERSONS, PLACES AND EVENTS.

AUTHENTIC FACTS, VISIONS, IMPRES-SIONS, DISCOVERIES

Magnetism, Clairvoyance, Spiritualism.

ALSO Quotations from the Opposition.

BY ANDREW JACKSON DAVIS. WITH AN APPENDIX, Containing Zschokke's great story of Hortensla, vividly portraying the wide difference

between the ordinary state and that of Clairvoyance. PRICE \$1,50-POSTAGE 20 CENTS.

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

> THIRD THOUSAND EDITION. NOW READY.

An Extraordinary New Book BY ANDREW JACKSON DAVIS,

ENTITLED, A STELLAR KEY T O

SUMMER-LAND.

PART I. ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

OF CELESTIAL SCENERY.

Men of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE IS A BOOK FOR YOU.

This is the twentieth volume from the pen of the inspired Seer and Teacher. Andrew Jackson Davis. He has heretofore explained the wonders of creation, the invisteries of science and philosophy, the order, progress and harmony of Nature in thousands of pages of living inspiration; he has solved the mystery of Death, and revealed the connection between the world of matter and the world of spirits.

Mr. Davis opens wide the door of future human life, and shows us where we are to dwell when we put aside the garments of mortality for the vestments of angels. He says: "The volume is designed to furnish scientific and philosophical evidences of the existence of an Inhabitable sphere or zone among the suns and planets of space. These evidences are Indispensible, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their lopes of a substantial existence after Death."

The contents of this book are entirely original, and direct the mind and thoughts into channels hitherto wholly unexplored.

The account of the spiritual universe: the immortal mind looking into the heavens; the existence of a spiritual zone; its possibility and probability; its formation and scientific certainty; the harmonies of the universe; the physical scenery and constitution of the Summer-Land; its location; and domestic life in the spheres—are new and wonderfully interesting.

This book is selling rapidly, and will be read by hundreds

life in the spheres—are new and wonderfully interesting.
This book is selling rapidly, and will be read by hundreds and thousands of persons. Price \$1; postage 16c. Liberal discount to the trade.
For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York.

INOREASING DEMAND FOR A. J. DAVIS'S WORKS

THIRD THOUSAND OF ARABULA JUST PUBLISHED.

Andrew Jackson Davis's recent beautiful volume entitled

ARABULA, or

THE DIVINE GUEST, THE DIVINE GUEST,

Is selling rapidly, because it supplies a deep religious want in the hearts of the people. The third thousand is just from the press, and orders can now be dilled without delay. Best literary minds are gratified, while truly religious readers are spiritually fed with the contents of this volume.

All who want to understand and enjoy the grand central truths of The Harmonial Philosophy, and all who would investigate the teachings and Religion of Spiritualism, should read this inspired book. It contains a New Collection of Gospels by Saints, not before canonized, and its chapters are teening with truths for humanity, and with fresh iddings from the beloved beyond the tomb.

Price \$1,50; postage 20 cents. Liberal discount to the trade. For sale by WILLIAM WHITE & CO., 158 Washington street, Boston; and by WARREN CHASE, at our BRANCH BOOKSTORE, 644 Broadway, New York.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

Naples.

CONTENTS:

PREFACE.—List of Authors Cited.

BOOK I.—Prieliminary. Statement of the Subject Cited;
The Impossible: The Miraculous; The Improbable.

BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. Sleep in
General; Dreams.

BOOK II.—Disturbances Popularly Termed Haunting;
General Character of the Phenomena; Narratives; Summing Un.

UP.
BOOK IV.—OF APPEARANCES COMMONLY CALLED APPART
FIONS. Touching Hallucination; Apparitions of the Living;
Apparations of the Dead.
BOOK Y.—Indications of Personal Interferences. Re

tribution; Guardianship.
1100K VI.—The Suggested Results. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.
Price \$1,75, postage 20 cts. For sale at this office. June 11

JUST RECEIVED. HEALING OF THE NATIONS.

Introduction and Appendix By Nathaniel P. Tallmadge. 537 pp. DRICE \$3.00; postage 36 cts. For sale at Banner of Light Office, 158 Washington street, Boston; and at our Branch Office, 544 Broadway, New York.

HEALING OF THE NATIONS.

SECOND SERIES. By Charles Linton.

EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp DRICE 2.50; postage 30 cts. For sale at Banner of Light Of fice, 158 Washington atreet, Boston; and at our Branch Of fice, 844 Broadway, New York. THE PERSONAL MEMOIRS OF D. D. HOME,

The Celebrated Spirit-Medium, INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York.

Price \$1,25; postage free. For sale at this office. Aug. 15.

UNHAPPY MARRIAGES. BY A. B. CHILD, Author of "Whatever Is, is Right"; "Christ and the People," etc.

Price 30 cts.; postage free. For sale at Banner of Light Offree, 188 Washington at rect. Boston, Mass.; also at the Branch
Office, 844 Broadway, New York.

Jan. 11.

Message Pepartment.

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

Mrs. J. H. Conant.

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

The questions propounded at these circles by mortals, are answered by spirits who do not answere their names.

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

The Banner of Light Free Circles. 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, af-

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

ter which time no one will be admitted. Dona-

tions solicited.

Circle Room-Reserved Sents.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter reserve three settees in our Circle Room, for the accommodation of strangers, up to within five 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 retire, wondering why they cannot be accommodated. So numerous have been these cases of late that we have determined serve three settees in our Circle Room, for the acbeen these cases of late, that we have determined to accommodate such visitors if possible, especially those who notify us in advance by letter.

Invocation.

Our Father, we would turn our faces toward thy truth, thy justice, thy wisdom, and be warmed by thy love. We would stand apart from the coldness by which human life seems to be surrounded. We would learn of thee. We would come into closer communion with thy laws; we would understand more of ourselves and our relations to thee. Thou hast given us the Scriptures of Nature, whereby we may understand thee. Thou hast opened the everlasting volume for us to read, and now, oh Eternal Spirit, teach us to read aright. Teach us to walk in wisdom's way. Teach us to bear and forbear. Teach us, when we make mistakes in life, that they are but shadows which carry in their embrace buds of joy. Oh grant that the experiences of our lives, whether on earth or in the spirit spheres, may be understood by us. Grant that we may so perfectly realize our own greatness, our own infinity, that we shall, oh Spirit Eternal, come by that knowledge into a nearer understanding of thee. We need not inform thee that the children seek to know concerning that world whither all mortals are tending. We need not pray that thou wilt would understand more of ourselves and our reare tending. We need not pray that thou wilt open the windows of heaven, that thou wilt fling back the shadows, that thou will deluge the earth with spiritual light, that in accordance with thy most holy law all these blessings shall come to humanity, and as fast as humanity is made ready to receive them, so fast will the blessings descend. We bear unto thee, oh our Father, and our Mother too, the prayers and praises of thy children, that are ascending from honest hearts throughout the world, and we would bind them in chaplets for the brow of each one who prays, and we know that thy blessings, like gentle dews, will descend upon them. We thank thee, ch Spirit Eternal, for the ways and means by which the soul rises nearer and still nearer to thee; we thank thee for the sunshine of joy; we thank thee for the mid-night of sorrow; we thank thee for death; we thank thee for separation; we thank thee for life. with all its shades and with all its sunbeams.

Oh our Father, and our Mother too, we would pray thee that great strong ministering spirits, who understand justice as it means with thee, may find a place near unto the hearts of those who have been called to guide this nation out of darkness into light. Oh grant that those great minds, whose experiences of time and eternity have been very great, may stand near unto him who guideth the nation, or seemeth to, so that he may not fall in the way, so that his feet may not stumble, so that all his senses may be attuned to hear the voices in the air that ever speak of truth

to those who listen. art in beaven, w name; may thy kingdom come, and thy will be done here, even as it is done in heaven; give us this day our dail; bread; and forgive us our trespasses, as we forgive those who trespass against us; leave us not in temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen. Feb. 10.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are now ready to consider your propositions.

QUES.—Is the spirit world located on a great
belt in the Milky Way, as Andrew Jackson
Davis tells us? or is it all about us, as stated by
the intelligence controlling Mrs. Bullene on Sur-

ANS.—The spirit-world is wherever a spirit can dwell, whether in or out of the body. There are millions of disembodied spirits who make it their home here with you. This is their spirit-world. There are millions who make it their home far away from earth's atmosphere. That is their spirit-world. Wherever a spirit can dwall there spirit-world. Wherever a spirit can dwell, there

spirit-world. Wherever a spirit can dwell, there is the spirit-world.

Q.—Are we subject to changes in spirit-life similar to death in the earth-life? If so, what is the length of a spirit's life up to that change? A.—The spirit is constantly passing through different changes, gradations of mind, as well as matter. There seems to be no special time ap-pointed for any definite change to come to any spirit. These come in accordance with the needs

of the spirit always.

Q.—What is the law of classification in spiritlife? Is nationality the distinction, as on earth?
In other words, are we distinguished as English,

French, German, &c.?

A.—The peculiar characteristics of the mortal dwelling-place of the spirit are carried by the spirit to the spirit world, consequently the American is the American still: the Scotchman is the Scotchman still; the Negro is still the Negro; the Indian is still the Indian. To be sure, there is a very great difference between American spiritual and American physical life, yet when resolved to characteristics, we find them almost identical. It will be very easy for you to detect one of your own nationality even after death.

-What is the language of spirit-life? Surely if spirits have vocal organs they must have lan-

guage.

A.—The language corresponds to the needs of A.—Ine language corresponds to the needs of the spirit. In the spirit-world sight is changed to perception. Language, to a very great extent, is bound to the law of perception. And yet it is a distinctive feature. There is sound in the spirit-world. It is not all silence, by no means. There is form. Forms change. There is a great variety of sounds. All the different languages of earth, as of all the inhabited planets, are represented in the spirit-world. Language has a spirit, as the flower has a spirit. The spirit of the flower is the fragrance or peculiar exhalations of the flower. Language has its exhalations, its atmosphere, its spirit, and it is that that exists after the spirit passes out of the body. It is that that goes with the spirit. It is that that the spirit employs in communion with its fellows after death.

communion with its fellows after death.

Q.—You say there are sounds in the spiritworld. Are they echoes from the earth, or are they caused by spirits in the spirit-world?

A.—They are not echoes from the earth, by no means. Sound also has its spirit, its pure, its more glorified part, and it is that that the spirits make use of. You have your musical sounds here. We have ours there. Ours are the more ethereal, the more glorious, the more beautiful, the more perfect. Every peculiar sound on earth sheds its own peculiar atmosphere, or light, or spirit, and it is that that spirits make use of in the spirit-world proper, or in that condition of life which follows the change called death.

Q-Did God create the world? If so, when, how long was he in doing it?
-The Christian Church says he was six days.

A—The Christian Church says he was six days, and got very weary, and was obliged to rest on the seventh. We do not accept this notion, knowing it to be entirely erroneous. Nor do we accept the notion that the world was ever created, for to us the term signifies a calling of something out of notking. We are taught to believe, and more, we know, from observation, from patient and diligent search, that matter has marched up through different gradations from time immemorial. There never was a time, so far as we are able to learn, when matter was not. Go as far back into the past as it is possible for clairvoyance to go, and still we find matter, form, spirit, life, intelligence, and we find also that mind and matter, so far as expression is concerned, are perpetually changing, and we have every reason to believe that that life, the essence, the power behind matter, is forever and forever the same. Forms seem to be that life, the essence, the power behind matter, is forever and forever the same. Forms seem to be outwrought from nothing; but surely they are not. It is only in seeming. The atmosphere seems to contain nothing, except certain gases requisite to human life. But is it so? No; it contains gold, silver, wood, stone; all kinds of metals, all kinds of vegetable, of animal, of spiritual life, have an existence there. In form? No, not classified, yet subject to classification, subject to form. Then we may say the atmosphere creates in conjunction with the earth and the sun. Is it so? No. We had better say that forms are born so? No. We had better say that forms are born out of the combined influence of the several laws governing in the universe. God made the world by law. Is it finished? No. Will it ever be? We do not know; but we have every reason to believe if it ever is it will never have an absolute

There being no further questions, the intelligence remarked:

We have received a question from certain par-We have received a question from certain par-ties who had rather an extensive part in the late rebellion. The question is this: "What do the spirits—that class of spirits who, we are told, are watching over the destinies of this nation—be-lieve with reference to the right of Congress to legislate for the Southern States? In their opin-

ion, is it right or wrong?"

A very few plain common sense words will de-A very few plain common sense words will define our position. In looking beyond the mere external of the question propounded for our consideration, we find that those who have propounded it are standing still upon rebellious ground, so far as this government is concerned. They still hold to their peculiar notions, which plunged this nation into civil war, and they are as both to give them up as a mother would be to consign her baby to the flames. They seem to hold it as something sacred to themselves, a something they have a right to hold. Well, no one questions the right, when considered from one standpoint; but when considered from another, every honest, loyal heart will question the right.

right.

Let us pause and consider, for a moment, what merely a few military traps? Or was it solvething of deeper, something of more value, something of more viral importance? To my mind it was the latter. One of the chief notions held by the South before the rebellion—and it is holden to day, as before the rebellion—and it is holden to-day, as then—is this: the right of State sovereignty; that every State should make its own laws and govern its own internal affairs; but they seem to forget that this can be done only in harmony of the National constitution, with the general government. Now as this notion of State sovereignty was one of the chief features leading to civil war, one for which they fought—so they tell us—of course that, with other rights, was surrendered at the time that Lee and Johnston surrendered to Grant. The rebellious States virtually said "We lay at time that Lee and Johnston surrendered to Grant. The rebellious States virtually said "We lay at your feet, subject to your disposal, all that which has fed this civil war, and that which bred it. We are civilly and politically at your disposal." The surrender in plain words meant this: "You are the strongest party; we are the weakest. You consider that we have been in rebellion against the government. You have fought against us. You have won. We can fight no longer. We surrender. Do with us as seemeth good to you."

Now if the right of State sovereignty was surrendered at that time, the loyal people of the

rendered at that time, the loyal people of the North, and Congress, have the right to legislate for the States at the South that have been in rebellion. Who gave them the right? Why, the South gave it to them. It is vain to argue that the Constitution provides differently; when we remember that those who have been in rebellion remember that those who have been in rebellion were outlaws to the Constitution, we shall talk differently. The Constitution has been set at naught by them. They have trampled it under their feet. They have not recognized the demands of the government. They have gone to war against it; and because they did, they became outlaws. They have no right to make laws, not even for themselves. They have, so far as politics are concerned, cut themselves off from the government, and they should be willing to wait and see how government will dispose of them. So far it has been very lenient, almost too much so. We see that Congress is right in the course it has taken in that matter. Congress has the right to have gone out in mighty acts. The council beyond shower upon you great blessings, and henceforth your soul will go forth more mightily in your more perfectly and more grandly, and your own heart will link in great, grand embrace with the white man may understand that the red man taken in that matter. Congress has the right to taken in that matter. Congress has the right to has virtues as well as vices. legislate for these rebellious States. They have no right to legislate for themselves. They have given no proof that they are loyal, or that they will be—none that is sufficient. Time and good works, unbroken faith, are the only remedies that can be looked for with any degree of hope in their case. The nation is to day passing through a greater struggle than it was passing through three, four years ago. Clouds lang more heavy to-day than they hung then. Notwithstanding one great cloud, one mighty stain, has been wined away, yet there are others to be disposed of. The war of mind is more terrible than the war of the

Before closing, we would request that the friends who have forwarded us the question we have just briefly considered if they are not satisfied with our answer, let them continue the aubiec further. Let us see what they have to say—how far they can defend themselves. It is possible we may change tactics, but we do not expect to.

Alice Clough.

I come to find my father. [What was his name?] Charles Clough. [Where did he reside?] In Boaton. I was very small when I died, and I have been away thirteen years. I know he is unhappy somewhere, and he wonders, if this is true that spirits return, why those he loves cannot return with something to cheer him. I am not return with something to cheer him. I am Alice. I died thirteen years ago.

There is a spirit here whose name when here was William Madagan, and he tells me to tell you that my father was a printer. Do you know him? [I think I have seen him.] He was a lame man. [Yes. I have not seen him lately, but I think I know him, and will try to find him.] And will you tell him that I come? [Yes.]

I have a mother, too, but she has not called for me. I have received from her no wish for me to go. [Think of your father, and you win occurand directly to him. Your coming here will give you the ability. How old were you?] Six years old. Charlie was younger. He was not more than four; he was not four. I've-been away thirteen years. You won't forget? [No. Did your father have a middle name?] No. I say no; perhaps be did; I was too small to remember. I would n't have known what I do had I not been told. Will you inquire for him? [Certainly; I will aid you

Edward F. Rogers.

I don't understand this weakness. I don't know why I should feel so. [You were probably weak just before you passed away.] Yes, I was. I have been gone now most four years. I have none of it where I dwell. What is the reason? [When you come to earth you have to take on very nearly the same conditions that you passed away in]

I have been waiting for a chance to come for a long time. You see, I was taken prisoner, and got such rough treatment I didn't get along very well, and I was sick at the time—not disabled, but not well—and come to go on to lean fare and such treatment generally as I got, I went into—I don't know—consumution parhang but I was

I was on my way to the New England Rooms in New York, they said. I got into the city, but I died before I got to the Rooms—died on the way. As it was known that we were to be

way. As it was known that we were to be brought there, my mother and brother and sister Clara were there to meet me, but I was gone.

They are from Utlea, sir. I am Edward F. Rogers, of the 171st New York. I come to my old mother, to my brothers Addison and James, and sister Clara. I have a sister Jane, but she didn't come. I want them to know that I live. That is better than all the rest. And if they want to know anything about my death, and after I to know anything about my death, and after I was taken prisoner, they must wait till they get where they can hear it better. It won't do any good to tell it all over here. I've thought of it enough—better not think of it any more. My mother was crazy about seeing me. I had bones and skin, and that was about all. I couldn't talk so you could hardly understand me. I was exchanged, and thought I might live to get home. I wanted to go, anyway. I did n't want to die there—anywhere except there. Oh it's a horrid place.

You print, do you? [Yes.] That is right. I went to learn the printer's trade once, but somehow the night-work did n't agree with me. At

any rate, I abandoned it.

I do n't want my folks to think I am always as weak as I am here, I can't help it. I didn't know anything about it when I come. I shall get

over it, they say, next time.

If there is any one of these folks that my folks can get hold of anywhere, I want to come and talk to them. I want to get used to it. Don't forget my name—Edward F. Rogers. My ancestors hailed from Connecticut. I was in my twenty-eighth year. Feb. 10.

Sagoyewatha.

Sagoyewatha would not weary you with words out he comes because he has something to say His white brothers, whose hearts are true to the great justice that flows like a river from the Great Spirit, are in doubt concerning their bill. They was surrendered when Gen. Lee and Gen. Johnston surrendered to the Union army. Was it merely a few military traps? Or was it something sometimes in fear. But Sagoyewatha comes to deapare something of many controlled the controlled to the controlled to the Union army. sometimes in fear. But Sagoyewatha comes to tell them that they should hope, and without fear, for so sure as the Great Father Spirit in the upper hunting-grounds has permitted his red children to return here working for those that are left, so sure the bill will pass. They who have any doubt lay stones under the wheels. The great council of warriors and chiefs in the upper hunt-ing ground have watched its course, first like a little stream, now like a mighty river, and a few thoughts cannot banish it out of existence. The Great Fa her has destined it to live. And Sagoyewatha comes to tell them that their hearts may rise in hope, and that fear may be put under their feet, and that their eyes may turn upward and forward, and that while they go forth for justice and right, seeking to benefit those who have been so long oppressed, the warriors and chiefs completing the great unyean council will go with prising the great unseen council will go with them; and they are strong; their right arms are not weak, and their paddles are never to be broken. Their cances will sound over eternity's waters, and its shore shall greet them with a kiss.

White man, (referring to the Chairman,) Sagoy-ewatha bears to you the thanks of yonder council for your kind words through your great talking paper. And while your heart goes out in kind thoughts and kind deeds toward the red man, thoughts and kind deeds toward the red man, they who make up the great council you cannot see will watch over you, and your interests will be their interests; and when you enter the hunt-ing grounds of the unseen, your feet shall find leasant places, and your tongue never want for

Feb. 10.

Daniel Gage.

I am rather inclined to think that my rights have been infringed upon; but I suppose it is all right, anyway. You see it's like this: I understood that I was booked for that particular occasion that the red-skin has used as his own. It's all right, but I happened to stand so near that I rather got deluged with something more than I bargained for.

Well, sir, I'm from Minnesota. I didn't enter-

tain a very exalted notion of the red-skins when I was here, but I've changed some. It's a good thing to get placed where you can see the thing on all sides—very good indeed. When I was here, I saw only one side. Traders told their story; agents told theirs; settlers told theirs; but we never heard the Indian tell his at all. It is all a one-sided affair. But since I've had a chance to hear both sides, I've come to the conclusion that the red-skin was n't quite so bad as he had been represented. So when I got shoved out, or set one side—as the rebellious States are— by a red-skin, I concluded it was all right. He

had been set one side by us long enough, and we might expect to take our turn.

My name is Gage—Daniel Gage, and I am from St. Paul, Minnesota. I did n't know much about these things-this coming back. But we never know how to understand about a thing till we make the effort, and get acquainted with it, do we? [No.] Should always be strangers to anything or anybody, if we never, tried to get acquainted.

quainted.
Since I've been learning about the Indians, I have thought a good deal about how hard some of my folks are on them, and I thought it would be a very good thing to say a few words to them in that direction. I have a brother who is a trad-er. He is probably as deep in western mud in I have a mother, too, but she has not cailed for me. I have received from her no wish for me to return, and I am sure my mother and my father are separated. I don't know how nor why, but I know it is so. Will you find my father? [I will try to.] Mr. Madagan says inquite for him at the Herald office. He is somewhere in the universe, sad, and I want to find him. [Do you think he is in Boston?] Yes. [Mr. M. whom you speak of once worked for me. I am not sure but your father did, either for me or in the building where I was. It was some fifteen years ago, if It all.] Well, tell him that little Alice has come, won't you? [Yes.] And tell him I try to watch over him, but of money out of them. I was a good deal tell him that little Alice has come, won't you? [Yes.] And tell him I try to watch over him, but I can't do as well as I wish I could. [You are able to go to him?] No. [Do you desire to?] I do; yes; and Charlie, my brother, is here too, and he wishes to. [You will be able to go to him as soon as you leave here.] I do n't know where to go. [Think of your father, and you will be drawn we let them value a ten dollar gold piece. Well, we let them value it just as high as they are a mind to and they give na—well a hundred per we les them value it just as high as they are a mind to, and they give us—well, a hundred per cent. more than the things cort us almost always. Instead of Government maintaining them, Government has given the traders and the agents the means to make themselves rich out of the red-

skins. It seems so to me.

I should like to talk with my family. I should like to talk with my brother, and with a half-brother I have there, and with all the folks I used brother I have there, and with all the folks I used to know. You see it has come now to this: All of us who learn we can come, and who are willing to brave the obstacles thrown in the way, we are very earnest, and we are very honest, and we do not want to come simply for the sake of doing ourselves good, but for the sake of doing those we come to good. Now you see all my folks have got to die, just as I did; not in the same way, perhaps, but they've got to die. They can't be sure they are going to live ten minutes longer—can't

*Joseph Proctor, the well-known actor, who was present.

much inclined that way when here, and don't think I've grown into it since.

You won't forget my name? I shall be known, I tell you. [Will you give your age?] Well, I was hard on to fifty. Ought to have known better than to defrauded Indians, had n't I? [Yes] Yes, I had; but we don't always know on this side. Somehow or other some of us go through the world with blinders on. [We don't realize our positions.] No; if we did we should make a different kind of a mark, I take it; should n't collect such a lot of truck. [You find it ell with you?] Yes, we take it with us, and it's a heap of combustible stuff that helps, I surpuse, to consume our conceit and the errors of our earthly of combustible stuff that helps, I surpuse, to consume our conceit and the errors of our earthly life, for it will get after as soon as the truth comes near it, and if our clothing gets hurnt off, and we are left without any, it's all the same; the spirit don't get burnt, but it gets awfully scorched sometimes. Tell you what it is, the fires of that kind of hell are enough without any old Orthodox hell you ever heard of. If you don't believe it, just do what you know you ought not to, and then go and cut your throat, and see if you don't get into a hell on the other side.

Well, stranger, good-day. If you ever want any hard work done in my line, just call on me, and I'll do all I can for you.

And if the folks have anything to say about Dan

And if the folks have anything to say about Dan Gage's coming back, tell them he comes on his own responsibility; and if there's anything to pay on it, he's ready to pay, provided they will take what he has to pay with, and that's a good sound thrashing in the shape of a true story.

Do n't forget the name and small it right won't

sound thrashing in the shape of a true story.

Don't forget the name, and spell it right, won't you? [Did you have any peculiar way of spelling it?] No, it's G-a-g-e; that's all; but some of your Eastern folks here have a faculty of Frenchifying a Yankee name. [We don't go to those extremes.]
All right, then; spell it in plain old Saxon style, and it's all right. Good-by.

Oh, one word more before I go. It's not too late, is it? [No.] I want Mr. Clark, of Iowa, to just reconsider that bill he sent in to my folks to be paid after my death; and if he does, I think he will come to the conclusion that it was paid eight years ago. I've got a good memory. [What was his first name?] Let me see: I'll give it to you in a jiff. [Never mind; your friends will know, I suppose.] It is an odd name, but they will know, and of course he knows who he is himself, and he knows very well about the bill. It's been paid. I reckon he was a little short and wanted some money, so he sent it in over again. A pretty way of doing business, specially when there's folks round in the air that sees you, that you don't see. Feb. 10. ound in the air that sees you, that you don't see.

Scance opened by Theodore Parker; adjourned by William Madagan.

Invocation.

Oh God, then Spirit whose love shineth even in the midst of the mists and fogs of time, thou whose presence giveth life to all, thou who art whose presence giveth life to all, thou who art everywhere present, oh may thy children who have gathered here receive the holy spirit into the inner consciousness of their lives. Grant that thy spirit may fall like gentle dews upon their thirsty souls, and may those souls revive like flowers that have drooped under the heat of the summer's day. Thou art ever with us, and we know thy love, thy wisdom and thy power will minister unto all our needs. Whether we dwell in earth-life or in the spirit-land, thou art with us, and thy smile we are able to perceive, even through dark clouds of adversity that thou givest unto us in life. Every experience of time with us, and thy smile we are able to perceive, even through dark clouds of adversity that thou givest unto us in life. Every experience of time or eternity we know cometh unto us from the fountain of wisdom and love. Oh grant that we may be satisfied with life; grant that we may rejoice with thine angels who have gone even beyond ourselves, singing praises unto thee for all that thou hast bestowed upon us. And may thine angels of mercy find a place in the hearts of thy children everywhere, and may they be able to incite all to deeds of kindness and love. May the fair-robed angel of henevolence walk the earth, and may every heart find room for this heavenly guest. May charity, with its ever-flowing mantle, be nigh unto thy children, and may all the Christian virtues, that are indeed such by thine approbation, dwell near, very near unto every heart. And may those of thy great family who ask to know concerning that hereafter, who ask that the veil may be rended in twain so that they may be able to face all their loved ones, oh grant that their prayer may be satisfactorily answered. Oh may the clouds of doubt disappear; swered. Oh may the clouds of doubt disappear; may the shades of night give place to morning, and may all the darkness by which they are surrounded pass away, and they be enfolded in the glowing sun of the morning of truth. The prayers f thy children rise like the fragrance of flowers, and thy great spirit will receive them. Thy love will answer them, and thy wisdom will shape them, and thy power will never forsake them; therefore in thy keeping we trust all, in the name of the Father, the Son and the Holy Ghost, which of the Father, the son and the doly Gues, which is to come the past, the present, and that which is to come Feb. 11.

Questions and Answers.

QUES.—Is there a current of electricity circum-scribing this world that mortal man is yet unacquainted with?

ANS.—It is hardly possible to give a clear and definite answer to that question. There are so to me, many states and conditions of electricity that man true, as is totally unacquainted with that we should be very safe in answering in the affirmative, but perhaps, should we do so, we might lead your correspondent somewhat astray; therefore it may be best to answer in this wise: The earth moves in an atmosphere which is peculiar to itself. It is both electric and magnetic. Both of those elements are constantly setting and rejecting upon ments are constantly acting and reacting upon each other, always preserving the most perfect, harmonious relations to each other. And, in con-sequence of their harmonious relations, the earth goes through certain unmistakable changes, periodical cycles. Upon the magnetic and electric influences surrounding the earth the seasons are dependent, day and night are dependent, and to a certain extent, perhaps to a very great extent, all the expressions of the life that exists on the earth are dependent. A very lengthy sermon might be preached upon this subject; the field is exceeding-

presented upon this subject; the field is exceedingly extensive; but as our time is limited, we shall be obliged to stop without going further.

Q.—Please explain those words of Jesus found in St. Luke's Gospel, ninth chapter, sixtleth verse, which read, "Let the dead bury their dead," in answer to a certain man who had said, "Lord, I will follow these whithersomers they got them. will follow thee whithersoever thou goeth, but suffer me first to go and bury my father."

A.—Jesus doubtless perceived that the man with whom he was conversing had been resur-

rected to a new spiritual life. He was no longer dead in old things, old forms, old ceremonies. He had become thoroughly alive to the truth. He also perceived, doubtless, that other members of his family were dead, absolutely dead, to his teachings and the truths which were uttered by him, to all those diviner instincts of the soul that lead the soul out of the past into the present. Therefore he says, "Let the dead bury their dead; certain of your friends are dead to the truth, dead to the new life that you have been baptized with,

anybody. You may get as many insurances on your life as it's possible for you to; it don't make any difference with the powers that be. When the time comes, over you go, ready or no. So, you see, I think it's best for everybody to learn all they can about the country beyond. It's the only thing current there—knowledge. Don't you think so? [I do.] I would like to have my brother come and have a talk with me about the red-skins, and affairs in general, his business and mine. It was somewhat connected. If he don't like my views, maybe I shan't like his, and then we will be square. Shau't fight, 'cause I wasn't much inclined that way when here, and don't that I've grown into it since. that plane they can be made capable of doing the most good. They can receive the most, they can give the most from that plane.

"There is a divinity that shapes our ends, Rough hew them as we may.

There is a power behind all life which shapes and fashions all things, all thoughts, all exhibitions of mind and matter, and whether we trust it or doubt it, it will move on its mighty course just the same.
Q.—Is language the highest evidence that the

Q.—Is language the highest evidence that the spirits can give to satisfy the people? If it is not, what better evidence can we have?

A.—That question is put in a very indistinct and vague manner. Probably our answer may be correspondingly vague. All spirits who manifest themselves to those who have not yet shuffled off the mortal coil, make use of almost every constants. off the mortal coil, make use of almost every conceivable kind of form as their agents in the process of return. They are even so undignified as to tip your tables, and make sounds thereon. They answer your immost thoughts, sometimes by language, and ofttimes in many other ways. Everything becomes a medium for the spirit. He who raid, "I will give you dominion over the fowls of the air, over the fish of the sea, and over every creeping thing," might have said, "I give the soul dominion over all things," and having given it that dominion, everything can be made its servant. All things are mediums, from the grain of sand under your feet up to the finest machine, the human body. Language is one of the vehicles by which the soul expresses itself, but it is only one.

or through the atonement of Christ?

A.—Whenever we place ourselves in antagonism to the law, the law rends us. It makes no difference whether we understand the law or not; it acts just the same in case of ignorance as where the party is antagonistic to it knowingly. There is no forgiveness for sins—not anywhere. Who-ever place themselves in antagonism to the law, must receive the penalty which the law lays upon it. The fire burns you, the water drowns you. If you pass above a certain stratum of earthly atmoyou pass above a certain stratum of eartify atmosphere, you cannot exist in human life. You must dwell within a certain sphere in order to keep the machine in running order. You must obey the laws of life, whether spiritual or physical, in order to be in harmony with them; and if you are disobedient to them, you are punished. There is no forgiveness. You must next the penalty. are disobedient to them, you are punished. There is no forgiveness. You must pay the penalty, even to the very last farthing. No interposition of Christ or Confucius is needed. None can interpose in your behalf. I believed in that dogma when here, but thanks be to God I have put it under my feet now, and I stand, as it were, like the figure of Michael the Archangel, with the evil under my feet. I know not alone by belief, but by long experience, that no Christ can come between us and our sins and shelter us from the law. The law will act upon us, and when its act is done we can go forth and sin again if we please, and receive another punishment, or we can learn by what we have already received.

Q.—Was not the throne, the law and Gehenna

Q.—Was not the throne, the law and Gehenna created before the earth?

created before the earth?

A.—The questioner seems to be wandering in a vagary re vague that we cannot follow him. We do not believe in any kind of creation. We believe in growth, un'er law, but not in creation. Wo deny that the earth was ever created. We deny that any kind of form of life ever was created. We know that all is a growth from law—no creation. That signifies a calling for something out of nothing. We do not helive in it. out of nothing. We do not believe in it. Feb. 11.

Margaret V. De Shane.

I was a medium myself. I was in the Catholic Church, and at school at Montreal. [At the school up on the mountain?] Yes; were you ever there? [Yes, I was there once.] Was it on distribution day? [No. just after distribution day.] How were you admitted? [In consequence of one of my friends having a sister there at school.] There are two sisters, teachers there, who would be very glad to know that this is true, but they must conduct their investigations perhaps somewhat differently from you-not openly. I was very much attached to them, and I was once told in their presence by one who purported to be my guardian spirit, that mediums were held as such after death, and that they were often used as messengers between different states of being as they are here, you know. [Yes.] I was sick at the time. It was known I might not live long, and so I said to myself, If that is true, perhaps I shall be used in that way. And my teacher said to me, "Maggie, if it should happen that this is true, and if you are ever used in that way, will you not pray to our Holy Mother for power to return, so that I may be assured that the communion of spirits, that communion that is recognized outside of the church, is true?" And I said, "In the presence of holy spirits and by the bless-ing of our Holy Mother and all the holy saints, I

will do so if I can."

Well, I sought in a variety of ways to come, but I found none that I could come to and be un-derstood, till I came here, and I have been here many times to learn. And he who is in guardian-ship to-day has assisted me, because he knows

that our church on earth has need of all the light that we can bestow upon it.

Now, sir, I expect that the two sisters, the teachers Clara and Agnes, will receive my mes-

My name was Margaret V. De Shane. I was born in New York, and I lived there till the death of my mother, and then my father moved to Canada.

I was fourteen at the time of my death, and I have been here, it is now nearly two years. It will be two years just a week before Easter Sunday. You will be particular, will you not? [Yes.] Farewell. May the blessing of the angels be with you. [Was not one of your teachers from this part of the country?] I think so. Tell me which one, and I can tell you. [It was Agnes, I think,] I don't think my teacher Agnes was from New England. There are several in the institution.

William C. Merriweather,

I am aware that by my return I shall create a degree of surprise among my friends, for they have no belief in these things. They are upon what I may term the dark side of Nature. But I have been weighing and measuring this thing. In my mind ever since I have been in the splitt world within has been since 102—and I have at last deto the new life that you have been baptized with, as dead as the form you ask to go and bury. Let them take care of it. It is better that they should than that you should leave your spiritual occupation to bury the dead."

Q.—If this Spiritualism is what it purports to be for the uplifting of humanity, ought not our mediums to be surrounded by the highest type of intellectual and moral civilization, so that spirits of the highest order can manifest through them?

A.—That condition is certainly something to be desired, but it is not absolutely a necessity. The returning spirit does not make use of the moral law belonging to the media. It only makes use of the physical law. The physical body only becomes an instrument in the hands of the foreign spirit. But if all mediums were surrounded in their earthly lives by good influences—those that you call high and holy—then they would always attract to themselves, by virtue of those surroundeding, the higher; but the lower would find it very hard to come. That which would prove such an instrument in the hands of the foreign spirit. But if all mediums were surrounded in their earthly lives by good influences—those that you call high and holy—then they would always attract to themselves, by virtue of those surrounderings, the higher; but the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the lower would find it very hard to come. That which would prove such an instrument in the pittle with the lower would find it very

my mind to come here and throw myself upon your indulgence, as I had been told that your platform was free; that it knew no North, no South, no East nor West; that the good and bad, all classes, were welcome. I am giad to learn that I have not been misinformed. Now that being true, I shall feel as much at home here as I would upou Virginia soil; and I have to ask that my Southern friends will lay aside all their prejudices, all their hostility, in dealing with these things. They are things of the spirit, and they are ascred; therefore all of an inharmonious character ought to be shut out, in my opinion.

all of an inharmonious character ought to be shut out, in my opinion.

I have come from a Yankee platform, because it is free, because it invites us, because it says, "Come, and welcome, whosoever will." And let it be Yankee or Southern life, I should say the same. It is a glorious platform! I want my friends to receive me from here. And if I do n't succeed in identifying myself sufficiently to satisfy them, let them come nearer to me, and I will endeavor to get nearer to them.

I was a Captain in the Southern army, in Co. I, of the First Virginia Infantry. And my name, William C. Merriweather. I left a dear circle of friends, and I want to talk with them. I would be willing to wander in the Christian's hell for many years; if I could only have the privilege of first convincing my friends of the reality of spirit return. I know what they have passed through. I understand their sorrows, and I want to do something for them. But before I can do anything they must recognize my return.

My years here numbered thirty-four and five they must recognize my return.

they must recognize my return.

My years here numbered thirty-four and five months. I died September 16th. I have no wish to call up those scenes. They are unpleasant. Such scenes are worthy of barbarous ages, but quite number they are thought it was patriotic and glorious then. The last conversation I had with my friends was, as near as I can recollect, like this: In saying our good byes I said, "If some Yankee does n't gobble me up, I skall return at such a time, and then I will try to stop long enough to settle up some af-fairs that I know ought to be attended to; but my country calls, and all else must be subservient to country calls, and all else must be susservient to the call." I never returned. My last letter in-formed them of my inability to return as I expect-ed; that is, I did n't think I could, and that the business that needed my attention must be at-tended to by some one else, or it must wait. I was in the service of my country, and I must remain there till I could leave with security. About two weeks before my death I obtained a daguerreotype which was taken by one of my men from the body of a Yankee, so they said, and it seemed to be such a perfect likeness of my child that I should have said, if it had been sent to me from my family, that it was a most excellent likeness. Fearing that something might happen to it with me, I sent it home. And when I heard from them it was after this fashion: "Why, where did you get Josie's picture? You didn't tell us that you had it taken before you went away." When Josie was questioned, she knew nothing about it. I have thought many times if it was possible for me to ascertain who the owner of that little face was, I would risk my life and all my hopes of heaven to restore it. I don't know. It was said to have been taken from a soldier belonging to a New England regiment, but I know not whom—I don't know to this day. But if I ever do, I shall ask that my friends will see that it is carefully forwarded to those to whom it rightfully belongs. I speak of this little incident of my earthly life that I may be known by it. Surely you know nothing about it. My friends alone know of it, and of course it is fresh to-day in their memory, as it was then, and I presume the picture is carefully treasured.

My friends have such a poor understanding of there till I could leave with security. About two weeks before my death I obtained a daguerrec-

May 9.

May 9.

P. O. Box 556. Baltimore, Mp.

BIO TO \$20 A DAY GUARANTEDED

The Spiritual things that they are held in very low repute
with them; but I am quite sure if they will allow
me to come to them as freely as I want to, and as
I ought, I shall show them not only the bright side
but the dark side, so that they will know how to
part the two; so they will know the real from the
false, and will be able to detect it as they pass
along through life. I want them to avail themselves of the opportunities that are all around
er to them than I come

May 9.

P. O. Box 556. Baltimore, Mp.

BIO TO \$20 A DAY GUARANTEDED

GOOD AGENTS wanted to introduce our New Star Shut
the maket. We will
only first-class, low-priced machine in the market. We will
consist Machines or exponsible parties and sample
work familised on application. Address, W. G. WILSON &
CO. 650 Washington street, Boston, Mass.

BY-Mar. 21.

DR. J. T. GILMAN PIKE,
Pavillon, 57 Tremont streat

Pavillo selves of the opportunities that are all around them, and I shall do all on my part to come near-er to them than I come to day. Feb. 11.

Catherine C. Moody.

Bless the Lord! bless the Lord! I am well, and bless the Lord for being able to come here so soon! I do n't mean so soon after death—for I've been I do n't mean so soon after death—for I've been gone sixteen years—but you see I was at a place last night where some of my friends were gathered, and they did n't believe in any of these things at all. It was n't here—it was n't in this city. It was in Lowell. They did n't believe in all this, and they said if it was possible for anybody to come, let old Aunt Catherine Moody come.

Well they doubted snift communical and they

Well, they doubted spirit communion, and they opposed it with all their souls, and how could I come? It was like coming through a snowbank But when I heard them say that, I thought I'd come just as quick as I possibly could; and when I get here to-day, and asked if I could come, they said, "Yes, there's one little niche that you can just fill." Oh how glad I was!

Just fill." Oh how glad I was!

I lived here fifty-six years, and never knew anything about this coming back—nothing at all. Heard something about "Itochester Knockings," but that's all I knew. And I'm so glad to come. I know what they was going to ask old Aunt Catherine. They was going to ask why didn't she settle her property better? Oh, why didn't she? If I'd known then as much as I know now, I know what I'd have done—different from what I did; but they wouldn't have got a cent—not a cent. They didn't, as it was, and they wouldn't if I'd known as much as I know now. No; I should have tried to have done God's will with it, and that's doing some good, kind, benevolent act with it—taking care of poor little orphan children, or folks that are sick and can't take care of them-

or iouse that are slok and can't take care of themselves. That's doing good.

Oh dearl dearl well, I do regret it. They said
they wondered if I did n't regret it, if I knew what
was going on here. Yes, I do, tell 'em; I do; but
the regret is n't in their favor. No, tell 'em old
Aunt Catherine Moody has come, and she sends a
great deal of love to them all, and desires that
they will investigate heartly and desires that they will investigate honestly, and not go to such places with a view to criticise and doubt. Critiplaces with a view to criticise and doubt. Ornicism is good, is wholesome; anybody can bear it—if they can't they aint worth much; but where it is coupled with doubt, and where people don't mean to believe, it's another thing. I mean that those same relatives of mine shall believe. They shall—of course they shall! You see I come right here before there could be a shadow of a chance of any collusion at all, and I answer their thoughts and

collusion at all, and I answer their thoughts and answer their questions.

Now there's one more I'm going to answer: "I wonder if she's ever met Uncle Joseph in the spiritworld." Yes, I have, tell 'em. I've met him, and he's a good deal better off than I am—a good deal better off in a great many things; and I am rejoiced at his good fortune here. He had a hard time here on the earth: he ought to have a better and easier time in the spirit world.

If they will come into communion with me in honest good will, why I will give them all the information I can, but I won't give them a cent of money. I feel just as I did when I was alive and well on the earth—just as I did then. Oh I wish I could walk bodily—with my own body—right in amongst 'em. Would n't I make scattering? Oh I 'm sure I should.

I'm sure I should.

Do n't forget my name, and spell it right. Goodby. Don't forget my name, and spen to have.

by. Don't forget the time I was there. [May I ask what you did with your property?] Did what I'm ashamed of—ashamed of. Yes, you can ask, but I'm ashamed to tell. I had n't very much, not much, compared with what other folks have; but I—well, I helped to distribute darkness; gave it to the church. I'm ashamed of it—ashamed of it. Good-by.

Scance opened by Father Henry Fitz James; adjourned by H. Marion Stephens

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Feb. 13.—Invocation; Questions and Answers;
Julia Collins, of Moon atreet Court. Boston; Philip Hogdon,
of 3d N. H., to his family in Exert. 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 56 thours previous to
nla c-ming, which was at shout 3:20 F. M.; Annie Rics, of
Cleveland, O., to her mother; Abby Knox, of Fembroke, N.
H., to her children.

Tuesday, April 28.—Invocation; Questions and Answers;
Annie Ulison, to her friends in New Bedford; Col. Theodore
Tyler, of Savainali, Os.; Agnes Boule, of New York, to her
mother; Jack Merrill, of Evansville, Ind., to his brother,
Sainuci Merrill.

Thursday, April 30.—Invocation; Questions and Answers;
Aligali Whitney, to her children; Isaac Turner, of Bangor,
Me., to his mother; Mary Dolan, of South Boston, to her husband and children; Mattaniel Banks Stacy.

Monday, May. 4.—Invocation; Questions and Answers;
Daniel Johnson, of Ralem, Mass.; Alice Stevens, of New York
city, died May 4, 1868, at 1 F. M.; Albert Denny, 1st Ohio Rogiment, to his brother; Elizabeth Melville, of Lowell, Mass., to
her children; William Burt, of Boston, to his children.

In Auburn, New York, April 28th, 1883, by Rev. J. H. Har-ter, Mr. Boyd L. Russell to M. Josephine Choate, daughter of Mrs. E. S. Choate, M. D., all of Auburn.

In Old Cambridge, Mass., on May 1st, by Rev. Mr. Newell, Mr. Benj. D. Griggs to Miss Ella F. Hayford.

Arrived in spirit-life, March 20 (after 44 years journeying on earth.) Mrs. Mary T., wife of J. B. Favor, of Lowell, Mass. earth.) Mrs. Mary T., wife of J. B. Favor, of Lowell, Mass.
A true Spiriualist, her faith and knowledge cheered her through a long period of suffering and clothed her spirit with a divine radiance. Ever a constant and appreciative reader of the Banner, and lover of poetry in all its phases, her glowing soul accepted every heavy in its higher form. Ardently admiring Miss Doten's rich poems she desired her attendance at her funeral services, but it boing impossible for Miss Doten to attend, inspirational services were given through the writer. Her other desires were met, and by her request Mrs. Taylor, of Melrose, adorned the form tastefully with the poetry of form and fragrance—fresh and beautiful flowers—and the services were given in the Melrose Universalist Church where she was formerly an attendant. Her husband, son and two daughters are left on earth, but they sorrow not without hope, for her own pure teachings and loving intuitions live as a practical memento that she will again commune with them, wherever and whenever conditions will permit.

Thus by each passing one heaven and earth are bound still closer together, while the angel ones rejoice in their everincreasing and eternal freedom that brings them nearer to God and their loved ones on earth. Peace to the mourning ones who are "walting by the river," underneath her continued love, till the "hostman bears them o'er," and they too are baptized in the fullness of life and fragrant bins of the Morning Land!

Boston, April, 1863.

Mary Bugbee, wife of the late Foskitt Farr, of Walpole, N. II., entered the world of spirits April 13th, 1863, aged 59 years.

She was so good and lovely in her earth-life, so amiable and intelligent in her intercourse with the world, that we all mourn her denarture. We almost feel like complaining, strong as our beautiful faith is, when such gentle enes go over the mystic river to dwell with the angels. We would keep our dear loved ones with us always, and make our exit to the lieavenly world together. If possible, so selfish are we; but the great teacher, Death, seems to forget the wretched and the old; Als arrows seek a shining mark. We bow in forced submission for the time being, and learn to look over the river and be content.

Mary's daughters will remember her graces, whilst they smile through their tears: her sons will rise up and call her blessed, for amid temptations and cares one bright face will bend over them—a dear mother's presence will shield them. There are but few who are so well versed in our spiritual literature as Mary was and is. It was a rare treat to converse with her. May her life ever be as peaceful as her memory is dear

Woodstock, VI., April 25th, 1868.

Departed earth-life for the Summer-Land, from Horse Heads, Mary Bugbee, wife of the late Foskitt Farr, of Walpole, N. H.,

Departed earth-life for the Summer-Land, from Horse Heads N. Y., on April 24th, 1868, William Franklin, aged 3 years and 4 months; and on April 27th, Cora Blanche, aged 2 years, both children of Dr. W. F. and Sarah M. Von Vleck. Malignant Scarlatina was the cause of their premature departure.

Passed on, from Chicago, Ill., April 16th, 1868, Elizabeth, wife of Col. Benjamin Wilder, aged 60 years.

Miscellaneous. NEW BRICK MACHINE

For tempered Clay—Common Labor only Required—Worked by One. Man—Makes 500 an hour. \$110—by a hore. 800 an hour. \$360—1200 an hour. \$400—by steam, 2000 an hour. \$500—3000 an hour. \$700. DRYING TUNNEL.

DRYING TUNNEL.

TOR drying in twenty-four hours Bricks, Fruit. Vegetables.

Broom Corn, Hops, Lumber, Pea-nuts. Bricks molded one day go into the kiln the next, all the year round.

HOT BLAST KILN, by which one-half the fuel is saved—220,000 bricks have been burned with 53 cords.

REYOLVING SEPARATOR, which pulverizes the clay, and trees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

For further particulars, in a pamphlet (eighth edition, enlarged) giving full instructions on brick setting and burning, with wood or coal, address, sending 25 cents.

FRANCIS H. SMITH.

May 9.

P. O. HOX 556, BALTINGUE, MD.

Odevoted to outside patients.
N. 12. ALL PRESCRIPTIONS carefully prepared and put up by himself.
From an experience of ten years. Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

OCTAVIUS KING, M. D.,

Bolootic and Botanic Druggist,
st Washington Street Boston.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
Medicines, Pure Wines and Liquers, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Seroiula Panacea, Mother's Cordial, Healing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. B. B.—Particular attention paid
toputting up BPHEITUAL and other Prescriptions. Apr. 4.

EMERY N. MOORE & CO., Printers and Engravers.

No. D Water street, (First door from Washington street.) Boston, Mass. Fine Job Printing promptly and neatly executed.

OIL PAINTINGS.

TIAVING been successful in painting over three thousand. It portraits of our spirit-friends from small pictures, and feeling that there is a power that I directs in the Matter surprior to Mink, I offer my services to the Spirit-Worldand to the Spiritnalists of the country. My speciality is in rendering exact likenesses of a superior quality from small pictures, however imperfect they may be. Any person having such and withing a fine oil painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any size. Price, delivered by express, from 35 ta 100 dollars. Direct,

Mar. 21.—10w*

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ling from the use of STRONG DRINK, and given A BREEDT that takes away all desire for it. More than Eight Thou-and have been redeemed by its use within the last seven If you cannot call, send stamp for Circular, and read what it has done for others.

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

4w—May 2.

CHEEVER,

Practical Tailor, and Teacher of Garment Cutting,
CUTS garments for others to make, so that they can easily
be put together, and are sure to fit.
Cuts for Chitdera, Boys, Youths and Men; makes
and trims garments for those having cloth, at
ROOM NO. 17, BOYLSTON HALL,
COR. WASHINGTON & BOYLSTON STREETS, BOSTON.
May 2.—3w

NEURAPATHIC BALSAM

CURES PILES, CATAREN, HUMORS and all SKIN DISEASES, WORMS, BURMS, NORES and all diseases of the Throat and Bronchiai Tubes. For sail at the Offices of the Banner of Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Ohio; S. H. Buikley, Norwich, Conn.; in Boston by M. H. Burr & Co., J. T. Brown, J. L. Brown & Son, Slevin & Fadger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Choate and F. W. Simmons, Drugists
Mar. 7.—13w E. HAYNES & Co., Proprietors, Boston.

JOHN C. RULON, "Successor to John M. Hall, Furnishing Undertaker, No. 1313 Vine Street,

Mar. 7,-13w PHILADELPHIA, PA. CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CENTS EACH:
REV. JOHN PIERPONT, LUTHER OSLBY, JUDGEJ, W. EDMONDS, WILLIAM WHITE, EMMA HARDINGE.
ADRAHAM JAMES, CHAS. H. CHOWELL, ANDREW JACKSON DAVIS, JOAN OF ARC, MRS. J. II. CONANT, ANTONE (by Anderson), J. M. PEZDLES, PINKIE, the Indian Maiden; 50 cents.

Bentby mail to any address on receipt of price.

THE ORIGINAL One Dollar Broker Store.

Liroker's sale of rich and valuable goods, comprising a great variety of valuable and usarpel abruces, for sale at One Dollar for each Article. For additional terms and conditions of sale sand for circulars. The Stock consists of every variety of Dry Goods, Silver-Plated Ware, Albums, Carpeings, Bools and Shees, &c., &c. We commenced the sale of doods on this plan in the fall of 1863. Our Goods are obtained by cash advances made on merchandles, or are purchased direct from the commission houses, manufacturers and importers. We are selling goods at less prices for retail than are sold by any jobber in New York or Boaton 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 patronage. Address THE ORIGINAL One Dollar Broker Store.

May 2.—4w 104 & 106 Sudbury Street, Boston, Mass.

Six Lectures BY

MRS. EMMA HARDINGE, Theology and Nature.

NEW SUPPLY, Just Received. Price 75 cents, bound in paper; \$1,00 cloth; postage 12 cents. Address.

May 2.—2w 14 Bromfield street, Boston, Mass.

DR. MAIN'S HEALTH INSTITUTE AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—Apr. 4.

MRS. A. C. LATHAM,
MEDICAL CLAIRYOYANT AND HEALING MEDIUM.
293 Washington street, Boston. Mrs. Latham is exinently successful in treating Humors, Ribeumstism, diseases of the Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Apr. 4. DR. GEO. B. EMERSON, Psychometric and Magnetic Physician. developed to cure seesaes by drawing them unto himself, at any distance. Can examine persons, tell how they feel, where and what their disease is. Une examination \$1; fifteen exercises, to draw disease at a distance, \$5; manipulations \$2.

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 r. M. 4w*-Apr. 25.

M. R.S. EWELL, Medical and Spirit Medium, Apr. 25.—12w*

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Roances every Monday, Tues-ay, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-redge pisce, opposite 69 Friend street, Boston. Terma 25 cts. Apr. 25.—4w

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

A. S. HAYWARD heals by Spirit Magnet-

Miscellaneous.

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

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

WHERE he has crected a building expressly for MIEALING THE SICK.

Dr. Newton curcs when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Medicing diven. No Pain Quined. No Suscical Operation. ALL who receive treatment are benefited. Dr. Aewton cannot restore a lost member of the body or perform other himpossibilities, but will always relieve Pain, from whatever cause. The practice is based upon the mast strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advised to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curatic circuic disease, and so sure is the effect that but few diseases require a second operation. Diseases that are most certain of being cured are—Whake Etes, Paurial Buinnabas, All Diseases of The Bealn, Weak Spines, Lunds, Palling of the Womb, All Endo of Nexual Wakness, Internal Ulcers, Dropsy, Lusa of Voice, Weak Lingo, Catarnii, St. Vitus Darge, Brokenitis, Diseases Disease, Dispersia, Arrana, Renadish, Nexuac Debility, Disaberses, Brokenitis, Diseases Dabellty, Blaberses, Brokenitis, Diseases Dase, Effects of Folsok, Hunds of the Blood, Ac., &c., &c.

Paralisis slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Dearses is the most doubiful of any maiady.

Those persons who cannot well afford to pay are cordisily invited, "without money and without price."

Apr. 18. HEALING THE SICK.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical 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 inharmonlously married For written delineation, 81,06 and red stamp.

Address, MR. AND MRS. A. B. Shyerance, Wis.

May 2. No. 402 Sycamore street, Milwaukee, Wis.

"A LOCK OF HAIR,"

I S sufficient to bring the Clairvovant and patient into sympathy, though thousands of miles apart. For written examinations enclose \$2. Examinations, when patients come under our treatment, \$1. Address, DR. H. B. STOKER, MEDICAL OFFICE, 36 Picasant street, Boston, Mass. May 9.

DR. J. WILBUR, MAGNETIC PHYSICIAN, will heal the sick at his resi-nd dence, 330 Yan Buren street, Milwaukee, Wis., iii) further notice. Patients at a distance cured by magnetized paper. Send superscribed envelope and \$1.00. 5w-Apr. 25.

Prof. R. R. ROBERTS WILL heal the sick by the laying on of hands, or ARIMAL MACKETISM, at QUINCY, ILL., during the months of five-Apr. 18.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are emable. Office, No. 4 Jefferson Place, (leading from South Bennett street—a few rods from either Washington street or Harrison Avenue,) Boston, Mass. Office hours from 9 a. M. till 4 P. M.

MRS. MARY LEWIS, Psychometrical or Soul ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and tuture. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIN, Morrison, Ill.

rison, III.

MRS. J. J. CLARK, Chairvoyant Physician, With Dr., WM. B. WIIITE, office, No. 4Jeffermon Place, (leading from South Bennett attreet—a few rods from either Washington street or Harrison Avenue.) Boston, Mass. Mis. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from S.A. M. to 4 P. M.

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

AT 410 Kearmy street, San Francisco, Cal., all kinds of Spiritualist and Reform Books are kept constantly for sale at Eastern prices. Catalogues mailed free, and all orders promptly attended to. Address, HERMAN SNOW.

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

BOARDING, by the day or week, at 54 Hud-son street, Boston, Mass. A. B. CHILD, M. D., DENTIST, 50 School street next door East of Parker House, Boston.

E, E, E, E, Coughs, Colds, Consumption, Catarrh,

Constipation, Cured!

DY DR. E. F. GARVIN's new discovery for the dissolving D and wolatizing, for the first time, the remedy called Tar. It contains 12 active Frinciples, but in its of feinal use only two have ever been employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In Liquid form for internal use, Liquid Gas for inhalling the vapor to the Langus, and the Golden Liver Phils, form a reliable treatment for Consumption, and specific for Catarth, Bronchitis, Heart Disease, Dyspepsis, Blood, Kidney, Boyel and Liver diseases, Eruptions and all forms of Scrotlia, Piles, Female Diseases, &c. I am at liberty to use the following names:

Diseases, &c. I am at liberty to use the following names:

Cured of Consumption:

Mr. William B. Depuy, 157 17th street, Brooklyn, N. Y., after using all the popular remedles of the day, and given up, was cured by the New Requision of Tur.

Mr. D. W. Wood, Esq., 35 Washington street, Bo ton, war given up to die, and was cured by the Tur.

Mr. J. B. Secur, Singer's Sewing Machine Office, Chicago Ill., was cured of Biereditary Consumption.

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

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

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

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

Mr. William Sherwood. New York city. Critary... Bronehitis and Censumption of the Blood.

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

Mr. George Shufeldt, 168 North Lasall street, Chicago, Ill.,
Catarrh.

E. Tripp, 333 Indiana street, Chicago, Ill., Dyspepsia
and Bronehitis of Twelve Years' STANDING.

Mr. W. A. Loring, Clerk American House, Boston, Mass., Henrt Disease. Mr. George Fasett, Riding Teacher, Chicago, Ill., Heart Disease.

Mrs. Lewis, Iowa City, Heart Disease,
Mrs. Lewis, Iowa City, Heart Disease,
Mrs. Mary Davis, Cashier Jones's store corner 18th street
and 8th ave., New York, Heart Disease and Constipned ilen. Mrs. Henry Hermes, 462 6th avenue, New York, Coastipa-Mon. Mr. Justice, corner Broadway and Pearl street, New York, Stehlung Eropation and Constitution, Mr. Ellaworth, 261 Broadway, New York, Scroftsia. Others can be revenue you.

PERIORS: First Rolution or Comp. Elixir. \$1.50 Per Hottle, inhaler and inhalant cent by mall \$5.00—never be-fore sold less than \$15. Fills 2 sized Boxes, \$1,00, 50cts. Free by mail. A LIBERAL DISCOURT TO AGENTS. Rold by Druggists everywhere. Address, E. F. GARVIN, M. Du. 407 6th Ave., bet. Sth & 79th sis., New York.

Mediums in Boston. New York Idbertisements.

SEVENTY-THREE REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY,

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

POWDERS.

Hartford, Ct., Jan. 7th, 1868. PROF. PATTOR SPENCE, M. D.-I have been afflicted for the ast eight years with the very troublesome disease, (1) Dinbetes Mellitus. I have taken three loves 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. I now sleep all night undisturbed. What a luxury!

I hope others similarly situated may find the same relief.

Yours truly, A. T. Fons, General Agent of the Connecticut Spiritual Association, FRANKLIN SWEET, of Kirksville, Addit Co., Mo., 1848: "Your first box of Positive Powders entirely cured me of a severe attack of (2) Cutarrh and (3) Inflammation of the Brain. The best language of mine would tail to express the extent of my gratitude."

New Haven, N. Y., Jan. 14th, 1868. PROF. 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 coughed almost incessantly, and was attended with a high (5) Fever. most incessantly, and was attended with a high (5) Fever, which increased daily. Bhe commenced taking the Postive Powders as directed. The Fever abuted, the Cough ceased, and she improved fast. But she had been troubled with the (6) Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her discase had fied, and has not returned. But that was not all. The disease had left her (7) destitute of the sense of smell, and very (8) hard of hearing. 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 can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.

IRA D. SMITH. MRS. LODISA A. SMITH.

ELIZA D. VALENTINE, of Natick, Mass. writes as follows:
"Previous to using your Positive Powders, rarely a day
passed without my having an attack of (9) Colle, from which
I suffered latensey. I have not had a Colle pain since I took
tho first Powders, now five months."

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

Yours truly, CIBIHA GOLLS.

West Neigheld, Me., Jan 27th, 1869.

PROF. SPENCE: I have tested the box of Positive and the box of Negative Powders which you sent me. With them I have successfully treated my wife in (12) Lung Fever, and myself and three grandehildren in every symptom of (18, 14, 15, 16,) Typhoid Fever. Very respectfully yours.

DANIEL DAM.

East Cambridge, Henry Co., Rl., Feb. 10th, 1848. Dr. Spence-Dear Sir: It is with pleasure that I chronicle the wonderful effects of your Powders. Mrs. E. A. Pet-TRYS had the (17) Heart Disease so she could not sleep nights. Before 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) Meart Disease for 8 years. At times my life was despaired of. I received im-mediate help as soon as I had taken a few of the Positive Powders. Mss WM. STACKHOUSK has been troubled with (10) Liver Complaint and Ohronic Rheumatiam for years. She could not get around without autering every time she moved. She could not stand it even to ride in a buggy. She has taken two boxes of the Positive Powders, and savs the soreness of the Liver is gone, the pain in the shoulder entirely, and she can work, walk or ride with comfort. A MR. A. WYCKOFF has the (20) Consumption. He has taken one box of Positives, and says he feels a great deal better. Respectfully yours, M. R. SMITH.

Prof. Sprice—Sir: I find the Positive Powders act like a charm in stopping walls, and that too of the most argonizing description. I gave part of one to a little girl that was nearly in spasms, caused by (21) Toothache, and in freminites she was perfectly free from path and all spasmodic action.

Mrs. Mary Parkhurst.

Barton Landing, Vt., Nov. 25th, 1867. PROF. SPENCE-Dear Sir : Your Powders work like magic and so different from other medicines, that we MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that sho is located in Morrison. Whiteside Co., Ill, where sho is weight on my feet but a few moments at a time. I had been ready to receive calls; or by sending their autograph, or lock suffering with (22) Billous Remittent Fever, together enunot renlize how they cure. On receiving your with (23) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Ind .mmution of the Lauge. I took one Positive on going to bed, and another in the morning, when my (25) Cough ceased. and the Infiammation was gone. An hour after, my Chill came on as usual. I took one of your Negative l'ow ders, and in less than twenty minutes fell asleep, awaking in two hours refreshed, and have had no Chill sluce. I con tinued taking the Positive Powders, and in ten days I was abl 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 (26) Serofals most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My hushand is now using them for (27) Catarrh and with decided success. They are a sliest yet sure success.

Yours in gratitude, MRS. GRORGE BUSH. DR SPRNCE—Dear Sir: We think your Powders the best medicine for (\$8) Femnie Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

237 Grand street, New Haven, Ct.

Hartford, Ohio Co., Ky., Feb 21st, 1868. PROF. PATTON SPEKCE-Sir: Your Powders are working wonders here. I have been stilled many years with a complication of diseases, namely, (29) Neural-gia, (30) Sick Headache, (31) Toothache, (32) Benfaces in one ear, (88) Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with (34) Heart Disease, (35) Womb Disense, (86) Cramps, (87) Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases. l also had a (38) Cough for several years, and if has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I pro-cured your Powders. I am now in better benith than for twenty years. I would not be without them for the

wealth of the world.

My husband, J. J. Harrison, has been afflicted with the (30) Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your l'owders. He had one very violent attack soon after receiving your Powders, and about six double doses of the Positive, one or two hours apart, seiteved 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 I owders the best medicine in the world.

An old lady of this county, BIRS. STUART, now near 70 years old, has been afficted with the (40) Asthma for 97 years. She would have to sit up every night from about midnight until day, without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her mmediately, and she sleeps soundly every night. Blie says it is the very medicine we have always needed in this country. The Positive and Negative Powders have also cured several cases of (41, 42) Chills and Fever.

Very respectfully yours, &c., JUDY A. HARRISON.

EDWINJAMES, of Frankford, Pite Co., Mo., reports, Jan. 3d, 1868: "One case of (48) Lung Fever, (44, 45) two cases of severe Cold with Typhold Symptoms, and several cases of (46) Infantile Distributions, one of some months' standing—all cured by the Positive and Negative Powders." New Haven, Ind., Feb. 2d, 1869.

PROF. PATTON SPRECE—Dear Sir: I have made some good cures with your Powders. One was a girl about 12 years old. She had (47) St. Vitus' Dance. She doctored with the best Doctors in Fort Wayne, for six months, but to no purpose. But one box of Positives cured her cuitely. I have sured a manin Kalamazoo, Mich., by the name of Edwin Suturn, of a (48) Fever Sore on his leg, with the Posttive Powders. Yours truly, G. W. HALL.

John Fawcett, of Emporia, Lyon Co., Kassas, under date of Sept. 24th. 1861; reports that "the Positive and Negative Powders were tried in three cases of (49, 50, 51). Power and Ague, and they proved a complete success." " East Greensboro, 17., Jan 8th, 1888. DR. SPRECE-Dear Sir: For the past five years I have been so

troubled with (52) Rheumatism, (53) Dyspepsia, (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 ent as well as ever I could, and am gaining strength and flesh. Respectfully yours, Jos. D. AYERS. MRS. L. I. INGALLS, of Musicolink, Chiaggo C., Minn., in her letter of Fib. 11th, 1831, reports the cure by the Positive and Negative Powders, of two case of (56, 52) Typhold Fever, one case of violent (58) Billious Fever accompanied with (50) Congestive Chills, and also a very severe case of (60) Dysentery in which the Doctor had given the patient up to die.

**Mountaid Centre Ct. Fib. 8th, 1833.

Hansfield Centre, Ct., Feb. 8th, 1868.
PROF. Spence—Bear Sir: This is to certify that my wife has been afflicted with (61) Lameness for more than 20 years in one of her knee joints, often so that she could not get up stairs, or scarcely get up from a chair without help. We have tried a good many kinds of medicines first and last, but none of them seemed to do much if any good until we tried your Positive Powders. One how cured that case.

Very respectfully, G. W. Sinons. W. Banks, of Mermiton, Bourbon Co., Kansas under date of Jan. 18th, 1868, writes as follows: "Belore your condendance my daughter was taken with (32) Lung Fever, with pain in the aide and had Cough, so she had not full down for two days and nights. 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 CLART, long troubled with (68) Dyspepsis in its worst forms, spitting up her food, &c., was cured by the Positive Powders in 15 days. Also a little girl six years old lind (G4) Fever and A gue for some time, was well dosed with Calomel and other drugs: Blurrheen set 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 ten days she was out at play with the rest of the children."

North Wrentham, Mass., March 18th, 1868.
Thop. Synken—Bear Sir: I have let two persons have some of your Powders. One man took three Positive Powders, and they cured him of the (66) Dropsy, the doctors called it. Another man had the (66) Chronic Discribed for 20 years; one half a box of Positives cared him.
Yours with respect, John A. Dat.

Salem, Ill , March 2d, 1868. PROF PATTONSPRENCE-Dear Sir: My little daughter, seven years old, was taken with (67) Typhold Fever last Wed-nesday evening and continued all night without abating. The next morning I commenced giving her the Negutive Pow-ders, and toward night the fever abated and she passed a large stomach (68) Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the (60) Paripitation of the Heart by the Positive Powders. Yours truly, SASANE. BONN.

Adanti. San Pete Co., Ulah, Oct. 2d, 1867.
PROF. Spence—Sir: The wonderful workings of those Powders no tongue can tell, nor pen describe; and I assure you I have not language to express my gratitude to you for so great a blessing. I can be down now at night and (20) sleep the sweet sleep of my child-hood. Yours ever grateful, Elizabeth Harnah.

Hancock, VI., Sept. 10th, 1867. PROF. SPENCE—Dear Sir: I have cured several cases of (71) Nelf-abuse with your Positive Powders. FAY CHILDS, of Hancock, who has been (72) Instance for 12 years, and 8 years in the Asylum at Brattlebo's', took two boxes of the Positive Powders, and is now called sane by most people. I sent one of your circulars to a returned soldier in the fall of 1865. He had the (78) Chills and Fever. The next June I saw him and asked him why he did not come and get some Powders and cure up. He said he had tried everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made him a present of a box. Soon after he had a severe Chill. He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When the Fever came on he took the Positive Powders, and cooled his Fever off. It did not take a whole box to cure him. His name is Orlando Kenedy. He now lives in Warren, Vt. Yours truly, JOSEPH FLINT.

Yours truly, JOSEPH FLIST.

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

THE POSITIVE POWDERS OURE Neuralgia, Headache, Earache, Toothache, Ehenmutism, tiout, Colle, Paims of all kinds; Choisers, Diarrhea, Bowel Complaint, Dysentery, Nausca and Voniting, Dysepepsia, Indigestion, Flatulence, Worms; Suppressed himstruation, Painting of the Womb, all Female Wesknesses and Darangements; Cramps, Fits, Hydrophobla, Lockjaw, St. Vitus; Dannee; Intermittent Fever, Billious Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarinting, Erysipolas, Pueumonia, Pieurisy; all Inflummations, acuteor chronic, such as Indiammation of the Lungs. Kidneys, Womb, Bindder, Stomach, Prostate Glaud; Catarrh, Contumption, Bronchitia, Coughs, Cold; Berofula, Nervousness, Silceplessness, &C.

tion, Bronchitia, Cougha, Colas; Secrotaia, Revousness, Meepleasness, &c.

THE NEGATIVE FOWDERS OURE Paralysis, or Palsy: Amaturesis and Desiness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhons; extreme Servous er Muscular Prostration or Reluxation.

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

and circ or concert, both the Positive and Regative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no mansen, no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive nad Negative Powders. They are adapted to all tages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In must cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these recase before a physician can reach the patient. In these re spects, as well as in all others, the Positive and Nega tive Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and interal profits. PHYNICIANS of all schools of medicino are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Drugglats, sent free.

free. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the P. wders to use, and how to use them, will please sond use fored description of their disease when they send for the Powders.

Matted, postpaid, on receipt of price. PRICE { 1 Hox, 44 Pos. Powders, 81.06 1 44 Neg. 1.00 1 1.00 1 22 Pos. d. 22 Neg. 1.00 0 Roxes, - - - - 0.00

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk. OFFICE, 37 St. MARES PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

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

FRED. L. H. WILLIS, M. D., No. 16 West 24th Street, New York,

(Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronis and Nervous Disorders, Epilepsy, St. Vitus' Dunce, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitul or Functional Action of the System. Office Hours, for Examination, Consultation

and Trentment, from 8 to 11 o'clock A. M., and from 4 to o'clock P. M. Patients unable to call, will be visited at their residences.

Fee for Examination, \$5; for office treatment, 82: for visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

DR. J. P. BRYANT,

(Returned from California,) WILL heal the sick at his residence, BOS WEST 341H ST., (near 8th ave.) New YORK.
Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Boston Railreads. 11—Dec. 21.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurena streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

Apr. 4.-6 n° MRS. JENNIE WATERMAN DANFORTH, AVA Clairvoyant Physician, No. 313 East 33d street, between 1st and 2d avenues, New York, magnetizes and cures scute and chronic diseases, in the trance state. 25w*-Dec. 14.

MRS. JACKSON, formerly Mrs. Leon, Natural Medical and Business Chaircoyant, 240 Mulberry street, New York. Price \$1. Hours from 9 A.M. to 6 P. M. May 2,—4 M. GREAT MEDICAL DISCOVERY, for the benefit of the sick and afflicted. For full particulars address, with stamp, DR. CORNELL SMITH, May 2.—3** Box 394, Hunson, N. Y.

DR. C. CLIFFE,

WILL heal the sick at East Walworth, N. Y., commencing on Thurday, Blay Ith. Chronic diseases successfully treated with a few operations.

THE SPIRITUAL INVENDION,
OR, AUTOBIOGRAPHIC SCENES AND SKETCHES
BY FRANK CHASE.
Price 25 cents. For sale at the Hanner of Light Office, 158
Washington street, Boston, and 544 Brondway, New York.

J. M. PERRES.....EDITOR. Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 158 Washington street. Local matters from the West requiring himseliate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. Perants. Persons writing us this month will direct to Hammonton, N. J.

From Universalism to Spiritualism-From Faith to Knowledge - From under the Clouds into the Sunshine.

Landing in San Francisco, Cal., frail and feeble. Jan. 26, 1860, the gifted T. Starr King, and that devoted Universalist clergyman, Rev. A. C. Edmunds, both extended us cordial hands and hearts of sympathy and fellowship. At this time Mr. Edmunds was editor and publisher of a Universalist paper, and the only prominent Universalist clergyman of this sect upon the Pacific

Though in a more negative and psychologic condition, we were just as firm in our Spiritualism then as now; and yet Mr. Edmunds, with a becoming toleration, invited us to contribute to the columns of his denominational publication, which we occasionally did. Many the pleasant yet sharp controversies with him in private upon Spiritualism-its proofs, purposes and legitimate tendencies, as the great religious movement of this century. He confessed to a deep admiration for its philosophy; and though strenuously opposing us, he frankly admitted that he had had premonitions and visions relating to the spirit-worldthat he had seen things through media, and witnessed much in his strange life-experiences, difficult to account for upon any other hypothesis than spirit guidance and intercourse.

Born into the new dispensation, and bravely buckling on the armor, we welcome him into our fraternity, extending a hand and heart fellowship. The Spiritualists of Iowa will not permit him to remain idle, when the harvest is so plenteous and laborers so few.

Bro. Edmunds took equally as active a part in the advocacy of Union sentiments upon the Pacific shores in the days of our national struggle, as the lamented T. Starr King. Among other California papers that spoke highly in his praise, was the San Francisco Journal. It said:

"Rev. A. C. Edmunds, a noted Universalist clergyman, and who fought in the ranks during the war with Mexico, has joined the regiment form-ing here, as a private. He asserts that if the regiment does not go East, he will go alone."

Upon returning to the "States," and attending the Universalist Conventions and Associations, their denominational papers spoke of him and his abilities in high terms of commendation. Only last May the Universalist "New Covenant" of Chicago, said:

"Rev. A. C. Edmunds, late of Newton, Iowa, is about to take a somewhat extended missionary tour through the southern portion of that State, and probably will extend his trip into Missouri and Kansas. He is an eminent preacher, and we trust that his labors will be productive of much good. Let our friends remember that the laborer is worthy of his hira." is worthy of his hire."

Below, Bro. A. C. EDMUNDS speaks for him-

BRO. PEEBLES—The joy of a brighter morning has at length dawned upon me. I feel the inspirations of a new life. It is indeed a "joy unspeakable and full of glory"; and while basking in its divine light, I hear the spirit say, "Write." I would not, oh guardian, be unfaithful of the heavenly vision! I am at thy service; "what wilt thou have me to do?"

The answer comes—I hear it from the myriad hosts around me—"write," and write I must, for the spirit says "WRITE"! For a moment a thick mist gathers around me, and then the light from within dissolves that mist, and all things appear new and more beautiful. My soul is lost in wonder, love and praise, as I emerge from the dark sea of troubles and pass into the realm of that glorious light and liberty which is the rightful inheritance of each and all.

The waves of light now rest in tranquil peace

The waves of light now rest in tranquil peace upon my breast; the light within is glorious; around me the circle seems complete. The book of my life is opened, its mysteries are revealed, and its crosses all explained; my bands are broken. I am free! broken-I am free!

Thanks to the angel-world for this. Thanks to my friends, and thanks to my enemies. I am doubly thankful that my chains have fallen, and that from "priests" and "priestly creeds" I AM

The sands of my fortieth year are all run out, and I will soon be another year's march nearer home. Those years to me have been eventful indeed. I have been a wanderer from home, a prodigal in the earth. I have fed upon the stale husks of our civilization, and the staler forms of "the religion" that lies at its base. I have wandered through Canada, Mexico and Central America; visited over thirty States and Terri-tories of the Union-over all this vast extent tories of the Union—over his time the have I wandered without a home, or "a place to lay my head." And for all this wandering, and I wandering, and I wandering and the blame none but myself. "I

have been disobedient to the heavenly vision."
In early years I was gifted with the sight of spirit-forms around me. Under their influence I always felt calm, safe and strong. But I dld not realize the source of these visions; I called them mere illusions, or chimeras of imagination, and would shake them off, sometimes with much

1835 I so far yielded to the outward influences as to resolve on entering the ministry. My father was a Universalist. I was unconsciously led to the embrace of his faith. The sympathies of my mother were all in that direction. Although I had been severely catechized in a Presbyterian Sabbath school, yet every picture of the horrid and inhuman burnings in the realm of ceaseless woe, drove me still further from the monstrous faith. And so in early years I fell back on Universalism. It was the only refuge from the horrid spectres that haunted my better nature.

It was thus, without further investigations, that

I chose Universalism. The inward monitor, that pointed the to a form of truth—more liberal in its requirements and more harmonious in its fulfillments—was disregarded. I was naturally religious, and religious (?) peoples spurned the

"new" philosophy.

In January 1836, I preached my first sermon.

During the whole composition of that sermon I
was at war with the spirit within me, which was urging, with an almost irresistible power, its claims of freedom from all superstitious forms, which fall so far beneath our manhood. But I called the pleadings of the spirit, only nature's misgivings, or the timidity of my own heart. And on the morning of the delivery of that eventful first sermon—while reading it over carefully and correcting its errors—my mother appeared, seated in a chair by my side. I was not surprised at the vision, as my mind was often fixed on scenes of earlier years; and during those transition periods the span between my California home and the home of my friends in the East, seemed to vanish, and I stood in their milat, seeing all they did and hearing all they said. But it was all a dream to me, and I treated it as such.

Until this period, fortune had smiled upon me. I had enough to supply all my earthly wants. I had friends without number. My enemies, confined to the circles of the lewd and deprayed, I deeply deplored and severely rebuked. But soon a change came over me. I could not still the in-ward struggle. It seemed as though every element of my being was at war each with the other. Through disappointments I became involved— Through disappointments I became involved—could not prosper in business. My first successes were turned to failures. "Friends" and "fiends" smiled upon me with the same ghastly glare. The beautiful spirit-forms, or "fancy visions," as I called them, began to recede; and hideous spectres supplied their places. Frightful death scenes and fearful contortions tormented my days, and rendered aleepless my nights. Unwelcome forms were peering in at the corners of my room, and it was with great effort that I could drive them with great effort that I could drive them

from my sight. God only knows my severe strug-gles in these trying times. I was sincere in my efforts and struggles for the right, endeavoring to be honest with myself and those around me. cefforts and struggles for the right, emergence to be honest with myself and those around me. I grew weary with care. My health began to fall me. I looked around for sympathy and support, and found "enmity" with the Partialists, and "indifference" with the Universalists. But still I resolved to "fight the good fight of faith." I remembered the record of persecution endured by prophets and apostles, and the betrayal and final desertion and crucifixion of Jesus of Nazareth. The relief was but momentary. A return to self

desertion and crucifixion of Jesus of Nazareth. The relief was but momentary. A return to self soon hurried me back to despair.

Thus I worked and toiled in my thankless efforts in the ministry of Universalism. But the burden became more than I could bear. In a moment that I knew not, and while struggling against it, I was compelled to renounce the ministry, but still expected to "hold on to the faith." There was a power controlling me that I could not resist. I was led through doubt and skepticism into actual Athelsin—could not convince myself of the existence of God or spirits. It seemed as though I was controlled by a power almost dethough I was controlled by a power almost de-moniac. This same spirit had been growing on me for years. I had frequently been led in the way of danger; but, without effort--from unseen causes—was enabled to shake off the coils of the tempter, before firmly fixed in its deathly hold. The path of darkness seemed to be opening before me; my particular friends (?) not only assisting, but actually driving me down in the way to ruin. In this deplorable condition—with demons around me—no good spirits to control me—no God above me—uo soul within me, I felt like cursing the fates that gave me birth, and then dying like an insect beneath the wheel of a loaded car! But all these trials have proved blessings in disguise. In this condition, I went to a spirit circle; not that I desired it—not for relief—for I had no hope, being thoughtless, careless and indifferent. There was no particular manifestation, yet I felt a degree of relief from the inward pressure. I repeated my sittings in the circle. The beautiful spirit forms that I beheld in former years began to reappear. I could see a face, or a hand, or a part of a limb, but not a full form. I began to In this deplorable condition—with demons around part of a limb, but not a full form. I began to look within myself and abhor my condition. Beautiful visions of a fairy land seemed to open invitingly before me. A new joy began to take possession of my soul, and I felt that my deliverance was sealed with the "sign manual" of the Divine. It seems now as though I am born into a new world. In fact, I sometimes doubt my being in the flesh, but in the spirit. The past is like a dream; its joys and its sorrows have strengthened me for a more glorious work laid

out for me to do. In times past I looked for help from churches, societies and earthly friends. To such I look for and no more; but to the angel world, believing that if my labors are worthy they will not suffer me to go cold or hungry. Yes, Bro. Peebles, I know that I shall be cared for—not only myself, but my wife and the dear little ones at home. Of that I should have trusted these years to the self-ishness of men! Although I have stood, in the inness of men! Although I have stood, in the gall of bitterness, on the very brink of ruin, yet I have been delivered, without even the smell of corruption on my garments. Thanks to angel friends for this. My professed earthly friends endeavored to push me over the fearful brink, but angels intervened, and I am safe. Thus have I been driven with many stripes to the embrace

Bro. Peebles, from what little you know of my former life, do you not believe that I have told you the truth?

The severe trials through which I have passed have purified my thoughts and my life. I have left the sectarian interpretations of the Bible and priestcraft to rot, as they should have done centuries since. The fables of the Bible have wrought untold injury to the human race. Their wonderful impossibilities should be placed as a compend to the Arabian Nights. They are useless as a code of laws.

There are many truths in the Bible-not because they are in the Bible, but because they would be just as true if found in any other book. I believe in spirit intercourse as the best gift to man. We must follow the leadership of inspiring angel guides, if we would ever establish the reign of "peace on earth and good will to men." Outside of Spiritualism there is no proof of immortality. Therefore it should be our pleasure to

strengthen the ministry of the spirits. I have no use for a great, monstrous God, as the tyrant of the universe. In Nature I see a Father

and a Mother. Yea, more: I hear the command "Thou shalt have no other Gods before me." Le us worship that God in spirit and in truth, by

out for the benefit of mankind the most impor-tant events of my life, that others may rejoice with me in my deliverance from this "bondage of corruption."

bright oasis in reserve for me. I shall not be

the past. I expect in this step to incur the censure of some of my former associates. Be it so. I now have strength to withstand their severest now have strength to withstand their severest blows. I relied upon their strength, and feil—I turned to angels, and am redeemed. I have tasted the bitter delusions of an outward faith in boasted "liberality." Like nettles in the bosom, I found

it a sting at every stir.

I shudder as I contemplate the trials and the dangers through which I have passed. May the good spirits ever guard and guide me on my way to a better and a higher life. I have now entered to a better and a higher life. I have now entered a new world. My surroundings are all new, bright and glorious. My heart is full to overflowing with the light of a better revelation, and by divine assistance I shall follow that light.

I would rejoice to utter these thoughts to those rho love them. As I found them both meat and drink in my desponding moods, so do I trust they may prove a balm to others now in the gall of bit-Oh, this change! it is a tearful one, and yet how

jouful I feel that in turning from former ties, I shall not go forth alone. The dear unseen ones have come very near me. A mother now stands by my side; a father is now rejoicing over a prodigal's return; a brother and sister have taken me by the hand; and by the counsel and comfort of such spirit friends I cannot fall.

Bro. Peebles, I am now alone in the wide, wide

world of theology. There is but one earthly fold whose sheltering care would be congenial to my new hopes and aspirations. Will you receive me, that I may prove myself a man, worthy the inspiration of angels?

A. C. EDMUNDS. Newton, Iowa, March 9th, 1868.

Rev. I. George and Spiritualism.

We confess to a sort of roguish enjoyment in witnessing the twistings, turnings and tergiversations of certain Universalist clergymen touching the great spiritual movements of the age. It is generally understood by the Spiritualists and liberalists of Western New York, that there are few more unscrupulous opponents of Spiritualism than the Rev. I. George. And yet this same clergyman, a few years since, devoting some time to the investigation of Spiritualism, returned with not only a brain-consciousness of the truthfulness of the spirit "raps," but professed to hear them objectively on his "boots."

He assured Robert Daggett, Esq., a man of the strictest integrity, and formerly the most promiinent supporter of Universalism in Springville, N. Y., that he had "heard the raps on his pillow" -heard them on his "boots when lifted from the floor," and further, that he had "communicated

bate with the Rev. I. George, upon the comparative merits of Spiritualism and Universalism. Will be enter into such a discussion?

Rev. J. O. Barrett and the Universalists.

The following paragraph was clipped for our eye from the Universalist New Covenant:

"Rev. J. O. Barrett.—One of our clergymen in Michigan desires to know whether Rev. J. O. Barrett is a recognized minister of the Universalist denomination. We think not. He is not in fellowship with the Illinois State Convention, though he has lived in this State for the past two or three years. He is not in sympathy with our denomination, and has no desire, we think, to be known as a Universalist clergyman."

The above paragraph, as worded with its author's usual cunning, is very liable to lead to a misapprehension of the facts, on the part of the reader; for it seems to convey the idea that Bro. Barrett was either disfellowshiped, or was refused fellowship, by the State Convention of Illinois, which was not the fact.

We are permitted to state, upon the very best authority, that Rev. D. P. Livermore, editor of the New Covenant, and evidently author of the above paragraph, earnestly solicited Bro. Barrett -knowing him to be then a Spiritualist-to connect himself with the Illinois State Convention of Universalists.

Failing himself, he interested a lay friend to labor in the same direction, thereby hoping by a combination of influences to induce him to formally unite with the State Convention.

Still failing, there seemed a general understand ing to undermine and mislead, with the usual resort to wily methods to force him into the denominational traces for sectarian work-or blight his usefulness.

Universalists, knowing Bro. Barrett to be an avowed Spiritualist, laboring with tongue and pen for the upbuilding of phenomenal and philosophical Spiritualism-genuine spirituality of life and character-why do they studiously retain his name in the Universalist Register; and why not cast him with some thirty others so believing from the "synagogue" of this fossiliferous sect? We are in favor of excommunication, and if our humble services will facilitate the good work, we can post you, gentlemen, as to who are full fledged Spiritualists, yet in fellowship!

Spiritualism Gaining in the West.

The Excelsior, published at Maquoketa, Iowa, contains a long article on "Free Speech," in which this broad and liberal stand is taken in regard to the spiritual philosophy:

"The interest manifested in this community upon the subject of Spiritualism leads to the thought that there must be something of vast im-portance connected with its doctrines and the fruits thereof. Mrs. Warner, of Davenport, spoke to a crowded house five nights in succession, eliciting the deepest thought and interest of the people, in behalf of a system of moral philosophy that finds a ready response in the hearts of all truth-loving persons, a deep contemplation of which was the all-absorbing interest of the people for days and weeks thereafter.

The people freed from bigotry saw clearly that

the theories of the clergy were at war with truth; that their teaching that this world was but a "rale of tears, and a wilderness of woe," where mankind were cooped up in total "darkness and depravity," without one single ray of light or hope to direct or cheer them on their voyage down the stream of time, was without foundation in fact.
But to leave the people free to follow a desire

for truth, wherever it might lead them, was at war with the interest and business of the clergy of our place, who accordingly set about the work of planning and devising means to counteract its influence. It was several weeks before they got courage to make an open attack, and then it was made in a cowardly and scurrilous manner—cowbeing true to our manhood.

made in a cowardly and scurrilous manner—cowAs the spirit indicates, I shall hereafter write ardly because made behind what they call a sacred desk, that never has, as a rule, permitted the people to approach its occupant with questions that might enable them to know the truth for themselves.

No honest or intelligent person that simply de-

On the joy of this freedom! Tongue cannot express it. I have other and later experiences, but cannot tell them now. Enough to say that I was led from my secular appointments to Albion, Marshall Co., Iowa, where I broke again the "bread of persons without the least shadow of a chance life." Of my success I am not to judge, but of my for them to interpose questions, to show that the own joy I can truly speak; I am well paid for all charges and declarations of the minister were the sorrows and reverses of the past twelve years. false and malicious, and would not have been if I read the signs correctly, the good spirits have made were it not for the consciousness and knowledge of the fact that no person would be permitted disappointed. Impossible!

In conclusion, the step I have taken is an important one. I have severed all the ecclesiastical relations which bound me to the superstitions of no matter how false and base they might be." to show the charges false; that the sacredness of the desk would be ample protection against any wholesale statements that the priest might make,

Rochester, N. Y .- J. H. Powell. Very many Quakers have become avowed Spir-

itualists. This was perfectly natural, considering how far in advance they ever stood-especially the Hicksites-of popular sectarians. Entering the angelic dispensation, they brought with them a fixedness of purpose, simplicity of manners and genuine love of progress that is truly commendable. We were made specially conscious of this from spending the night in the genial and hospitable home of Isaac and Amy Post, Rochester.

A number of friends gathering, in early eveningtime, pleasant were the passing hours and rich the social feast. Among others was J. H. Powell. formerly editor of the London Spiritual Times: Mrs. Scott, an excellent secress-the mother of Mrs. Daniels; and Mr. A. James, whose recent oil-well successes have further demonstrated his clairvoyance and added to his previous fame. Kittie M-, whom the spirits call "Dancing Waters," we, "Sunlight," was also present; Mary C-, an Eden bud just unfolding beautifully into mediumistic bloom; and others still, whose kindly faces are mirrored on our own.

Our English friend, J. H. Powell, addressed the Spiritualists of Rochester during the last two months to excellent acceptance. All admire his sincerity and energy. Such characteristics are sure of conquests. May angel blessings rest upon this good and faithful brother. His face is for the present turned Westward. His post office address. Buffalo, N. Y.

The Right Spirit.

One of the life-lessons of the Spiritual Philosophy is, that piracy belongs to all social relations in this age of selfishness. He who says in resolution, "I will rule or ruin," is a spiritual pirate who gloats in robbing the innocent, pure and humble of their heart-riches. Beware of the head-strong unspiritual leader! The selfish aspirant lives to ravish! When shall we learn that meekness and love are the true and only bonds of union and success? We cannot resist the order of a whispering angel by our side, to use an extract from a kind letter sent us by one of our faithful sisters in the West, residing in Lansing, Mich .:

floor," and further, that he had "communicated with his little daughter in spirit-life." Mr. Daggett says if Mr. George denies this, he will in the first place testify thereto, and secondly, prove it by reliable witnesses.

Query: which are entitled to the most credit, his then candid affirmations, or his recent denials and negations? Was he the more honest then, "How much better to draw all into the good

neying through life, feeling they are not appreciated, not properly known. This, to a degree, renders life dark and creary.

But when we meet loving smiles, encouraging words, and know that we are truly appreciated and loved, it lightens toil, brightens every object in Nature, and makes everything we behold beautiful and good. How it stimulates to renewed action every faculty of the soul! What a wealth of sunshine and heaven it brings to many a description. of sunshine and heaven it brings to many a deso-late home and heart! I look forward to the beautiful Hereaster, where all this will be fully real-

Credit.

Whenever an Orthodox society opens its church to Spiritualism, we are glad to give credit. The Trustees of the new and beautiful Universalist church in Westbrook, Me., recently admitted J. O. Barrett to lecture there. Sister Amanda Estes, who is called and chosen to "preach the gospel," for which she is gifted, labored from sun to sun to secure the house. There was not a little confusion among the "dry bones," at the success. The repentance of one of the Trustees over the "hasty consent," came in too late, for the hatteries were set, and that church is dedicated ! The Maine Universalist Seminary is located at Westbrook, and it much needs the liberalizing influence of the ministering spirits.

The Paine Mediums.

Prof. J. W. Cadwell, conducting the scauces of the Paine mediums for spirit manifestations in Montpelier and other localities in Vermont, is meeting with merited success. Amasa Paine is a very excellent medium. It is said the other Paine children are equally good. May prosperity attend them in their tangible demonstrations of immortality.

Horatio G. Eddy, remaining faithful to the ruth and the spirit-world, will doubtless soon be in the field again. He is deeply mortified at the way ward course pursued by William and Mary. Sooner or later all reach their proper level; for justice is as a flaming sword in our midst.

Western Conventions.

The Michigan State Association of Spiritualists hold their semi-annual meeting at Paw Paw, on Friday, June 12th.

The Spiritualists and liberalists of Mercer county, Illinois, have called a Convention, to meet at New Boston, Saturday and Sunday, June 6th and 7th.

The Indiana State Convention will assemble in Indianapolis, Thursday, June 11th; and the Wisconsin State Association meets at Fond du Lac on Thursday, June 11th.

Read the calls in another column.

To the Spiritualists of Ohio. QUARTERLY FINANCIAL REPORT OF THE STATE MISSIONARY WORK, FROM JAN. 181 TO APRIL 181, 1863.

The following is a full report of the moneys received in aid of the missionary work for the first quarter of 1868: Subscriptions at the Clyde Convention, subject to assessment to full amount at the discretion of the Executive Board.

Total \$434,00 Subscriptions to be paid in full in quarterly installments.

C. D. Lane, R. Pritchard, Wilbur F. Olds, Total.....

Donations and Contributions.

B. Glass, Clyde. \$2.00 Coll. ac Cleveland. \$13.60
J. Bush. \$1.00 S. Bahrer. \$5.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00 Ree'd at Berlin Heights. \$1.00
Sydney A. Star. \$1.00
S

Nearly \$100,00 worth of books have been sold, yielding a net profit of nearly \$50,00.

Summary. Profit on books, etc..... Total.....\$961,18

Several Societies and Lyceums have been organized, on the consolidated plan, and established Societies reorganized on the same uniform basis. The State Missionary and his esti mable lady have reaped golden opinions wherever they have gone, and may be safely placed among the most indefatigable workers in the field. HUDSON TUTTLE, Rec. Sec. O. S. A. Sp.

*With the consent of the subscribers, the greater numbe have been changed to subscriptions payable quarterly.

SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 73 o'clock. Admission 10 cents. Samuel F. Towle, President: Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 103 A. N. John W McGuire, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary. 56 Warren street. Speaker engaged:—Warren Chase, May 10, afternoon and evening.

Circle every Sunday evening at 423 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperance Hall, No.

posito Essex. Mrs. M. E. Beals, medium.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 1f p. M. L. P. Freeman, Cord. Sec. Children's Progressive Lyceum meets at 10f A. M. John T. Freeman, Conductor; Mrs. Martha S. senkins, Guardian. Speakers engaged:—Mrs. Augusta A. Currier during May; Mrs. A. P. Brown, June 1; Mrs. N. J. Willis, June 14 and 21; Miss Julia J. Hubbard, June 18; Mrs. Juliette Yeaw, July 5 and 12.

Yeaw, July a and 12.

CHARLESTOWN.—The First Spiritualist Association of Charles
town hold regular meetings at Central Hall, No. 25 Elm
street, every Sunday at 1½ and 7½ P. M. Children's Lyceum
meets at 10½ A. M. A. H. Richardson, Cenductor: Mrs. M.
J. Mayo, Guardian. Speaker engaged:—J. M. l'ecbles, May
24 and 31.

24 and 31.

CHELSHA.—The Children's Progressive Lyccum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Elcker, Sup't.

free. D. J. Ricker, Sup't.

CAMBEIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 79 P. M. J. E. Hall, President. Children's Lyceum meets at 10° A. M. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. Speakers engaged:—Rev. J. O. Barrett, May 17, 24 and 31; Mrs. Famile Davis Smith, June 7 and 14; Mrs. M. M. Wood, June 21 and 28; Mrs. Sarah A. Byrnes during July.

Lowell, Mass.—The First Spiritualist Society hold meetings every Sunday afterneon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its seasions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elishia Hall, Guardian, N. S. Greenleaf, Cor. Sec. Speakers and 31.

PLYMONTH. Mass.—Vallebury, May 17; Juliotte Yeaw, May 24 and 31.

and 3).

PLIMOUTH, MASS.—Lyccum Association of Spiritualists hold meetings in Lyccum Hall two Sundays in each month. Children's Progressive Lyccum meets at 11 o'clock A. M. WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 r. M. E. D. Weatherbee, President: Mrs. E. P. Spring, Corresponding Spectary. Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failor's Hall. Progress ive Lyccum meets at 9 r. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mury A. Lyman. Lectures at 7 r. M. STOREFAM, MASS.—The Spiritualist Association hold meet-STOKERAN, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 21 and 7 P. M. Afternoon lectures, free. Evenings, 19 cents. Wm.

H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian,
FITCHBUEG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Beidding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10½ A. M. Dr. H. H. Srigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary, Speaker engaged;—Charles Holt, May 24 and 31.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2½ o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian, FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Dow,

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 1% F. M.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetings are held in Prati's Hall, Way-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum Conductor, L. K. Joslin; Musical Director, Mrs. Wm. M. Robinson. Speakers engaged:—Moses Hull during May; Alcinda Wilhelm, M. D., during June.

PUNNAM, CONN.—Meetings are held at Central Hall every Sunday at 19 r. M. Progressive Lyceum at 194 a. M. Speakers engaged:—Dr. H. P. Fairfield, May 17, 24 and 31; Mrs. Hattle E. Wilson, June 7 and 14; Mrs. C. Fannie Allyn during August.

August.

HARTFORD, CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 r. m. J. S. Dow, Conductor.

NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% a. m. E. Whiting, Conductor. BRIDGEPORT, CONN.-Children's Progressive Lyceum meets

every Sunday at III a. m., at Lamyette Hall. Dr. H. H. dail, Conductor: Mrs. Anna M. Middlebrook, Guardian every Sunday at 11 S. M., at Lathyette Hall. Dr. H. H. Crandall, Conductor; Mr. Anna M. Middlebrook, Guardian.

Concord, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 7 o'clock P. M. The Progressive Lyceum meets in same hall at 2 P. M. Dr. French Webster, Conductor; Mrs. Mohinson 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 63 o'clock P. M. H. A. Seaver, Prosident; C. E. Froeman, Secretary.

Bangor, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same placeat 5 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Dover and Forgoff, Mr.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 103 A. M. E. B. Averlil, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 p. M.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

PORTLAND, Mr.—The Spiritualist Association hold meetings

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Bunday afternoons and evenings. PORTLAND, ME.—The Spiritualist Association hold meetings every Sunday in Temperance Hail, at 3 and 7 % o'clock P. M. James Forbish, President; R. I. Huil, Corresponding Secretary. Children's Lyceum meets at 10 Å. M. Wm. E. Smith. Conductor. Mrs. H. R. A. Humphrey, G. ardian. Ppeakers engaged:—S. C. Hayford during May; Mrs. A. Wilhelm, M. D. during September.

New YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hail of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 Å. M. and 1½ P. M. Children's Progressive Lyceum at 2½ P. M. P. F. Farnisworth, Secretary, P. O. box 56.9.

The First Society of Spiritualists hold meetings every Sunday at morning and evening in Dodworth's Hail, 806 Broadway. Conference every Sunday at same place, at 2 P. M. Seats free. The Spiritualists hold meetings every Hunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10 ½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

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

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Econy Page 10 Meetings at Cumberland Science 20 Meetings and Cumberland Science 20 Meetings at Cumberland Science 20 Meetings and Cumberland Science 20 Meetings and Cumberland Science 20 Meetings at Cumberland Science 20 Meetings and Cumberland Science 20 Meeting and Cumberland Science 20 Mee

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

BROOKLYM, N. Y.—The Spiritual sis hold meetings at Cumberland street Lecture Room, rear DeKalb avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyceum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evenings at 7½ o'clock, in Granada Hail (Upper room), No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hail, corner Fourth and South Ninth streets, Williamsburg. Also, Sundays at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardlan; C. W. Hebard, President Society.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% F. M. James Lewis, President; E. C. Cooper, Vice Prosident; J. Lane, Treasurer; E. Woodthorpe. Secretary. Children's Lyceum meets at 2½ P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian. Speaker engaged:—J. H. Powell during May.

Obwego, N. Y.—The Spiritualists hold meetings every Sundays, N. M. W. W. Wright, Conductor; Mrs.

OSwEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% P. E. J. L. Pool, Conductor; Mrs.B. Doollitle, Guardian. Morrisania, N. Y.—First Society of Progressive Spiritual lats—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

TROY, N.Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and Elver streets, at 104 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Keith, Guardian.

JRESEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Newsyn M. J.—Spirituallits and Friends of Progress hold.

speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The atternoon is devoted wholly to the Children's Progressive Lycem. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 103

southeast corner Chitert and Naritoga streets, at the usual hours of worship. Mrs. F. U. liyzer speaks till further notice. Philadelphia, Pa.—Meetings are held in the new hall in Phœnix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Etchn, Conductor.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ a. M. Evening lecture at 7½.

COMEY, 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 delivered in Harmoniai Hail, Woodward's Block, 118 Pennsyl vania avenue, between Tenth and Eleventh 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 eingsged:—Mrs. Cora L. V. Danlels during May. Conference, Tuesday, at 7 P. M.; Platonic School, Thursday, at 7 P. M. John Mayhew, President.

MILAN, O.—Spiritoaliste' and Liberalist' Association and Children's Decreative Lyceum Texts. MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 103 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

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

Wheelock, Guardian.

Cikcinkati, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious society of Progressive Spiritualists," and have secured Greenwood Hall, comer of Sixth and Vine streets, where they hold regular meetings dundays, at 167 A. M. and 74 F. M. CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 i... x. and 7 p. x. Children's Progressive Lyceum regular Sunday session at 10 clook p. x. George Rose, Conductor; Miss Clara Curtis, Guardian.

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

BELVIDEEN, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, at 101 and 72 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Speaker engaged:—W. F. Jamieson until Nov. 22. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10 a. m. Dr. E. C. Dunn, Conductor.

YATES CITT, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M. BYCAMORE, I.L.—The Children's Progressive Lyceum meets every Sunday afterneon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatlo James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each; Chauncey Eliwood, Esq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Secty.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10g A. M. and 1g P. M. SPRINGFIELD, ILL.—Regular Spiritualists meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 clock. Mr.Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

BIGHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 164 A.M. Children's Progressive Lycoum meets in the same hall at 2 P. M.

Progressive Lycoum meets in the same hall at 2 P. M.

Address: Add

BATTLE CREEK, MICH.—Heetings are held in Wakelee's Hall every Sunday morning and evening. Lycoum between services. D. M. Brown, Sucretary. Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 H. P. M., in Temperance Hall, Market street, between 4th and 5th.

between 4th and 6th.

Grordetown, Colorado,—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant apeaking medium.

BAGRAMENTO, CAL—Meetings are held in Turn Verein Hail, on K street, every hunday at 11 a, m. and 7 r. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Coc. Sec. Children's Progressive Lyceum meets at 2 r. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.