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VOL. XIX. 1 APRIL 28, 1866.

APOSTROPHE AND PRAYER.

mid? and o bright surous Book! Jon our of [Boyled and corrected for publication in the Banner of Light.]

Spirit Divine, Oreator, Pather, Godidw would don Thou Source of Love And Wistom, Tife and

Whose power hath spread the starry worlds of a mabroad, or on textual HEV. It to effect the with eternal use, and beauty bright; We know Thy living Presence; not by sight,

But in our souls above the realms of sense; Essence of Being, sternal, infinite; The Central Heart, with boundless radiance; The One in all, Omniscience and Omnipotence.

Oh Nature! sun, and moon, and stars of night; Oh chith, and mointains, hills, and sloping

Oh earth, and mountains, hills, and sloping vales,
Lakes, rivers, oceans broad, and streamlets bright;
Fields, fruitul gardens, flowering meads and
dales;
Ye conscious living forms, that Heaven regales
With vital breath, and frames with high design:
As Matter's self looks upward, and inhales
Eternal Fires, we claim, and yield, the line,
Cognate in all—of pure descent from Parentage
Divine.

Ye Angels! spirits that have risen from life. ... Through / Death's dark door to the Supernal spheres, among a cal ban Alen

Triumphant o'er a world of peace and strife, " Of joys and griefs, of changing hopes and fears Now marching up the paths of smaless years; The cord of love still bluds us; and our hearts Turn to the bending skies, mildst smiles and tears; a collected and tears; a collected and tears; a collected and

Not wealth and place, and fame, and all the arts Of life, can give the Joy your presence still tino (1) - **parti**, dograv ซึ่งก็เคียง ซึ่งค และ (1) อาการ**แก้ภะ**สำคัญ **ส**องสุดจั Oh Manl endowed with mind of Heavenly birth;

Enthroned superior o'er the world below; ... Fired with ambition that o'erspans the earth; With energies to do, as powers to know:-Let thy whole frame with living virtues glow; Let truth and wisdom all thy counsel be;

Love, mercy, charity on each bestow; And for thy soul, when death shall set thee free, Cherish the hope and faith of immortality.

Thon Power Supreme in Nature, Angels, Maul Hear now our voice of prayer, of thanks, of praise.

Praise, that Thy bow of peace and hope doth span Our country's brow, and gild with freedom's

And thanks for every gift Thy hand displays: Thanks for our conscious being, its joys, its light, Its loves, its darkness, woven in mystle maze; For conscience, trials, conflicts for the right: For kindred, friends, and home; for spirits and angels bright.

Breathe through our hearts the spirit-life divine; re with wisdom, warm with radiant love: Direct our powers to work with Heaven's design, That deeds of charity our faith may prove: And send Thy watchful guardians from above:

Teach us our earth-born vices to destroy: And, as along life's varied lines we move. All gifts and graces may we so employ. That, when the birth of death shall come, it come with joy.

And oh, beyond! what glories meet our eyes! A life immortal in the Summer-Land. Where spheres on spheres, in spiral order rise.

In rapturous harmony, and beauty planned, Where full fruition waits the soul's demand: Since Thou hast formed us children of Thy love, Keen us forever in Thy parent hand; Sustain our struggling steps, our hopes approve, And bear in triumph hence to happier worlds above.

When all Thy universe of works we scan; The self-poised worlds that throng the boundless skies:

Progressive life that culminates in Man: And Man, with double life, whose soul shall

From lieight to height, of loftiest destinies;-Thy Will and Love that called us forth to be. And gave us all that in this vista lies!---Our spirits swell in worship, pure and free, And, thrilled with sweet devotion, rise to Heaven and Thee.

> Written for the Banner of Light. WISDOM, STRENGTH AND BEAUTY. BY C. H. BRADLEY, IL . Str.

There's wisdom in the sunlight's power, And in the towering pine; There a much to learn in every hour, To make our lives sublime; ,

There's strength in ocean's steady roll, And in the driving wind; ale notice madena There's much to do, would we anfold the Our natural powers of mindyedles an Anal

There's beauty in the babbling brook, And in the humble flower, a metale was There's much to see, would we but look To Him who giveth power.

Britliers! Windom, strength and beauty Are the lights that lead us on, ...; at the In the paths that point to duty,

To the goal that must be won, Atkinson Depot, N. II., 1866.

Proof render, that in Juntoe to tip suffor, we to the absolute, exclusive sense; because there is no print them.—ED. B. OF L. I amount them to intrinsic Wisdom without Love, hor intrinsic Live

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Griginali Essays

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THE MISSION OF REPORMERS." 111 and have it prove to real enterior and is greated as a say, The Mutual Education of the south

It is very possible that the reader who has followed the logical course of my pen to the end of the foregoing section, may, at that stage of our interview, have begun to question the goal relation of that to the larger professed subject of my disctimion. How does the prospective equality of Man and Woman, or their temporal inequality. elther or both, connect with the Temporal Obstructions to Human Progress? and how is a knowledge of the former likely to subserve the reformatory purpose of removing the latter? What has the Moral Precedence of Woman, thy more than the Rational Precedence of Man, to do with rooting out Ignorance and Depravity from the heads and hearts of mankind? and, since Man's special excellence is as naturally real and effective as that of Woman, why advertise the feminine in preference to the masculine? "

Reader, these questions are anticipant, in a general way, of the complemental parts of this paper. They will be duly answered in the sequel of their suggestion, and so as to reveal the pertinence of what I have written latterly with exclusive reference to an unwritten thesis. That also will come to light opportunely for your edification, if your engaged attention have the continuity of earnestness; though just liere it must give place to a preludious thought. To speak plainly and without a figurative expression, I have aimed to elaborate so much of the truth touching the temporal contradistinctions of sex as would enable me to say understandingly, (what is dialectically intermediate to the three general propositions enunciated in the fourth section of this paper, and the discovery of an ulterior principle of human progress,) that the rational and moral equality of Man and Woman, coincident with the event of Human Maturity, as constituting the initial epoch of the coming Age of Virtue, must be the issue of their Mutual Education: in other words, that Man is the Rational Educator of Woman, and Woman the Moral Educator of Man.
The present generation of mankind embraces

individual examples of every gradation in mental development from infancy to approximative maturity; though an undefinably large majority of living adults are in the fourth stage thereof, which is the first super-animal degree of human mentality, wherein men and women are equally Appetent and Affectional as to the natural scants (not of the body, but) of the human spirit. masses of the civilized world are of this personal character, and represent in a body the passing Age of Authority, which I have described in the thirteenth paper of this treatise as "a period of twenty eight hundred years, commencing within the eighth century B. C., and terminating within the twenty-first A. D." Considering the immaturity of its human constituents, it could liave been no other than what history presents of a long, incessant and painful struggle of humanity in the tolla of Ignorance and Depravity: a struggle now beginning to be seen as that of Human Nature to be born—as that of pigmy souls for self-assertion and self-development. It must have been, as it has been and still is, with slight alleviations save of hope, irrational, wrongful and piteous to behold, to one who can so abstract dneself as to look back and down upon human life's great tragedy, either with or without a thought of its schooling utility, as the issue of spiritual wants only felt, not discerned, with no rational apprehension of spiritual means and agencies. This failing appertains to the fourth stage of mental development, and is to be surmounted only by being outgrown; that is by the soul's advancement to the fifth stage," wherein the perceptive intellects become spiritually discerning and the esthetic aptitudes spiriting ally susceptive. By this promotion growing souls are emancipated from the rule of Old Authority, and made to refolce in the atmosphere of Liberty which stage of niental development corresponds to the Age of Reason. So by the same analogy the sixth, wherein Man is to be moralized as well as rationalized, and Woman rationalized as well as moralized, each positively in reference to spiritual realities, tailted with the Age of Virtue. Doubtless a considerable fraction of mankind, including all radical thinkers, siready see "the Kingdom of God" as all must bee it in the Age of Reason; and to them at least it is evident that individuals everywhere are fast cluding the sway of Old Authority and coming rapidly up to their plane of thought and action. This warrants the expectation that the great body of humanity will soon be moving in the same direction, out of the Age of Authority and into the Age of Reason." It is only in and through that that the Age of Virtue can ever be evolved. But let us see how this whole work of human development depends on the correlative agency of Man and Woman: 1000

The author of "the Great Harmonia," has father vakuely announced, what is very beautiful in conception, that " Woman is a Messial of Love to the Many and Man a Mussiali of Wisdom to the Woman? "This is true bully of the Ideal Man and Woman in relation to the Actual of either sex." It is [The shove lines appeared in our last; but they not true that the Actual Man personates Wisdom, vers no terribly hutchered by the compositor and por that the Addust Woman personated Love, in If you would be known and not know and not be example either of forlian love brist love like in a village; if you would know and not be example either of forlian love brist love like in a lilage; if you would know and not be example either of forlian love brist love like in a lilage;

festations, but that is glorified by accession of born married to another, in the sense of being "in" goodness and this by accession of knowledge. It ternally and eternally joined," yet to no particular is the Benign Wisdom of God that we worship, lar person? or what consolation can there be in and His Infallible Benignity that we adore. And the thought of being born married to any other so Woman's Heal of Wisdom and Man's Ideal of than one's own "eternal companion"? or of what Loye are both impersonal, except as they are use is an "similar which possibly may never be identified with the Ideal of Individual perfection; realized? "The best solution or this solection." that is, of Human Maturity, toward which each is the presumption that it was written without a

Marriage, concerning which the common mind Davis inadvertently treats as one. There is a betrays no certain knowledge, that I am minded, marriage of principles as well as of persons, which even at the risk of a break in my own argument, he partially discerns, and which his language ofto indulge in a brief criticism of its ambiguous evolution in the standard work just now referred to. On the 203d page of "the Teacher" I find the following inculcations:

of men and women are mere incidents, and the ultimate of which is the permanent Marriage of monious and eternal. By the assistance of interior, perception and comprehension, I was enabled to ascertain the glorious and consoling truth that every spirit is born married! When I gaze upon an infant, a youth, a lonely individual, the voice of intuition and true philosophy says—'that infant, that youth, that lonely individual, has somewhere an eternal companion!' Therefore I perceive and understand that a meeting, and, in the present state of society, a logal recognition of such which is internally and eternally joined; nor can these solemnities unite that which is internally and eternally in internally and eternally in the primary cause than the fascinations of feature, the advantages of position or wealth, or the accident of circumstances, then is the female unconsciously living with another spirit's companion; and is internally and recognition; and internally and recognition of control of the internal of the internal of the primary cause than the fascinations of feature, the advantages of position or wealth, or the accident of circumstances, then is the female unconsciously living with another spirit's companion; and is a primary cause of the primary cause that the position of what he made also be the property with a position of the property will be presented in the number of what he present the mole and the property will be presented in the prese sciously living with another spirit's companion; and so also is the male living in perpetual violation of the law of Conjugal Association; and consequently both are rendered dissatisfied and unhappy."

"In reply to the question—'Will all individuals married in this life, continue to live together in the Spirit-World? I received the following vision: In England, in the city of London, I saw a gentleman undergoing the metamorphosis called death. He had been for several years married

exist the slightest cause of jeulousy of coldness, of estrangement, of disrespect, or alienation; for perfect and entire confidence wreathes every thought which the one entertaineth of the other; and by a comminging of their mutual love, the tridy joined—the God-made one—can consume every unfriendly and discordant impulse which might arise in their undeveloped bosoms."

These extracts imbody as clear a statement of the notion of an exclusive conjugal affinity as I have ever read; and though I am aware that Mr. Davis is a staunch opponent of the socialistic vagary disreputably known as "Free Love," and though there appears to be no logical descent of. this from that, there is, nevertheless, some historic footing for the vulgar fling at the chaste thought as having fathered the wanton foundling. I know of no way to exculnate the pen of this notable thinker, or to rid his fame of a most unwarrantable aspersion, but to remove that wart on the face of his argument-that sheer excrescence of his doctrine, which his assertion of an exclusive conjugal affinity plainly is, by treating it as a lapsus cogifandi-as pertaining to an imperfect conception of the Conjugal Idea which labors for utterance in his theory of Marriage, and with which that part only of his thought is incompatible. Over and above this fraternal interest, I confess to some regard for the cause of human progress in the way of Truth's discovery; and finding my own thought well elaborated by our distinguished harmonial philosopher, in all but its close communion with his chaste conceit, I am golig to eliminate this, as the shortest method of going to eliminate this, as the shortest method of enitured love; or, the happy conjugation of Love discovering a certain unknown quantity of truth and Wisdom." which his somewhat enigmatical scripture in-

In "the Reformer" there is a further attempt to reveal the principle of Marriage, which is made the subject of Lecture XII; midway of which the writer names, and proceeds to describe, seven different forms thereof; the Sexual, the Circumstantial, the Religious, the Intellectual, the Spiritual. one, the seventh, that is absolutely permanent," Pakalng over several pages of excellent instruction, I quote the first paragraph of his remarks upon the fifth form of Marriage;

on the fifth form of Marriage;
The Spiritual Marriage is the first which prom ises perminument and progression." In the second volume of the Harmonia' may be found a description of this numer. Every soul is born marscription of this mulen: Every sout; is norm mar-ried—that is, each has a counterpart. But this counterpart was not foreordained. It is not a fixed law that a certain man shall dillumately well dier-nally a certain woman; for the marrings relation, like avery other, is programine: and may pass through several points of dissimilum, ere the true counterparts meet to part no more.

Here the writer betrays a sentiment of incon-

Woman's love defective fultheir temporal mani- | tempts to explain away. For how can one soul be graduating. I make the state of the principle of there are really two kinds of Marriage, which Mr. perfect analysis of the subject treated of. For ten implies, but without any attempt at distinction. There is a temporal marriage of the Actual Man'and Woman, of which the vulgar marriages of men and women are mere incidents, and the

From pages 202 and 203 of "the Teacher" I extract the following aphorisms;

"Every individual, obstractly considered, is an embodiment and representation of Love and Wisdom. The elements of the human soul are organized into an image of Love or Life, and the attributes of intelligence are unfolded into an image of Wisdom, or Guardian Power. Therefore every soul is constructed upon male and female principles; the male is positive and the female is negative."

ples; the male is positive and the female is negative."

"But each and every individual, considered relatively, is not Love and Wisdom alone and complete within himself or herself, but is only one of these principles, and hence experiences an affluity for its apparently opposite or dissimilar self."

"One spirit cannot resist the attraction to another spirit; it is simply Wisdom searching for Love, or Love for Wisdom."

"The properly infolded female character is an embodiment of Love; and the male character, when properly unfolded, is an embodiment of Wisdom."

These aphodoms are consistent with a partial

a gentleman undergoing the metamorphosis called death. It had been for several years married to an uncongenial companion; they, had frequently and severely injured each other; and were dissimilar in their temperaments and habits, attractions, and desires. From the scene of this departure, my perceptions were directed to a dying Turkish lady, in Constantinople, who, according to the Eastern custom of polygamy, had been a favorite wife of the thitan. The two deaths been a favorite wife of the thitan. The two deaths been a favorite wife of the thitan. The two deaths been a favorite wife of the thitan. The two deaths been a favorite with one of polygamy, had been a favorite wife of the thitan. The two deaths been a favorite wife of the thitan. The two deaths been a favorite when properly unfolded, is an embodiment of Love; and the male character, when properly unfolded, is an embodiment of the two deaths been a favorite when properly unfolded, is an embodiment of the whole chapter from which they wise of the thing the propositions are consistent with a partial discovery of the rationale of human development, and they for the thing the proposition is consistent with a partial discovery of the rationale of human development, and they for the thing the proposition is consistent with a partial discovery of the rationale of human development, and they for the table in consistent with a partial discovery of the rationale of human development, and they for the subject; that is, "the philosophy of Marriage." No individual is an imbodiment and representation of Love and Wisdom in the absolute sense of these terms, except the Supreme Being. Even in a qualified sense, the proposition is true of human deings only in the state of Maturity. But if it is true in any wise, then the next general assertion must be false. Neither Love nor Wisdom is represented by the subject; that it is state of Maturity. But if it is true in any wise, then the next general assertion pust be false. Neither Love nor Wisdom is represented by the subjec and let it realize, by means of anticipation, the final meeting, which, if circumstances and earnest desire do not consummate it on earth, will be inevitably developed perfected, and confirmed in the higher country."

The truth is, every human being, from birth to maturity, represents Love and Wisdom in the germ—Man more and Woman less of Wisdom; Woman more and Man less of Love. But at the "Where the true union is enjoyed, there cannot goal of human development, every soul will personate the unity of these two principles in equal measure. Wherefore, and how do I know this? Because-and thus:

Wisdom is Light and Love is Life. How so?

Wisdom is the Light of Love, and Love is the Life of Wisdom.

To what end ? record to fine

Wisdom is the Light of Love's Universe-the guide of Love in the world of Goodness, and Love is the soul's living delight in the revelations of Wisdom.

Thus Love and Wisdom are the two hemiapheres of conscious well-being, which make the one aphere of Hanniness, 1

Herein we discover the necessity, and therefore the certainty, that Love and Wisdom shall have an equal development in every soul. This is that metaphorical marriage of principles affirmed above, which Mr. Davis fallaciously identifies with that of persons. Sometimes, indeed, be seems about to say the truth, as here disclosed, but quickly lets it slip; as in the following passage from the twelch lecture of "the Reformer"

Each individual, abstractly considered, is a unit—a world—including the male and female attributes; but, when relatively considered, each individual is but a hemisphere—half a world—to whom a counterpart, another hemisphere, must be joined by nature's laws in order to make a whole world of loy. The right adjustment of these con-genial halves—men and women—constitutes the only true and blessed marriage. This we term the UNITY OF MARRIAGE; the consummation of

Thus, according to Mr. Davis's teaching, it takes both a man and a woman to make one human being; his notion of marriage being a personal fusion, or "a blending of two souls" to one individuality. Whence it follows that the mission of Man to Woman and of Woman to Man is not educative of citier, but merely attractive and conlescent. The dealiny of men and women is not to the Celestial, and the Harmonial. Of these seven | mature, but to be married. There is no room for forms of personal marriage, he says "there is but | Gulture, selfial or social-" the main thing in life is [not] to GROW," but-to " find one's affinity." Su. h is the issue of confounding personal mar-

riage with the metaphorical marriage of Love and Wisdom; or of conceiving this latter union as being effected by means of the conjugal relation as realized in matrimony, instead of being the result of individual development. It is clearly because of this misconception, or lack of discrimination, that Mr. Davis has magnified the marriage principle, and exaggerated the paes of personal marriage, beyond the limits of rational demonstration. Hence, approaching his subject from a sentimental rather than rational point of view, ha exclaims to han considered a crest was

marriage relation; but who shall disentangle it? who so adjust it, as to obtain from its practical workings the best results?"

"True Marriage is a relation far more dising than any and every other. It is internal, sacred, spiritual, eternal. It not only lies at the basis of the life of all joy—at the basis of all posterity—but stagds in the vestibule of all sirtue and all lies, it do not exaggerate. From the cerebral filtens of spiritual love, I speak to you only of Nature's declarations."

Yet, with the regard to this property.

Yet, with due regard to this protestation, I can not accept such a report of Nature. If the true marriage of persons be thus " the vestibule of all virtue and all heaven," wherefore its subjunary precariousiess? Pity for mankind, if" the life of all loy" is made contingent upon a nicety of conjugal adjustment so impracticable as experience proves, and as it must be, in consequence of "varioty in love" and no provision against " the fact, that the mind may easily confound all the loves, and call them 'conjugal,' with no law save unitluminated attraction to regulate it." The fallibility of this sexual attraction is palpably suggosted by Mr. Davis's statement that" four fifths of all civilized unious-so far as the masculino motive is concerned are begin exclusively in libidinous inclination. Such love is quickly inverted; it soon rejects the biject of its gratification. It is alternately bigamic, polygamic, omnigamic; and believes in 'Free Love,' in transfeat relations between the sexes; and identifies promiscuous intercourse with freedom of the affections.' Nature is positive that libertinism can never bless and liberate conjugal love; which love should dominate the subordinate impulses, and form a union eternal with wisdom. Sin can never marry." Yet Nature's worlds are all conselved in sin, if sinner be the proper name of Ignorance and Error's progeny; wherewith our world is largely peopled still. And "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," all because Nature has made it so; that is, if the barmonial marriage of soul to soul in this nursery of immoral spirits, is "the vestibule of all virtue and all heaven." Is Nature so short-sighted, or else unmotherly, as this reasoning instanates? or is Mr. Davis somehow mistaken in his report of her doings? Probably the latter. I cannot but think the "great Idea" which he says is " to be realized through the marriage relation," is to be expected of some other agency. Indeed, his own language implies this when he subsequently remarks that 'outward marriage and outward parentage, although every way important to mankind's develonment and progressive harmonization, are after all but secondary to the Mission which marriage is adequate to perform in the soul." The Mission here imputed to personal marriage, which the writer presently says "Is more to the soul than to the body; even more to the development of the soul than to either," is the paramount agency of human development, which I affirm to be the Mission of Humanitary Marriage, or the conjugal relation of Man and Woman. This, if I mistake not, is the " great Idea" which the pen of the harmontal author with in quest of, and only falled to discover with conspiculty. The root of all his ambiguity in reasoning thereupon, was this confounding of the two kinds of Marriage, as is farther evident from what he affirms of its uses. Recognizing only personal marriage, and therefore thinking indiscriminately of the Issues of both that and humanitary marriage, he says

" Marriago has three fundamental uses; all minor benefits are embraced by these: First, to develop individual power and unity; SECOND, to aid individual elevation and perfection; THERD, to perpetuate and harmonize the ruce." Now it is demonstrable that all, these ends are

attainable without the agency of personal marriage; and more, that they are almost generally attained without the agency of true marriage, which is presumed to be especially conductive thereto. Many human belows are born of unmarried parents, and a larger number come of a less eligible parentage—of parents who are mis-married; and both these classes attain "individual power and unity." as well as perceptible degrees of "Individual elevation" toward human perfection: and this without being married; as did Jesua of Nazareth, and as certain celibites are always doing everywhere in society. Therefore there must be some other agency than that of the true marriage of persons, whereby/ human development is effected. But before designating more particularly in what that presumitive agency consists, let me say here that personal marriage has its uses; though, according to "the Reformer's" estimate, " four-fifths of all civilized unions " in the name of matrimony had better be dispensed with, as tending in no wise to improvement of the human species, which might as well be propagated out of wedlock as in one that fruetrates conjugal want while it perverts the uses of the conjugal relation. But true marriages, which . are based upon spiritual no less than corporest adaptations, are to be coveted and prayed for, and the parties thereto are to be commended now and; evermore, as the sole agents and agencies of the normal generation and inceptive education of immore... tal snirits. This is the only kind of personal spared; ringes that are directly educative of the martian. embracing it. This "highest of human relations." is the strongest and most effective tiatof. Humanitary Marriage, or that mental conjugation of the sexes the two-fold use of which is human develorment-the Moral Education of Man and the Rates tional Education of Woman, Think, there personal marriage, however normal and eligible, is lunde-it quate to this agency, jenshortly demonstrates by o and being a bur of Melfiborus of Melfiborus albertaria ported out of the sixilized world to some longing island of the son, and therefore to gravium in some fugal isolatlogifzam mankind; in which unseit, is, e entionally exident that ship inappled trade howard ever, naturally partack their connucted relation, is would be flight wise capable of in indian education tion to any axaitaladegree of a humana developed ment; and all for want of that impersonal Hu-

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manitary Marriage which I will now proceed to

In one sense I indorse the saying of "the Teacher " disputed above—that " every soul is born married;" not personally, but ideally, and in this wise: Every human being is more or less a subject of Conjugal Want; an affection which, though pointing to the opposite sex, is primarily and mainly subjective-not dependent upon any personal acquaintance, but innately conceived and hereditary; being in its origin a psychological impression of the connubial love of one's parents as expressed in the act of procreation. This hereditary affection is incipiently insensible, and becomes sensible in the order of pubescence, which gives birth to the Conjugal Ideal; for this, though apparently external to the mind, is no other than the sensibility of Conjugal Want. This Ideal is realized in two ways, or verified in two distinct senses, which are properly denominated the rational and the psychological. It is rationally verified by identification with the conception of Manhood in the mind of every woman, and of Womanhood in the mind of every man; which conception of the opposite sex is a product of one's personal intercourse therewith. Thus, prior to personal marriage, the Conjugal Ideal relates to an aggregation of such attributes of society as are objective to Conjugal Want; and its verification in the reality of such social attributes is due to the contradistinctions of sex whereby the Humanitary Marriage is consummated.

Personal marriage is the relation of a human pair whose conjugal ideals are verified in each other; not absolutely, nor exclusively, as they seem to be, and therefore not rationally, but psychologically as I have said. It is the work of mutual pathetism-the philosophic term for Conjugal Love, which may or may not be natural-which may be founded in such a mutual adaptation of masculine and feminine character as justifles, that is, happities and so perpetuates, the relation of husband and wife; or else it is a mere mesmeric issue of sinister motives. Personal marriage often obtains thus perversely between parties who are constitutionally incongenial, in which case it quickly terminates; and if divorce is not the immediate end of it, matrimonial discord and mutual vexation are its inevitable sequel. It is not wise, therefore, to cherish an affection toward marriage without acquaintance, or without a rational prescience of matrimonial harmony. To hunt for one's "affinity" is fanatical. Love is not made by courting to conjugal satisfaction.

Personal marriage is the most natural expression of the impersonal, this being the sole incentive to that. Without the impersonal there would be no desire for the personal, because the two are related to each other as cause and effect, the latter being an attempt to realize the former, or to verify the Conjugal Ideal, which succeeds only upon the psychological principle. Therefore personal marriage does not supersede the humanitary, but is rather based upon it. The manners of the sexes toward each other-all venereal conduct and misconduct, indicate that men and women naturally love each other; and love, as the soul of marriage, both ideal and personal, is a thing of susceptibility and sussion. Originating in Amativeness, the vehicle of Conjugal Want, it is nurtured by intercourse of the sexes, upon the principle of their contradistinction. Man being positive to the masculine nature in Woman. and Woman positive to the feminine nature in Man; this is the complemental cause of their diverse susceptibility to the characteristic sway of each other. The impression of womanly influence is the source of the masculing ideal of Womanhood; and that of manly influence is the source of the feminine ideal of Manhood; and the personation of one or the other of these ideals by every human being, produces a complex social affinity, or ideal conjugation of the sexes-an affection of every man for all the women of his acquaintance. and of every woman for all the men of her açquaintance; which reciprocation constitutes the bond of Humanitary Marriage.

That the sexes are somehow naturally married, as really and effectively as any human pair, is evinced by the historic fact that they have always lived together in the human family, with greater unanimity and mutual helpfulness than characterizes the average of personal marriages. While the social state of mankind has been in all ages subject to popular dissensions and civil feuds often ripening into martial strife, the cause of these evils is always identified with the occasional inharmony of men with each other, never with that of men and women. The annals of war sustain the assertion that Man and Woman have never quarreled. Never have the sexes been quite divided on any question of human interest. This is because they are married, as aforesaid; and I only wish to add that their marriage is a device of Nature, whose ways are those of Divine Wisdom, to the end of human development. Let us try to see the working of that device to this end.

Human beings are gregarious; as much so, and upon the same principle, that is, as instinctively, as are all the higher grades of animals. It is observable that "birds of a feather flock together," and that brutes herd homogeneously, every male of each species being married to all the females thereof by sexual affinity. The same is true of mankind, many of whom in their venereal manners are as libertine and indiscriminate as brutes. But the love-relations of human beings are commouly over-ruled and regulated by Reason, whose supremacy is manifest in the codes and customs of society. These, however, have no tendency to annul the force of Amativeness, which, as an element of the animalistic part of human nature and basis of sexual affinity, begets an involuntary connubial attraction of every person of either sex to each and all of the opposite sex. This is the physiological root of the ideal marriage of the Actual Man and Woman, which wanes physically and waxes psychically in the process of human development

This principle of sexual affinity is quite distinct from that which makes mankind gregarious without regard to sex. Women are less inclined to congregate unsocially than men, because of their greater susceptibility to personal impression. Men congregate instinctively, but consociate more or less intimately according to their conceptions of mutual interest. Women, though more conventional in their manners, are less generally attracted to each other than men, being moved only after acquaintance to consort according to special sympathies founded in likeness of character. But men crave the society of women, and women that of men, out of deference to each other's special excellencies.

Because of these diverse principles of association, the educative influence of each sex upon its own members is quite distinct from that of either npon members of its opposite. The tuition of males to the intercourse of men, and that of famales in the society of women, proceed upon the same principle yet to different results. It is by imitation of one's special betters that one is specially educated by others of the same sex. But men do not generally imitate the manners and habitudes of women, nor women those of men: neither do they take readily to each other's occu. heart.

pations. Men by intercourse with women imbibe the spirit of womanhood, and grow inwardly feminine with no attempt at personal imitation; and women in intercourse with men take lessons of intelligence by unconscious endeavor, and grow manly unawares. It is all of psychological impression that men improve by association with worthy women, and that women seem to have a unique facility for learning of capable men who use not the art and have no thought of teaching. To see the reason of this distinction is to discern the more latent truth, that men are educated to manly qualities by intercourse with men, and women to womanly qualities by intercourse with women, both SELFIALLY, through inclination, aspiration and imitation; whereas the sexes are educated by each other, that is, men by intercourse with women to womanly qualities, and women by intercourse with men to manly qualities, SOCIALLY, through susceptibility, impression and sugsion. In other words, the mas culine ideal of manhood and the feminine ideal of womanhood are subjective; that is, innate to selfhood - the former to the selfhood of every man, and the latter to the selfhood of every woman; whereas the masculine ideal of womanhood, as well as the feminine ideal of manhood, though connatural with Conjugal Want, is nurtured by society of the opposite sex. But the literal sense of this statement is to be considerably modified by the understanding that most men of the present age are incipiently womanlike, and women manlike: the most humanly advanced of either sex having acquired something of the essential character of the opposite, without loss or detriment of inherent attributes.

Looking thus at the process of human development from first to last, and discovering the social causes of individuality, it is evident that Man is to be morally educated by Woman, and Woman rationally educated by Man; which is the prosaic interpretation of the poetic saying, that " Woman is a Messiah of Love to the man, and Man a Messiah of Wisdom to the woman." The apothegm is expressive not only of the fact, but also of the use. of Humanitary Marriage, which, as I have said. includes the personal. From this item of the Harmonial Philosophy I deduce the first practical principle of Reformatory Action, the expression of which must be the thesis of my next section.

TRUTH EVERYWHERE.

BY CORA WILBURN.

If we take the trouble to remove external rubbish we shall find some form of beauty, some glimmering of Truth in all bollefs. Some mighty Principle will be revealed from amid the crudest surroundings. The idea of a God is worshiped in remotest lands, and from all ages; the Jewish religion gave us his unity; the wise law-giver, Moses, gave to his ignorant people, simple yet grand physiological rules, and sanitary regulations. It was an inspiration of superior wisdom that forbade the use of swine's fiesh. The Hindoo Scriptures give a just tribute to the nature and understanding of woman; the Catholic Church announced the great truth of a divine maternity: the Koran contains choicest precepts of temperance; the Mahometan's word is kept sacred. Ostentations idol-worship, and rigid Puritanism, all have had, and still have their uses. We only worship falsely when we bow before that we have outgrown. Our mammon-altars are not visible, yet how thronged with devotees! Timeyellowed parchments, religious and political, are yet revered with superstitious faith; the Amendment to the Constitution of the United States, in abolishing slavery throughout the land, has wounded unto death many conservative souls, who behold in this proceeding a wide-opened door for future daring innovations upon blessed, one-sided privileges. The negro freed and installed in all his human rights, of course woman comes next with her demands for citizenship and equality.

Reforms go hand in hand. As a general rule, Orthodoxy and allopathic treatment go together; homeopathy with a liberal faith, and a hopeful belief in Earth's Millennium of harmony. Truth and independence discard abourd French fashions. and choose the happy medium that combines elegance with use, and beauty with healthfulness of attire. When the heavy weight of fear goes overboard, the soul's bark rides triumphantly over stormiest seas, for whatever port she makes in heaven, to the enlightened mind. And as the heart and soul are cultivated, so this world and the beyond expands, until there is no cause for fear in God's vast universe; until the summit of that faith is reached from whence there is no death, but only life eternal beckons, "ou, and upward!"

SPRING BIRDS.

(We conv the following beautiful lines from a volume of Poems by that sweet singing poet, A. P. McCombs, whose effusions have often graced our columns.]

From field and forest, hedge and tree. Comes up a glorious mellow strain. Of feathered warblers' rapturous glee, The winds of Spring have brought again, From tropic vale and spicy shore, To their own native haunts once more.

A month ago, were here, some few. The bluebird, robin, and the wren. When March for a short day or two. Put on a smile of Summer, then, In his rough, cold and cruel way, Banished young hope and them away.

But now as April's on the wane. And blooming May is almost here, The green is deepening on the plain, Where pinks and daisles thick appear, In joyous faith pour forth incense, No more can Winter drive you hence.

Then let the wide orchestra ring, With sweetly iningled, gushing notes, Of thrush and blackbird, finch and king, And lark and linnet, tune your throats. In strains as sweet, give forth your joy, As those that charmed me when a boy.

And as you sport 'mid balmy airs, , That play around sweet scented flowers, Hastel woo your mates, divide in pairs, And build your nests in grove and bowers, Or grass, or bush, or siry tree, As suits your tribe and family.

You need not feel the least alarm, Nor spread so quick your silken wing; I could not think to do you harm, Thou harmless choristers of Spring, A poet loves thy songs too well-To mar their sweet enchanting spell.

He that has energy enough to root out a vice, should go a little further, and try to plant a little virtue there. were street was and

Dr. Chapin says there is a class of men too shallow to have a conscience, and too cold to have a

Chilbren's Department.

MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

"We thok not that we daily see About our hearths, angels that cretobs, Or may be if they will, and we prepare. Their sule and ours to meet in happy sir."
[LEIGH HUMT.

[Original.]

SOLOMON REIVES, AND HIS COMPANION WILL

Solomon Rives, whom Patience Pettigrew found in the little brown house under the hill, was one of those noble men that seem just like a great strong onk, that the storms have beat upon, and the winds wisted and shaken, but that grow luxuriant and hardy every year. His troubles had not soured his temper, but had made him gentle and patient, so that he was the best soother for a troubled spirit that could be found in all the country about. For every one was sure that what he said he felt. So he was not merely a preacher of the heautiful gospel of love and faith, but he lived it in his daily life.

One of the great afflictions of his life had been a scolding wife. Nothing that he could ever do pleased her, and she fretted from morning till night. Sometimes Solomon had made up his mind that he could endure no more, and thought to leave his home with its troubles forever. But this seemed to him like acting the part of a coward, and so he let that great storm beatupon him, and stood up under it, just as the great oak does under the storm of a dreary, dismal winter's day.

Another of Solomon's great trials had been the death of his loving little girl, that had been always like sunshine to his life. This seemed more than he could endure; but it made his heart so tender toward all children, that he seemed like a father to every child that he met.

Many other trials Solomon had had-the trial of poverty, that came because he was cheated by some one that he had trusted; the trial of sickness; the trial of having people misunderstand his generous, noble soul, because he was poor; but we will hear him speak of some of them him-

It was a lovely May morning when he appeared in Miss Pettigrew's yard and begun his morning's work before breakfast, or even the sun had lighted up the tops of the tall pines that spread themselves like a deep shadow under the grand old hills at the west of the village. Will heard the first sound of his wood as it struck the wheelbarrow, and was soon out beside him. Will was an active boy, and was delighted to help Solomon with his ready hand, and before Patience called them to breakfast they had made quite an inroad in the great pile of hard maple, that seemed sufficient to warm many homes much warmer than Patience kept hers. Will had concluded that fire would n't warm his aunt's home.

Patience read that morning a part of a chapter in a letter, written by John, the friend of Jesus, a long time ago, and she sighed and rolled up her eyes, and folded her hands just as usual, and Will fidgeted and nestled, and thought of the woodpile, and looked once to Solomon, who sat silent, but with a smile on his face that Will could not quite understand. He ventured, however, to say to him when out under the clear blue sky, and with the scent of the apple blossoms in the air,

Aunt Patience makes me think of that wheezy old horse that goes by here, when she reads; don't she you?"

"I wasn't thinking of her at all, but of what she read; and I did not try to listen to but one sentence, but kept repeating it over, that I might find a sermon to the text in the springing grass, and the sweet blossoms on the apple trees.

Will found that Solomon was not going to make fun of Patience, and so he kept very quiet awhile; but boys love to talk as well as to play, and he soon began again.

'I'll put this stick in crooked and see how long it will be before I'll see those cap strings a flying out of the east window."

Solomon was silent, but Will put the stick in so as to injure the even look of the pile. In a few moments Patience was at the window.

"Will, Will, now I say you shall not pile a single stick more; go right away this minute. I wish you to remember that I do n't allow boys to pile my wood," screamed Patience from the east window, her can strings flying, and every loose hair putting itself in some stray position.

"There, did n't I doit?" said Will. "Just what I meant to do; I knew I'd fetch her; is n't it jolly to plague her?"

"Did you ever hear," said Solomon, " of people's biting their own noses off? by which is meant, in trying to make other people trouble, they trouble themselves a great deal more. Now, I think you will be a great deal more troubled at your aunt's refusing to let you work, than she will be at the crooked stick."

"But I will work, and she can't help herself, and I'll put in all the sticks crooked I've a mind to. I hate Aunt Patience, and I'll plague her, for she 's plagued me enough."

Solomon smiled and looked up at the apple trees, and Will went on at his work. Soon Miss

Pettigrew was at the door again. "Will, Will, did you hear? leave off work this minute; I don't allow boys to pile my wood."

Solomon turned his head toward the east window and said mildly: "Miss Pettigrew, if you will allow me, I will say that I think it much more my fault than Will's that the work does not suit you. I will

take the blame all on myself, and if you will per-

mit me, I will retain his services for a short

If there was anything that Patience liked it was to be addressed in stately speech, and she felt so complimented by Solomon's manner, that she yielded her wishes, and fluttered her cap strings in a good natured nod, and retired from the east window for the space of an hour, during which time she was in her pantry looking at her receipt for puddings, and thinking which would

suit Solomon best, "I suppose, Will," said he, on returning to his work, "that you would have thought it much better to have made Miss Pettigrew uncomfortable, and myself uncomfortable, for the sake of teasing her a little; but as I looked up at those apple blossoms, they preached a beautiful sermon on the text I mentioned to you. 'He that loveth abldeth in the light.' I was thinking that those beautiful blossoms had opened and put on their beautiful garments of rose and white, because they dwell in the light, and that they were all like a dear, happy family, full of love, and the beauty of goodness. Now, you see, you and I, if we wish to be blessed by happy hearts, must abide in the light of love, and if it please you, while we pile this wood in our best manner, I will tell you something about this light of love, a story if you please to call it so. It is a story I

read from my apple trees a long while ago. Two beautiful children came out one spring | would be only fair."

morning, bright with sunshine and flowers, and full of the music of singing birds. And they you want somethink dans for you. Now look walked together, wondering at averything they bere: you are just like that branch on the apple saw. But they did not go together long, for one treet, the light of love shines all about you and said, 'I wish to keep in the beautiful sunshine,' within you; but you are not like the apple tree in and the other said, I wish to go into the shadow this respect—you are not obliged to let people of the forest; and one held in his hands a little shut out the sunlight, unless you choose. Twenty wand, from which proceeded something like san- people like your Aunt Patience can't keep the dear, light, and the other had a mantle that seemed to good Father in heaven, and the loving, watching hold shadows.

After awhile they came together again, and both were full of the reports of their adventures.

'I can do wonderful things,' said the child of the shadows. 'I can change anything I wish. I can make men miserable, and women sullen. I can make little children quarrel like cats and dogs. I can stop their play in a moment, and you go forward toward the beautiful city of a make them wrangle. I can make a company of noble manhood. Come, now, there are her capmen double their fists and enter into a hearty strings flying; let's see how you'll sail over the fight, just by hiding from them the light of love. There is no end to my power.'

Well,' said the child of light, 'I'do not know what you call doing. I should think such work was undoing: but I will tell you what I can do. I can make a little girl laugh in five minutes, just by brushing away with my wand the shadows that hide the light of love. I can make men that quarrel and wrangle, change to laughing and merry-making; and many the little boy and girl that I have met, and made smile in the midst of griefs. I am sure my work is best, but we will not quarrel. Here is an old man, and he shall decide for us whose work is the greatest, yours or mine.'

The old man, with silver beard and bair, reclined on his staff while he looked at the two children.

'If I was to decide,' said he, 'by telling you what I know, you would not be satisfied. Do as I say, and have it proved to you whose work is greatest. Here is an apple tree full of beautiful blossoms. What could be more lovely than these branches? One thinks of the long summer days that are coming, and the birds that will build in the branches close by, and the glad light of the long days. There are two twigs precisely alike, and each gives promise of yielding delicious fruit from the beautiful blossoms upon them.

To you each, I will give the care of one of the branches. You, with the wand of light, shall see to it that nothing comes between your branch and the beautiful sunshine, except the clouds that nature sends, and that cannot be brushed away. If a boy in sailing his kite should get it caught had never heard of the man, you would say at here, it must be your care to remove it at once. If a little bird builds its nest so as to shut away the light, you must make it retire to some other part of the tree; if one of the branches near by grows too rapidly, you must cull some of the

To you with the mantle of shadows belongs the duty of sheltering your branch from all the light you can. You must invent many ways to keep it as much in the shadow as possible. If a stray sunbeam comes creeping through your coverings, you must shut it out. Do not let sunshine touch your branch the whole summer through. When the early autumn has come, and the time for gathering the fruit, I will return, and we can then see the effect of your labors, and you will know whose labor has been the greatest.'

their work. In the early morning the child of light looked to see that nothing kept the sunlight lines about our faces. Fretfulness makes wrinkles from the apple twig, and at noon it rejoiced as on the brow and about the nose. Some time when the flickering, quivering light warmed up the you feel very cross, you run to the mirror and see growing fruit.

And so the child of shadows and markness was unwearied in its work, and the autumn came, and with it the old man. A golden autumn day it was when he stood again under the tree, and called the children to him.

'Here we are,' said he, 'and a summer has gone, and the results of your labors remain. Here is the fruit golden and blueish on the branch that has been kept in the beautiful sunlight. How luscious it is; one could almost fancy it was giv- what others need to have done. How do you supthe child that keeps away the sunlight. See this dwarfed, crapped looking fruit, if fruit it can be called. It look like the growth of another tree. See its rough withered surface. See its green and dingy color. If thus you make the fruit look on the apple tree in the garden, what can you do to the buds and blossoms in men's hearts, if you let the light of love shine on them, or shut out with shadows its pure shining?

Now," continued Solomon, "I think Patience Pettigrew may not be unlike a tree that is putting forth its buds. Perhaps some one has dwarfed a good many of them; but I am not going to be a child of darkness to shut out one ray of sunshine from her already shaded heart."

"Well," said Will, "I never listened to so nice a story as that before. I don't think I'd like to be a child of shadows and darkness. I remember what they told me that my mother called me-her sunbeam; but I hate Aunt Patience, and I loved mother; and that's the difference."

"Yes, that's difference enough," answered Solomon; "but I have found out that a real child of the light do n't know what it is to hate any one. Suppose you and I try to let a little sunlight into the garden Aunt Patience has been shutting up so long. There is one thing that is worth knowing: if you make the light of love shine on some one else, you will be sure to let it into your own buds and blossoms, and they will begin to grow and expand. What we old men call experience, is the living out these things that we talk about. Now I have lived out a good deal of my talk, and so I know better that it is true. I had an old horse once, that was like the old donkey that would n't tack, will manifest itself by an attack of cholera.

go. He was lie most stubborn of horses, and Such attacks of diseases are manifestly within go. He was the most stubborn of horses, and everybody said I was a fool to buy him. But I bought him because I had seen him whipped and kicked enough, and I thought I would try the power of kindness. There was n't a good thing that horses like that I did not give him-the sweetest of clover hay, the freshest of meal, and dainty sprinklings of salt. I fed him with my own hands, and combed and brushed him, and did not try to work him until I had convinced him that I meant well by him.

The first time I took him out, was one day when all the town was full of people, and all were look ing to see the stubborn horse defy old Solomon And sure enough, just in the middle of the street opposite the post-office, my patience was tried by the old horse's obstinacy. He refused to go. I talked gently to him a while, and then I got out of my wagon, and began carding him, as in the stall. Then I took out some nice sweet apples 1 340 houses cleaned by the authorities; 188 ponds had in my pocket and gave him, and jumped into drained; 67 rag and bone shops closed, and in all, over 6000 distinct sources of disease removed. as much as to say, 'I tried that game just to see what sort of a fellow old Solomon was; now I'll trot along after my own business.

"But, Uncle Solomon," said Will, "Aunt Patience keeps trying to make me sour and cross.

"There's the trouble, is it?" answered Solomon; angels from shedding their love-light on you. If

you get discouraged, you must think of that, Miss Pettigrew is herself, and nobody else; and if you are determined to let her be nobody else, then she will not seem like all the world, with the power of heaven and earth. She will be to you like one of the hills given you to climb over as troubled water that I see she has stirred up."

"Will," said Patience, "there's the old cat jumping in at the shed window, and I know you left it open on purpose. Now you just come away from that wood-pile, and go up stairs to your room, and stay there till I tell you to come down,"

Will's aunt had often told him to put upon himself that punishment, but he would not go, and she was not strong enough to make him. This time, however, to her great surprise, he marched directly in and went to his room. Patience did not know what to do with herself for a few moments; but she hurried her dinner, and called Solomon and asked him to call Will, and she gave him so large a piece of pudding that he could hardly eat it. Will looked up to Solomon, who read in the smile of his eye, "Apple Blossoms, and the Children of Light."

[Original.]

TALKS WITH MY YOUNG FRIENDS.

NUMBER TWO.

I have had given to me a medallion likeness of Isaac T. Hopper, executed by that fine artist and excellent man, Mr. S. Ellis, and this likeness does me as much good as anything that I can look upon, and the reason is this: I can see in that face how the noble deeds and loving acts of one's life become a part of one's self, so that they seem to be written on the face. There is not a line, that the artist has carved so finely, but speaks out the love that was in that good man's heart. If you once, on seeing the representation of him, "I would like to have that man for a friend."

Now it is the same with all of us. We may be very homely, and have features that we could wish to change; but if our spirits are beautiful. they will shine out somewhere on our faces, so that we shall express to others what we are.

The buds are swelling on all the trees, and very much alike they look, wrapped yet in their green coverings; but by-and-bye, when the buds expand and the leaves show themselves, we shall find that no two leaves are just alike, and those on different kinds of trees are very different. The life within will express itself-that is, will show in the leaf what it is.

Now you and I have a life within that shows itself in little acts, in motions, and in speech, so All the summer through the children kept at that we show ourselves to others every moment. Our smiles are carving themselves into sweet how it is that the lines so disagreeable to look upon begin to grow. You will then understand why that benevolent, loving Quaker, the friend to all the friendless, Isaac T. Hopper, comes to have so fine a face—that speaks to every one, as if it had a voice.

What a good time such a man must be having in that blessed home that he has gone to. If he could do so much good here, how much he must be able to do now that he can see more clearly ing out light itself, so golden and gleaming does pose that such a noble spirit as his is going to do it look. And here is the result of the labor of its work for the poor and friendless now? Did you ever think that perhaps he might wish to come and prompt you to do some kind, loving deed for some one who needs?

The way for us to call about us the good and loving ones that live here on the earth, and that have gone to their spirit-homes, is to be good and loving ourselves. There is a homely old proverb that expresses a great deal of truth, "Birds of a feather flock together." That is, we all bring about us those that we are like, and you may be very sure that if you have a good, loving heart, you will have beautiful angels to watch and guard

you and help you to a better life. LOVE M. WILLIS.

How to Preserve Health.

An eminent medical authority, in view of the probably spread of cholera, makes the following, among other remarks in the New York papers: "The final element of the propagation of cholera depends upon the individual."

Disease is fashionable, like everything else. If any of us are able to get a new hat this spring, we get one of the prevalent modes. So if any one of us is going to be sick, he gets the illness that is current in the community.

In certain seasons of the year, if we expose our-selves to the air and take cold, it attacks the lungs; at another, the bowels; at another, gives

lungs; at another, the bowels; at another, gives us rheumatism, &c.

If we over-ent, or over-drink, it always does us some injury; if we are harassed by business or family cares, we are made sick. In what way we manifest the sickness, or in what shape it puts it self, depends upon the season and the epidemic influences of the season. Should the cholera become epidemic, a carou-e which generally would be followed by a simple headache or a billious attack of cholera.

the reach of every individual. Avoiding, then, the causes of general disease, late hours, late suppers, over-drinking—excitation of all sorts, joy, fear, fatigues, and all exhausting employments of body or mind—in short, by keeping the mens sana in corpore sano—a healthy mind in a healthy body, and the prevalence of cholera need be of little personal importance to the community generally. The 'runmies,' whether on the Five Points or the Fifth avenue, are those who have to fear this or any epidemic. They live in straw houses, and the spark from any disease may be fatal to them."

Another writer shows the great value of proper sanitary regulations in checking the spread of cholera, as follows: 🗀

"Certain towns in England were almost shield ed from this dreaded enemy by preparing their sanitary defenses in time. Worcester, on the Severn, entirely escaped it. In this country it is recorded that in Philadelphia the most scalive measures were taken to guard the public health in the epidemic of 1849: 2770 privies were cleaned; over out distinct sources of disease removed. The consequence was that the number of deaths in that city was only 747, while in New York they amounted to 50711 In Boston, good health arrangements kept the postilence in the lowest and Everybody laughed when the old fellow stopped; but nobody laughed when he started off, and Isalic threets, and reduced the deaths to some 633. In Baltimore, very few deaths coccured. The law of kindness is better than all the to a much greater number but for the earliest of the authorities; even at the instrument, "But. Harla Salaman" and Will "Anna To-

to cleanes the streets and laues, and remove nui-

If she'd only try to open my blossoms, I think it Kindness is a language that even the dumb brutes can understand.

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For the Banner of Light. BODIGIERA, THE ANGEL.

[The following poem was given originally by Dr. E. Case, of Lafayette, Ind., at the close of his lecture to the Cleveland Spiritual Lyceum, Sunday evening, Feb. 11, 1866.]

In the old Abyssinian legends, There's a story, I have heard others say, Of Bodigiera, the angel, That stands at the portals of day-At the glorious gates of the Morning;

At the cloud-purpled curtains of light-To herald the tints of the dawning, And close up the gates of the Night.

Outstretched are his beautiful pinions. All crossed by the nebulous bars, The pathway of bright constellations, The orbits of planets and stars; With a look more than mortal he gazes On the earth, as it swings to and fro Through the seemingly infinite mazes, Like a sorrowful cherub of woe.

In one hand he holds a bright censer, In the other a golden urn: In the latter he gather's life's prayers; In the former the incense fires burn. And the teardrops of sorrowing mortals, That fall all unbeeded below, He gathers, like drops from a fountain, From the red lids of grief, where they flow.

When slumber has scaled up the eyelids, And the last sorrowing prayer has been heard, Then the soul of the starry-winged angel In its innermost nature is stirred: Then flames out the beautiful censer, Through the deeps that encircle above, And the prayers he has heard have an answer From the throne of the Infinite Love.

But a glow of the consuming fire First falls on the golden urn, And purer, and brighter, and higher The flames of the God-Spirit burn, 'Till all that's unholy and sinful Is purged from each prayer away, And the stains of all that is mortal Disappear like a cloud in the day.

Then a waft from the wing of the angel Sweeps the incense that rises, along To the gardens of heautiful flowers, And the bowers that are fragrant with song. And 'tis said that each burning petition, Each soul-seething teardrop of earth, To a bird or a flower, by transition, Is changed in its uppermost birth.

And these are the flowers that the angels Entwine in the ringlets of gold, Of the locks that are failing like sunshine O'er the flery-lipped prophets of old; That encircle the brows of the sainted That faded too soon in decay, Who come in the dreams of the midnight, To woo us and win us away.

And the strains that we hear are enchanting, And soothing sweet as they 're heard, Like the charms of a wizard incanting-Like the songs of a Paradise bird. And, with the old Psalmist of Zion, We look toward the azure and say, "Oh, had I a dove's snowy pinions, How soon would I hasten away!"

The Spiritual Lyceum.

The following are the Topics and Texts foundational to the principal part of the Discourses which have been delivered by me, "during the winter" just now passed away, at the Spiritual Lyceum, corner Broadway and Twenty-third street, in this city, pursuant to the notices of "Spiritual Meetings," in your columns. The Scripture texts used for the discourses, you will perceive, are variant from the renderings given by King James's Translation of the Bible. I believe these translations which I have made and used, are more truthful and more nearly present the idea or thought of the writers, than the Common Version.

Please place in your paper this inventory of any one ignorant, he is manifested unto all—he is tional to the principal part of the Discourses coum, corner Broadway and Twenty-third street,

New York, March 7, 1866.

ruled in the government of God—all things have had their origin by reason thereof, and apart from it, nothing hath been created which hath had creation—by it there came to be Life, and that life came to be the Light of Mankind—this light hath indeed beamed in the (mental) darkness, but the indeed beamed in the (mental) darkness, but the darkness perceived it not."—(Gospelof John, Chap. I, verses 1-5.)

CREATION NOT A PRODUCT OF SOMETHING FROM

NOTHING.
"In the (divine) Administration, the Deity fashioned the heaven and the earth—and the earth was invisible and unformed—and darkness valled the face of the abyss—and the spirit of Delty ener-gized upon the face of the water. And the Delty said, Let there come forth light—and there came forth Light."-- (Book of Genesis, Chap. I, verses 1-3.)

THE INCARNATION.

"And this (divine) Reason became incarnate in (the genus) Man, and tabernacled in us—and we have contemplated the estimation (of the Delty concerning this incarnation)—his esteem (thereof, being) the same as that entertained of an only better (this incarnation)—his esteem (thereof, being) the same as that entertained of an only better (this incarnation)—however.

Chap. I, verse 18.)

NATURE, A DIVINE REVELATOR, AND REASON

MATURE, A DIVINE REVELATOR, AND BEASON ITS INTERPRETER.

"Because the things possible to be known concerning the Delty are apparent unto them—for the Delty hath made manifest to them what can be known concerning him, that they may be inexcusable—for the things pertaining to him from the foundation of the Universe, though invisible, are discernible by the mind, being comprehensible by it, by reason of the things which are made, (and that are visible)—besides also his eternal power and Divinity."—(Letter of Paul to the Romans, Chap. I, verses 19-20.) I, verses 10-20.)

"Jesus, A MEDIATOR OR MEDIUM.

"Jesus, the Nazarire, a man constituted by the Deity, among you, for (the exercise of) powers and (the performance of) miracles and signal acts, which the Deity did through him, in the midst of you."—(Acts of the Apostles, Chap. II, verse 22.)

SPIRIT CONTRIBUTIONS TO THE FINE ARTS. "Now concerning spiritual phenomena, brethren, I would not have you ignorant."—(I Cor., Chap.

"Our Father, who art in the Heavens, let thy name be reverenced as holy; let thy kingdom appear; let thy pleasure be fulfilled, as in heaven, so upon the earth—give us to-day the food which

the glory, throughout the age of Matthew, Chap. VI, verses 9-1 n."-(Gospel

THE LIGHT OF CHRISTIANITY, OR SUN OF RIGHT-EQUANESS IN ECLIPSE.

(On this occasion the Texts were taken from the

Common Version.)

"The people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is sprung up."—(Gospel of Mat., Chap, IV, v. 16.)

"Ye did run well—who did hinder you that ye should not obey the truth?"—(Gal., Chap, V, verse

should not obey the truth?—(Gal., Cnap. V, verse 7.)

THE RESURRECTION OF THE DEAD.

"But somebody will say, how are the dead raised, and with what kind of hody, do they make their appearance? • • • • • Just so is the Resurrection of the dead—their (spiritual) body (of the earth-life,) is procreated in mortality—it is raised in informity—it is raised in power; it is procreated in infirmity—it is raised in power; it is procreated in infirmity—it is raised in power; it is procreated (with) an animal body—it is raised a spiritual body; (for) there is an animal body—(and) there is also a spiritual body, (belonging to every one in the earth-life.) • • • • • • This I say, brethren, that flesh and blood can not possibly inherit the kingdom of God—nor doth the corruptible take an inheritance of the incorruptible. Lo, I declare to you a mystery: We shall not all sleep in death, but we shall be transformed. Instantaneously, in the wink of an eye, better the structure of the will constitute the will constitute the structure of the will constitute the will constitute the structure of the s not all sleep in death, but we shall be transformed. Instantaneously, in the wink of an eye, during the last trumpet, for it will sound, the dead shall be raised immortal, and we shall be changed—for it is necessary that the perishable be clad with the imperishable. And when this corruptible shall have been clothed with the incorruptible, and this mortal shall have been endued with immortality, then shall come to pass the declaration which is written, Death is overcome in victory,"—(I Cor., Chap. XV, verses 35, 42, 43, 44, 50, 51, 52, 53, 54.

THE CHRISTOS OF THE SCRIPTURES NOT THE CHRISTOS OF THE SCRIPTURES NOT THE CHURCHES.

"And she shall bear a son, and thou shalt call his name JESUS; for he shall deliver his people from their errors. And all this happened, that there might be accomplished what had been declared by the Lord through the Prophet, saying, Behold, a virgin shall be pregnant and bear a son, and men shall call his name Emmanuel, which is, being translated, A god on the same side with us," (or, in aid of us.)—(Gospel of Mat., I Chap., verses 21, 22, 23.)

(or, in aid of us.)—(Gospet of Diat., 1 Chap., ecrets 21, 22, 23.)

"But the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in sincerity—for, indeed, the Father looks for such like, who shall worship him. The Delty is spirit—and it is necessary that those worshiping him, should worship in spirit and in sincerity. The woman saith unto him, I perceive that Messias, called the Christ, cometh on his mission—when he shall have come, he will explain unto us all things. Jesus saith unto her, I, who speak unto thee, am" (the Christ.)—(Gospel of John, Chap. IV. verses 23, 24, 25, 26.) V, verses 23, 24, 25, 26.)

"TRY THE SPIRITS."

"Beloved, confide not in every person who speaks under spirit impulse, but scrutinize such as are inspired by the spirits, whether they be from the Deity, since many pseudo-prophets have gone abroad in the world. By this method, distinguish ye the Spirit of the Divinity, (viz.) Every spirit, (prophet.) that concedeth that Jesus, the Christ, hath appeared in flesh, is from the Deity—and every spirit, [prophet.] which concedeth not that Jesus, the Christ, hath appeared in flesh, is not from the Deity—and this is the manifestation of the Anti-Christ, which ye have heard should appear, and even now is already in the world."—(First Episite of John, Chap. IV, verse 1-4.)

SPIRIT-POSSESSION OR ENTRANCEMENT BY A

SPIRIT-POSSESSION OR ENTRANCEMENT BY A

SPIRIT-POSSESSION OR ENTRANCEMENT BY A SPIRIT.

"The spirit breathes into whatsoever person it is desirous to inspire, and thou hearest its voice—but thou canst not perceive how it enters nor how it departs: so is every one who is begotten by the Spirit" (of the Delty, or from above.)—(Gospel by John, Chap. III, verse 8.) NOTE.—"The wind bloweth where it listeth," &c., in the

THE INSPIRATION OF THE SCRIPTURES.

"Every writing breathing of the Deity, is beneficial for instruction—for demonstration—for emendation—for nurture—nurture in piety."—(II Timothy, Chap. III, verse 16.) SPEAKING IN FOREIGN LANGUAGES, AND MIND-

Please place in your paper this inventory of subjects of discourse and translations from the Greek, and you will oblige me.

I am, very truly, yours &c.,

HORACE DRESSER.

Year York March 7, 1866.

"In the administration (of the Deity.) there hath (ever) been (operating), a (Divine) Reason—and its expression hath (ever) been (going forth) from the Deity—there hath indeed (ever) been such an utterance of God—that same (Reason) hath (ever) ruled in the government of God—all things have a formula the government of

Note.—The lost, in the sense of not knowing where one is, or whither he is going—who is bewildered—whose head is turned—who is groping about and feeling his way—who is in a maze. In the light of this teaching of faul, members of the churches of to-day, are lost, as sadly lost as others.

"And the angels which maintained not their original order," but relinquished their own habitation, he hath continued to hold in everlasting imprisonment, in darkness intense, unto the crisis of the great day."—(Jude's Epistle, verse 6.)

NOTE.—Class, caste, rank, race, lineage, ancestral line. See Book of Enoch, found by Bruce in his travels in Abya sinia, and translated from the Ethiopic, by Bishop Laurence, of Oxford University. This book, referred to in Jude's Epistic, and from which is taken the fable of "the angels which kept not their first estate," was known until the 8th ceutury of the Christian Era—after which it seems to have sunk into oblivion.

A Vision of the Future.

Wearied with the walk amid the jostling crowd on the business streets of the second great city of America, I drew in my head to a quiet home near poing) the same as that entertained of an only begotten of a father—(this incarnation) abounding in gracefulness and truthfulness (of form and feature.")—Gospet of John. Chap. I, verse 14.

"No one hath seen the Deity at any time—(but Man,) the most beloved (of all his creatures), who hath his being in the bosom of the Father, hath himself become his exponent."—(Gospel of John, Chap. I, verse 18.)

America, I drew in my head to a quiet home near Rittenhouse square, and resting it on a hand by the window sill, closed the vision and the thought to the present and passed away into the future, and dreamed (if it was a dream) of a great city, with a million happy souls inside its limits. Not a horse, not a cow, not a hog, not a dog, not a rat, a horse, not a cow, not a hog, not a dog, not a rat, not a cat, were within its bounds. Not a grog shop, not a beer shop, not a smoker, not a chewer of the filthy weed was in its streets nor in its buildings. Not an engine, not a steam car nor a horse car were in its streets. Every carriage was driven by the silent power of electric batteries running along the iron tracks that lay in the marble floors of every street, which, except the iron track, were of smooth, clean pavement of purest marble. Open freight cars carried the packages from the wholesale shops of heavy dealers, and passengers rode ree of charge, at the city's cost, on all the streets. The beauty, the neatness, the magnificence of the streets and stores, of the dry and fancy goods, no tongue or pen can describe. Of the dresses of both sexes, so comfortable and so alike, and yet so unlike, description is impossible, save by comparison to the clear seer who has seen the spirits in their heavenly costumes. The buildings, too, in such interminable variety, and yet so uniformly beautiful, lighted from top and sides-glass, iron, marble, and many materials entirely new to me, entered into the picture. The magnificent parks, shaded with trees of richest fruit, and most deliduencies only, as we partion those who are delinquent toward us—bring us not into trial—and moreover, deliver us from the evil—seeing that to thee belongeth the kingdom, and the power, and underdrained, and washed by currents of ever-

flowing water, forced through the passages by distant power. No fumes of coal nor burning which so adorn her sex, and which render her wooll were in house or hall, but all were lighted eloquence irresistible, it is hoped that she will not and warmed by burning gases made from air and be suffered to be idle for want of proper encourwater by simple machinery, at expense of the agement and opportunities to be heard. She is city. No suffering poor or barefooted orphans were there. Food was abundant, healthy, pure; for good, for truth, and purity, and virtue, will labor was light; study, amusement and recreation abundant; health, elasticity, buoyancy, joy were ringing through all the streets. No riots, rows or revivals were known, nor heard of, save in history. No priests, lawyers, nor doctors, for all were educated, and knew the laws of health, of life, of harmony, and of nature, and obeyed them. No police officers were needed, for all were officers of peace and politeness. Dances, parties, sociables, etc., were held in the daytime; nights were appropriated to rest, retirement and sleep, and all was quiet at the midnight hour. Revels had died away within the echoes of the past, with wars, mobs, dissipation, filthy habits, yulgarity and profanity. Not a steeple was to be seen, not a church-no need of one-religion was natural, and in every head as well as heart. Magnificent halls of science, decorated with historic paintings of the barbarous centuries of the Christian erawars of churches and states, slavery, tyranny, robbery of woman of her earnings, her liberty, her rights, her person and her children, in the nineteenth century, was a sad historic picture beside the black chattels of the same age. It was a wonder to the young how any age could have been so cruel to mothers, sisters and daughters. Sad, sad was the picture of tyrants who looked only for wives as slaves to lust, and made laws to catch and hold them; but the student found excuse for us in rum, tobacco, pork and condiments, which poisoned our bodies and our morals, and made even our religion an abomination to Nature's

I looked and I longed, I dreamed and I wished, I hoped and I prayed, but the vision faded from me, and once more I found myself in this cold, cold world, with its ley streets, its frozen hearts, its dirty walks and dragging skirts, its pride and show, its rags and dirt, bare feet and tight boots side by side on the icy pavement. My heart chilled again with the contrast of the now and then, the here and hereafter even of our earth; but the saddest of all was the contrast in countenances of men and women. That was a city of "brotherly love," of sisterly affection. But only its passing vision hangs in my mind, and even that I WARREN CHASE.

HEART LEAVES.

BY LOIS WAISBROOKER.

NUMBER FOURTEEN.

I Am Here. "Lois, I am here. Oh, Lois, could you only see me as I am! I am still your friend. G......."

Thus wrote a soul-brother to me from the angelland, controlling the hand of a medium for the purpose; and this, after he had said through the lips of one entranced, "Oh, what happiness—what happiness to meet you thus, and to have you know that it is me!"

Life and immortality brought to light. The title deeds of our future existence signed, sealed, and delivered to us by those who, walking on the blue sea of Eternity, turn, and placing one foot upon the shore of Time, lift their hands and swear by Him who liveth evermore, that these things are so; while rolling thunders echo their voices in wondering confirmation of that which is, as yet, sealed to many hearts and eyes. But the lightnings of inspiration are dispelling the dark clouds that cover the full-orbed sun, and soon shall all see clearly, and in the light of this glorious truth shall their souls grow strong to enter the king-

sorrowing in our sorrow; coming to us for happiness, and giving ecstatic bliss in return; rejoicing in the blossoming of the soul-buds of consciousness, even as we rejoice in the opening faculties of our children.

'And to have you know that it is me." With what throbbing joy the mother presses her first-born to her heart, but it is as naught compared with that felt when it learns to know her from all otherswhen it learns that the eye beaming so fondly upon it is MOTHER'S.

Yes, I know that it was him; and then my mother comes, also, giving me sweet messages of love. Oh, ye who behold but the crown of thorns! ye will some day know that I am blest; so blest that even my sorrows bring me richest joy.

> Oh, the joy ecutatic thrilling, Through my inmost being, filling To its fullness all my soul, Like the waves of love eternal, Rippling through the realms supernal. Making music while they roll.

and continued services of both are needed, and would be in much greater demand were they better known. Mrs. Hazen is the sister of Mrs. Hyzer, and for twelve or fifteen years has been a very superior and reliable clairvoyant and psychometrist. She is well known here, and rightly appreciated, and her hosts of friends are glad to acknowledge her great usefulness and fine medium powers. As a psychometrist she perhaps has no superior; and it is to be regretted, for her own sake, that means have not heretofore been taken to bring her powers in this direction more prominently before the public, thus securing to her a better and much needed pecuniary recompense for her many and willing sacrifices for the cause of truth. Her inspired utterances upon this occasion were beautiful and interesting, and her descriptions and explanations of symbols presented to her were entertaining in the highest degree,

Mrs. Mitchell is the widow of the late Colonel Mitchell, and was present an entire stranger, and and soul-stirring addresses it has ever been my good fortune to listen to. For three-quarters of the enger interest and absorbing attention of the opening sentence remained unabated to the end.

It was an occasion long to be remembered. The career of Mrs. Mitchell as a lecturer upon Spiritualism has but just commenced, and as it is

acquirements, as well as all the grace and virtues needed, and can do a great work. Her influence not be limited by the time she may occupy the lecture-stand, but in private circles, and by every individual with whom she comes in contact, it will be felt and acknowledged.

She went westward from here by the way of Cleveland and Fort Wayne, expecting to remain at the latter place several weeks, and where she can, for the present, be addressed.

Buffalo, N. Y., 1866.

Children's Progressive Lyceum.

The following history of the Milwaukee Lyceum I clip from the "Daily Wisconsin," published in this city. The "Wisconsin" is deservedly the most popular paper in this State. Its proprietors have gained the favor of the public by creating a healthy publication. Now it appears they are not afraid to speak out and give an impartial report of a "Heterodox" Sunday School. MOSES HULL.

A NOVEL SUNDAY SCHOOL - Undoubtedly A NOVEL SUNDAY SCHOOL.—Undoubtedly there are many of our readers who are not aware that we have a Sunday School in our midst, established by the Spiritualists, under the supervision of the followers of this religion, and conducted with all the peculiarities consistent with their notion of things. This school they call and denominate the Children's Progressive Lyceum, and as we understand it, the object in view is to educate the years mind up to a standard of harmonial the young mind up to a standard of harmonial philosophy, where it can realize and comprehend the great principle of Spiritualism, as promulgated by Audrew Jackson Davis, and other great leaders of this doctrine.

A few Sundays since we dropped in to witness the proceedings of this school, and as the exercises are somewhat novel, we have concluded to give a short sketch of what we saw. On entering the hall our eye; were somewhat dazzled by the the hall our eye; were somewhat dazzled by the many flags and badges which glistened before us, reminding one of the jewels belonging to the crowned heads of Europe. There were large flags and small flags, large badges and small badges, of all kinds and grades—certain kinds of badges were worn by the feachers or leaders, and certain kinds by the scholars, etc. Down through the centre of the hall was a row of seats numbering ten or a dozen, and at the end of each seat towered aloft banners inscribed separately, something as follows: Liberty Group, Ocean Group, Lake Group, Shore Group, etc. The children were assorted and arranged according to their respective ages, commencing with four years and running up to sixteen or thereabouts. In the arrangement of the scholars and assigning of teachers to them, there can be no aristocratic partiality exhibited, for can be no aristocratic partiality exhibited, for each child must take his seat under the banner denominating the age where the great calendar of time has placed bim. When we entered the hall the choir were singing an ancient relic of a tune the choir were singing an ancient relic of a time which sounded to our ears something like as follows: "From Greenland's ley mountain," etc. As we were somewhat early in the exercises, we judge that the school opens with singing.

After singing, the scholars and leaders were all called to their feet, and then commenced a series of gymnastic exercises that foreibly reminded one of the Transparsaciety minus league hear and holy.

of the Turner's society, minus lager beer and lofty tumbling. Instrumental music accompanied these exercises, in the shape of a fiddle and flute, and exercises, in the shape of a fiddle and flute, and the movements were principally throwing hands in different directions from the body, all making the same thrust in the same direction and at the same time according to instructions of the leader, who stood at the head of the hall and made the first movement. All these motions were done quick and in time with the music. In fact, it was merely beating time with the hands instead of the feet, only the hands did n't come in contact with anything, consequently it was what might be termed a noiseless beating of time.

After following these movements at some length, in order to devolop the chest and muscles, and give healthy exercise to growing manhood, the leader announced to the school that they would now have fifteen minutes for social conversation, in which the teacher of each group was requested

in which the teacher of each group was requested to submit to his class some question for discusdom.

"Could you only see me as I am!" I shall see him, but not now; for the work that my Father has assigned me is not finished. The cup he hath given me I must drain to the dregs. "Even so, Father, for so it seemeth good in thy sight."

"What happiness to meet you thus!" Inseparable, inseparable: the links of God's love-chain too tenacious to be broken; the family on earth and in the spirit-realms still one; joying in our joy; sorrowing in our sorrow; coming to us for hannistorn under discussion, which they were to discuss in a low tone of voice, after gathering closely together around the teacher. He also told the spectators and others to occupy the time in a social manner, as best suited to their convenience. During this interval all that could be heard in the room was the low mumbling of voices or whispers which camb from the different groups and individuals conversing and exchanging ideas with one another. When the fifteen minutes had expired the leader again called the school to order and separately asked on the spirit-realms still one; joying in our joy; sorrowing in our sorrow; coming to us for hannieach group what question they had under discus-sion. The teacher of the group would generally rise to his feet and state the question, then the leader would ask the children of the group what conclusion they had come to outhe question—when some one of the children would get up and state his or her conclusion, then another and another, and so on through the class, until as many of the abilities in the group had asymmetric and another outplied children in the group had expressed an opinion

This same process was then followed through all the groups, thereby stating publicly all the questions which each group had discussed during the aforesaid fifteen minutes, and the conclusions which the children had come to on these questions.

which the children had come to on these questions. As an illustration of the nature of the questions, which were discussed by these various groups, we will here give one or two of them.

Q.—What do you live for?

A.—By one of the children: To be happy, to do good and to make others happy.

Q.—Why do you seek for knowledge of immortality?

A.—Because the soul is immortaling.

A.—Because the soul is immortal, &c.

The leader here named a group, and inquired if any children of that group had learned a piece which they were prepared to speak. At this a little fellow marched to the front of the hall, took Mrs. C. A. Hazen and Mrs. Mary A.

Mitchell.

The presence and the part taken by these ladies at the last public circle at the hall in this city, gave to the proceedings an unusual interest, and awakened the desire that, both for their own advantage and that of the cause, their names and capabilities might become more generally and widely known, thereby opening the way to a more extended field of usefulness. The active and continued services of both are needed, and imposing sight. The march continued hall now commenced in the march continued services of both are needed, and was evidently enjoyed very much by the and was evidently enjoyed very much by the children, who were all smiles with the happiness beaming from their countenances. At the conclusion of this march the school was again called to order, and, after singing by the choir, the exer-

cises were brought to a close. We have often heard it remarked that Spiritualism did not promote the morals of the people, and one of the strongest reasons brought forward to sustain this was that it had no Sunday Schools. This can no longer be said of Milwaukee, for we now have in our midst a real, live Sunday School, under the supervision of the Spiritualists, and those who doubt our word can go any Sunday af-ternoon to Bowman's Hall, and see for themselves.

One Heart Strengthened.

Wishing to express my thanks to the writer of DREAM LIFE," I know of no better medium than the columns of your paper. In the bold stand she has taken against Freeloveism she has strengthened one woman's heart and, perhaps, the hearts of thousands. That pernicious doctrine while entranced, gave one of the most interesting has crept unawares into many quiet, happy homes, sowing seeds of discord and alienation, robbing wives of husbands, husbands of wives, children of an hour she held her audience spellbound, and parents, and society of active, useful members. Is this right? Must our sons and daughters be disgraced, and our homes made desolate by this disgusting system? Its advocates, with bland words and graceful manners, are wolves in sheep's clothing, who, styling themselves reformers, and wearone for which she is preëminently fitted by reason ing the garb of Spiritualism to hide their foul of her age and health, and her natural ability and | deeds, stalk abroad in almost every community,

and, with alarming success, seek fresh victims for the slaughter, until all along their dark pathway rises the wall of anguish sent up from broken and bleeding hearts. And we are told that this is Spiritualism! that this is one of its doctrines, and such its natural fruit! Spiritualism, how art thou blasphemed! How desecrated is thy sacred name!

Brothers and sisters, lovers of truth and true reform, let us rise in the conscious strength of our influence and the dignity of our cause, and comhine our efforts to blot out this stigma upon our fair fame. C. S. BABCOCK. Lima Center, Wis.

From the London Spiritual Magazine.

Emma Hardinge.

Emma Hardinge.

So far as I know anything of modern orators, there is not one who is fit to carry Miss Hardinge's shoes after her. In her you have none of the hums and ha's and repetitions which try your nerves so dreadfully in many of the best of them, though, thanks to the reporter, they read pratty well the next morning in the papers. Her language is free, flowing, without a limp, a halt, or a shuffle; and that is the least of her perfections. On whatever subject she speaks, though proposed on the instant, she gives you a grand coup d'ad of it. You have the great facts and truths of the topic, and in an order as lucid as if it were the effect of the most careful study and arrangement. Rising from a simple but solid proposition, she ascends by a truly musical scale to the very highest reach of the theme, and leaves you at once enlightened, charmed and astonished. The elocution, the sction and delivery, if a little theatrical, are feminine in their mode, masculine in their vigor, and angelic in their sentiment. The wide range and grasp of mind are as conspicuous as the energy with which her thoughs are enunciated. All this she says the spirits give her. Well, good and kind souls! they do themselves and herselfthegreatest credit, for their deliveres are of the most philanthropic aspirations. I do n't think that these invisible prompters are always quite perfect in their mundane science, any more than Professor Owen is when he says toads cannot live in rocks though thousands of people with their heads right side foremost have seen them; but perhaps they seem sometimes wrong because we are wrong—who knows?

For the rest, if Miss Hardinge did not lecture on the most unpopular of subjects—a subject which the public abhors because it is suffering under the

For the rest, if Miss Harlinge did not lecture on the most unpopular of subjects—a subject which the public abhors because it is suffering under the hallucinations of presteraft and science-craft—she would be the enthusiasm of the day. Had she come to uphold the favorite notions of the times—could she cant on evangelism, or adorn the shrines of a popery without a pope, or preach the delectabilities of materialism, or show that Mammon is the most wise of devils, and Belial the most blessed of saints—all London, all England would run after her; she would be incensed by the press, and killed with the kindness of late, heavy dinners, and by lionizing in fashionable midnights in the poisonous atmosphere of the West End. West End.

West End.

As it is, she is going on a more quiet and healthy way, teaching the great truths of a divine Philosophy, with an unparalleled eloquence; the truths of a philosophy, rejected because it is hateful to the spirit of those who would fain persuade themselves and us that this is our abiding city, though we every day and hour see those who have comfortably seated themselves deep in the cushions of an imaginary abidance, most uncerenoniously ejected into their unknown, because they wished

forfably scated themselves deep in the cushions of an imaginary abidance, most unceremoniously ejected into their unknown, because they wished it to be unknown. Her truths are the truths of a philosophy which has already convinced the whole of our press of its reality: a fact demonstrated by the most certain signs, for when a cause has struck its convictions into the hearts of its enemies, then those enemies cease to mock and begin to revile. It is now accepted as the most certain proof of such conviction when the enemies of any cause begin to practice every unfair stratagem against it. When they won't let it speak. When they will propagate any silly lie against it, and won't admit the plainest truth in its defence. When this is the case, all men see that the thing is a reality; that the enemy's cause is lost; that he has discovered that he cannot deal with the thing which he fights against. It is too big, too substantial, too mighty for him, and he resorts to subterfuges, calumines, and cowardly meannesses against it. This is the attitude at this moment of the whole English press against Spiritualism, and that because they now know it is as real as they hate its reality.

As for Miss Hardings, coldly as her labors have

ity.

As for Miss Hardinge, coldly as her labors have been received here, they won't be lost. Hard as is the old fendalized soul of this England, the arrows of Heaven are everywhere piercing its pachydermatous coat of worldly interests and worldly wisdom. Everywhere the ery of the wounded is heard, and they are seeking for healing from the hand that smote them. The enemies of Christ called him devil-inspired, and killed him, and stoned and murdered his disciples; yet Christianity lives. The enemies of Spiritualism have not yet killed us, or stoned or pilloried us; let them do their worst, and then the best is sure to come yet killed us, or stoned or pilloried us; let them do their worst, and then the best is sure to come out of it. In the meantime, if England has an orator who can stand on the same platform with Miss Hardinge and deliver an address on any instanter given subject with the same clear, unfattering, foreible and splendid mind and manner, let him come forth, for we don't yet know of him, and if he can match Miss Hardinge he is worth knowing; and we fain would hear him. If no such champion can he found, let the noisy reviers at least be silent, and let Spiritualism, in her perat least be silent, and let Spiritualism, in her person, wear the pain of eloquence.

WILLIAM HOWITT.

. A Good Test.

Some years ago I chanced to meet Mrs. Darling, the well known medium, in Providence, and received good and convincing tests of spirit power. Since, I have many times been favored by her with valuable hints, with advice, and many consoling words from the other side. But a short time ago I received a test so satisfactory that I am tempted to give it to you, briefly.

A bill was before the Legislature of Rhode Island, in the passage of which I felt interested. I watched it for weeks, until—opposed by some, and burdened with amendments—it seemed likely to be lost. During the last week of the session.

and burdened with amendments—it seemed-likely to belost. During the last week of the session, I was assured by the medium mentioned above that the bill would pass. (In her intural state she had no means of knowing anything about it.) That day I saw parties interested, who declared it was no use to try further. To satisfy myself, I went before the Committee to whom it was referred, and was assured by its Chairman that, for certain reasons, the bill would not and could not pass. I left town with my mind fully made up about that matter; but taking up a paper a few days later, I matter; but taking up a paper a few days later, I found, to my great surprise, that the bill had passed, amended precisely as I had been told.

Mrs. Darling, who is constantly giving tests. like the above, is now in Chicago, where I believe she will stop but a short time, and believers there. (skeptics, too) will do well to find her out.

Yours truly,

Providence R. I. April 13 18/15

Providence, R. I., April 14, 1866.

The Resson why "Brudder Dickson" left the Church.

Mr. Dickson, a colored barber, was shaving one of his customers, a respectable citizen, one morning, when a conversation occurred between them respecting Mr. Dickson's former connection with

a colored church in the place,

"I believe you are connected with the church in

— street, Mr. Dickson?" said the customer.

"No, sar, not at all," replied the barber.

"What! are you not a member of the African

church?

church?"
"Not this year, sah."
"Why did you leave their communion, Mr.
Dickson, if I may be permitted to ask?"
"Why, I tell you, sah," said Mr. Dickson, strapping a concave razor on the palm of his hand. "It was jess like dis—I jined dat church in good faif.
I the total dellars toward da stand examine on da was jess tike the lipid that children in good being the dollars toward de stated preaching ob do Gospel de fluss year, and de church peoplil all call me Brudder Dickson. De second year my business was not good, and I only gib five dollars. Dat year the church peoplil call me Mr. Dickson. Dis razor hurt you, sah?"

"Well, sah, de third year I feel berry poor-sink. ness in my family—and I did n't gib nofin for preachin'. Well, sar, arter dat dey call neg ole nigger Dickson and 1 left 'em !"
So saying, Mr Dickson brushed his customer's hair, and the gentleman departed, well satisfied with the reason why Mr. Dickson left his church,

New Hork Matters.

Description of the Tableaux at the Lyceum Exhibition in New York.

The following brief description of the beautiful tableaux lately presented by the New York Lycount may be suggestive to officers of other Lycentus who may have exhibitions in contempla-

The central figure is Peace and her Hondonishna.

The central figure is Peace, in white garments, the stars and stripes for her insignia, a pure white crown upon her head, and holding in her right hand the symbol of Liberty. At her right is Plenty, or Oppulence, with her offering of flowers and feuit—before her Liberty with manuscript and fruit—before her, literature, with manuscript and pen—and Music, with harp or galtar—and at her left, Painting, with passel and picture.

II. Lesson in Benevolenes.

The first scale represents a family of wealth seated at a well filled table enjoying the comparts and insuries of life, while two destitute children have approached and are applying for a few morsels of food to save them from starvation. The second scene represents the wealthy parents in-structing their children to supply the wants of the wretched suppliants, while above them all a group of guardian langels are looking down smilingly and lovingly upon the reene.

111. The Shepherd and his Pet Lambs. This tableau represents the Idea of the Lyceum -Childhood under the guardianship and loving, tender care of Age, and both aweetly mingling in harmonious groups for culture of body and soul, that thus the kingdom of heaven may be realized

IV. The Flower of the Family. The first score is simply a representation of Childhood in its bud and beauty, such as we behold in many a loving home. The affecting part of the tableau will be apparent in the second security, a barrol labelled, "Best Family Flour."

V. The Orphung Grief and Joy, A patriotic citizen, a loved husband and the fa-ther of three beautiful children, enlisted under the stars and stripes in 1861. He died in a Souththe stars and stripes in 1851. He died in a Southern prison; and a year since the wife and mother, borne down with sorrow, also departed. Frequently her orphan children visited her tomb. One day the clost exclaimed—"O mother! mother! is see mother!" pointing above the evergreen near the tomb. A letter from their aunt any—"The children after visit the tomb, and says...."The children often visit the tomb, and many times the cldest sees her spirit mother." The first scene represents their first grief...the second scene their joy when the mother, their guardian angel, appeared to the clairvoyant vision of the spiritually gifted child.

VI. The Spirit Artist.
This tableau represents the modus operandl of Spirit Influence not only in producing pictures through the hand of a medium, as in the case of Mr. Anderson, but also in other forms of commu-nication. It is in reality a representation of tele-graphic communication between the two worlds. VII. Death and the After Life.

gates of death—the mourning friends around her d, and a priest administering the consolation of rengion. The second seene represents the apother osls of the departing spirit—its asconsion toward the Summer-Land. A group of angels stand ready to receive the emancipated form and hear it onward and upward to the Evergreen Mountains of Life.

LYCEUM PESTIVAL SONG.

BY MARY F. DAVIS.

The bloom upon the mountains, The light upon the spray, The gushing of the fountains, Welcome our festal day: For Spring with fairy footstep Is gliding o'er the hills, To wake the thrush and robin, And free the murmaring rills.

We gather, oh, my children, With light step, bounding, free, With shout and play and music, To hall our Jubilee! And swiftly pass the moments, And swiftly glide our feet In the merry, merry dances,

Where youth and pleasure meet, Know ye, my bright-eyed children, So happy and so gay, That from the Land of Morning Dear angels come to-day? That from the bowers of Summer The white-clad hills of light, Sweet spirit-children hasten,

And some who once were with you, And felt your clasping hand, Have come in robes of glory, With that colestial band, To pour upon your spirit The love immortals know. In Summer isles of Eden, Where crystal waters flow.

To join in your delight?

The great world onward moveth, Dear children.of.my beart! But through all carthly changes, Oh, let not Faith depart-Faith in the grand Herenfter; Paith in the human soul: Faith in the mighty Presence, Which hids the planets roll.

Let love divine and hely, Like flowers of Summer, bloom In every youthful nature, With rich and sweet perfume; And deeds of goodness gather Beneath each faithful hand, Which holds the starry banner Above our Lyceum band.

A New "Precious Stone."

If the following had not actually occurred, it might be considered a good joke. In a town eight miles from Boston, the pupils of an Orthodox Sabbath School have been accustomed to have givon them, at the beginning of a month, a sort of "hunt-and-go-seek" task, the result of which was to be made known at the monthly public meeting of the school. On one occasion they were told to bring in a history of all the women named in the Bible; at another time all the rivers. About a month since they were asked to bring in the names of all the precions stories. The Sabbath evening, when the result of their investigations was to be made known, at length came, and each boy and girl stood up and gave the names of the precious stones of the Bible. After several had hoon given, one little fellow was called out. "Well, Thomas, what precious stone have you found?" "Brimstone!" answered the boy. It is steedless to say that a number of handkerchiefs were called into requisition to choke down the "depraved human nature" that seemed destrous of manifesting itself in laughter.

A Roman Catholic cathedral is being built in China, three hundred feet long by one hundred and fifty wide, with a spire that will make it the most conspicuous object in the imperial city. It is not generally known that the Catholic missions, commenced in China about three hundred years ago, have made constant progress in spite of frequent and eruel persecutions, in which there have been hundreds of martyrs. There are now not far from 3,000,000 of Roman Catholica in China." There is a Chinese Callelle church, with a Chinese priest, in San Francisco, Cal.

and Conservation are Alarminished Once in the course of two or three years, it has been my custom to hade a hearing in the "Banner." After a blience of more than three years, come to askithat favor once more, has the ment of

In our world there are many thousands of hold, uneasy, fiery, truth-loving, though shallow, spirits... And I have no doubt there are an lequal or larger number af this same class of spirits on the "other side of Jordan? Whather they are needed in order to keep in equilibrium " the balance of power," I do not know; but it is manifest/they/exist and sometimes play fantastic tricks before high heav-

At was to have been expected that the disturbing influences and dreadful scenes of the past four years would have called into action and have opened a wide field for the display of the powers of this whole class of spirits in both worlds. Our people seem to love the condition of aprest; at least we have so large a number, among as who dwell in this condition, and work in this condition, that the still, small voice of goodness, God, and wisdom, cannot be heard. To dwell in the midst to of the thunders of science, in clouds and smoke and whirlwinds, in tempests, earthquakes and general confusion, seems, to these spirits of unrest, their highest and only heaven. To such there is no permanent peace but in war and blood and ology," with all its manifestations, has been dety, until the Pope and the Davil are dead and buried; no education until all the chirches, schoolhouses and altars, damed sacred in our land, have rour and the grouns of the dying and brokenhearted; no chance for heavenly love and sympathy, unless one-half the land lies smoking in rulus worlds,) have a wonderful gift of prophecy, and, constant use of words and phrases, which appeal to marvelousness, to old memories and obsolete wrongs, they do much to make their own profile-

years, we ought to have time to breathen model us pause a moment to consider. ment and bury our dead; thing to cominend our The great and impressive truths of the Religion souls, with all their weary load of auguish, to the of Spiritualism have been disseminated so widely mighty God of all, before we are driven again be and successfully, because they were received neath the wheels of the mighty car of war and through proper media, directly from the higher death. But no! no rest! no halting! your work intelligences communicating them. Those media of progression (!) Is only just begun! Remember have never lost any of their original capacity or the old Harlot of the Seven Hills is still alive! He power. They are receptive of the same truths member the descendants of John Calvid are still still, at the hands of the same superior spirits. If gathering sticks of green wood to burn you! Re- they were to presume to set up a talent, or any the timber and making a yoke, after the Pope's they ought to be advanced socially or pecuniarily, now having your chains forged; and the Pope's pacity for usefulness. Of course they are to be emissaries are like the lice of Egypt in all your rewarded with das social regard, and provided houses and bed-chambers! But perhaps some for as generously as possible by fit pecuniary one inquires," What would you have?" I answer, compensations. But these are only means to a I would have Spiritualist lecturers and writers distinct end. Theodore Parker used to say of the seek to inform, and then try to harmonize their original Unitarians, that, having safely arrived at hearers and renders. Bad as the world is, they the half-way house, where was abundance of the may make it still worse. Let them reform, inform good things for comfort and refreshment, they and harmonize themselves first of all. It is a burn- had concluded to put up there ever since. And ing shame for a spiritual lecturer or writer to use although it might be a very comfortable and enhis or her position or talents, or suffer them to be ticing reflection for Spiritualists—speakers and used by spirits out of the earth-form, to stir up societies both-to know that they had gathered discord, entity; strife, and all the undeveloped power and position duto their hands, and were must not hate others. If they would not suffer they must not slander others.

the people should be warned!" I have no doubt in all the fullness of a religious trustant that a religious conflict can be prought aliont, in this age and in this country; but, if it comes, it the idea that mediums should enlarge their capawill be brought about by those, and those only, city, and train their faculties, and perfect their who have a "zeal for good, but not according to knowledge." The ignorant zeal of 'spirits, in and out of the earth-form, are the real blocks to the wheels of true progress and real prosperity in this high service to which mediums are summoned in country to-day! If the time and talents thus this age by the unseen intelligences. Yet all wasted were given to the study of the best means other things and thoughts should be religiously of educating the young; to a reform of our commercial system; to harmonizing the dreadful con- And if the Spiritualists at large so regard it, too, flict between capital and labor; to the teaching they must admit that speakers are to go where--and enforcing by life-the great truths of a common brotherhood, which includes all sects, all culots, all nations, and both sexes-were these tire abnegation of self-consciousness, and that things done, instead of being, as now, a mere cloak of hypocrisy, worn for the purpose of political whether furnished with more effective agencies preferment, for place, money and power, we should have little to fear from any coming conflict. But some will say that all this talk about the fearful time coming, means nothing; and will amount to nothing. Not so. I tell you that the surest way to bring such prophecies to pass, is to preach and prate about them, and then to arm and prepare for what people have made themselves believe is inevirable and must come.

But what about politica?, Are not religion and nolities married-or about to be married? What than? Why should it not be so? Has it not always been so? I am award that we have been in the habit of thinking it was otherwise, but our thinking in the matter has in no wise altered the facti It has always been so and it will always be so, and it should always be so! What religion can we have, that is worth having, that does not include and cover all our interests, both in this world and the hereafter? The cry of Ohurch and State is an empty sound; so is the cry against the Catholic, or any other denomination of so-called Christians. It grows out of the same spirit that to make its way, Mediums, will always be ready. various places, in all time past; and it will relict upon us, if we venture upon the unsafe practice of denunciation. In religion, politics, governmentgeneral and special-our needs are very simple when understood. When every one who now understands them, turns his or her attention to teaching them to others, by precept and by example, they will soon come to syny, the untion as they do the individual. To do as you would be done by, compreliands the whole, and is something more than a religious flourish.

Just now our Government, or mailon, is a sick min; has been very sick-is a little better now. For God's sake and for humanity's sake don't go to cupping and bleeding again just yet! Let us furnish what will be nonrishment and give strength. The patient has been insuned is only half recover-The patient has been functed is only hair recoverod nowl do, not, give run, and gunpowder just
yet! Be careful how you advise in this case, or
some self-styled "friend of liberty" may live to
hear the patient's death-ratite. I belong to no
party of politics or religion, do not go to Congress,
to this pulls, or to "meeting." No matter; I belong
to the "Great I Am;" to the brotherhood of man
If the years of dreadful suffering has taught me to
be patient, and to wait for Golf; to be inertial, as
linaye received marger. Yours fully for a control of man,
linaye received marger. Yours fully for a control of man,
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linaye received marger.

Bunner of Light

is the Boston, Baturday, (April 28, 1868, 1977)

OFFICE 158 WASHINGTON STREET, over lose the room no. 1/UP brank! Show reals WILLIAM WILITE & CO.

THE PROPERTY OF THE PROPERTY O To Roy Terms of Stulectivities senciable page: All mail

LUTHER COLBY, ... EDITOR, A. All letters and communications intended for the Edito-ial Department of this paper, should be addressed to the

Bristration is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all fruit relating to Brisht Aliss is based on the cardinal fact of spirit-communion and influx: tis the effort to discover all truth relating to man's spiritual mature, canacities, relations, duties, weakire and dealiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Many if alms, through a careful, reverent study of facts, at a knowledge of the Laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the apiritual world. It is thus catholic and progressive, leading to the trac religion as at one with the highest philosophy,—London Spiritual Magazine. dos Spiritual Maqueine,

Manager Itinerancy.

v :11 -c : ----

The question is raised of late among Spiritualists, if the plan of permanently settling speakers carnage; no religion to be enjoyed until " old The- over organized societies would not be much better, both for the speakers and societies, than the stroyed and rooted up and plawed under; no safe- present practice of itinerancy. Considered Sinply as a matter of policy, with reference to the immediate and more apparent interests of the Spiritualists themselves, we might not be so much been demolished; no anusic but in the cannon's disinclined to favor the reasons which the advocates of a regular system of settlement are beginning to ning with more or less earnestness. We do not presume to question that large and thirlyand earth is reeling, DRUNK with the blood of her ing societies of Spiritualists, well and harmonichildren! To them there is no God worth having, ously associated, and regulating their organizaunless he is marching through the length and tions according to rules which commonly insure breadth of the land, stirring up the worst passions | compactness of purpose and vigor of execution of our natures, to queuch in blood the fire of up- would best support themselves with reference to rest that consumes us. These spirits (of both these sole objects by adopting at the present time the same plan which is in vogue with all ecclesiby their constant and untiring action, by their astical associations. But there is another side to the question. The mere accumulation of social power and influence is not the clifef end of the noble gospel of Spiritualisin. That power and that influence we have faith to believe it will duly It would seem as though, after what we have secure; but it will be after other methods than onssed through—as a nation—for the last four those which are popular with the sectaries. Let

member Maximilian is now in Mexico, hewing sort of qualification, of their own as a reason why natiern, for your poor necks, and Napoleon III, is they would by that act so far part with their capassions of their bearers and readers, to excite the lable to support brilliant and strong speakers, fears and to arouse the jealousy of their fellow- ambitious perhaps of worldly reputation-yet we men! They are a part of the human family as it do not find it so easy or so prudent to forget that is, and no better or worse than those they de the noble truths of our philosophy are given nounce. If they would not be hated, then they through speakers and teachers from superior powers, who will ever choose such agents and persecution, then they must not set on the dogs of methods as they like, who have done what they persecution. If they would not be slandered, then have already done in their own way and for their own sufficient reasons, and on whose direct help But then "there are dreadful times coming, and | we must, as a body of believers, continue to rely

> This does not discountenance; by my means, mental as well as their spiritual condition to the utmost extent and limit; for no qualifications, certainly, can be too many or rare in aid of the subordinated to the exalted work they have to do. ever they are sent, that their present usefulness is chiefly and directly dependent upon their en-Inspiration will ever continue to be Inspiration, by the aid of education and intellectual training

We would not wish to be thought levellers, in this matter; furthest from it. But we would not wish to forget, either, that the source of truth is much more anxiously to be attended: to than the channels through which it reaches us. What is primary we must not attempt to make secondary, except at our riski of does. FIt is not difficult to attend to both of these points, each in its own place. The spirits, discourse, to mortals through lips which they themselves have touched with living coal; the juvisibles manifest themselves through individuals in the feel. Is it, not, then, of the largest consequence, that we receive all that they have to give to us rather than that, we should set all thoughts of them, aside for a time, and bond our energies, to making provision for what is temporary and changeful? ... It cannot be a doubtful matter, that Spiritualism must contique to spread among mon by the same scending. y miraculous progresses by which it first began has persecuted and destroyed the various sects in to obey the calls of Heaven. They were never yet conscious of what was to be imposed upon them, and they will not be now; and therein lay large share of the power of what they uttered

There are many ways in which organizations of Spiritualists should make the work of their always poorly paid speakers more pleasant and ensy. They ought to comfort and strengthen them by every possible preparation before their labors, and invariably send them away with hearts overflowing with gratitude and fraternal love. Where the truth makes due impression on the heart, this is the case. Nothing should be left unifone that may be interpreted as a sincers welcome to angel visitants and teachers. And the very first duty is, to care well and faithfully for those whom the

our maxt, issue we shall be able to speak more.

Mewo Compromise? 11/12 safe The time is come for Spiritualists to take a posltive stand on one point and a point that in volves the very life and strongth and essence of their faith. They are addressed by able men, professing doctrines of a very wide liberality, to know if they will not give up their belief in the means by which their fulth line liven innde real, abandon the instrumentalities through which the actual proofs of spirit existence have been tendered for the sake of merging themselves in a new organization, 66 be hamed Rationallain, whichile to comlilip some of the most advanced views of the age and draw to itself the subscription of all who hold thein. Biritualists will insturally roply-to such an appeal when made to them, that they would prefer to see Rationalism demonstrate lus rationality. They would feel at least, as sure of their footing in the proposed organization as they do now with no organization save such as local and shifting external circumstances suggest or render necessary of facts affect that per As they now are, they are perfectly free to ex-

ercise their reason in all directions, and to the utmost stretch of its nower. How the case would he helped by going in through the low door of had a long conversation with him!" Here is the any organization, more especially one that is far parallel case of embracing we wish to slight to narrower than what they would establish for While Dr. J. R. Newton was on his receipt while themselves if they established any, is not so clear, It looks too much like partisanship, eyon ander so liberal a guise, in Spiritualists will rejoice always to see even the professedly liberal charolies becoming more liberalized, and foully hope the day is not far off when the phenomena of spirit intercourse will be studied and accepted by them all. Some of their clergy have been taking greatly advanced stands in relation to Spiritualism of late, but there is a long distance to be traveled by them yet. Because they have shown the tendency to come over to our onen ground, that is no reason why we should abandon our ground in an impulse of delight and run to them. We may all become one in faith and purpose, but only as we remain and become genuine Spiritualists. .. 10

Bishop Colenso.

This famous Bishop of Nath does not seem to be let alone" yet, nor is he disposed to be "killed off" by his enemies. Our readers will remember that he was tried last December, in England, by a convocation of Bishops, who found him "guilty of hereay," and sentenced him to be deprived of his Bishopric and suspended from being a Church official, till such times as " he should renounce his heresy." But the Queen interposed and annulled the decision of the Bishops, and the "Natal her etic" still retains his office. The following are the nine distinct charges preferred against him, namely: "For dispeller in the atmement; belief in justification without any knowledge of Christ; belief in antal regeneration; disbelief in the endlessness of future punishment; denial that the Holy Scriptures are the Word of God; denial of the inspiration of the Holy Scriptures; denial that the Bible is a true history of facts which it professes to describe; devial of the divinity of our blessed Lord; for depraying, impuning, and bringing into disrepute the Book of Common Prayer."

The Bishop recently returned to Natal to resume his official duties, but met with considerable opposition from "the faithful" creed-bound disciples of the Episcopal persuasion. The Wardens protested against his preaching in the cathedral and the "Dean party" had the organ and pews locked, and the communion plate removed. The ropes were also removed from the bells. An injunction from the Supreme Court, however, forbade their keeping the cathedral doors closed during the usual hours of service, and they reluctant ly yielded at the last moment. A large concourse had assembled to hear the Bishop preach. The people are outgrowing bigotry and creeds.

Notwithstanding the Queen's decision, it is said that a successor to the Bislion has been selected to the see of Natal, but that several of the Bishops differ from the primate, and will not recognize a tain his right to the bishopile find. Thus the trust it will not be necessary for us to urge upon matter stands. Every part of old theology is tottering to the ground.

Meetings in the Melodeon, and

Andrew T. Foss, of Manchester, N. H., occupied the platform of the Spiritualists, in the Melodeon, on Sunday, April 15th. It was his first appentance in this city as a Spiritual lecturer, although he ceased preaching Calvinism fourteen years ago, and embraced Spiritualism. He is well known all over the country as one of the ablest advocates of the anti-slavery dectrine. That work linving been accomplished, he now considers it his duty to devote the rest of his earthly time in freeing souls from the bondage of religious bigotry and intolerance; and most effectually did he prove, by his discourses on this 'occasion, that he is ably qualified for the tank. He contrasted, side by side, facts illustrating the behatics and truthfulness of Spiritualism, and the false and untruthful teachings of old theology. The picture was so finely executed that no one failed to see the points. We wish Mr. Foss could be heard in overy town and city in the land. He will do a vast amount of good wherever he speaks.

J. S. LOYELAND, than whom there is no abler man now in the field elucidating the Spiritual Philosophy, will speak in the Melodeon next Sunday. Then we liave Miss Doton for the month of May. These meetings are free to all and the large half is generally filled; where will the

Physical Manifestations.

Miss Laura V. Ellis, the child wonder, has been tiving, public acances in Charlestown during the past wook, with the complete success, which attended her scances in this city, All classes, from the lumblest in society to the highest literary, saran, are attracted by the wonderful, phenomona witnessed at her circles. Many go away convinced that they have witnessed manifestations produced through spirit agency; while others are o confounded that they are puzzled to find a satisfactory explanation, and consequently keep on investigating. That is the surest way to find the truth. No one should shrink from it morely because some creedist, lacking moral courage, cries out, "Humbug." This week Miss Ellis will boin Haverhill; after which she will visit her home in Springfield for a week, and then return to this city, where she will fulfill engagements for private scances. These desiring to engage her can address her father, M. M. Ellis, care of this office. .

An Apology to Miss Hardings, The London English Leader makes a frank and

unreserved apology to Emma Hardinge, for doing her injustice by publishing a paragraph stating she was the notorious ! Belle Boyd ! a !! Confeder crate apy." At retractation alander without qualification, a Westhought such a story would not be. of the year and golden an arige draw out many of allowed to travel long after Miss H. sawitiwither out receiving a goutradiction. It was a weak in-There received many. Yours really form and policy of the April number of this excess through ferry, N. Yours really form of the April number of this excess through ferry, N. You don't need to contain the property of the Opotor's movements.

A Catholic Priest Cared by a Medium. The following incident of withen times, teminds us to mention one of more recent date. From a little work called "Catholic Tilerature," it appears that the act of being embraced by a high Church dightary, is considered a very great honor. An incident is felated of "the celebrated brother Justin," who, if the account is true, was an excellent medium for physical mainlestations.

The marrative states that "After having refused very honorable offices that had been offered him by the king of Hubgary, he became a religio of the order of St. Francis, and thade such progress in perfection that he had frequent ecstastes. is, he became entranced, as melliums of the present day do; and a minifestation occurred precisely similar to those now daily occurring in our midst, and not considered miracles sither, But to continue the account; "One day, having dinner in the convent of Ara Cocli, he was, in the presence of the eatire community, raised in the air and carried on high to yenerate an image of the Blessed Yirgin which was hanging on the wall. On account of this prodigy, Popo Eugene Ly, sent for him, embraced him, and making him sit down, to Havann, (Cuba,) he was sent for by a Catholic Priest, who was then bedridden, suffering severely from a cancer on the foot, which had afflicted him for seven years. The Doctor obeyed the summons, and found the priest suffering as above named. He placed his hands upon him, and in the course of about ten minutes he was able to arise and dress himself, and then walk out with the Doctor. In his exultation of joy he

Persecutions of Protestants in Italy.

own restoration to health by the same power,

approached the Doctor and embraced him, saying,

Jesus has found one man good enough on whom

to bestow the gift of healing." He afterwards

visited the Doctor's rooms on several occasions to

witness his healting powers on other patients, and

took great pleasure in telling the people of his

A shocking and fearful persecution of Protestants lately occurred in the town of Barletta, on the Adriatic coast of Italy. The ignorant population were worked on by a priest named Ruggiero, with the object of destroying the Protestants. The result was that three of these unfortunate persons were burned alive, others were thrown out of the windows, and others beaten to death with clubs. The offices of the sub-prefecture were also attacked by the mob, and all letters and furniture they contained destroyed. The sub-prefect was maltreated, and only saved his life by escaping to a place of concealment. One of the guards of public security, was killed, Two houses were Also burned, and many others sacked: "The number of nersons said to be murdered by the rioters amounts to thirteen. A detachment of soldiers was ordered with all haste from Tranii and by their assistance order was restored; aMany arrests have been made, inglitding several spriests: and monks ?? A letter from Bari says that among the persons arrested are four priests, a Capuchin monk, six women and a banker, on whose person was found a list of two hundred persons destined for sacrifice.

Books and Publishing.

The spring trade-sales in New York were large ly attended, and the amount realized was as high as two hundred thousand hollars. The book trade is looking up again. The sales from the Banner Publishing Office have been very steady during the last two: years but show signs of a decided increase now. (We are constantly filling orders for spiritual, works -large and small, cheap and costly-from all parts of the country; and the fact that such orders are at the present time multiplying so rapidly; shows beyond dispute that the noble cause to which we all are devoted is spreading and deepening in all directions. 'A book is your true advocate and missionary mornat any second Bishop in the same see. Colenso lins giv- rate, it divides the work with the journal As the en notice, it is also asserted; that the shall main- season advances, and llabor gets its rewards, we all those whose faith is fixed, or fixing that spirit ual publications are the most profitable for their general readings report may of with excels

April Days, non has steard

How prettly fickle these days are! So moist the atmosphere, as it brings to the listening ear echoes from the singing birds! We have raindrops and sunshing during the same mornings. At evening, the clouds break up the factof the sky, while the frogs are singing and piping in every low place where water collects. The ropus, sparrows, and bluebirds, were never more given to large congregations than nowill They are peroled in every tree-top the country round; and he must be a sleepy head indeed who has no ext for the melodies. Wake early in these fresh mornings, if only to attend the bird cohocits. The whole beauty of the season is suggested in their delicious notes. They love the companionthip of man, which is a compliment we are not at liberty to despise. Gardening is thought of now, and the litter is raked up and burned. What a reopening of the spirit's inner life is suggested by this starting up of the outer world? a sail to our

ning stold there did into one should be selected to be

There is such pressing need of more tenements n Boston, that the Social Science Association have taken up the matter and attempted its disidsslop. Bond plan like that of George Peabody in London, is suggested. The people need good and compact accommodations, low rents, and all hel privacy of home! Model houses combine all these requirements, and are made to yield a haud! some per centage on their cost. Mr. Peabody's munifloent gift to the city of London has estable lished the whole scheme on a solid foundation. We wish some association of capitalists in Boston would:make an experiment aponthis basis. 🕰 great many people might easily be provided for with comfort, while the money invested would be as sure as, anything can be to pay back a gener, be known concerning hare, that the palebyth and custoher the name to be a the first the three participites a beau three the

Agricultural Interests dimen

Even if business should be generally fixt this year, it need not, and will not, he so with agricult tural operations. More belp is needed to-day in this field than can possibly be obtained. The country is in need of almost cyclything willon the soil can, produce. The farmer, will find it for his lat terest, therefore, to work every acre and mod of his land. The only difficulty, however, will be from a lack of labor. It is scarce everywhere: Farm bands will command the largest prices. This is a year in which no man who can work with his hands need say that he can find nothing to do. We are heartly glad of this, and hope that tho advantage offered will be availed of to the utniday. It it is great groups will mark the history

bus for spiritual Magazine anon bus first the April number of this excels

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how to. I come by and order to the fathe that had Mr. J. V. Manafield, the excellent medical for answelling scaled letters, who is at present located in New York City, informs us tillat he has given up the idea of revisiting Carifordia this Boring for the very good and sufficient resion that his services are absolutely head weath home. He desires us to say to the menus fa Dalloria, who are expecting him, that he is sorry to disappoint them; but he does not intend to give up the idea of visiting them at some fature period.

The widow of Rev. T. Starr King was married in New York recently to Mr. Norris, a rich steambont man of San Francisco, and an intimate friend of her husband.

Queen Victoria learning that George Peabody,

Esq. was about to leave London for America, wrote little a lener assuring him how deeply also appreclated the more than princely munificence by which he has sought to relieve the London poor! A Baronetcy has been conferred on him, but he felt debarred from accepting such distinction. The Queen presents him with her minlature as an assurance of her personal feelings.

The Prince of Wales is getting fat for his age. He welghs one hundred and seventy eight pounds. Marie Amelia, ex-queen of the French, the sec-ond disputer of Ferdinand the First, king of the two Sicilies, wife of Louis Philippe and grand-mother of the young French princes who fought in the United States army during the rebellion, died on the 24th ultimo, at Claremont, England,

aged eighty-four years. The Paris correspondent of the New York Times says: "A young indy from Boston, who has had great success in fashionable society this winter for her personal behuty and charming character, Miss Josey Cartet, like Just died hnexpectedly. from a sudden congestion of the brain in typhold fever. She was only stater of Mrs. Peter L. Ro-

General Howard has ordered that Mrs. Maria Sypliax, a colofed woman, be permitted to enjby full possession of seventeen acres of the Arithgian estate, on which she has resided for the last thirty years. Mrs. Syphax 18 said to be a half sister of Mrs. Robert E. Lee, they both beling the daughters of G. W. P. Custis.

Mrs. H. F. M. Brown requests us to state that slib has withdrawn her connection with the Chicago Religio-Philosophical Joddfial. Her address is P. O. Drawer 5815, Chicago, III.

Hon. Daniel S. Dickinson, of New York State. died suddenly last week. He was a prominent man. Into each destructif and the collection of the country of the

force, fiel aved Philadelphiams or was drive.

1 H. B. Storer is engaged to speak on Sundays in Philadelphia during May: We are glad this excellent lecturer and good man has not entirely left the field, in which he has done so much valuable inhor, and that his soul is still in the cities of human elevation. Mr. Storer resides in Brooklyn, N. Y., where he is engaged with Dri Tucker. A private note to us a few days since is so full of soul, that we take the liberty of making an extract: "I hope you will not think my love for our priceless and soul-satisfying philosophy less arden than ever, because you see my pune infrequently among the list of lecturers' appointments. Though I speak often in this city and vicinity, there is seldout time enough between the degagement and the letture to announce it in your col-nums, even if it were necessary. I am a initial man here, and respond at the shortest notice, and can only justify myself in so doing by failing back upon that fact of consciousness that out of the abundance of the heart the mouth speaketh, and the equally demonstrated fact of immediate

"My peace is like a river, gliding emoothly toward the sea, and though rolling oftlines between high, rough banks of the material life, tween night rough banks of the inderial life, never is the channel closed up thereby. Spiritualism gives us victory over the world, so that while we use it with grantique for all its helpfulness, we are not brought into subjection to its grossness." A charle for all tax of the grossness."

Opposed to Spiritualism.

have concluded to fall back on the old destrine of hell and eternal damuation, which prejudice and early education have rendered a necessity to us. We do not feel at home without it.

Prejudice and early oducation mare the twin Orthodox devils that would condemn all liberal? miniled people to "hell mid damnation," This kind of "faith" is about played out People to day are too enlightened to believe in the absurdie files which have been promulgated by bigots for so many long years. The "Age of Reason," is dawningl, A glorious era is being inaugurated Stand firm, reformers! the battle is a glorious one and the victory sare. Safe in vegendar via com-panion realism roll factor of one of or and odd. I safe of the roll rate of the particle of the particle of his particle of the particle of th

The theologians are evidently becoming alarmed for the stability and reliability of the "infallible Word." Liberal minds are cropping out so fast throughout all civilization, that the dreedists see annihilation ahead, and no doubt will strugglo hard to avoid it. A meeting has recently been held in Paris, France, for the purpose of organizing a society in aid of the new translation of the Bible. There was a large, sttendance, and eminent Catholic, Protestant and Jewish scholars were present; and took part in the discussions, The translators are to be men from all the leading denominations. Mc Thierry thirde the following significant remarks: hard had been the act of fement

"He considered that a completely new version of the Bible was not a work of difficulty, masof the Bille was not a work of dimenty, mas-mitch as freshectively of mere dogina, there was a neutral ground on which they could all meet-that of philology and literature. He suggested, too, as another reason for indertaking it, the per-sistent attacks of infidels, which were becoming, every day more audalous, and against which the three communions could not be too mich on their guard."

Annie Lord Chamberlain.

Mrs. Chamberlain was in Ottawa, Ill., on the 8th inst. She has held five scances for physical manifestations at that place, much to the gratification of the hudlences, 'As yet there are not many Spiritualists in Ottawa, but a large number of anxious investigators, and laguirers after the new light. The invisibles will surely find their way to the hearts of all those who sincerely desire to learn the truth of Spiritualism."

The Dayenports and Mr. Eay.

These extraordinary mediums reopened their. scances at the Hanover-square Rooms, on Monday, evening, March 28th, says the Lomion Spiritual Times, at reduced prices. They have been through Ireland and Scotland, where they have given seances with marked success. We understand that they intend visiting Bussia, when the present series of scances are concluded.

Removal of our New York Office. On the first of May next we shall remove our NEW YORK BRANCH BOOKSTORE from 274 Canal street, to 544 Broadway; Room No. 6.

ALL SORTS OF PARAGRAPHS.

transation at the property of the particular of the control of the thruston publication to the Banner, to attach to audi notices no poetry. Sayen-eighthis of that we revelve do not possess saufildent, literary maris, to print; and as we do not wish to ba considered any more partial to one than to another, we shall print no postry, hernafter, attached to such notions

PRESENT AGE AND INNER LIFE, APPROACH-THO CRISTS! AND BRITTAN AND RICHMOND'S Discussion. These works have been dat of print several 'years." A' new edition of each line fast been published, and are for sale at this office. For price, &c., see advertising columns.

Minnesofa papers say that naws has been reelved from a comm of friendly Indians near the lissouri Cateau, to the effect that the mala porton of an entire band, while out in search of but-falo, were caught in a terrible snow storm, and but one returned to bring tidings of the sail fate of the comrades. All had perished in one nightthe party numbering some forty or fifty.

No one can read the communication in another column; headed;" What the record hay kbout Mrs. Spence's Postitio and Negative Powders, without bolug convinced that that reminikable spiritual preparation is diready deeply and firmly outhroned in the affections of the people with

Col, E. B. Taylor telegraphs from Fort Laramic o the Indian Bureau that the young men of some of the Sloux hands have tried to get up, a war, partly against the whites, but the movement was put down by Red Cloud and other chiefs, who killed the horses and cut up the lolges of the insubordinate Indians, The fact, is deemed of importance as establishing the nower, and authority of the childen barret han trace convert sed or

The first mowing in San Francisco occurred early 'in March; and green peas, new potatoes, asphragus and Hubard were in the markets!

Mrs. Pearson, an excellent trance, medium has returned to the city and resumed public sittings.

A Plendry Council of all the Architations and Bishops of the Roman Catholic Church in the United States will be dalled some time thring the present year, most likely in September or October. "The Council will be presided over by the Most Wev: Archbishop Shaulding who has recolved letters of appointment from Rome to convene and preside over the Council, and Land better

Josh Billings's new book will soon be issued by Carleton, of New York. The inimitable

Lovers of ketchup may like to know that a London firm has been caught making that article out of putrid livers. Situation Rentice

D. W. Wilson speaks in Geneser, Ill. the last two Sundays in this month. Spirituniiam has obtained a strong foothold there: "A Children's Lyceum is about being put into operations . Success O. Steam the audiencest frees the Swollohilim.

Our city Government did a good thing when they appropriated ten thousand dollars for the establishment of free salt water bathing places for use during the coming summer.

The Children's Aid Society, in this city, has received seventy boys since it started, and now has thirty at the "Home," in West Newton, The reociptalast year were \$4073, and expenditures \$3908. Itin a good institution and it view lead

DULY APPRECIATED .- As the majority of the ecular press of this country are biased in their riews, through the influence of Old Theology, it is like an oasis in the desert to find one now and then independent enough to speak out manfully in our favor. Such a print is the Steuben Free Press, published in Angola, Indiana. The editor

The editor of the Golden Era; a Saw Francisco paper, recently attended the scances of Mrs. Ada Hoyt Foye, and, after giving his experiences, concludes as follows:

"We call the attention of our readers to the Prospectus of the Banner of Light, a paper published at Boston; Mass, by William White & Co. Elist's one of the oldest and thest papers of its did in the country. It is characterized, by its high toned literature, its unwavering and foarless ing his future welfaire. We were at one time favorably impressed with it, but we lack fidth, and physically impressed with it, but we lack fidth, and baye concluded to fall back on the old detrine of the older wavelene wallowed up in olding the same tang Diseases; and wavelene wallowed up in olding the same tang Diseases; and of opposition. White thousants less armly onset upon principle have been swallowed up in obliviou, the Bauner waves on; and its 'Light' has done much to dispet the mists and fogs from our mational horizon. We would say to all those who wind like a literary paper; that it will more than realizo, their expectations; and to those who reof reason and a flow of soul. All who wish to make dire a feast of reason and a flow of soul. All who wish to make dire a fee mation and a free people, would do well to see that this Bander? of free flought waves over their bousehold. Promag filling

Mrs. Partington asks, very judiguantly, if the bills before Congress are not counterfeit, why tilers should be so much difficulty in passing subtrictur.

One hundred and fifty bouses on Beacon street, in this city, average in value \$50,000 each. The new houses of Gardner Brewer and J. M. Beebe are worth \$150,000 teach ... The liouse of David Sears, is assensed for \$155,000, the houses of Congressman Cooper for \$125,000, E.R. Mudge for \$68,000, and H. H. Hunnewell for \$110,000 respectlvely. Boston has sometine residences. in blood

L Judd Parder will lecture, in Buffalo, N. Y., during the month of June.

A negro named White, who was for many years the body-servant of Robert Todmbs, is delivering nilecture in Oldo on the "Competency of the Colored Man for Equality Before the Law."

The feud in St. John's Episcopal Church, East Boston, has taken such a belligerent turn, that many people of a truly religious turn of mind have come to the conclusion that St. John hasn't anything to do with the society.

A large number of capitalists and others as sembled at Philadelphia last weeks to witness the process of making paper out of wood. A pon-Inr tree, taken from this billaids was converted into a clear, whitel soft paper in the space of five hours, to the surprise of all present, and

THE STRUGGLE IS OVER .- As the meagre dicayes bowed to the main sheaf of the field, so the whole brood of linitation, and counterfelt extracts have bowed to the Sovereign Perfume of the day Phalon's " Night-Blooming Cereus,", They have gone to oblivion, where they belong. Sold everywhere.

"The Little Bouquet."

It gives us pleasure to announce that, at an early day, the Roligio Philosophical Publishing Association of Chicago, Ill., will commence the publication of a paper, half the size of the Journal, hearing the above title, devoted exclusively, to the interests of children and youth. Such a paper, is an absolute necessity. Bniritualists should patronize it without stint, Children should be instructed in the great truths of Spiritualism quite as fully as adults. The Prospectus, setting forth the contemplated attractive features of the forthcoming monthly, will be found in our, advertising columns.

Business Malters.

JAMES V. MANSPIELD, TEST MEDLY, answers scaled letters, it 102 West 15th style; New York, Terms, \$5 and four three-cent status.

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L. L. PARNSWORTH, Medium for Answering Scaled Letters. Address, Box 161, Boston, Mass. Torms, \$3,00 and 5 three-cent stamps.

"THEY CURE!" What cures? Aven's CHERRY PECTORAL for a Cough. AVER' PILES for a pur-gative, and AVER'S SARSAPALLA for the com-plaints that require an alteratis medicine.

with the street of the street

This Paper is mailed to Suberibers and sold by Periodical Dealers every Monday Moraling, and Anys in advance of Sante.

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Will Pain Killer Oire Cholera Morbus?

BABBITTE PURE CONCESTRATED POTASH, of READY BOAP MARER. Warranted double the strength of dominon. Polash, and superior to sur other seponder or ley in market. Put up in cans of one nomal two pounds, three pounds, six pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Nort Shan, One hound will make fifteen gallons of Soft Rosp. No lime is required. Con-sumers will find this thingshipper Potsch in market.

84, 85, 86, 57, 68, 89, 70, 77 and 74 Washington street, New York.

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JAMES PYLE, Manufacturer, and best Ap. 21-4w]. 530 Washington St., borner Franklin, N. Y.

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The Chicama of Mottipatch (talso Liverspot.) and Lentico of Freckies, are often very simering, particularly to ladids of light complexion, for the discolored spots show more glainly on the face of a blonde than a bruncher but they greatly martine loganty of either; and any preparation that will dectually remove them without injuring the Lecture or color of the skin, a certainly a desideratum. Dr. B. O. Psiany who has made disease of the skin a speciality, has discovered a rome dy for these discolorations, which is at once prompt, infinitely and barmless.

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E. COMPARY, for either FAMILY USE Or. MARTYAGITATION PURPORES are in universally known and conceded, that an anumeration of their relative oxcallenolos is thermed, at this late day, as wholly superfluons.

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CEDAR CAMPHOR

USE AT OSOE, CLOTHER MOTHS, white chryslith are cheaply destroyed. All Drugglets sell C. C. HAR-RIS & OHAPMAN, Tacturers, Boston. " IW April 28.

THE CHOLERA IS COMING! A this much dreaded discuss 34h be obtained by sending one dollar to DR. S. D., PACE, Gairyoyand, Parician, PORT HURON, MIOH.

The part of the same price of the price of the same price of the same price of the same price. The influence of the same price of the same price. The influence acts directly upon the blood. It is not be smerthen nor Psychology. All are unjusted to call. He will explain the laws by which he begis the sight free of the same price. The influence of the call. He will explain the laws by which he begis the sight free of the same price. The influence of the call. He will explain the laws by which he begis the sight free of the same price. The influence of the call is not be satematically the price of the call is not save and the satematic of t

WHAT TUR PEOPLE SAY ABOUT diparent has some street bearing at a rest be a

POSITIVE AND NEGATIVE POWDERS.

The hitenen's tile her was ripe for the development of the Positive and Negative system of niedteine; the progress of the age demanded it, and the people had long rearned for it; hence it has been received in a spirit of friendship and enthusiasm

from one end of the country to the other.

The following expressions are fresh from the people, and are exruest enough, and enthasiastic ennighto convince even the medical faculty: ""

enough to convince even the medical mentry.

"I have devid-meen any medicine that would fust make disease get, up, and described parts on-known with, the rapidity, that Mrs. Species."

Positive and Agastive Powers do."

"They are wonderful." (E. C. Swiffer), Ruthsburg III.)

ATTINY are very noothing in their effects—bring-ing instantarillel in overy case."—(A. L. Rogers, Allegan, Mich. Line of the relation of the language

"They work, like a charm." (S. B. Swap, Norwich, Conn.)
"A most wonderful medicine—so stient, and yet so efficacious."—(S. W. Richmond, Chenon, 11)."

"Tileft effect is astonishing" (F. A. Cheniy, Darlington, Wis.) of the same such medicing it is worth five dollars should be a such that it is worth five dollars should be such that it is su .: "Leannotedo without them."-(Jane Crane, Cov-

ington, Ind.)

"The world will yet how to the great cure, Mrs. Spence's Fostive and Acquive Powerform." I do not know what for link of them. They are wooderful. I do not know what for link of them. They islam, They make you well without making you sick."—(See in Bantan, Jan. 27th, 1868, E. T. Tildan's, papers of lady in Natick, Mass.)

"My wife thinks they saved her life."—(II. D. Rozell, Plathfield, Wis.)
"My wife considers them the best medicine she has ever taken?"—(Joseph Parke, Littlefon, III.)

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April 28.

April 28.

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MESSAGES TO BE PUBLISHED IN OUR NEXT.

Monday, Frb. 12.—Invocation; Questions and Answers; B. F. Thompson, of Castleton, Mc., to Lemnel Cooper, of the 10th Maine Regiment; Wm Summer, of Fredericktown, Fa., to his mother, and others: Aggle, to Hudston and Emma Tutle: Jason Richardson, who died at Cowes, Eng., to friends, in Richardson, Va.

Tursian, Frb. 12.—Invocation; Questions and Answers; Wm. C. Rogers, of Baltimore, Md., to his friends; Geo. Freemantle, of floston, to his friends: Anne Elizabeth Giles, of Portsmouth, Eng., to her father, Captain John Giles, of the bark "Jane," sailing from Liverpool.

Invocation. Spirit of Divine Love, thou Perfect Life, thou

whose wisdom is guiding the destiny of atoms, of worlds, and of human souls, thou who art our Lord, our life, we would worship thee in the beauty of holy deeds and holy thoughts. We would turn lovingly to thee, wherever thou hast revealed thyself; in sunlight, or in shade; whether it be in the lowly, beauteous flower, or in the grand achievements of art and science; whether it flash through human intelligence, or through the booming of the ocean. Wherever we find thee, oh Spirit of Life, we will worship thee. Thou art ever accepting our praises, as thou art accepting the praises of the atoms beneath our feet. Every grain of sand praises thee in its own way. Every flower praises thee. All the voices of Nature are turned to praise thee. And, oh God, we need not tell thee that our every thought is a chariot, in which praises are borne outward and onward to thee. Our Father, Life, thy children ask to know more of thee; ask that the veil may be cast aside; that thy glory may be more fully revealed. But, Lord, they know not what they ask. They know not that step by step, by slow degrees, those revealments of thy mighty law are being made known unto them. They know not that every heart, every thought speaks of thee; that every inspiration is so nearly connected with thee, that there is no dividing line. Oh, Spirit of the Hour, may we be able to impress this truth upon the hearts of thy children; may we write it in letters of fire that shall never fade out; may it be as near to them as the pulsations of their own hearts, inspiring them with faith, and gathering, even in the midst of the darkest hours, all the hopes their souls have need of. Oh, let them know that thou art everywhere; that they are safe with thee; that in all thy works thou art showing thyself to be all wise, all loving; that thou art all perfect and all good. Therefore we praise thee; therefore we rejoice in thee; therefore we have faith in thee and all thy manifesta-Feb. 5. tions. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, have you subjects that you wish us to consider? QUES .- By J. W. Wolff, of Denver, Colorado Territory: Does the moon affect the tides? and

ANS.—Every lunar change is accompanied by a corresponding change of tide. It has been said by certain minds, and truthfully, we believe, that the moon is the guiding power of the element water. It is a well known scientific fact that it has a peculiar and special influence upon the tides. But it would be impossible for us to enumerate all the whys and wherefores of this subject. We only know that it is so, as we know that individuals are controlled in part by planetary influences. This may seem a wild and unsound speculation; nevertheless, it is true. You are bound by immutable law to all the heavenly bodies. As they live, you live. You, in turn, are affecting them, not so much as they do you, because they are the larger, the more powerful; because their influence is broader, deeper. You are but atoms; they are worlds; and as these heavenly bodies affect the grasses, and all kinds of vegetataion, so they affect human life. The moon possesses distinctive qualities of its own.

These are known to have a special effect mon all the fluids of animal, vegetable and mineral life. It matters not whether they exist in rivers, oceans, the little raindrops, or the body. The effect is similar. Go to sleep under the direct influence of the moon, and what is the consequence? Why, in certain portions of the system there will be an intense commotion, while other parts are silenced almost to deadness. Why is this? It is because the moon has special influence upon the fluids of bodies, driving these fluids from a normal state, and exercising them to an abnormal extent. They become for the time under the direct influence of the moon's rays, and not the law of the body. So, then, the solids, or so called solids-(for really, there is nothing solid in Nature)-are left in an inactive and almost deadened state, while the fluids seem invested with new life, yet that life is abnormal to it. The moon affects, as we have said before, all fluids that exist in life, to a great extent. But the whys and the wherefores we cannot give.

Q.-By S. C., of Pontiac, Michigan: "Dudley Waller, a youth about ten years of age, has, on two occasions, given recitations in our town, and his powers of declaiming have astonished many, if not all who heard him. Apparently with the greatest ease and naturalness, his style of utterance far surpasses that of the most finished orator. It is said that his power of committing to memory is equally as great. 'Can the spirits at the circle inform us respecting the extraordinary powers he appears to possess?"

A .- From the statement of your correspondent, we should say that the youth had what may be termed extraordinary powers of his own, and, in conjunction with these, he is perhaps sometimes influenced by outside intelligences. Taking these things into consideration, it is not to be wondered at that the manifestations are what they

Q .- By B. F. S., of Shelbyville, Ky .: If our love be pure, genuine and spiritual, must it not necessarily be mutual?

A .- No, we do not so understand it. There are many kinds of love. The mother may love her

may not answer it. The child may be wayward, Good God! es; they're everywhite. Yes, sir; and turn from that mother's love and trample it the world wan't made in a mighte, nor in six under his feet. But the mother's love may re- days. Farewill, sir. main the same-perfect, holy and true. So it is with all other kinds of love.

Q.-By the same: Although our love be so strong as to force us to sacrifice wealth, honor and even life for it, cannot we assume that it is a false, spurious love, unless it be mutual?

Feb. 5. A .- No, certainly not.

Dudley Thayer.

It is now thirty-one years since I used a mortal organism called a human body. At my death, or change, my years numbered eighty-five.

Over half a century ago I was in active business life in Boston. I was blessed with two sons and a daughter. At my death I left a fair amount of worldly property. About two years before my death and last sickness I made my will, and from time to time told my children something how I had disposed of what I had. So they were possessed of an insight of the will. But later, a few months before my death, I saw cause to change it. What that cause was, there is no need of my speaking of at this time. I saw cause to change, and so I did, destroying my former will myself, and making a new one.

I said nothing of this to any one, well knowing it might not be well received by my children. So for policy's sake, I kept my own counsel, and did what I thought to be right.

After I was freed, and the mists of death had cleared away, I saw there was trouble. Those persons in whose favor I had changed my will, were charged with having something to do with the matter—in influencing me in my weakness and old

I have sought earnestly, for thirty years, to come back, saying it was false. I have tried hard, very hard, but everything seemed against mo till today, Feeling that I am, even at this late hour, not too late, I gladly embraced the opportunity. They had nothing to do with the changing of my purposes. I saw reason to change my will, was infinenced by no one, did as I wished, and am satisfied with it; and was only sorry that it made trouble.

I come from my home in the spheres to say this is true. More I could give, and more I would give, were it necessary; but it is not. I am Dudley Feb. 5. Thayer. Farewell, sir.

Joseph D. Green.

Eight years ago I died in California, having gone there with the hope of winning a fortune. Since I have put on the realities of this, to me, second existence, there has always been times when I have been most deucedly shady—unhappy, as you term it; and I've made up my mind that I might as well come back and make a clean breast of it now, as well as any other time.

My name was Dan Green; by profession a sporting man; did n't sport much myself, but was generally employed by them, and my last employer here was one Lewis, George Lawis, probably well known to some around these parts.

At his death I packed up my traps and went to California-after that, not right away, but pretty

How long have you lived in Boston, sir? [Upwards of twenty years.] Do you remember the Brattle street fire, at which one William Roulstone was killed? [We do.] I was n't the principal actor in it, but I assisted. [It was supposed to have been set afire.] A very correct supposition. [The stables, you were speaking of.] Yes. I was paid pretty fairly for the part I acted. I never supposed that the deed would involve human life, for I was rather a coward on that-did n't want to

take any man's life. You see, the owners, the proprietors, had either been unjust to those who employed me, and paid to have it done; either they had been unjust to them, or they thought so. At any rate, they were determined to have satisfaction; if not in one way,

in another. There were three of us concerned. I've no right to interfere with the others-believe one has come and owned up-and I did my part; but when that Charlestown chap was killed, I never got over it. It was a tough job to me. I got rid of the money as quick as I could, and for a time I went down, grew rather dissipated, but like a good many others, I thought to shake off the feeling, but it stuck to me on the other side, as you call it. Go where I would, I'd seem to have the memory of that act before me.

Now I'm just the same; I'm not conscious that have budged an inch since I got to the spiritworld. I don't know but it's this thing that keeps me in statu quo. I suppose it is. But I did take an active part in setting that fire, and therefore I consider I held myself responsible for the the death of the pigs and horses, and other animals so had; but I did feel bad about him, although world, and he says, " It 's all right; never mind, it 's

It may be said that it's all very well for me to come and own up now; that I ought to have been smart enough to have owned up here. Well, that is true enough, but I did n't do it when I was here, and so to satisfy myself, to be just to myself, at

any rate, I've come back and done it now. If there are any of 'em living that were injured in body or pocket by what I did, all I can say, is, I 'm very sorry, and if I can do anything to change matters in that respect, I'm ready to do what I am called upon to do to lift anybody up.

Did you ever know Joe Green, sir? [No, sir.] Don't know me, then, do you? Well, I'll travel on. [We thought you said your name was Dan?] So I did; that's my name; that is my name, sir. [Did you have two names ?] I did, sir, most surely. [Which came first?] Joseph; yes, sir, I was Joseph D. Green. My father's name was Daniel: an honest man, too. That's more than his son can

If there are any sports around that were interested with Lewis—George Lewis—I'd like to have em come and have a talk with you. How'll that do? [Very well.] Well, I hope I'll get along better. [A gentleman in the audience asked. Was there any other person killed at the time you spoke of?] Not that I know of, sir. [There were two killed.] Well, you may be right, but I don't so understand it; at any rate, I know there was one killed. [There were two. Both were running with the hose carriage, when one of the stone walls fell in and crushed them. I was within ten feet of where it fell.] Well, you may be right; but I think you're mistaken, sir. [One of the men belonged in Maine, the other in Charlestown.] My friend belonged in Charlestown-I call him my friend, because I was acquainted with him. You may be right; I won't say that you 're not right; but at any rate, I'm vividly impressed with one death. [Perhaps you took on his death so strongly, that you failed to realize the other | no. But it is absolutely useless to say you will one.] Very likely; no doubt I did. [How do you stand still, for you cannot. The march of mind

is so peculiar to the mother, and yet the child | doing all the good I can. [Have ou means?]

Jane Fuller.

I was born i New Bedford I died in Savannah. It will is two years this summer, [This coming summe?] Yes, sir. I was twenty-seven years old,

There were ony two of us; my brother and myself-Jane and Beorge Fuller. George married at the South, and I went there to live with him. He never took in active part in the war; but I think his sympaties were as much with the South as the North. "Thas n't so with me. Mine were

all with the North I suppose I diedof consumption, inherited from my mother. But am come back here to-day to tell George the whatever he does in the future that has an bearing upon this Government, that do with wiew to justice and freedomnever with a view to slavery. It's a miserable institution-oh, this negro slavery! I always said so, but I did n'thave much influence.

I've thought much bout coming back; and now I am come here, I ant George to know it. He knows very well want my views were when I was on the earth, and I 've not changed, not a bit, I have n't changed. He used to say to me sometimes, when I'd talke to him: "Jane, you can't change me, and I don't want you to say any more to me about slavery." But I can say now I believe he was wrong in thinking and acting as he did. And I do hose for his own well-being, that he'll do nothing in the future that will be against justice and freedom. And I hope he'll be just to all that were dependent upon him, that are now out in the worldand have no one to depend upon. If he do n't, he'll suffer for it.

There! I've been and said what I ought to. I hope he'll receive it well. [Where does he reside?] Savannah; yes, he's lost a good deal since the war, but it was in human bodies, and that he ought to have lost. I'm not sorry-can't say I am. Good-by.

Samuel Slade.

I have come to speak words of cheer to one who is very dear to me. I have a precious child, who is fluttering like a disabled bird upon the mortal side of life. The hand of disease is pressing heavy upon her, and her feet are slowly nearing her heavenly home. I want to tell her that I am so anxious to meet her, to welcome her, to fold her in my arms, that I can scarcely wait. I am so anxious to see her free, free from the distresses of the body, free from all that fetters the spirit, that the days go by with weary tread to me, for I know it will be well with her after death, and I know she'il pass through it as easily as a child goes to sleep in the arms of its mother. She need not fear.

, She says day after day, Oh, if the change only comes quietly, and without that terrible misery that I fancy attends it, I shall be willing to go.

Lora, my child, there is no misery attending death. I assure you there is not. You will pass on peacefully and joyously to the spirit-world, and I shall meet you there.

Now, abandon all you fears; give them to the wind. Your friends are waiting with open arms and hearts to receive you. Be happy, be resigned; and know it's the very best thing that could happen to you.

I am Samuel Slade, and I come to speak these few words of cheer to my daughter, my Lora. Feb. 5.

Theresa Goodnow.

I am Theresa Goodnow, daughter of Henry Goodnow, who lives in New Orleans, I was eleven years old.

I come back, sir, to tell her how happy I am, and how we all can come back. When I have been there longer, I shall know better how to

I tried to come to him, but I didn't find any way, and I had to come here. My father knows something about folks coming back, but he says he do n't want to believe. But I now, because I am here.

I should be most twelve years old now. I was eleven. You'll print my letter, will you? [Yes. Who came here with you?] Who came with me? No one; there's a great many here. [Did not some one in particular come with you?] No, Feb. 5.

Circle closed by A. Hamilton.

Invocation.

Our Father, though the symbols of thy love are everywhere, and the sublime assurances of thy continued protection meet us on every hand, death of that man; and I feel bad about it. For still the soul turns to thee praying for wisdom, for strength, praying to conquer all that which that were in the stables at that time, I do n't feel | makes our hell, praying to attain all that which makes our heaven; praying to become holy, per-I've met him a good many times in the spirit | fect, and like thyself. Ob, God, our Father, and our Mother, too, we could mourn over the sorall right." It was, to him; it wasn't to me, you rows of human life, did we not know that every tear shall in the hereafter be coined into a diamond, whose lustre shall give joy to the possessor. We could mourn, did we not know that all the miseries of human life shall by-and-bye make up human heaven. Our Father, when dark clouds, when direful tempests sweep over the land, when mourning goes out from the hearts of thousands of thy children, then we are sure the day is not distant, the morning is nigh, for these are the chiming bells that usher in the day. And these souls, did they know while they are encompassed by the miseries of human life, that each one holds within its heart a joy, something of heaven, they would become more patient; their crosses would be light; they would mount the steeps of Calvary with a joyous heart, singing glad songs of thanksgiving. Our Father, thy praises are on every lip; thy glory beams in every soul; the sunlight of thy love is radiated from all life, and goes out to thee like the spontaneous exhalations of flowers. It is drank in by thee and showered down again. Oh God, for all blessings we praise thee. Whether they come in darkness or light; whether they are as joys or sorrows; whether they come through the Angel of Death, or through the Angel of Immortality, we receive them, blessing thee, and honoring thy holy name, forever and forever.

Questions and Answers.

QUES.-By J. Edson, of Ryegate, Vt.: Do the inhabitants of the spirit-world change their ideas or theories in their progress in knowledge and wisdom? Do they ever throw off errors that were once supposed to be truths? A .- Certainly they do. As childhood changes

to manhood and old age, so the spirit changes its views. It matters not where it is. You are not, even in thought, to day, what you were yesterday, or the day before that. The great car of Progress is rolling you all onward, whether you will or

the future. One by one your imperfections are dropped, and you become more and more perfect.

them. Q.-By the same: Do those spirits who discover any new truth, or discover any error in that not progressed to the same plane?

little. Your Spiritualism would be worth very they had an awful time. I thought she'd come to little, were it not worth opposing. If it had no opponents, we should say it was of little value. Yes, every so-called new idea that takes its place upon the stage of action, meets with opposition. In it- I won't get blowed up on it, either. [If you find self it contends for its place in life, and, because it does, we are to suppose that there is something know you're smart here, but a Southerner can be to contend with. Now, as you are all materially, as well as spiritually, aggregated differently, you will all think differently. I may not think as you do; you may not have the same opinions that I his fingers). The whole end of the old," Carlyle" have; and so on, through all the vast mass making got blowed right out. I wished I'd been near up human life. All think differently. There are some minds so constituted that they are determined that their positive natures shall be in the ascendency; but even these minds sometimes meet | we're all right now. [Are you happy?] Yes. with a power by which they are successfully combated. These opponents are the combatants of all life. We find them in the theological world, standing out as the opponents of all theological teachers, who seek to enforce their ideas upon their auditors. They do not only assure you it is a truth to them, but that it must also become a truth to you. By virtue of their organization, their positive nature has become part and parcel of their being. Therefore they act it out. Everything, from the lowest atom in the material world, is subject to opposition. It is that power that produces motion. Without it there would be silence in the mental as well as the material world. It is opposition that been more severe than any passed through here, coins new ideas, gives you new thoughts, new theories. It is opposition that makes mind brilliant. Opposition makes your various Gods what they are-divine perfections of your own being. be able to tell them all, and we could rehearse the All worship that which is their highest ideal; and story of each other's sufferings and hopes face to you can worship no other. This is a God that declares to every soul: You shall bow down and cast myself upon your benevolence and charity, worship me alone. You cannot worship the heathen God. The Orthodox God is not the Universallst God, nor the Methodist's God the Spiritualist's God. All these various Gods are constantly opposing each other. Thanks he to the Great Eternal Power, life would not be life were it not have left many friends, whose kind voices even for opposition.

Q.-By the same: Will there be eternally new truths coming into view. Is there any stopping | Carolina Cavalry. I was killed at a brush preto Divine Truth?

A .- We know of none. New truths, truths that are new to your outer natures, are constantly coming to the surface. Yet all truth is as old as eternity, as we have before remarked.

Q.-From the audience: Does the Spiritualism taught here deny that Jesus is not the Christ, the Son of the living God, foretold by all the prophets and seers of the ancient world, making him nothing more than a man like ourselves, or a divine teacher?

A .- Spiritualism does not propose to teach of this man, Jesus. Spiritualists, like all the rest of know somewhat of this man. Some think him to be possessed only of human attributes, having no more divinity than others have. To us he was the sublime representative of the Great I Am; a The light that has shone down through the dim was given through this man, Jesus, can never die, It is good for me, for you, good for all eternity. We reverence all that is worthy of being reverenced. We turn to this man, Jesus, as a sublime example of human life; of benevolence; of holy trust and holy faith in the Father's works. Herein he is a teacher, a leader, a saviour. What more need we? It is not the body we care for or seek to know about. It is that holy spark of truth that commands the body, that gives life and action to these ideas, to this man Jesus, this holy person. He, doubtless, was selected many, many centuries before he took his stand upon ets, seers, clairvoyants of ancient times were able to know of his coming. Therefore they prophesied, and their prophecies have been handed down from age to age, to the people of earth. This should prove to you the truth of prophecy, the sublime power of clairvoyance. It should prove more than this to you: that the human and divine are linked together; and by whom? The Great Eternal Judge, to whom you and I are accountable.

Q.-What is there to prevent our doing just what we please on the earth, if we are all to be saved and equally happy in the end? What in-

ducement is there to be good? A .- If you are to be lured or tempted on to goodness, as children are tempted by the promise of toys, then your goodness is without merit. You should all seek to be good for goodness' sake-not because of the reward. You should remember that you are living in the midst of forces over, which you have little or no control. You should remember that, even in the midst of these stern forces, you are ever possessed of your individuality. There fore it is, that within the circle of your own indi viduality lies your ability. You are accountable to the God that dwells within your being. That sublime Creator links you to all the forces without, and the Heavenly Powers. To that you are accountable. That constitutes the extent to which you are a free agent. Your correspondent asks: What incentive have we to goodness if we are all to be equally happy in the end? Mark us: the Powers, earthly and heavenly, in which you live and by which you move, are all forcing you to action; and, whether you will or not, you must render obedience to the God of your being. You cannot do otherwise, for his laws are not to be broken. Ohl poor, puny life! do you expect to break them? expect to infringe upon the smallest point even of God's laws. You must live out your inner lives in the external world. When the forces knock loudly at the door of your inner lives, that inner life, believe us, will respond. It cannot do otherwise.

Edward Wasson.

My father and myself were scalded so badly on board the transport "Carlyle," on James River, that we died. My mother and two sisters are all there is left, and father and I want, if we can, to send some word home, if you please. I know pretty well you're Yankees, but I heard it made no difference.

My name, sir, is Edward Wasson; my father's, James H. Wasson. We are from Charleston, sir. There's where we left mother. [South Carolina?] Yes, sir. Bhe's had a heap of trouble since we went away, and I told father I was child intensely, devotedly, with all that love that expect to repair the injury you've done?] Oh, by is onward, forever onward. You may put out coming back, anyway; did n't care if I did n't know!

your puny arms and expect universes to stand how to. I come here, and I told the folks that had your puny arms, and expect any order to be such a charge, of things I was coming, anyway. They It cannot stop. Its progress is onward, onward said that it was right I should come, and asked forever. Slowly it passes out of the present into me if I knew how to go back and speak. I said,

"No, but I could try it, anyway." I lived most four days. Father was killed out-The great workshop of the Father is a busy place, right. I wan't so near the confounded thing as he and the workmen are not idle, not any one of was. Had I stayed a little longer here, I should have been fourteen years old-lived a little longer. I mean, I should have been fourteen.

Now I warrant we'll set things right. Taint which was supposed to be true? Do those ad- any matter if the niggers are gone; were always vanced or progressed spirits meet with any op- a trouble. Taint any matter if they are gone-if position from those in the spirit-world, who have things are wrong, tell mother. We'll put 'em right side up when we go home. When she heard That which is not worth opposing, is worth very father and I was killed, she went into fits, and us, but she did n't. Emeline is my mother's name.

Now, sir, all I ask of you is to do with my letter as you do with the rest. I'll put it through, and we don't treat you fairly, come and tell us so.] I smart sometimes.

I got my hands scalded awfully. [Do you feel it now?] Yes, I do; all drawed up (referring to enough to got my head blown off, as father did. I'd rather had it, for then I would n't had to suffer so long. But we're right now; tell mother

Lieut. William Ingalls.

Guided by an intense desire to be once more united in the sweet bonds of human recognition, I have forced myself into your presence to-day, to ask that you will deal as kindly with me as with one who had never fought against you.

I have left very many dear friends; some on Southern soil, some on your free Northern ground, and the wild surgings of my own life alone can tell how anxious I have been to return to them. There have been times when this battle of life has I have struggled long against it, and earnestly tried to persuade myself that I should soon be reunited to my friends; that sooner or later I should face. But I battled in vain. So here I am, I hoping you will deal with me as though I had always been your friend.

I have left a wife, with two little children, and with now no means of support. 'I have left a good many friends who were dependent upon me. I now reach me, and tell me I am not forgotten. I am Lieutenant William Ingalls, of the 1st South ceding a battle at Cedar Creek; cannot say that my own hands are free from the blood of opponents-they are not.

I'm not here to vindicate the cause of North or South. I only ask that my friends feel that I am near, and still can do something for them. I am by birth Northern, and in sentiment, aside from personal interests, I am Northern, too. I fought upon the Southern side because my interests were at stake. I was not alone in this. Never mind; that's over. I only ask that I may be able to assure my friends of my existence; that I can come; that I am not dead, but can speak to them as I'm the Christian world, are perpetually asking to speaking here. I am, to all intents and purposes, what I was when here, and, spiritually, I am as well able to take care of my family now as Lever was. I only want my friends to realize this fact. It was I who dictated the letter my wife received perfect unfoldment of human and divine life. ten days ago, inviting her to the hospitality of her uncle. It was I. The uncle, I know, ostensibly mysticisms of the ages. That light of truth that | did so. I want her to know I can bless and watch over her. No, you're not alone, Lucy. Be kind enough, sir, to tell her that I am living now, in spirit, and I expect to live forever.

Those spiritual friends, or acquaintances I should say, who know me, I ask, will they send my letter to my wife? I know her intuitive soul will understand it. I thank you. Farewell.

Margaret Costelo.

I am Margaret Costelo; died of inflammation of the lungs and the measles. I knew I should come back; I was one of these folks-mediums. I was born in this country, but my father and mother the stage of action. This being so, your proph- are Irish. I told my mother I would come back; told her when I died I should come, And I am here; and I am happy; and I am now where I don't have to do anything I don't want to. Sometimes I had to do many things here I didn't want to the transfer of the transfer of

times I had to do many things here I did n't want to; most of the time.

-Well, me father would drink, sir, and I would have to buy it, and I used to think sometimes how glad I'd be when I'd growed up, so I would n't have to do it. I want my father to know about how hard it is for anybody who drinks. It makes one very unhappy in the spirit-land, and I not like him to be so weak. And his mother comes, too, and tries to influence him not to. Once I heard my father say that he near disobeyed his too, and tries to influence him not to. Once I heard my father say that he never disobeyed his mother. She says, "James, do n't you drink any more." Just so sure as he does, he'll disobey her. Now it's worse; then he was a little boy. I am not sorry I had the measles, at all; I'm glad of it. I lived in Lowell, sir; lived in Lowell. [Massachusetts?] Yes, sir. I'll be much obliged to you. That's all the pay I have. Feb. 6.

Circle closed by C. A. Randall.

Married.

In Mason, Cass Co., Mich., April 8th, by W. F. Jamleson, Mr. Jay E. Fuller, of Elkhart, Ind., and Miss Ellen M. Grant Gates, of the former place.

Obituarles.

Passed to the Home of the Angels, from Owensville, Cal., Feb. 12th, 1868, Mrs. Mary Saper, wife of Mr. T. H. Saper (formerly of Chicago, III.), aged 42 years and 6 months.

From a personal acquaintance of sone years with sister Saper, most truly can I say that one of earth's noblest and truly benevolent souls has passed to a better roward than earth could give. The poor and needy ever found her hard and hand open to their necessities, while the sick and sorrowing ones ever found in her a true and sympathising worker for their relief and comfort.

From a large circle of friends and acquaintances she will be missed, and many a sad and yet Joyful remembrance of the comfort and sunshine site had brought to the homes and hearts of the sorrowing ones shall ever go up as a testimonial of her worth.

But not most swong felends or acquaintances will she be

of the sorrowing ones shall ever go up as a testimonial of her worth.

But not mest among friends or acquaintances will she be missed, but in the home circle, as she was its centre and its light; a kind and tender companion, a faithful, loving mother. In the early days of modern Spiritudiam she embraced its noble, soul-clevating truths, and lived in its light; and in the last closing scenes of carth, was sustained and cheered by its truths, so she could say to her companion and children, "I shall be with you," and passed to her home of triumph in the land of heauty beyond the river. And may this same knowledge and the presence of the loved one, still cheer and sustain those that remain in the cartify home, now made desolate by the shadow of death; but may all the clouds be lifted and all darkness be dispelled, while they may see and feel that she is still their: in love and in unifying sympathy, that may day by day draw their souls nearer and nearer to the bright and beautiful spirit-home, is the sincere prayer of the writer.

Manh 50th the shift of Isaan Austin, of Cincemont, N. Hen

March 30th, the spirit of Isaac Austin, of Claremont, N. H.

Mr. A. was for more than forty years a member of the Bap-tist Church, but became a Spiritualist some six years ago. He was a true man—need we say more? He was formerly a rest-dent of Lowell, Mass. and was beloved by all who had the pleasure of his acquaintance. His highest aim was to benefit humanity. nimanity.

He leaves an aged companion, who has walked by his side
for forty-eight years; also, three children, and many friends
mourn for him.

8. A. N.

to mourn for him.

Passed on to the home of the angels, from Portsmouth, R. I.,
March 27th, Georgie, only son of George E. and Hannah W.
Anthony, aged 4 years I month and 8 days.

The parents of file tovely bud moura not like those without faith, by they feel that their darling is not dead, but only the mortal casket, for his suirit comies daily, giving them evidences of a life immortal beyond the grave.

M. H. /H. S.

Swanzed, Mass., April 10, 1888.

hat had . They The undersigned Spiritualists, being desirous of calling together all the liberal and progressly minds of California, for the purpose of become better acquainted with each other, and to confersome plan by which the glorious Gespel of Thritonalism may be presented to the reople, for also to give our youth a natural and dissect, ian education, do call a State Convenson, to is lodden in Socrates Pleasure Garden, is the city of San Jose, on Friday, Saturday and sunday, the 25th, 26th and 27th of May next.

Mrs. C. M. Stowe, Mr. Laurs Cuppy, and other speakers are engaged.

Mrs. Ada Hoyt Dye, the wonderful rapping test medium, will be present and give scances in the evening. Spiritual Convention in California. lasked I said. led outg as be bluoda longer. Taint. always one-if out em

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the evening.

Speakers from the Atlantic States are invited, and some are expected to be present.

The various Children's Progressive Lyceums of The various children's Progressive Lyceums of the present and take part. the State re invited to be present and take part

the State re invited to be present and care partitle exercises.

It is joped that all Spiritualists and progressive minds who sympathize with the objects of this Covention, will avail themselves of the opporturate to make this, the first effort on this coast, an interesting and profitable occasion.

It. A. Robinson, San Francisco.

J. H. Atkinson,

John C. Mitchell,

J. D. Pierson,

Mrs. Laura Cuppy,

R. B. Hall,

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"I have found it! This night have I read the Mystic Scrolls. The GRAND RECRET OF THE ACT Scrolles at this office.

Oct. 18.

Some one are daily dying; some die ere they have learned how to live; alone I have found it! Now let the world land death—even while they them down to live and some find their treat account in revealing the mysteries of both life and death—even while they them down to the reader—as, alast almost seems to be the case with the penman of what herein follows.

The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to judge a thinker, connists in the mental treasures which, average life, they heap up for the use and benefit of the age that is, and those which are to be, when the fittil fever of the life own sortion was to begin in sterm reality their dealings with the dead.—

Preface.

The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to judge a thinker, consists in the mental treasures whereby to judge a thinker, consists in the mental treasures whereby to judge a thinker, consists in th

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manner. He wanders through no wearisome detail, but at once presents his subject, clear, terse, and comprehensive. He does not write so much for the man of elsure as the laborer who has only a spare hour. No one values that hourso much as the author, and he crowds it to overflowing with knowledge of richest practical value. His sentences gleam in their keen and clear definiteness of statement, as he presents his subjects with the calm logic of Science. Originality is stamped on every page, which he does not conceal in high sounding tech nicalities, but finds the plainest Saxon the most expressive.

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Author of "Christianity before Christ, or the World's Bixteen Crucided Saviours." Price, 50 cents; postage prepaid. For sale at the Banner Office, 139 Washington street, Boston, and the Branch Office, 274 Canal street, New York. Jan. 13,

A REVIEW

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TWO DISCOURSES,

BY REV. F. L. H. WILLIS,

D'ELIVERED before the First Society of Spiritualists
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To which is appended, also by request, a letter addressed by
Mr. Willis to the Unitarian Convention recently held in New
York. rors.
Price, 20 cents; postage free. For sale at this office, June 3.

METHODISM AND SPIRITUALISM THEIR AGREEMENTS AND DIFFEIRENCES. A Letter of Review of Two Discourses on the Nature, immortality, and Destiny of the Human Soul, delivered in Waterloo, Iowa, on the 12th of March, 1885, by J. Bownan, Minister of the M. E. Church. And, also, A Chapter on a New Order of Society, as expressive of one object of Spiritualism. By Andrew Borrey.

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Why Must we Suffer for Others?

There is none of the "mystery of godliness! connected with the solution of this moral problem. Humanity is one vast social compact, "parts of & stapendous whole." All individuals are threads in life's mystic web, each co-related to, and intertwined with, all; and all are bound by the golden chains of love, to the very heart of the Infinite, Harkite been left to mortal wisdom, that so off dimplifier, the choice could have lain only between a membership with the whole, subject to the good and ill incident to this humanitarian commet; or absolute isolation, an isolation that would have annihilated all bonds of social affection, mutual sympathy, and all the blessed ties of love and brotherhood. But connected in our threefold nature with all, we necessarily sympathize and suffer with the entire race; a "fellow feeling making us wondrous kind." And it is truly beautiful to suffer with a suffering friend; to bear others' pains, and weep in their falling tears, as the genthe Naparene went with those who atood around the crave of the lored Lazarus. Holy are those rolations that unite ampele, minte, sinnere, demone, all in one universal brotherhood. This true, by blessing out, we bless the whole; by lifting up the lirest we add to the joys of the angels; by laboring to save one, we help to save all; and all souls neath all skies, and in all worlds, must ultimately be reached, softened, subdued, and clothed in angeli: brightness. To this end, Jesus preached to "spirits in prison"-doubtless the "beloved John" preached to his erring brother Judas, after he passed, in ripened old age, from Ephesus to the elveium of the blest; and no doubt the ascended Lincoln," with charity for all," and soul divinely alive to goodness, has frequently left the society of the fathers of the Republic, and descended to poor John Wilkes Booth, tenderly brushing away his tears of remorse with the hand of forgiveness, and quieting the waves of flery anguish that must long roll o'er his restless soul.

Every possible thought that is good, every possible labor of love, and every holy purpose, helps each mortal and immortal. In this, is a lesson of hymility. Who can tell how much of their best natures have been contributed by others? how much they were blest by an overshadowing angelle magnetism, ere they breathed the atmosphere of earth? or how many of their finest thoughts or grandest inspirations, had been infuenced from souls in the kingdoms of immortality, that once struggled as we are now struggling on life's stormy ocean?

We are all aided by more sympathizing souls than in our blindness we see, or in our self-intportance are willing to admit. All power is spirit-power, and all life descends, as well as inspiration. And the fact that we are thus helped, should teach us the lesson of helping others; for every word or thought, connected with heroic action, conduces to true, manly heroism-every smile of a child, even, gladdens some heartevery song breathed from musical soul, becomes a wandering minstrel, cheering some lonely heart; and every prayer uttered or unexpressed, that rises heavenward for the triumph of the good, the right, and the purr, helps to hasten the glad morning of a future Eden.

Noble and Praiseworthy.

We delight to present philanthropic deeds with names even in picture galleries, as motives to inspire others to do likewise. Among the ohl residents of Memphis, Tenn., is Bro. J. E. Merriman, st, retiring, yet sound, far-seeing, and every way one of Nature's noblemen. He is President of the City Library, presiding genius of the Orphan Asylum, and other movements for the amelioratioh of humanity. Already taking one or more copies of the Banner of Light, and appreciating the influence it exerts in bettering the world, morally and spiritually, he handed me twentyfour dollars, saying, "Send me eight extra copies of the Banner per week for a year. I know a number who, through misfortune, have become poor, and are not able to subscribe." This was noble and unsulfish. Buch instruments for others' good point to the coming of the long desired Milleanium. The Scriptures say, "To whom much is given" -munt faith, trust, knowledge of immortality through Spiritualism, of such " much is required."

" Memphis, Tenn.

There are many believers, and some excellent toorking Spiritualists in this city; but as in many other localities, they lack system and a general earnest concert of action, thus equalizing the burden of meetings, and making their full poper felt. Bro. E. V. Wilson was entinently adocesaful hera in behalf of the truth; and Mrs. Allen, of Hernamilo, Miss., has more recently addressed the congregation, in a trance condition, with great ability. Dr. Griggs has spoken the past few Sundays, and been remarkably successful in healing the 'slek by the "laying on of hands," The committee, has already the nucleus of a Spiritual Libra. ry, Alid other matters under consideration, prophesylug of spiritual growth and prosperity. We were greeted on Sanday morning with a very intelligent audience.

war off a Information Desired.

It is sometimes said by those who evidently do not appreciate as they ought the poet's line, "A little learning is a dangerous thing.".

that Spiritualism has brought nothing new to the world upon the mental and spiritual, or even upon the more utilitarian planes of life. With the above thought in mind, will some Churchman, or stickler for the phrase, " Christian Spiritualist," inform us of any naw truth eyer enunciated by Jesus Christ? We mean truth or principle not provibility uttered by prophet, priest, seer or philosopher of Syrla, Egypt, Indla of Greece.

Lecturers Wanted.

Thinking the Banner might wish to bear from Por Haron, I seek myself to my that we yet five. We have an organized Society here, in full working orifor. Mrs. Lydin Pearsall, of Disco, gave its three very integesting legtures last mouth. Business calling me from the city, I had not the pleakure of listening to her discourses, which I very much regretted at the time. Mra Permall be w trance speaker, and a very excellent lady. Her actires is Dison McComb Co., Mich.

acticate is Dison, McComb Co., Mich.

Ave would like to make arrangements with Two London telepromers claim to have conMiss Scougall, Mrs. Bullene, or Mo. trived a printing telegraph, by which with one wire, three hundred words a minute can be printthe cyliciany of the above mentioned speakers, et. למוסבותים בל במוכנים בל המוכנים בלינו ביני בינו בינו בינו בינו ביני בינים ביני

bit e e al areat were dies fact of Parker Roses

will they be so kind as to drop us a note, and say when they will come this way, if ever?

It will be seen by referring to the piap, that our city is our a line with Boston and Chicago; hence, speakers coming West, would ship it, connotice, and we will meet you at the depot Yours, &c., Dr. S. D. PACE.

Port Huron, Mich., April 13, 1808.

Tests of Spirit Presence,

The following facts occurred in Davenport, Jowa. If worthy, give them to the readers of the Banner. At the scance on Monday evening, April 2d, here came to me a spirit, (whom I described to the audience,) after which it took me by the hand and led me to an entire stranger, and putting my hand on his shoulder I was made to say, "Milie, in a loud, clear voice, and then added, in a moderate tone, " Son." The spirit then showed me the manner of his death; how he was murdered, etc. then saw a scaffold, and a public execution, a broken rope, and a poor human being lying on the ground. He was taken up and bung the secand time.

Then came another spirit, who gave his name, and stated that he died near San Antonio, Texas, eleven years ago, and that he was the real murderer, the others being only accomplices.

All of this was given in the presence of one hundred and fifty people, and fully identified. The man on whom my hand was placed proved to be the son of the murdered man, the facts, as given above, having occurred over twenty years .van "Beloved, believe not every spirit, but try the spirits"

At another séance, in Moline, Ill., on Wednesday evening, April 4th, in the presence of a large andience, the following fact was given: During the delivery of my lecture, a spirit presented himself to me, saying, "I am Pat, an Irishman. I was killed seven years gone next summer, by being crushed to death about a mile yonder, and there are plenty here who knew me." Proof being called for, several voices from the audience cried out, "I knew bim." "I helped make his coffin," said another. "I stood by his side when he was killed," said still another.

"And they were very much astonished."
"Should not a people seek unto their field? for the living to a dead? to the law and to the testimony? If they speak it according to this word, it is because there is no light in tem."—Itaiah vill: 19-20.

Who will say that the Bible does not sustain modern Spiritualism?

Fraternally yours, E. V. WILSON.

Dr. L. P. Griggs.

This magnetic physician, now in Memphis spends the month of May in Decatur, Ill. Bro. Griggs, controlled by spirits, does not depend, as do some conservative "quacks," upon "puf" and "bombast" for success, but upon the actual cures wrought. Neither does he promise infinitely more intelligent impersonation, and as such recognized as a leading feature of the Christian system, than he is able to perform. He lectures Sundays upon the Spiritual Philosophy, and heals the

Correspondence in Brief.

Letter from New Orleans. The recent flying visit of Dr. J. R. Newton to

this city reminds me of a duty I owe him and the world: to make a statement of the benefits conferred by him upon myself and others within my

observation.

My sight began to fail in 1859. In October, 1865. it was so far gone that I was unable to see any person at ten feet distance, except as a shappless shadow. Cataract on both eyes, I was recom-mended by Madam Pickenfans, of Indiana, to apply to Dr. Newton for relief., I started for Co-lumbus, Ohio. On the way I found Mr. William Gaines, of Arkansas, totally blind, on his way to Philadelphia, to have surgical operations performed on his eyes. I persuaded him to go with me We both called at Dr. Newton's rooms, at Columbus, Ohio, on the 22d of October, 1865, where Dr. Newton operated on us. I was benefited immediately, and in the course of ten days so far re fieved that I was able to attend to my usual basi-ness, and am now able to read small print with facility. Mr. Gaines was enabled to see the railroad depet, two hundred yards distant, and to

While we were at Dr. Newton's rooms a crip-With we were at Dr. Newton's rooms a crip-pled colonel of the United States Army came with the arm and leg of one side distorted and useless. He was an unbeliever in the power of Dr. New-ton, or any human means of relief. He said that he came there only to gratify his wife. Dr. New-ton operated on his arm, then on his leg with per-fect scenary. The colonel put on his cast with fect success. The colonel put on his coat with case, which he said he had not been able to do during the two previous years, and walked away as well as any other person. ISAAC WRIGHT, Of Troy, Indiana, and of New Orleans, Louisia-

na, during the winter seasons. Spiritualism Spreading.

It is with the greatest of pleasure that I can assure you that the scientific religion of Spiritualism is gaining ground vastly in this section of the country. Although no public stir is being made, there is a quiet under-ourrent that has convinced and is convincing a large number, and mainly be-cause of its naturalness. Throwing aside even the cause of its naturances. Throwing aside even the doctrine of spirit communication, there is enough in the rationality of its precents to overcome all the old time doctrine of "a carnal mind being at enmity with God." And it is doing it, 'Religion is not dving, but

and God speed the time when all shall unite with you and yours, in faith, hope and charity.

Birmingham, Mich. R. A. PARKER.

Vapor Baths. Having experienced personally the benefit to be

Having experienced personally the benefit to be derived from the use of vapor baths, as administered by Dr. E. R. Young, at his home No. 208 Tremant atreet, in this city L. desires that of their should be fellen by likely were that an optionizative the property of the production of State House, Boston, March 23, 1800.

Mrs. Middlebrook's Engagements.

I desire to inform my friends in cities and vil-lages remote from my home, that I will make no further engagements to lecture during the summer months, and they will please consider this a decisive answer to all applications. My engagements are made from the first of September until 1807, with the exception of those that I may make within a few hours travel from house.

ANNA M. MIDDLEBROOK.

Bridgeport, Conn., April 18, 1866.

Dr. Windship has done and is doing a good work or the cause of physical culture few men have done more-and he deserves the trally ling gratitude of the American people, as he does every one who labors to call their attention to the necessity and importance of pomenting strong healthy and welldisciplined physical systems, and who points out to them a sure half certain mode of obtaining them, So asserts the Herald of Health,

DR. V. T. GLERAN POLE,

Kiled Trops.

"The Blography of Satau." K. Graves, the author of an excellent work with

the above title, writes an follows 1 "The Biography of Salan" is reduced to thirtyfive cents. In order to promote the circulation of this work as widely as possible, it is concluded to. reduce the price to thirty-five cents per copy, Although, with the price thus reduced, the sale of the entire edition, after deducting the seller's commission, will sourcely cover the cost of miblication, yet agreeing with the editor of the Boston Investigator that "it ought to be circulated by the million," we chearfully consent to make the sacrifice. We think if it could be thus widely circulated, the large collection of valuable, important, liktorical facts which it comprises, calculated and designed to disclose the origin, nature and mischlevous tendency of the doctrine of future endless punishment must have the effect to emancipate many infides from the agonizing thralldom of fearuagul fright in which a large portion of the honest-minded religious world is habitually held by a designing or mistaken priesthood: 2.7.4

A friend writes from Indiana, "Your Biography of Satan 'ought to be as widely circulated as possible; for surely no person can rend the work and not feel ashamell ever after to open his mouth again for a bell or a devil, or future punishment. For your striking quotations from history, and your powerful logic have blown these superstitious notions sky high. I was agreeably disanpointed on reading the work to find it contained nearly three times as much reading matter as I supposed when Lopened it." / 1 [1011]

"BIOGRAPHY OF SATAN.

Mr. EDITOR-Allow me a little space in the In-MB. EDITOR—Allow hie a intile space in the investigator for recording an expression of the pleasure I have derived from the perusal of a little, work that has just been brought to the notice of the liberal public. I refer to the Blography of Satan, by K. Graves, of Harveysburg, Ohio.

Every liberalist should possess a copy of this little work. It is most convenient and valuable

for reference. Surely, such an embodiment of facts and ideas, so methodically arranged, is rarely to be met with in a work of no greater size. It is fraught with an elaborateness of crudition that should everywhere commend it to the careful perusal of the literation the liberal stamp. Mr. Graves is certainly a vigorous and logical writer, and has rendered, the cause of free inquiry an important service. I am not enthusiastic, or extravagant, in affirming that this little work is an important acquisition to our literature. The author has evidently made his subject a quantities and here. dently made his subject a speciality, and has brought to beat them it the whole strength of his powers for exceptical investigation.

It is not a dry, metaphysical production, but the work of an astute mind, culling from the field of ancient love the facts bearing upon his subject.

The theogony of the remote ages, so far as it re-lates to his argument, is lucidly and most interestingly presented. The reader has not thrown be-fore him the husks of empiricism, but is refreshed

is here made plain by an array and compactness of argument rarely exceeded. I predict for this little work a lively sale. No one who possesses it would be without it. It is, in fact, a gem in its way. Once fairly in circulation, it must operate potentially in breaking the spell of priestly intinence.

Again we urge our liberal friends everywhere to possess themselves of this treasure of facts and original thought.

—Boston Investigator."

A. Houeboom.

SPIRITUALIST MEETINGS.

BOSTON-MELODEON.-The Lyceum Society of Spiritualists

BOBTON-MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 24 and 74 o'clock. Adminion free. Speakers engaged: J. S. Loveland, April 29; Miss Lizzie lotten during may.

1118 Bible Christian Spiritualists hold meetings every Sunday in hall No. 118 fremontstreet, at 10 % a. M. and 28 p. M. Mrs. M. A. Elicker, regular speaker. The public are invited Scats free. D. J. Ricker. Sup't.

The C. S. D. M. U.'s First Prooressive Bible Society will hold meetings every Sunday in No. 10 Tremont Tomple, at 3 p. M.; also Sunday, Monday, Wednesday and Friday even ings, at 13 p. M.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at 24 p. M., in No. 3 Tremont Row, Hall 23. Circle will commonce at 7 p. M.

The members of the Progressive Bible Society will meet exery Sunday, at 24 p. M., in No. 3 Tremont Row, Itali 23. Evening meeting will commence at 74 p. M.

Charlestown.—The First Society of Spiritualists hold.

ing meeting will commence at 74 P. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington finit, at 2% and 7% o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speaker engaged 1-Dr. Win. K. Rolley during May.

THE SPIRITUALISTS OF CHARLESTOWN have commenced a series of free meetings at Mechanics 'Hall, corner of Chelsea street and City sphare, every Sunday apternoon and evening. All are invited to attend. Speakers engaged:—Mrs. Sarah A. Hyrnes, April 15, 22 and 29; Mrs. Susic A. Hutchinson during May.

ing May.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged thorary itali, to hold regular racetings Sunday afternoon and evening of each week. All communications concerning them should be self-resed to J. S. Dodge, 127 Hanover street, Boaton. Speaker engaged t—N. S. Greenleaf, April 29.

noston. Speaker engaged t-N. 8; Greenleaf, April 29.

LOWELL.—Spiritualists hold meeting in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged: -F. L. II. Willis during April and May: E. 8. Wheeler during Jone; J. Madison Ailyn during August; S. J. Finney during September, October and November; Mrs. A. M. Adddlebrook during December.

ber.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyccum meets at 10 c'clock 'a. Beaker engaged:—Susie M. Johnson during April.

PLYMOUTH, MASS.—Spiritualists, divid meetings in Leyden thall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets overy Sunday formoon at 11 o'clock. Aparlay 22 and 23; M. Henry Houghton, May 20 and 27.

TAUNTON, MASS.—Spiritualists, half meetings in Section 11.

TAUNTON, MASS:—Spiritualists hold meetings in Templar Hall regularly at 14 and 14 r. s.: Admission free. Speaker engaged:—M. Henry Houghton, April 29 and May 6 and 13. engaged: - Al. Henry henry houghton, April 29 and 51ay 6 and 13. Wolkgafter, Mass. - Meetings are held in Horticultural Hall every Sunday afternoon and evening. Childron's Progressive Lyccum meets at 119 A. M. eyery Sunday. Sir. E. R. Fuller, Conductor: Mrs. M. A. Nicarris, Guardian. Speakerschaged: Mrs. Fannie Davis Smith, April 29; Susie M. Johnson during May: F. L. H. Willis, M. D., during June: Mrs. N.-J. Willis during July.

NORTH WHENTHAM, MASS.—The Spiritualists baye organized a society, and will hold regular meetings in Harmonial.

laed a society, and will hold regular meetings in Harmonial Hall at 19% a. M. and 1% r. m. . Seams free, and the public are invited.

MARLBORO', MASS.—Spiritonists hold meetings in Forest Hall every other Sundayar 1 f. m. May. Yeaw, of North-boro', regular apeaker with the control of the co

boro', regular speaker

HANSON, MASS.—Spiritual meetings are held in the Universalist Church, Hanson, every other sunday. Mary, A. Chandler, of Duxbury, is chassed for April '29. Mediums and normal speakers wishing to make engagements will please address, John Putter, Bouth Hansover, Mass.

Experimental Market Marke POXBORO', Mass. Meetings in Town Hall. Speaker engaged :- E. S. Wheeler, April 29.

PROVIDENCE, B. I.—Meetings are held in Pract's Hall, Way-ouse; street, Sundays, aftermoons at 3 and evenings at 78 o'clock. Progressive Lyceum meets every Sunday forencom, at 10's o'clock. Speakers engaged:—S J. Finney during April; A. J. Davis during June.

April; A. J. Davis during June.

PUTNAM, CONN.—Directings are held at Control Hall every
sunday afternoon at 1% o'clock. Progressive Lyceum at 10%
in the forenoon. Speaaer flow help freely, A. E. Carpenter.

PORTLAND, MR.—The supprissibility of give trity hold regulat
meetings every Sunday, in the graphs Hall, Clapp's Block.
corner of Congress and Elm streets, Free Conference in the
forenoon. Lectures afternoon had evening at 2 and 7 o'clock. HOVER AND FOXCEOFT, ME.—The Spiritualists hold regula meetings every Hunday, forenoon and evening, in the Univer-salist church. A successful Sabhath School is in operation asistenuros. A successful Sabhath, School is in operation, NEW YORK CITY.—The First Noclet of Spiritualists hold mentings every Sunday in Bodworth - Hall. Beats free:

THE SOCIATE OF PROGRAMS OF PRINCIPLES FOR THE SOCIATE OF PROGRAMS OF PRINCIPLES FOR THE NO. 55 West 33d atreet, near Broadway. The Children's Progressive Lyo un meets at the same hall every Sanday, aftermoon at 35 o'clock. Speakers wishing to make engagements to lecture in Ebblitt Hall should address P. E. Farmsworth, See Y. P. O. box 559, New York.

Ebbit Han shound adoress F. R., Farmarvess, Son J., Son Star, Now York.

Mörtings at the "Temple of Trath;" 816 Broadway. Lectures and discussions every Sunday at 194, 3 and 14 o'clock.
The hall and rooms are open every day is the week as a Spiritualiase' depot for information, etc. All are invited,

WILLEAMSBURG, N. W. Spiritable inhebits a freinkid one
evening rach, w. ck. in Continental Hadra Mrs. Emma F. Jay.
Builene is the speaker for the present. All are invited free.

Bullen is the spoaker for the present. All are invited free.

Monnisanta, N. Y. - First Scolery of Progressive Splittualists—Assembly kouint, corner is ablington avenue and First
street. Services at 34 r. m.

Pritadartenta, Passembling are held at Santon afreet
Hall every funday at 19 and 74 m. Chuldrent Lyceum
regular funday acts of at 19 colock. M. B. Byott, Conductor: hip, limitinger, this rile.

Net thing are also ided in are well all in Pricoris in the treet of
ety Sunday afternoon at 3,0 clock. Children a Pricarisive
Lyceum every sunday forenoon as 10 octock. Prof. i. Mehn,
Capalleton.

Conductor.

VIBBLAND, N. J.—Friends of Progress meetings are Deld'in
the new half every nunday actual A. M. Children's Progressive
Lyesum holds: Sumlay scalon art b Color's. M. Br. Hoges
Altin, Conductor: Airs reborgh Butter, Guardian. Hammonrius, S. J. Mentings held every Hunday at 101. M. and 7 y. M., at Ellis Han, Apilayley Avenue.

Haltitone, Mo.—The First Spiritualist Congregation of Batteliore and regular meetings on Hundays, at Neratoga limit, southeast corner of Onliver und Paratoga streets, at the usual outer of would, Man FaO. Hyser with specific that the fact of the control of the man, southeast corner of the service of the service

Chicago, Lie.—Regular morning and evening meeting held by the first Society of spiritualists in Chicago, even sunday, at Crosby's Opera House Hall, entrance on Storateet, Hours of meetings by the Arrest Hours of meetings after the Hours of meetings of the Spiritualists' meetings every Sunday in the hall. Chidren's Progressive Lyceum every sunday foremon at 10 of clock. May held 11 Planck, Conductor; Mrs. E. O. Planck, Guardian.

Mus. Elitabeth Mandrad having removed to the state of Missouri, will answer calls to lecture in the West. Prions wishing hear significant answer calls to lecture in the West. Prions of the state of th

S. Louis, M. Pianos, Guardian.

Mr. Louis, M. Spiritualitis and Friends of Progress hold meltipos after Beliaby in Mercantill. Hall at 12. A. ask 11. P. M. Children's Progressive Lyceum regular session every Sunday Afternoon, at 21. M. 16.1. Unit Myserty, Conductor; Mrs. Mary Buod, Ouardian.

tor; Ma. Mary Blood, Quardian:

Washington hold
regular meetings every Sunday, at 11 A. M. and 73 P. M., in
Union League Hell.

Cingginaft, O.-The Spiritualists of Greinana haydorgan
ized themselveshinder the laws of Ohio as a "Religious Society of Prograsius spiritualists," and, hay sepured, the Acceptage
of Music, north side of Fourth sived, lictween Lim and
Plumb street, where they hold regular meetings on Sunday. my of Music, morth side of routin silventerings on Sunday Plumb street, where they hold regular meetings on Sunday mornings and eventings, at 10% and 3% o'clock.

mornings and eventings, at 10% and 71% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperained Hall every; Sunday, at 10% A.M. and 74 P. M. Childron's Progressive Lyceum regular, Sunday sussion at 1 o'clock P. M. Mr. J. A. Lewert, Conductor; Mrs. D. A. Eddy, Guardian.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progressive Bell Reformed of Progressive Bell Reformed of Progressive Lyceum meets in the same hall at 2 r. M.

Admission free: Children's Progressive Lyceum meets in the same hall at 2 r. M.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANKER

(To be useful, this list should be reliable. It therefore behooves 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 intended for Lecturers only.]

J. S. LOVELAND Will speak in Boston, April 29. Will a swer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Hamburg, MISS LIZEIS DOTER Will lecture in New York during April;

Miss Lizzis Doyan will lecture in New York during April: in Boston during May. She will not make any other engagements to lecture until further notice. Adoreds, Pavilion, 61-Tremont street, Boston, Mass.
P. L. H. Willis, M. D., will lecture in Lowell, Mass., during April and May: in Worcester during June. Address as above, or care Banner of Light, Boston.
N./Fashk Wsirsi" will speak in Louisville, Ky., during April: in Battle Creek, Mich., during May and June. 'Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

A. T. Foss will speak in Portsmouth, N. H., during May: in Bangor, Me., during June. Would be glad to make further, engagements in New England for the summer and fall. Address, Mainchester, N. H.
Mas. N. J. Willis, trance speaker, will lecture in Worces.

Mas. N. J. Willis, trance speaker, will lecture in Worces-ter, July 1, 8, 15 and 2). Address, Hoston, Mass. MRS. AUGUSTA A. URBHER WIll lecture in Detroit, Bich., Juring Aprile in Oswego, N. Y., during May. Applications for evening loctures in the vicinity of the above places should be made early. Address as above, or box \$15, Lowell, Mass."

be made early. Address as above, or box 816, Lowell, Mass. Adstruct. Minimums will speak in Braiutree, Vt., April 29, and the third Sunday of every month during the coming year. Charles A. Handen will speak in Chicago, Ill., during April in 8t, Louia, Mo., during May; in Davemport, June 3 and 10; July, and Angust reserved; in Providence, R. L., during heptember: in Cinclinati, O., during October and November; in Cleveland during December; in Philadelpida, Pa., during May, 1867. Will make engagements to speak week-evenings in the vicinity of Sunday engagements. Address as above.

above.

WARREN CHASE will speak in Paincaville, O., April 29—
address Chardont in Cieveland, O., 21ay 6 and 12; will spend
last half of May at South Pass, Ill.; will lecture in Decatur,
Ill., during June. He will receive subscriptions for the Banand Light.

DE. L. K. COONLEY will lecture and heal in Longwood. Chester Co., Pa., and vicinity, the last week in April; in Wil-nington, Del., the two first weeks in May. Will receive sub-sortpitons for the Bunner of Light, and sell Spiritual and Re-form Books. Address, Vincland, N. J.

Mus. Bakan A. Bynnes will apeak in Charlestown, April 29; in Gloucester, May 6 and 12; in Lynn, May 20 and 27; in Salem, June 3 and 10. Address, 87 Spring atreet, East Cam-bridge, Mass. oridge, Mass.

Mas. 6. A. Hostor will speak in Troy, N. Y., during April;
In Ludlow, Vt., May 6; in Eden Mills and vicinity during
June and the first Sunday in July. Address as above, or

I SAAC P. GREENIERS Will speak in South Reading, Mass., during June. Address for the month of May, Kenduskess, Mo. Is ready to answer calls to lecture anywhere the friends may desire. Address as above. may ocsire. Address as above.

M. C. Best, inspirational speaker, will lecture in Middle Granville, N. N., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville or Smith's Each N. Y.

Miss Saran A. Nurr will speak to Rutland, Vt., April 22 and 29; in Williston, May 6, 13 and 20. Address as above, or Claremont, N. H.

Claremont; N. H.*

DR. H. P. FAIRFIELD, france speaker, magnetic healer, will lecture and heal in Beloit and Whitewater, Wis., during April. Will answercalls to lecture. Address, Greenwich Village, Ms.

Will answercalls to lecture. Address, Greenwich Village, Ms.
MES, MARY J. WILLOMSON will speak in Buffalo during April. Will answercalls to lecture during the coming year, teneral address, Hammonton, Atlantic Co., N. S.
J. MADISON ALLYN, trance and inspirational speaker, will lecture in Londonderry, Vt., Apr 1 29; in Westen, May 5; in Woodstock, May 13, 20 and 27, and July 4, 8, 15 and 22. Will speak week evenings in Victinity of Sunday suppointments and attend funerals. Will sho receive subscriptions for the Bannard Clight. Address, Woodstock, Yt.; lu care of Thomas Middleton.

C. FANNE ALLYS Will speak in Appleton, Mc., and vicinity during April: in Woodstock, Vt., Jame 10, 17 and 24. Address Rockland, Mc., during April: after which care of O. Sampson, North Middleboro', Mass. Miss Susie M. Jonuson will speak in Haverhill during

MRS. MARY M. WOOD will speak in Plymouth, April 22 and 29. Address, Il Dewey street, Worcester, Mass. M. S. Towssend will speak in Philadelphia, Pa., during April.

MIS. SARAH HELEN MATTHEWS WIll speak in Quincy, Mass., April 29, and during May, June and July. Address as above, in care of Clift Rogers, E.q., or Eust Westmoreland, N. H. H. B. STORER will speak in Philadelphia during May. Ac dress, Brooklyn, N. Y.

E. S. WHEKLER, Inspirational speaker, will lecture in Foxboro', April 29; in flaverbill during May; in Lowell during June. Address this office. ing June. Address this office.

LEO MILLER will speak in St. Louis, Mo., during April.

Address as above, or 22 blanket street, Chicago, Ill.

A. B. Whiting will speak in Cincinnati, O., during April.

M. HERRY HOUGHTON will lecture in Taunton, April 29 and May 6 and 13; in Plymouth, May 20 and 21. Will answercalls to lecture in any of the Eastern or Middle States the remain-der of the year. Address as above.

MES. LAYRA CUPPY will lecture in San Francisco, Cal., till further notice. ALCINDA WILHELM, M. D., Inspirational speaker, will lec-ture in Kansas during the summer; in Jowa during the fail, Address, care W. Brown, box 502, Quincy, III., until farther

notice.

Dn. W. K. Riplay will speak in North Wrentham during April; in Charlestown during May. Address, bux 95, Fox-April: In Charlestown during May. Address, bux 96, Foxborn, Mass.

Mass. Riverinason will speak in Stafford, Conn., April 22 and 29; in Charlestown, Mass., during May. Address as above.

Mas. E. M. Wolcorr is engaged to apeak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

MRS. Steam E. SLIGHT, trance speaker, will lecture for the coclety of Spiritualists in Yarmouth, Me., till further notice,

J. M. PEEBLES, box 1402, Cincinnati, O, F. L. WADSWORTH, Sturgle, Mich., MRs. N. K. ANDROSS, trance speaker, Delton, Wis.

MRS. LAURA DE FORCE GORDUS will receive calls to lec-ture during the month of April on the route from Boston to Quincy, ill., via Buñalo, Clavesard and Ohlego. Address at Latirusse, Wis., till May lat; after that time; Cache, Creek, Colorado Territory. Colorado Territory. E. V. Wilson may be addressed during the summer at Mone-kaune, Oconto Co., Wis., for engagementa next fall and winter.

J. D. Pinit's address is Carversville, Pa., "Excelsior Normal Institute," W. A. D. Hume will answer calls to lecture on Spiritualism and all progressive subjects. Address, West Side P O., Cloveland; O.

Mas, Anna M. Middlessook will answer calls to locture Sundays and week; evenings; Audress as above, or box 178, Bridgeport. Cl. K. BAILEY will answer calls to feeture. Address, udincy, Ill.

O. P. Keillogo will auswer calls to lecture. Address, East rumoull, Ashtabula Co., O.

Frumouti, Ashtabula Co., O.

Dr. H. E. EMERT is again in the dold, and ready to receive
sills to lecture in accessible places. Address, South Coyenry Comb.

Charles A. Andres, trance speaker, Grand Rapids, Mich.,
are of 117, George F., Comp.

Logish Moder, Maddel, Mass.

Logish Moder, Maddel, Mass.

HUDSON TUTTLE, Berlin Heights, O. Henranin Tond, normal speaker, Sad Jose, Bal. Jare del. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

L. JUDD PANDER Address, care of Thomas Ratiforn, bod 1211, Burgio, N. Y.

Lois Warsshough can be addressed at Philadelphia, care
11. T. Child, 624 Race street, fill 3147 2011. Wisher to make
engagements cast for the summer. J. WM. VAN NAMER can be addressed during May at Waynes

J. D. Hascall, N. D., will answer calls to decime in Wisconsin. Address, Waterloo, Wis. DR. J. T. ANUB Will answer calls to fecture upon Thysiolo-y and Spiritualism. Address box 2001; Rothester, N. Y. Mas M. A. C. BROWN, West Brattlebom' Vt. 12 Jupan A. G. W. Garren, of Cinetonati. D. vill anawer FRANCIS P. THOMAS, M. D., will answer calls to botter of phricalism. Address, Harmonie, Kansas.

WALHEN WOOLNOR, transc speaker, Hastings, Orange Co, DR. James Coores, Helistoniains, Ohio. Will take and scriptions for the Banner of Light.

Dir C. W. Mounte, Jud trance and inapirational speaker, will answer calls to lecture, and attend funitrals. Address. Boston.

John Randall, inspirational apeaker, will answer pally to lecture on Spiritual and Prysical Maintentiations. Address, Upper Liste, Brotine Co., R. Y.

res, Upper Liste, Broome Co., A.Y. Mas. Frances T. Youko, trance speaking medium, care Man, Anna M. L., Ports, M. D., Sectury, Address, Adrian

MRG. JERRETT: J. CLAME, trance spraker, will answer em when properly made, to jecture on Sundays in any of the down in Connecticut. Will also aftend functals. Address, Fa MR. and MRS. H. M. MILLER, Emirs, N. Y., care of Wm. 1 Hatch. ", N. 1211 (111. 11) Milest,
MRS. PHANK REID, Inspirational appaker, Kalamazoo, Mic

MRS. FARKIE DATIS SMITH, Milord Mass, J. L. Poyten, trance speaker, will make engagement through the West to speak, whore the friends may death Address, Cedar Falls, lows, box 179, until further notice. MRS. C. M. STOWE will answer calls to lecture in the Pacis States and Territories. Address, San José, Cal.

J. H. W. Tooner, Polidam, N. W. James W. A.

Mns, Bophia L. Charrell Wil marker calls to legars Address, Foresthoric uncide Co. Ny, care of Horace Falley Esquisites and Co. Ny, care of Horace Falley Esquisites

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Teas Hightford Conn.

Mind. Dir. D. A. GALLYON will above calls to helper. Ender print control, upon diseases and their causes, and other and ecta. Address is. J. Gallion, Healing Enstitute, Repuis, Iba.

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Mas. H.T. STRARRENVineland, N. J. J. 1117 and

States and Territories. Address, pan soac, Cal.

G. W. Rice, trance speaking medium, will answer calls electure. Address, Brodhead, Green County, Wis.

Miss B. C. PELTOE, Woodstock, Vs.

Miss B. C. PELTOE, Woodstock, Vs.

Miss M. E. B. Sawyer will answer calls to lecture during the country of the property of the country of the property of the prope

ELLIAH WOODWORTH, inspirational speaker, Lealie, In-MRS. E. A. BLISS, Springfield, Mass.

Miss Belle Scoudell implimitable speaker, Rockford, II Dr. James Mornison, tectorer, Mettenry, 111. B.M. LAWRENGE, M. D. WILL mustice culls (o lectore." A ress 12 Lincoln street, Boston, blass. iress it Lincoln street, Boston, mass.

Dran Clark, inspirational speaker, will has wer call lecture. Address, Brandon, Vention of the second of the second

for the late fall and winter months with the friends in Se York and Peunsylvania. Address, Ypsilanti, Nich., Mrs. F. C. Hyrke, 50 South Oreen street, Baltimore, Md. Mus. E. K. Land, No. 179 Court street, (room 5,) Boste will answer cause to lectore.

Mus. Lovina Hearn, trance speaker, Lockport, N. Y. SAMPRI UNDERHILL M. D., is again in the field, and rea of receive calls for lectures. Address care of A. J. Davis, anal street. New York. MRS. ERMA M. MARTIN, inspirational speaker, Birmingha

Mich.

ALBERT E. CARFENTER will snower calls to feeture 8, days and week evenings, and also attend innerals. Addre Putnam, Conn.

EMMA HARBINGE. Persons desiring information of twheresbouts can obtain 3t by inquiry of hrs. L. J. French Fourth avenue, New York. 7 hope who have occasion to we to dierent address? Selecter's to Mis. Bardinge, care of Mis. Co bert Witainson, 205 Chectham HHI, hanchester, England. MRS. MARY L. Guenchi (inspirational sid france inclussed in answer calls to lecture or attend chicles. Free Circ Sunday and Wednesday evenings. Address, Ellery site Wasnington Village, South Boston.

Wasnington Village, South Boston.

Jos. J. Harringer, M. D., inspirational speaker, will swer calls to lecture in the West, bundays and wick evenly the coming winter, Address, 25 Court street, hew has tone. D. S. FRACKER, inspirational speaker. Address, Berca, O

A. C. Robinson, 15 Hathorne street, Balem, Mass., will sweer calls to lecture. ANDREW JACKSON DAYIS can be addressed at the Banz of Light Branch Office, 27s. Canal street, New York. 8. J. FINNEY, Ann Arbor, Mich.

llunny C. Whight will answer calls to lecture. Addr are of Bela Marsh, Boston. Miss MARTHA B. STURTEVART, trance speaker, 72 War C. Augusta Firen, trance speaker, box 1835, Chicago, IU

C. Augusta Firch, trance speaker, box 1833, Chicago, in Dr. Wal. Firzoisbon will answerealls to lecture through the property of the control of the printing from the property as connected with the science of Human Electricity as connected with Physical Manifestations of the Spiritual Philosophy, and Illustrate his lectures through the medic astig of Sois Illustrate his lectures through the medic astig of Sois Vanwie and others. Address for the present, Filiadophia, Charles S. Marsh, semi-traine, speaker, will answer at the cuture throughout Wisconsia, loya, Mishassia, and of Vesteria States. Address, Wondword, Juneau Co., Wis. SELAH VAN SIOKLE, Maple Hapids, Mich., will answer to lecture in that vicinity.

Mas. Anna E. Hill, inspirational medium and psychomical reader, will answer calls on reasonable terms. Audi Whitesbory', Oncida to., K, Y. W. F. JAMIESON, inspirational speaker, Decatur, Mich.

GROBER W. Atwood will answer calls to lecture in: New England States. Address, Weymouth Landing, Masr. A. A. Pond, inspirational speaker. Refers to Warr-Chase. Address, North West, Williams Co., Ohio.

Miss Julia' I. Russand, trance speaker, his sgain ent one care of this office, one can be successed in the common care of this office.

Miss Exist. Hower Further trance speaker, will answer in the care of DR. L. P. GRIOGS, Evansville, Wis.

LIMAN C. HOWE, trance speaker, Clear Creek, N. Y. REV. ADIN BALLOU, Hopedale, Mans. MRS. E. DELAMAR, trance speaker, Quincy. Mass. N. S. GREEKLEAP, Lowell, Mane. Mrs. H. F.M. BROWN may be addressed at Chicago. Ill.

Miss H. Maria Worthino, trance speaker, Oswego, A. P. Bownan, inspirational speaker, Richmond, Iowa. hirs, Barah M., Thompson, inspirational speaker, 36 B treet. Cleveland. O.

MRS. MARY A. MITCHELL will answer calls to lecture up Spiritualism Successful west-day swonings in Western A York, Onto, Michigar, and Indiana. Would like calls to lure on the direct railroad route to Chicago. Address wi out delay, Lockport, Niagara Co. N. Y.

MRS. Etiza C. Clara inspirational speaker. Address of this office.

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