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NO. 11.

Literary Department.

Written for the Banner of Light. THOUGHTS SUGGESTED ON BEING **OALLED AN INFIDEL.**

BY 8. J. P.

"An Infidel!" how easy said; But wherefore comes the name? What is " an Infidel," I ask, And is it cause for shame?

Is it to take for Truth and Right ' What Reason has weighed well? To "prove all things," hold fast the good? Then am I "Infidell",

Is it to trust with fearless faith The God within the soul; Heeding the voice that speaks therein, Spurning all false control-

Trusting in Inspiration past, In Inspiration now; Selecting wheat from out the chaff, Where'er it comes, or how-

Believing Heaven oft fills our souls With promptings pure and high? If this—all this be "Infidel," Then "Infidel "am II

Unfinchingly I face the scorn, Freely accept the shame; For if "an Infidel" mean this, I glory in the name!

With angel-breathings round me oft, With hopes most bright to cheer, With earnest soul-pants after Truth, I cannot stoop to fear.

Though oft I meet with those I deem Fast bound in Error's thrall, I pray that charity be mine, For we are erring-all.

With love to God, and love to man, To Justice, Truth and Right-Heaven grant I ne'er be "Infidel" To past or present light!

To creed-bound dogmas, false though old, I've bid a last adieu-Your fetters ne'er can bind my soul, I'm "Infidel " to you !

Written for the Banner of Light. CRIMSON AND GREEN.

^{J'} BY MARIE LOUISE HAYDEN.

"Let the dress be crimson and green, mamma. I wish it to be done by to-morrow evening, for on the morning of the next day Lieut. Avery will call for me to ride with him-you know I have particular reasons for wishing to appear well in his eyes-and crimson and green are perfectly adapted to my complexion and style. Some people would consider it in very bad taste, I suppose, and for some ladies it would be so; but you see, dear mamma, that after one has passed her rosy youth, as I have, at twenty-five one needs to study colors a little, to hide any little lack of coloring that time has failed to supply." "I will see that Miss Alstien has your riding-'hab't finished at the appointed time, my daughter, though your remarks about fading charms are entirely uncalled for; for believe me, Isabel, you never looked half so charming as you have ever since Lieut. Avery has been a constant visitor at our house." "Ah! but you see with partial eyes, dear mamma, though perhaps the excitement of angling for a husband does lend additional life to the expression, and I am determined to secure Lieut Avery, if possible. Such another match may not present itself until I am left in the shade by the flight of time." "The task seems easy now, for, judging from appearances, I should say that he was as anxious to win you for his wife as you are to secure him for a husband. I hope you will succeed, for he is a splendid man, and very wealthy, too; besides, his family are very aristocratic. I only hope you may succeed."

| blue that reminds one of a cloudless summer sky -so clear, so pure, was their expression. She was very affectionate, and even loved her cousin Isabel, who had always treated her as a dependent, and never allowed her to share her pleasures. On this particular morning Amy had been

deeply engaged in reading a very interesting treatise on the needs of the spiritual life, and of late she had become deeply interested in all that pertained to the new and beautiful theory that had instinctively crept into her heart. She was as yet unconscious of its power, and unable to analyze her own feelings; but every word or letter that threw light upon her ewn convictions of right was eagerly accented.

When Mrs. Vane entered the back parlor, she was surprised at finding Amy so deeply interested in the pages of a book as to be unconscious of her entrance. She crept noiselessly to her side, and uttered an exclamation of horror as she glanced at the title of the book.

"Amy Alstien! You, you so deeply engaged in this work of Satan! Why, the very next thing I know, I shall have the spirits turning my house upside down. Throw that detestable book from the window into the street, and never touch it again."

"I cannot. It was lent me by a friend."

"Then return it as quickly as possible, and never again seek to inquire into the theory of this new doctrine."

Amy closed the book, and commenced the work ordered by Mrs. Alstien; but it was a weary task, with that bewildering book within reach of her hand! Later in the day Mrs. Vane and Isabel went away into the country to ride, and Amy, usually so faithful to her work, threw aside the costly fabric of crimson and green, and taking the bewitching book, softly stole into the parlor to read it, thinking that she could make up for lost time by later work in the evening. She was soon so deeply absorbed in its pages that she did not hear the sharp ring at the bell, nor heed the entrance into the room of Lieut. Avery. But when he spoke, she started, suddenly, and hid her book beneath her apron like a frightened child.

"Pardon me, Miss Alstlen; I have intruded, Learning from the servant that Mrs. Vane would soon be at home, I, with the privilege of an intimate friend, came to the parlor to await her return; but if I disturb you, I will take my leave."

"On, not' I must go into the bask parlor im-mediately, and resume my sewing. I have a dress to finish for Miss Isabel, and Mrs. Vane told me to hurry to get it done; but I did so wish to read a few pages of this book, and as I read. I forget everything but the words contained there: and now it is almost time for them to be home again." "You can mention to your aunt that you have

been reading; surely she will excuse you."

"Ah! but she forbade me to read another word of this book."

" Please let m

"You sometimes read of Spiritualism, then?" "Met No indeed! This book I picked up ac identally, not observing its title even." "Have you read any of it?"

"I never desire to read such nonsense as that contains. I have heard enough of Spiritualism without reading of it." "We shall hear a lecture of that kind at the

grove to-morrow, if we remain long enough." "Lieut. Avery, do you believe in this new doctrine?"

"Most assuredly I do! And I wish you would study into its truths; you are prejudiced now." "If it is your wish, I will learn all of it that is possible."

She excused herself from the room soon after. and going to her mother's room, said:

"Now what do you think, mamma? Lieut. Avery is a Spiritualist!"

"Impossible!"

"He is. He has just told me so himself, and wished me to become interested in its ' truths.' I think there is no truth about it, but shall have to pretend to believe it, I suppose. He is too good a catch to lose for a little matter of opinion that I can soon remedy after I am his wife."

"You are right, my love. Go down now and question him about the 'beautiful truths.' He will tell you; and perhaps in explaining to you this religion he will hasten his proposal."

But Mrs. Vane and Isabel were disappointed, Lieut. Avery never went beyond the bounds of friendly politeness, and on this occasion he seemed to be absent-minded, often calling her Amy instead of Isabel. She was vexed, and observed: "I should think your mind was filled with some Amy to day."

"It is; and to-morrow I will tell you something that may surprise you."

Isabel blushed, thinking he intended to tell her of his love and ask her to be his wife; and she was more than ever determined to have the new dress of crimson and green to wear on that occasion.

As soon as Lieut. Avery left the house, Isabel went to the sewing-room, where she found Amy alone, with a purple bruise upon her forehead. She asked how it came there.

"You very well know, Isabel. It was caused by that blow I received from your hand, with the book I should be glad to have you return. You have always treated me as a slave, Isabel. I have borne such slickup, var non an as out of blows I must resent it."

"As much as you please, fair heroine of th purple bump," tauntingly returned Isabel. Amy only wept in silence, and thought of the morrow.

Isabel awoke early, and on going to the little parlor found Amy asleep in her chair. She had not gone to bed, but when the last stitch was taken in the garment which Isabel was to wear at the picnic, she had closed her eyes and leaned chair to dream of the

they were soon at home. While Isabel had gone to her room to exchange her riding habit for a home dress, Amy stole into the parlor, and Lieut. Avery rose to meet her. He pressed her for a moment to his heart, and then led her to a seat beside him on the sofa. Mrs. Vane and Isabel were both surprised when they came into the room a few moments afterward, to see the modest Amy sitting beside the latter's intended. But they were still more so when he said:

"Mrs. Vaue, I have a favor to ask of you: I wish to remove your niece to my own home as soon as the necessary preparations can be made. Do you consent?"

"I do not quite understand. Did you say my niece?"

"Your niece, Miss Amy Alstien, who is my betrothed bride."

Then turning to Isabel he said: "You remember I told you I should surprise

vou to dav?"

Mrs. Vaue quickly recovered herself, and said she was very happy that Amy had found so desirable a companion, and her consent was gladly given. Isabel also offered her congratulations, and the two bafiled women concealed their real feelings so well that Lieut. Avery thought he had wronged them when he suspected them of designs upon his fortune for Isabel. After he had gone, promising to come again in the evening, Mrs. Vane and Isabel were quite altered in their manuer toward Amy. She was their "dear friend," and Isabel even asked her to forgive her lasty temper and its consequences, and made her promise not to tell her intended husband about the cruel blow she had received, the traces of which were rapidly disappearing.

A month after the Spiritualist picnic Lieut. Avery bore to his elegant home the orphan girl, now a happy wife. Isabel Vane was first bridesmaid, and is a frequent visitor at the house of her cousins, Mr. and Mrs. Avery, of ----. She has become softened toward the new religion-as all unbelievers will in time-but has not accepted the faith yet; perhaps she is waiting a convenient season.



LECTURE BY HON. JUDGE EDMONDS. The newly organized Society Automa as the

Williamsburgh Spiritualist Society," held its first meeting Wednesday evening, May 1st, in Continental Hall, Fourth street, Williamsburgh, N. Y., to hear a lecture on Spiritualism by Hon. Judge Edmonds, of New York.

The hall, says the Brooklyn Daily Times, from which we copy the Judge's remark, was much crowded, not alone by Spiritualists, but by others drawn thither by the fame of the lecturer.

Mr. Henry Witt, in introducing the speaker,

comes to us; to give it free to man as it is given freely to us, and let it work. I found it a source of happiness to me, but it is no consequence to me whether any one received it or not. We do not whether any one received it or not. We do not want to thrust it on any one. But what is it that is in our midst and imposes this duty? It is gen-erally supposed to be antagonistic to Christianity, and many persons therefore reject it. I once becand many persons therefore reject it. I once lec-tured in Dayton, Ohio. Every newspaper there was busy and every clergyman was busy trying to keep the people from going to hear me. They even said I was not Judge Edmonds. Not suc-ceeding by these means they got up a false alarm of fire, and that cleared the room. Yet, in spite of all this, the thing has gone on. It moves as Galileo said of the earth, when he was under the ban of the Inquisition. What is the Christian re-ligion? It is comore head in the few words. Leve ban of the Inquisition. What is the Christian re-ligion? It is comprehended in the few words, Love God and your neighbor. There is in Spiritualism nothing but what tends to sanctify and enforce these obligations. Nothing in it conflicts with Ohristianity. The grand doctrines taught to many eighteen hundred years sgo, have been trammeled by the contraction of men's minds; but the time comes when men's minds will be free and unfet-tered. Freedom of heart and conscience is that which Spiritualism teaches. Lot every may work tered. Freedom of heart and conscience is that which Spiritualism teaches. Let every man work out his own salvation; het every man he responsi-ble for his own faile. The Pagans long ago wor-shiped fire, and the sun as the Great Creator. The instinct of worship is implanted in every soul. Devotion is the badge of the Divine Spirit that is within us. Centuries ago it showed itself in the worship of images; then of the demigods, &c. As the world advanced men found something beyond those called those, and then came what the Greeks called Logos or the Word, and the Romans, Fate. They were conscious of beings superior to themselves, and called them their gods. Some four thousand years ago there came a revelation to man, not through the instrumentality of Nature, who but

"half reveals And half conceats the truth within." Nature never could satisfy us. The Revelation Nature never could satisfy us. The Revelation which was the Revelation of one God, came from beyond the grave. Then came the revelation of existence beyond the grave. Through Plato, Py-thagoras, Confucius, Zoroaster and Jesus, came that revelation. It culminated in Jesus. Various sects have arisen in the world, but all believe in existence beyond the grave. Two rev-elations had come: that of the existence of a Su-preme Ruler and of existence beyond the grave.

elations had come: that of the existence of a Su-preme Ruler and of existence beyond the grave. What is the future life, and how is man to be pre-pared for it? The Jewish religion tells nothing of these things. Some four thousand years ago, man got ready to receive the revelation of the existence of a Supreme Being, and two thousand years afterward the revelation of existence after death And new comes the revelation of the neyears atterward the revelation of existence after death. And now comes the revelation of the na-ture of this existence. It is now five or six hun-dred years since the attempt was first made to teach us what this existence is. The revelation can only come by and through intelligences. No operation of God takes place, except through some ceive the new revelation, and w. ucenared to receive the new revelation, and w. USDALPI, R. F. instrumentalities that do not terrify us. Can you receive revelation from the earthquake or the thunder, rather than from your wife or your child? One speaks to the heart and the other to the fear. The terrible miracles wrought in Egypt made no converts. About five hundred or six hundred years ago the effort was made, and the Pope issued his bull against what was called the hammer of witchcraft, and in the name of witch-craft five or six millions of people were sacrificed, martyrs to truth. The world not being ready to receive the revelation, destroyed the instrumenreceive the revelation, destroyed the instrumentalities In this country, too ficed. Never until within the last quarter of a century and in a portion of this country has the world been so free. More freedom is now found in the neighborhood of Boston than elsewhere. Now in Europa and elsewhere men are ten or twelve years behind us in the character of their development-are where we were about twelve years ago. They are bothering themselves about table-moving. The first thing was to establish the fact of communication with the spirits of the the fact of communication with the spirits of the departed. I was fifty years old and all my life had been engaged in intellectual pursuits; I con-sidered myself intellectually strong; I could not believe in any absurdities I heard preached; I cannot believe what I cannot understand. Be-lieving is not volition with m². I was converted by intelligence conveyed by rapping. The intel-ligence conveyed was a transcript of my secret ligence conveyed was a transcript of my secret thoughts. Here was a strong man converted from infidelity by an intelligence which spoke his in-most thoughts. When the spirit says to me "I lived with you in terms of endearing affection for thirty years," and stated what none but she and I knew together—I knew who that spirit was. "If she lives, it is she," is my conclusion. What is there in nature outside of such an instrumentality as this which can convex this revealed of ?? as this, which can convey this revelation? If there is such a thing as life beyond the grave, no matter what the instrumentality, if I am only satisfied there is a communication between those here and the intelligences beyond the grave, it here and the intelligence's beyond the grave, it follows that the intelligence is immortal. Then if they can speak to us they can tell us what the future existence is. What are the three score years here, when compared to eternity? We are lost in the contemplation. * * * * Now comes the revelation what the immortality is: all the three revelations are as simple as the command. the revention what the imple as the command, Love God and one another. Men say it is profane to pry into the mysteries of God. And is it possible that God has given us reason and capacity and not the liberty to use them? No; there is into as far as we have the capacity to do so. The miracles in the New Testament are all instruments revealing to man his immortality. But now inanimate matter, moving without human agency, are but instrumentalities to carry out the purpose, because men are now really to receive it. Men and women who once made these manifesta-tions two hundred and fifty years ago, were slala; so in Europe, and indeed throughout Christen-dom. In this country the human mind is more free than elsewhere, and therefore the manifestations came to us by apparent preference. I would not belong to any congregation, sect or party; but where two or three are gathered together, the spirit is in the midst. It is in the private circle the manifestation occurs-in the family where a bereavement has taken place. There spirits of the departed manifest themselves. There spints of the departed manifest themselves. There is no objection to any sect; we build up no sect; make no war upon Christianity. We ask for no sect, party or power. All we ask from man, is what we have from God, protection; and every one is free to act according to his own conviction of what is right. I know in some churches persons find is right. I know in some churches persons find things that are offensive; our meetings offer an acceptable substitute, and let every one bear in mind that there can be no atonement for sin, ex-cept in himself. [With emphasis.] We are to work out our own salvation to prepare ourselves for this existence, the nature of which is revealed to us. This is the object of Spiritualism. Thanks be to God that He has rolled away the stone from the sepulchre and illumined the gravewith light from on high. To Him be all glory and honor, forever and ever.

'How pleasant it is to have a dear, kind mother like you to talk to so freely, as I do to you. I al ways tell you all my plans and thoughts."

"Yes, yes," replied the old lady, half absently, " But I wish I knew if Lieut. Avery was a church member, and of what persuasion he was. I do hope he is a Unitarian, for they are the only true believers."

"Well, I do not feel like a religious discussion; and so while I go to the garden for strawberries, you will hasten the preparations for the completion of my new riding-habit, please."

Mrs. Vane withdrew to the little back parlor, where Miss Alstlen was usually to be found busily engaged with the family sowing. Miss Amy Alstien was a distant cousin of Isabel Vane, She had been left homeless at the age of fourteen, and Mrs. Vane had kindly offered her a home with her; but as she grew older, year by year, she had become more perfectly the slave of the beautiful but proud Isabel. She preferred this life of silent unhappiness to a struggle with the world, such as orphan girls usually have to meet. And now, when Isabel was twenty-five, her Cousin Amy was eighteen, and a more perfect contrast is seldom seen than that presented by those two girls. Isabel was tall, elegant in figure, with large, expressive dark eyes and heavy black hair, while her complexion was pure white and red. She was, in fact, an elegant looking woman. In disposition she was haughty, proud, and willful, loving only her mother, Amy was a little pale, blue-eyed, rosy-lipped darling, with a slender, well-proportioned figure, and such glossy dressed! Her eyes were of that peculiar shade of | the book in her hand, and remarked !

She timidly extended it, and when he saw the title page he smiled, and said:

"I am pleased to find you so deeply interested. wrote that book myself."

"Did you? Then you must tell me all about this beautiful belief. I so long to learn of it!" "I will; but first I have something else to say

to you."

He then told her how he had been drawn to that honse, day after day, by her sweet self; Mrs. Vane and her daughter thinking Isabel the attraction all the while. He could only now and then get a glimpse of her, but he determined to persevere; and when he found Mrs. Vane and Isabel to be absent that day, he entered, trusting to chance to bring Amy to him. He had found her, and would not let the opportunity pass without declaring his love for her, and asking her to be his wife. Isabel had manœuvred until he had asked her to ride to the grove in the morning, to attend a picnic to be held there. Would Amy object to his fulfillment of the engagement?

'Certainly not!"

He drew her closely to him, and whispered words of tenderness common to young lovers, while she nestled fondly in his arms, blushingly confessing that she had secretly loved him, even while she considered him to be her cousin Isabel's intended husband. They were engaged, and Lieut. Avery said he would define her position to the family on his return from the pionic on the following day.

When Mrs. Vane and Isabel returned, they went immediately to the little room where Amy sat sewing, having scarcely commenced the work left for her to do. Mrs. Vane scolded her in quite an unladylike manner, and Isabel said:

"What have you been doing all the morning, you lazy thing? Reading that infernal book, I suppose. Here-I'll take it."

She seized the book, and as Amy sprang forward to take it from her, fearful of its receiving injury, the fair Isabel struck her a heavy blow with it, in her anger, and then dashed from the room, angrily exclaiming;

"I shall not be able to wear my new ridinghabit to-morrow. Such a splendid thing, toodark green, with orimson trimmings. Nothing else will become my complexion like that. The lazy thing! Why did n't you stay at home and see to it yourself, mamma?"

"There now, my dear, do n't give way to your temper. I will make her sit up to-night until it is done, and I will help her to day. So rest easy; you shall have the dress for to-morrow."

The spoilt beauty was somewhat pacified by this, and, still retaining the book, she sought her chamber. The servant met her on the stairs and announced the arrival of Lieut. Avery, when she immediately retraced her steps. She met the gentleman with a smiling face, quite unnware that he had heard her loud talk in the hall, and was mentally congratulating himself on his fortunate selection of the gentle Amy in preference brown buris-abundant, wavy, and always nicely to the high-toned beauty before him. He observed

-tits

ack in her o her promised husband, and had fallen asleep.

Isabel was angry with her for having remained in her chair after the dress was finished, and was also annoyed at the purple mark upon her fore head. She shook her rudely, saying:

"Why don't you go to bed, Amy?"

Amy opened her clear, blue eyes, and answered "I have slent two hours or more. I shall not sleep more until night."

And she thought of the explanation Lieut. Avery had promised to make Mrs. Vane and Isabel, wondering if they would be angry, and half dreading the interview, yet wishing it was over. After breakfast Lieut. Avery called for Isabel

who, not being quite ready, sent a message for him to wait in the parlor until she came down. He went into the sewing-room, where he knew he should find Amy, and, bendlug low to kiss her pale forchead, observed the purple mark.

"Amy, darling, what is this?"

" Only the result of an unfortunate accident." "I am sorry. You will be in the parlor when we return, please. I wish you were going. After to-day, darling, no woman but you ever goes with me. I wonder if Isabel would n't consent to your going with us to-day?"

"No indeed! Nor do I wish to go. I should be sorry to spoil her last day of enjoyment with you."

"And you are not a bit jealous?" "Of you? Never."

"One more good by kiss, and I must be gone shall speak at the grove this morning, and then hasten our return."

He entered the parlor, and in a few moments Isabel joined him, resplendent in her new dark green riding-habit. The orimson trimmings added just color enough to suit her complexion. The dark plume of her hat swept the pink-tinted cheek, and truly she never looked more lovely than at that moment. But Lieut. Avery had no eyes f r her dark beauty. His heart was with the little blue-eyed Amy in Mrs. Vane's back parlor, and he wove bright dreams of the change his love should make in her fortunes, as he rode beside Isabel toward the grove. She thought him unusually silent, but decided it was in consequence of that something he had promised to tell her.

When they reached the grove Lieut. Avery procured her a fine seat in the shade, near the stand erected for the speakers, and telling her that the duties of the day would keep him away from her for an hour, he ascended the platform, where the speakers were already seated, and, to her surprise, opened the exercises, afterward making a powerful speech, which was warmly applauded by the people assembled. Isabel was proud of him, and more determined than ever to secure him.

After numerous speakers had addressed the audience, all dispersed to seek the refreshments so bountifully provided, and Isabel expressed a wish to return home. She wished the quiet of her cool parlor, to give Lieut. Avery an opportunity to tell her what he had hinted at the day previous. He assisted her into the saddle, and

said he had rented the hall and engaged to pro vide speakers for every meeting for one year, and pay all expenses, upon condition that fifty members would agree to pay five dollars each in advance, and twenty-five cents per month thereafter, or such sums as would be equivalent thereto, empowering him at the same time to choose an advisory associate committee to assist him in the performance of the serious duties the position required. This proposition was accepted by a perfectly unanimous vote, and the meetings will hereafter continue every Wednesday evening.

JUDOE EDMONDS'S ADDRESS.

It is not often of late I have spoken on Spiritualism to a large congregation. I once lectured through the whole country, but lately I have lec-tured on it but seldem. I do it now because an effort is being made here to have the truth spoken once a week. Next Sunday I shall speak for the benefit of a hall in New York. I only speak occa-sionally now. Such organizations as this are ad-vantageous. We have no desire to build up a sect or party. It has been objected that our aim is to create a sect or party; also that our tenets are antagonistic to Christianity. These are erro-neous ideas. About twenty years ago Spiritual. ism became noticed. It manifested itself at first in an humble way. The Rochester knockings caused much astonishment. The spread of the caused much autoinamient. The spread of the dotcrine of Spiritualism since then is perfectly wonderful. These manifestations were at first rude. Tables would move, &c. Then mental manifestations came. Persons spoke, inspired and impelled by some being independent of them-selves. So wide-spread has it become, that I am justified in saying that nothing in the history of man can compare with it. Already the Spiritual-ists in the United States outnumber the Catholics and Protestants together. At the meeting of the Roman Catholic Bishops at Baltimore recently, the first object was to ascertain the religious con-dition of the people, and it was found that the Catholics and Protestants numbered less than nine millions, but that the Spiritualists numbered between ten and eleven millions, and have more than fifty thousand mediums. This statement comes from those who are not friendly to Spirit-ualism. I have seen it in politics. Twelve years ago I told a man, who is now a distinguished member of Congress, to advocate the Anti-Slavery course that who the needle got a chance they meinber of Congress, to advocate the Anti-Stavery cause; that when the people got a chance they would lay their hand upon slavery and kill it. This was twelve years ago. Nearly three months ago, a clergyman came to me and wanted 'to know why he should not abandon his priesthood and college and preach Spiritualism. Many, like Nic-odemus, have come to me in the nightlime and ached how con these there how the set of the set.

A few weeks ago, a writer says I said there were five millions of Spiritualists. He could not believe it, and he thought it was extravagant of me to say so. I did say it five or six years ago. Our minister to Japan has told me he has read my first volume on Spiritualism on the Himmaleh mountains. I have heard of my books being found in whale ships, etc. I know they have been translated into the Russian, and I am in receipt of letters from all parts of the world. Last year I received from London a book by a lady travel I received from London a book by a hay traver-ing, who said that there was no town or city of any magnitude in Europe, where there were not Spiritualists; she had heard of them in nino different languages. Three hundred years after the birth of Christ, Christianity had not made the progress made by Spiritualism in the same length of the In various lenguages the truth is being of time. In various languages the truth is being preached to men. What is it? That is the great question. We have a duty to perform. It is not proselytism. Our duty is to tell the truth as it

When is a tombstone like a rushlight? When it is set up for a late husband.

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OF LIGHT. BANNER

OF JESUS. CHANNING'S OPINION DOUBTED. HIS REPLY TO THE SAME.

THE QUESTION OF THE NATIVITY

2.

CHANNING AND SWEDENBORG.

(FROM THE SPIRIT-WORLD, TOUCHING THE QUESTION OF DIVINE INCARNATION.)

In the BANNER OF LIGHT of May 4th, was letter from "A Minister of the Gospel," inquiring earnestly of Dr. Channing why the spirits who communicate by these modern means were so universally humanitarian: that is, why they so generally held to the belief that Jesus was a mere man, though highly endowed and inspired. And Dr. Channing, or one who purported to be him, professed to explain. In the course of the explanation, which was given through Mrs. Conant, it was assumed from what the spirit communicating had put forth as absolute knowledge, that Jesus was the natural son, not of Joseph and Mary, but of Calaphas and Mary. It is also stated as " a well-known fact that no High Priest was allowed to enter the bonds of wedlock at that particular period, and, because of this law, the circumstances existing between the High Priest and Mary were not made public, but, on the contrary, were secluded from the world, and particularly from the Ohurch.

Many readers of the BANNER will probably recollect this communication. To the writer of this, however, who was the "Minister" who submitted the inquiry to Dr. Channing, the reply was far from satisfactory. I have been acquainted with this story about the High Priest and Mary for several years. I have not the least faith in it. I will not pretend that the communication in question is not honest, and the sincere opinion of the spirit who communicated. Of that I know nothing, and say nothing. But being a free and fearless inquirer, even at the portals of eternity, I desired to test this matter through another medium. And for that purpose I got the consent of the editor of this paper, to write to that excellent medlum-Mr. J. V. Mansfield, 102 West 15th street, New York. I would go to no other that I know of, with a question of this kind, because he is manifestly as good a medium as exists on this continent. And in this opinion, the editor of the BANNER coincides with me. As a method of special interest, then, it was agreed that I should apply to him. I did so, under sealed envelope. I enclosed in the envelope the whole of the .printed communication from "Dr. Channing," with these inquiries to Emanuel Swedenborg: "Now my dear sir, can you throw any light on the nature of that communication, which professedly comes from Dr. Channing, as to whether it did proceed from him, or if it did, how it is that such opinions are entertained by spirits so high as we all suppose Dr. Channing to be? They may be true, but I cannot believe it, and I address this note to you to see what you will say upon a matter so important, and what light you can throw upon the whole transaction. I wish you would answer yourself if you can, but if not, I hope you will delegate a most truthful spirit from you, that we may know and publish your very words, most particularly.

The answer to this that came in a few days, was truly wonderful. It was signed Emanuel Swedenborg, in almost a perfect fac-simile of his handwriting while on earth. It was compared with his signature, as given under several engravings of him, and the resemblance is exact and particular. Furthermore, he referred to three numbers of the paragraphs in his Arcana Celestic containing his own views on the anbject in question. It bis own views on the anbject in for the benefit of those who are not acquainted with his works, that they are all numbered in this way, by paragraphs, for convenient reference. And in this work, the Arcana Celestia, which is in twelve volumes, the numbers run up to 10,837. Now, the spirit purporting to be Swedenborg referred in his communication to three of these paragraphs, which were in two separate volumes. The numbers were A. C. 4687 6280, 6371. And this alone I consider a test worthy of the excellent medium through whom it came. The following is the whole communication: "Your note of inquiry, dated May 1st, 1867-carefully noted. Here allow me to say-I would not for one moment deny the fact that the 'Lady medium of the BANNER' is controlled and spoken through to a wonderful extent, by the band-Channing, Parker, Clark, E. Peabody, H. Ballou; and the sincerity of that control I would not for an instant question: but that I fully coincide with all their teachings, I must say I do not. I do not judge or condemn their teachings, for here, as in anth-life, we do not see alike in many respects. In such cases, we lovingly agree to diagree. Touching the matter of Divine Incarnation, my reasons you will find in my A. C. 4687, 6280, 6371. They were my views from long and careful de-liberations while a dweller on earth, and since my arrival here I have seen nothing, experienced nothing to change them. EMANUEL SWEDENBORG."

infinite Esse as also had been before; hence their propiletical concerning the Lord, Gen. chap. IIf, xv, This is thus described in John: 'In the be-ginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. All things were made by Him; and without Him was not anything made that was made In Him was the life; and the life was the light of men. And the Word was made flesh, and dwelt in us, (and we saw his glory, as of the only begotten of the Father.) full glory, as of the only begotten of the Father,) full of grace and truth.' The Word is divine truth, which in its essence is the infinite existing from the infinite Esse, and is the Lord Himself as to his Human. This Itself it is from which truth divine now proceeds and flows into heaven, and through heaven into human minds, consequently which rules and governs the universe, as it has ruled and governed from eternity; for it is the same and one with the infinite Esse, for it conjoined the human to the Divine, which was effected by this, that it made the human in itself Di-vine. Hence now it may appear, that the supreme of truth divine is the Lord's Divine Human, and hence that it is a supreme tenet among the doctrinals of the Church, that his Human is Divine. A. C. 4687.

"Te Divine Human before the Lord's coming into the world was Jehovah Himself flowing in through heaven; [who sometimes took the form of an angel, but was distinguished from other angels by the Divine which shone through,] for Jehovah was above the heavens, this was then the Divine Human; for by the influx of Jehovah into heaven it resembled a man, and the Divine Itself thence was a divine man. This is the Di-vine human from eternity. But because Jehovah by that Divine Human could not flow in any longer with men, because they had so far re-moved themselves from that Divine, [reference is here made to the gradual declension of man from his original innocence, which is ignored by the common Spiritualist Theology,] therefore he as-sumed the human, and made this Divine, and thus he indust there into here we are able thus by influx thence into heaven He was able to reach even to those of the human race who re-ceived the good of charity and the truth of faith from the Divine Human, which was thus made visible, and deliver them thereby from hell, which otherwise could in no case have been ef-fected." A. C. 6280. "The sceptre shall not be removed from Judah,

nor a Lawgiver from between his feet, until Shiloh come. Gen. xlix: 10. It is here signified hat power shall not depart from the celestial Kingdom. From the sense of the letter it anpears that by what is contained in this verse is meant, that the Kingdom shall not be removed from the Jewish people before the Lord came. This, also, is true, but still in this historical truth. as in the rest, there is an internal sense; for that the Kingdom should not be removed from the Jewish people is a worldly truth; but the spiritu-al truth which is of the internal sense is evident, when by sceptre is understood power, and by Judah the celestial Kingdom. But that power should then depart from the celestial Kingdom when the Lord should come, is an arcanum which none can know except from revelation. The case with that arcanum is this: before the coming of the Lord into the world, there was influx of life with men and with spirits from Jehovah or the Dord through the celestial Kingdom, that is, through the angels who were in that Kingdom, hence they then had power; but when the Lord came into the world, and thereby made the human in Himself Divine, He put on that itself, which was with the angels of the celestial Kingdom; thus He put on that power; for the Divine trans-flux through that beaven had been heretofore the Human Divine: it was also the Divine Man which was presented when Jehovah so appeared but this Human Divine ceased, when the Lord Himself made the Human in Himself Divine. Hence it is evident how the case is with this arcanum. Now indeed the angels of that Kingdom have great power, but so far as they are in the Lord's Divine Human by love to Him." A. C. 6371.

Thus I have given the substance of the paragraphs indicated by the three numbers aforesaid: but it should be observed here that the uninitiated reader will not gain a perfect idea of what is meant by the Lord's making the human in himself divine, without some further explication of Swedenborg's doctrine of the "glorification" of Lord Jesus Christ, according to Swedenborg,

when he came into the world, inherited all manner of evil tendencies from his mother Mary. He inherited none from his Father, for God was his Father, without the medium of any earthly parent on the male side. By this evil, hereditary nature from the mother, he was subject to all manner of temptation, even as we are. But by, his divine interior he never yielded to temptation,

LIGHT of May 4th, I perceive a letter from a "Minister of the Gospel," to Dr. William E. Chan-(Channing) concerning the origin of Jesus the Ohrist.

I myselfam a medium, and my Guide says that it was not Calaphas the High Priest, but Joseph, who was his father in the physical, and my Guide says he will come and answer for himself, if it is necessary to convince the world; and furthermore he says, it was not Dr. Channing who answered that question.

You well know how that question was asked, in a way that none should know its author; there-fore it was answered so that none should be the wiser.

Now if that "Minister of the Gospel" will come out boldly and give his name in full, he (Dr. Channing) will answer, and not permit another spirit to come in his stend. You well know that there are spirits in the form and spirits out of the form that love to create excitement. And so

the form that love to create excitement. And so it was in this case. Let your questioner come down to the real plane of Spiritualism; come as a little child to its parent for the necessities of life, and not_as

though there were none greater than he. Let him come in all sincerity and truth, like the meek and lowly Jesus, and he shall receive tenfold. But let me tell you that Calaphas was not the father of Jesus. What an absurdity to go out into the world! Would it not cast a stain upon hu-manity? Rather let it be said that it was a mi-raculous birth that it may set a better example before the world at large; for there are many minds that cannot digest anything but the old sayings in the Bible. And if these will serve them for a cloak, let them have them until they outgrow and burn out of them. But to those whose minds are open and can use their reasoning powers, give them more solid food, such as that which comes from the angel-world, to elevate their brother man.

CHANNING'S REPLY.

I have learned that exceptions have been taken to the answer given to the question appearing in the BANNER OF LIGHT of May 4th, by not only your correspondent, but by others equally in the dark.

Your correspondent, through the advice of disembodied intelligences, (so affirmed,) declares that William E. Channing did not answer the question on that occasion: I, William E. Channing, declare to the contrary; and I alone am responsible for the answer thereof.

It is to be supposed that your correspondents who desire answers to their questions, desire not a reflection of their own preconceived ideas, but the truth, as it appears to the controlling intelligence. At all events, if we are mistaken in this our belief, we have only this much to say: We shall at all times and under all circumstances give what seems to us to be the highest truth; and we alone are responsible. If it is indeed blasphemy, then we, and we alone, are the blasphemers; and we alone are accountable to our God for the same. We claim the right, and purpose to exercise that right, to answer all questions pronounded at this place according to our own light, not according to the light of any other soul in the form, or any out of the form.

If your correspondent's Guide has greater light than we have, then he has much to thank God for.

Another correspondent, W. A. D., of Boston, writes to the BANNER OF LIGHT to this effect:

In No. 7 of the BANNER OF DIMIT With the spirit purporting to be Rev. Dr. Channing, says, "I be-lieve that Jesus the Christ was the natural son of Caiaphas and Mary, not Joseph and Mary. It is a well known fact that no High Priest was allowed to enter wedlock at that particular period, and because of this law." &c.

Will you please ask an explanation of the following history, as recorded by Josephus and St. Luke?

Luke, 3d chap., 1st verse, says-" Now in the fifteenth year of the reign of Tiberius Cœsar," &c. 2d verse, "Annas and Caipahas being High Priests," 20 Verse, "Annassing Carpanas being tright i heave, &c. John commenced bantizing... 221, varea. "And version illuserit begint to be about thirty years of

age." When Tiberius commenced his reign, he appointed Valerius Gratus Procurator of Judea; and about the fifth year, Valerius Gratus made Josesph Calaphas, High Priest, (a scn-in-law of a former High Priest.) Jesus therefore was about wenty years old at Calaphus's appointment. (See

Josephus Aut., Book 17th, chapter 2d, 2d verse,) Again, celibacy was not enjoined on High Priests; hut their wives were to be taken from virgins. Especial purity was required, but not celibacy. (See Josephus Aut., Book 3d, chapter 12th, 2d verse.) CHANNING'S REPLY.

A WORD TO SPIRITUALISTS. BY DEAN CLARK.

TEXT :-" Let us work while the day lasteth."

An important epoch has dawned in human affairs; it is an age of revolutions, and of revelations; the struggles of ages have culminated 'in the triumphs of the present hour; the labors and sacrifices of the bygone millions have obtained the progress we now behold; but the end is not yet; still the conflict continues, new issues arise, old things are passing away, and they must be replaced by the new. The Kingdom of Heaven' is once more at hand; the resurrection trump is sounding, and its clarion tones are awaking the nations to new life; a new dispensation has dawned, and angel hosts are leading the van of the grand army of Progress! The irrepressible conflict of ages, between truth and error, liberty and despotism, is still raging; Greek has joined Greek, and the tug of war between new ideas and ancient opinions, involves every soul in the agitation; the earthquake-shock, and ocean-storm, that now disturb the mighty deep, are rocking principalities and powers, and the mountainous waves of thought are dashing against the citadels of error; and beneath the shock, thrones are tottering. tyrants are trembling, and their hearts "like muffled drums are beating funeral marches to their graves "! The angels of deliverance are at work, and the chains of slavery, physical and mental, are breaking; the oppressed are going free; superstitions are dying; bigotry is departing; conservatism is relaxing; radicalism is progressing; reason is triumphing; science is advancing to new victories, and light from on high is illumining the whole world I

events is no ordinary privilege, and to be an actor n the grand drama, is a privilege that heroic souls well might covet. But are we, who now occupy the stage, fully conscious of the mighty import of events now transpiring, and in which we are now participating? Do we vividly realize that we are making history for future generations to ing and in the evening. It is under these circumacting by the part we are acting in human af-fairs, but fashioning, in a large degree, that of millions yet to be? Such is the momentous fact, and it behooves us to ponder deeply upon the magnitude of the responsibilities that devolve upon us individually, that we may act well our

This is emphatically a time that tries men's souls. The war of ideas has already begun; all are enlisted, there is no evasion or substitution; each one must stand at his post of duty to defend it, or march on to new conquests. Ours is a rev olutionary movement; the fundamental ideas we cherish are antagonistic to nearly all popular the ologies, and hence agitation and conflict are incev-itable. "Men may cry—'peace, peace—but there is no peace." Truth and error cannot dwell to gether in peace. The wrongs of ages must be righted, for the flat of heaven has gone forth, and we must meet the issue! There is no place for cowards nor laggards in our ranks; whoever encowards nor negatits in our lanks, where it of the second heroism of Fitz James, say to the enemies of truth—

Come one, come all—this rock shall fly From its firm base, as soon as L."

Said the imortal Patrick Henry, "Victory come not to the strong alone, but to the vigilant, the act ive, the brave," and we must work unceasingly sacrifice bountifully, pledge our fortunes, our lives and our sacred houor, if need be, to maintain the sacred cause we have espoused, else we are re We need the heroic valor, the unflinching fort tude, and the sublime self-devction of the old martyrs, and the godlike zeal of all the illustrious champions of human rights and liberty-"Whose decos crowd history's pages, And time's greatvolume make"!

We have the illustrious examples of the good and great of all ages before us, who achieved re nown by toiling and sacrificing for truth and jus tice; in our veins runs the blood of a heroic an cestry, whose proud fame we cherish with pro-found veneration, because won by devotion to great principles, at the sacrifice of personal ease and selfish interests! Is our cause less sacred to

THE HOUR FOR LYCEUM SESSIONS. BY M. B. DYOTT.

With your permission, I propose saying a few words to those connected with and those interested in the Children's Progressive Lyceum.

I believe this movement to be the foundation upon which the beautiful superstructure of Spiritualism is to be perpetuated; therefore it is of the greatest importance that it be surrounded with the most favorable conditions that can be obtained for it.

The Lycenm with which I have been connected since its advent being one of the first established, I have had a fair opportunity of noting its workings, changes and movements. I propose, therefore, making a few remarks in regard to the time and circumstances under which the numerous Lyceums throughout the country have met and are now liolding their sessions.

And here let me say that a glance at the record of time at which some of the Lyceums meet in various sections of the country, is sufficient to convince any person that the Lyceum movement has greater vitality than the fabled phoenix, in fact, that it is a child of immortality, or it would have expired long ago.

There is scarcely an hour, no matter how inconvenient, between the rising and setting of the sun, that some Lyceum has not selected for its time of meeting. When the Lyceums were first instituted they met in the afternoon, so that they might not interfere (as was erroneously supposed) with the morning lecture. The Lyceum with which I am connected met for nearly three years at that inconvenient time, and although it lived, thrived and prospered, it was in consequence of To live in an age so rife with grand and startling almost superhuman efforts, and a sacrifice of its officers and leaders that must eventually necessitate a change.

As I have said the afternoon is an inconvenient time, permit me to give my reasons for the remark. The socleties with which the Lyceums are connected usually have their lectures in the mornread, and that not only are we shaping our own stances only that I say the afternoon is an iudestiny by the part we are acting in human af- convenient time; and it is so, because the Lyceum lectures, and they must neglect the Lyceum or the lectures, or attend three meetings every Sundaywhich is a tax upon the time and energies of those who, being occupied in business pursuits every hour of the week, cannot reasonably be expected to continue such censeless exertions upon the seventh. The consequences are that one or the other will be neglected, and it will be next to impossible to get punctual officers and leaders for the Lyceum, or a sufficient number to perform the necessary duties; and if the leaders are irregular in their attendance, the Groups will be broken up and disbauded.

I will not, however, occupy space in referring to incident to the holding of three meetings upon Sundays, or of making a distinct and separate meeting of the Lyceum. I will give the result of my experience and observation during the past four years, and speak of the advantages attained by the change, in both time of meeting and order. of exercises, which we have adopted-the one being a necessity contingent upon the other.

At the commencement of the fourth year of our Lyceum's existence we changed our time of meeting from the afternoon to the morning, making our Lyceum session precede the morning lecture. Our Lyceum meets and is called to order at 10 A. M. The badges are then distributed, new members are admitted and membership tickets furnished to those entitled to them. The library books are then collected by the Guards and taken to the library, with a list of those needed for each Group. The gymnastic exercises and wing movements are next in order, after which the Lyceum ments are next in order, after which the Lyceum ments are next in order, after which the Lyceum marches with targets and flags. When the flags otis, of Henry, of Allen and of Washington, and whose talismanic power roused the energies of charge of that department, the Lyceum is massed maid and matron, sire and son to a lofty heroism, in a compact body between the seats in front of in a compact body between the seats in front of departed from their descendents? and are we degenerate sons and daughters of those valiant fathers and mothers? Answer me, ye who pro-fess to believe in the living truths that come to-day from "loved ones gone before," yet dare not holdly avow your belief from fear of public opin-boldly avow your belief from fear of public opin-ton L Answer me we indifferent lukewern. Sain close of which, the lessons (questions and anor. The answers to the previous week's question (of which a record is kept) are read by the conductor, and a question for the following Sunday selected by vote of the Lyceum. The Silver Chains are then read, the badges collected, the library books distributed, after which an opportunity is given for those who do not wish to remain to the lecture to retire.

Nothing could be more concise and apparently truthful than the above. The wisdom and spirit of it are admirable. He avoids entering into particulars as to the origin of the story concerning Jesus's birth, reported by "Dr. Channing"; indulges in no flings at the BANNER spirits; credits them generally for sincerity, and then refers to his own writings which he left in the world, which, he says, in these particular passages, at least, he still adheres to. It may be said, then, that we prove nothing by this offsetting of the testimony of two spirits; we only get their separate, indiwidual testimony. That is precisely so; and here. as in all other cases, the reader must judge for dimself which is most worthy. Let the reader, bowever, remember what Swedenborg was, and what Channing was, and then judge. The first has been in the spiritual world nearly a hundred years; and the latter about twenty. But to make this article perfect, we must now quote the passages referred to so wonderfully by himself, by the numbers aforesaid:

"The supreme among doctrinals is, that the Lord's human is divine. With this supreme of doctrinals the case is this: the most ancient Church, [i. e. the Church known as Adam, or Man, which existed before the Fall] which was celestial, and in preference to the rest was called man, adored the infinite Esse, and hence the infinite Existing: and whereas they could not have any perception of the infinite Esse, but could have some of the infinite thence existing, from things perceptible in their internal man, and from things sensible in the external, and from things visible in the world; therefore they adored the infinite existing, in which is the infinite Esse. This they perceived as a Divine Man, by reason that they knew that the infinite existing was brought forth from the infinite Esse through beaven; and heaven is the Grand Man, corresponding to all and single things which are in man, therefore they could not have any other idea of perception con-cerning the infinite existing from the infinite Ease, than concerning a Divine Man: for what passes through heaven as through the grand man from the influite Esse, this has with it an image thereof in all and single things. When that celestial Church began to fall away, they foresaw that that infinite existing could not any longer have influx into the minds of mon, and that so the hu-man race would perish; therefore they had reve-lation that one should be born who should make the human in Himself Divine, and thus should become the very infinite existing such as had been before, and at length should become one with the

and so was without sin. "Tempted in all points like as we are, yet without sin." Heb. iv: 15. But by those temptations, which were terrible in him; by his combats with all the powers of darkness, and by spirits from the lowest hells; and by all his experience in that life of nature-by sorrow and trial and conflict of every kind, unspeakably greater than that of any mere man, he gradually subdued that evil hereditary, and in fact thoroughly expelled it from his extire humanity, and united that humanity with the Divine Soul that was in him from the Father. He put off all the merely human substance, and filled out those or-

ganic vessels with divine substance in place of it. Thus he became DIVINE HUMANITY, in a different sense from that of any other man or angel. This process of the glorification of the Lord's humanity was only completed at the resurrection. It is from this Divine Humanity - the Lord Jesus Christ at one with Jehovah, that the Holy Spirit is given and that men are saved. This explains why it is that, as John says, "The Holy Ghost was not yet given, because that Jesus was not

yet glorified." vii: 39. But after his resurrection -that is, not in a material body, but in this Divine Human Body, "He breathed on them, and said: Receive ye the Holy Ghost." xx: 22. This vas the new and living way open for salvation, and God in Christ became the only Divine Saviour. The first became last: Jehovah from eternity became God in ultimates. "I am Alpha and Omega, the beginning and the ending, saith

the Lord, which is, and which was, and which is to come, the Almighty." Rev. i: 8. But I must not protract this article, and I am only laboring to be faithful to the occasion of these two spiritual communications. One thing, however, I must mention in conclusion, and that s with reference to the saying in what professes to be Dr. Channing's communication, that " it is a well known fact that no High Priest was allowed to enter the bonds of wedlock at that particular period, and, because of this law, the circumstances existing between the High Priest and Mary were not made public." Now such does not appear to be a well known fact. On the contrary, the priesthood was hereditary in the Jewish nation, and they all married like other men. It was not like the Catholic Church. All the priests of the Jewish Church were allowed to marry, even the High Priest. See Leviticus xxi: 10-14. And there is not the slightest evidence to show that at any time this regulation was not in force. I

have consulted scholars with regard to it, and even a learned Jew. The whole testimony is, that the contrary statement is absurd. So much therefore, of " Dr. Channing's " communication in manifestly erroneous.

I have now done. May the Lord guide us into all truth, and deliver us from all error and evil.

After the receipt of the above communication. the following letters came to hand, and were presented to our Circle on Monday afternoon, May 13th, for answer by Dr. Channing.

Mrs. N. C. Bacon, a medium residing in Barre, Mass., writes thus:

On reading a communication in the BANNER OF

The position we have assumed concerning this case is plainly and fairly set forth in a former answer to the question under consideration, and it is not our purpose to be moved by the quibbles of humanity from that position.

It is a well known fact among historians, ancient and modern, that all history concerning Jesus was written long after he had passed from the earth. Thus it becomes not a history in truth, but mere speculation. At all events we care not what Josephus or any other writer bath said concerning the physical birth of Jesus the Christ. for we well know that the time will come when all these persons who have taken exceptions to the assertion we have made, will believe as we do, for we know that the light will finally overcome the darkness. We do not come to shed simply a reflection of a darkness that has so long surrounded you. We come to shed the light of a new experience upon you.

We well knew that our answer would be like a firebrand thrown into the temple of Old Theology: and we would not remove that firebrand. It is time that the chaff were burnt up; and William E. Channing may as well be one who shall apply the firebrand as anybody else.

I thank God from the depths of my inner life, that I have been able to stir up these waters of Sacred History, for I believe that good will come of it. I well know that my Father's work will never cease. I well know that the wheels of the car of Infinite Progress will ever revolve; and poor, puny humanity, in its darkness, may cry ever so loud against the light, still it will shine on through all eternity. It is as useless to attempt to dim its brightness as for humanity to murmur against the decrees of the Infinite God. The time has come when these old myths must pass away. The time is near at hand when more startling truths than you have yet received will be given you; and these truths are the firebrands that shall burn up the old and give place to the new.

If we have wounded the feelings of any soul on earth, we ask no pardon. It was not intentional. We come, as Jesus came, to do our Father's work. And if the light we have shed upon this biblical question be strong enough to purge out one old error, we shall have done much toward building up the kingdom of our Father on earth. The old must pass away, cling to it however close you may. Its doom is sealed; it must die.

You all love these physical bodies through whom your spirits receive exercise on earth. But lowever close you may cling to them in your eartilly love, yet the Angel of Change will some day touch them; and with the touch comes a sep-aration between the internal life and external form. So it is with regard to these old ideas. They have been born in darkness, and cannot bear the light; and however close you may fold them to your hearts, they will finally be lost in the sun-shine of greater truth.

We come to do our Father's bidding, and to bear every cross that may be laid upon us, If our Father says, "Go back to earth and over-throw those errors," our souls answer, Amen, even so let it be. We are ready on Father, to say, Not as we wish, but as thou wilt.

ion! Answer me, ye indifferent, lukewarm Spir-itualists, who lie down supinely on beds of ease, itualists, who he down supinely on beds of ease, and do nothing (but find fault) and hug your cof-fers, while voterans are in the field calling for your aid in vain, and your neighbors are sitting in the darkness of old night, because you hide your light under the bushel of self-interest, and lend no hand to spread the "glad tidings" which angels bring to day. Tell me, ye wealthy Spirit-ualists who have the means which you do not use to spread the gospel of this New Dispensation, are ye worthy sons of noble sires, and are ye emwho pledged their lives, their fortunes and their who pledged their lives, their fortunes and their all, that we might have a rich inheritance? If not, listen now to their stirring appeal as they come to earth again, to rebuke their successors for their groveling thoughts, their sordid ambi-tion, their craven spirit and their apathetic indo-lence; and as ye hear their stinging rebukes, arouse from your lethargy, awake to your duty and redeem yourselves, ere you hear the con-demnation, "Inasmuch as ye have not done it (your duty) unto one of the least of these, your neighbors, ye have not done it unto us," (your benefactors.)

It is unbecoming, yea, dishonorable and cow-ardly, to shirk from duty we owe to humanity; to let our light shine, and use every means in our power to spread abroad the benign principles of our humanitary religion. While we are now per-mitted to enjoy privileges no other generation ever had; while blessed with the bountles of earth and communion with higher realms, beholding "what kings and prophets longed for, but were not permitted to see"; while "reaping what others have sown," shall we refuse to sow in our turn, when we hear voices from above saying, " freely ye have received, freely give "? With such ines timable blessings constantly showered upon us will any prove recreant and refuse to share of their abundance with those who are calling for hein? Let none harden their hearts lest woe tide them, for "recording angels" are taking note of our every thought and deed, and before their august tribunal each mortal is arraigned, to an swer for "sins of omission as well as commission," and all the old herees of the mighty past, the great reformers of every clime, the noble martyrs of every age, uniting with the godlike workers of the present time, will rebuke and disbonor those who are unfaithful to their stewardship. Spiritualists of America: The angelic host that

now draws near to hless us, calls, upon every de-votee to the new faith to arouse to duty, to work while the day lasteth to act, speak, give for hu-manity's sake, and with all the pathos of celestial love, they beseech us, by all that we hold dear on earth, by the memory of the illustrious deeds of the nighty men of old, by the sacred recollections we cherish of the sainted martyrs who died that we might live, by the undying love we cherish for one kindred and friends in spirit-life, by our love of liberty, justice, truth, and all that is holy and divine in the human soul, and exalting in this sweet communion with "glorified, spirits," that we "lay up treasures in lieaven," by laboring for the poor and ignorant ones of earth, who are starving for sympathy and i lungering for the knowledge which robs death of its sting, the graye of its victory, and makes life all beautiful and glorious, joins earth to heaven, and brings peace and joy to every aching hearts. Of brothers and sisters every aching hearts. Of brothers and sisters every where, join hands in fraternal love, and in unity of spirit, and, purpose, "work, while your day lasteth," to sprend the good news, the glad tidings of great joy, and make earth a heav-en to all

Those constituting the choir open the meeting with singing, when the lecture by our regular speaker proceeds. All the exercises of the Lyceum are easily gone through with in one hour and a half, so that the lecture commences at 11; o'clock. A large proportion of the Lyceum members, all the leaders and officers remain to hear the lecture, and the meeting is closed at as early an hour as other churches are dismissed.

Under this arrangement we can have more leaders and officers than we need; they are punctual and attentive, because they are not overtaxed with three meetings, but have the afternoons free for their own purposes.

The members are instructed in the philosophy and teachings of Spiritualism by our regular speakers, an advantage that can be obtained in no other way. This also meets the objection of some that there is not enough training of the intell ect in the Lyceum, for which there is no foundation however, and to which Mrs. Mary Davis so beautifully replied a short time ago that I shall not attempt further reference to it.

Had the Lyceum with which I am associated continued its sessions in the afternoon, I should have been obliged to sever my connection with it; but since it has changed its time of meeting and made its exercises the morning service preceding the lecture, its duties are but a refreshing interlude of an hour and a half preparatory to the morning discourse, and that which was under the old arrangement an onerous tax upon our time and efforts is now an agreeable relaxation,

Our membership is increasing so rapidly that we now have nearly two complete Lyceums under our care, and a prospect of doubling its numbers were our hall large enough to contain. them.

The New York Evening Gazette tells young ladies what to beware of if they would have a fresh, healthy and youthful appearance; "Late hours, large crinoline, tight corsets, confectionery, hot bread, cold draughts, pastry, decollette dress, modern novels, furnace registers, easy carriages, late suppors, thin shoes, fear of knowledge, nibbling between meals, ill temper, haste to marry, dread of growing old " a structure of the

The Hallfax (N. S.) Industrial Society-a cooperative association has now 6000 members, a capital of byer \$250,000 did business last year to the amount of \$800,000, at a total coat of less than five per cent, and at a net profit of more than \$65,-600, Which was shared by its members, instead of being paid away to others.

BANNER OF LIGHT.

Children's Department. BY MRS. LOVE M. WILLIS: Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

⁴ We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and outs to meet in happy air." (LRIGH HUNT,

[Original.] BOUQUETS OF FLOWERS.

Narcissus.

This spring flower is nodding its head in many a garden, and looking up with its clear eye to the heavens. The Daffodil, the Jonquil, the Polyanthus are all species of the genus Narcissus, But the poet's Narcissus is a white flower with a purple centre, and it has a pretty story of its own, which is well worth knowing.

Like the other flowers that have found a name from some imaginary history, this one takes us back to the days of Grecian mythology, and we can learn in its story what men thought and believed two thousand years, ago.

There was said to have been a beautiful nymph who haunted the woods and hills, and sported in the beautiful places by streams. Her name was Echo. But like many fair maidens she had one great fault. She loved gossip, and she would have the last word.

One day Jupiter was amusing himself with the nymphs, and Juno was displeased, so Echo undertook to detain Juno, by chatting with her until the nymphs should have time to leave Jupiter alone. This she did, but Juno discovered her cunning and determined to punish Echo; and a severe punishment she gave her.

"You shall no more use your tongue except to reply. You shall always have the last word."

Was not this a hard fate, never to be able to speak, but forever to wait, and to answer back only another's words?

Narcissus was a beautiful youth who loved hunting, and followed the chase into the mountains. Echo saw him, and his noble manner and his fine countenance seemed to her like the realization of all her dreams. She felt lonely, and longed for companionship, and she desired to speak to the youth, but she had no power. He lost his way and shouted, and echo repeated his words. "Who's here?" said Narcissus. "Here," responded Echo. "Come," said the youth." Come,' answered Echo.

Thus he called and Echo answered, until she really began to think that he desired her presence, and she went to him with a thrill of joy, thinking how blessed it would be at last to have sweet companionship.

But Narcissus was not only cold, he was rude; he even pushed her away, and what was most mortifying, as he said, "I would rather die than you should have me," she repeated, "Have me." She was so humiliated and so grieved, that she retired at once to solitary places, and frequented caves and mountain cliffs. At last she so plned away, that her flesh disappeared, and her bones were changed into rocks, and only her voice remained, which forever haunts the loved places of her grief, and repeats the last word.

Is not this a poetic fancy to account for the reflection of sound, which science now tells us is caused by some obstacle which interposes itself and sends the sound back again, so that the words we speak are repeated, and sometimes re-repeated?

But this was not the end of the crnel but handsome Narcissus. Another fair maiden was charmed with him, but he repelled her with scorn, and the maiden prayed earnestly to the avenging goddess that Narcissus might love some one and meet no return of love.

A most singular revenge was granted by the goddess. As Narcissus was hunting one day, he came to a beautiful fountain. It was as clear as silver, and was sheltered by the rocks, and on its borders grew the fresh green grass. Narcissus

his little hands were to convert into solid comfort for his home, in the shape of bread and a new suit of clothes-he was obliged to pass by the village school.

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The windows were open, and he could hear the boys reciting their lessons, and he longed to enter and be among them; but he well knew that there was no use in asking his father to send him to school, for he was too poor to pay for his instruction. But as he picked his berries he kept thinking, and wondering if he could not find some way to become one of the scholars. These thoughts sometimes filled his mind all day, so that he could find no real pleasure in the sights and sounds about him. The hirds that came to share the juniper berries became familiar to him, but their cunning ways could not charm him from his one great desire to learn to read. The wishes of his soul became a constant prayer, which the Providence of his life stood ready to answer.

As he was walking sadly home one day, he saw two of the boys of the school trying to catch some fieldfares. He asked them what they were doing, and they told him that their teacher was very fond of them, and that they were seeking to please him by catching them.

"And will he not be pleased if I carry some to him?" said the boy to himself; "and if he is pleased, perhaps he will teach me."

These little birds were in the habit of frequenting the juniper wood, and the next day he had no trouble in catching two in a basket. He tied an old handkerchief over the basket and went to the house of the schoolmaster and presented his gift. As he stood before the master barefooted and ragged, he thought. This boy expects to be paid for this work, and sadly he needs a little money. "Tell me your price, my boy, and I will pay you,"

"But if you please, I will give them to you," said the boy.

"But you do n't look as if you could afford to make presents; set your price on the birds. Don't be afraid that I won't pay it."

"But, sir, I like best to give them to you,"

"What a strange boy! Then tell me what I can do for you; surely there is something that I can give you."

"Yes, sir, there is something I want more than anything in the world - more than the new clothes my father has promised to me when I have earned them picking juniper berries."

" What is it you want?"

"Oh, sir, teach me to read;" and the boy fell on his knees, repeating, "teach me to read."

The teacher was a kind man, and readily promised, and the boy came every leisnre hour he could get to learn, for he was not able to give up his occupation of juniper gathering.

His progress was very rapid, for he loved every task which the schoolmaster gave him, and learned with a hearty will and an earnest purpose. His progress so pleased the teacher that he recommended him to a nobleman as one deserving better opportunities than he could find by his father's means.

The gentleman sent the boy to school, where he rose so rapidly that he soon became distinguished. He went from rank to rank of scholarship, graduated, and was made Bishop.

But he did not forget his two fieldfares, the little birds that led him to his first lesson. He honored them as best he could by taking them upon his escutcheou, and bearing them as his watchword to remind him of the Power that in caring for the field sparrow will never forget the poor but earnest spirit, but lead it through its own efforts to the good it seeks.

But there are some that are thus led that forget the steps by which they traveled, and despise the small beginning of their better days and wish to forget it and keep it from the world. In this respect, the Bishop was a noble example, being willng to tell from whence he sprang and by what little ways he came to his honors and his wealth.

Written for the Banner of Light. BESIGNATION.

Sitting alone in the twilight, And hearing the trend of feet, With the tones of changing voices Below, in the busy street, Heeding them not, only thinking How the days are drifting by, Like leaves on the breath of autumn, Like clouds in a stormy sky; Drifting away with the treasures That I vainly sought to hold, Counting them over and over, As a miser counts his gold; Saying, " I crave but little; Let all things else depart. So these lie safely folded Within my passionate heart. Alas for the worldly wisdom Prompting the weak desire To keep any earthly blessing From Time's refining fire.

Let them go, though Life's deep music In its sweetest tone be stayed, And the heart in its bereavement

Refuseth all human aid,

And turns with a thrill of anguish To take up the broken thread; Not even discerning dimly

The light gleaming far ahead-

The very light that is needed To answer our wild demands,

And give us strength to finish The work in our nerveless hands. Why brood over lost heart-treasures

With such deep, regretful pain? They filled their beautiful mission,

So came to us not in vain. From the soul's unsullied fountain They have called forth latent powers,

And left in their wake a fragrance As sweet as the breath of flowers. Des Moines, Ia., April 25, 1867.

Beply to Dr. Horton.

BY JOHN ELLIS,

"THIS IS THE QUESTION: THIS IS THE OB-SCURING CLOUD." What? "Matter can and does think - that is to say, matter organized by Deity; that the mind, soul or spirit commenced to be formed in early life, through the medium of the senses; that the soul had not a previous state of existence; or if it had, we, in our present state, had no consciousness of such existence; and therefore it was no concern of ours."

The Doctor thinks it a legitimate deduction to

say that "That which had a beginning must have an end; that when the body ceased to exist, as an active, organized being, the soul, consequently, which had its beginning with the body and was dependent on it, must also cease to exist.

I glory in such thinking men as Dr. Horton. Continue to think, my dear sir, and you will as surely think into your own full satisfaction, as you are now satisfied of night and day.

MAN NEVER DIES! This is a knowledge I possess, my dear sir, and not a faith. Now if it be fact and knowledge we seek for, we must fly at once to God's immutable laws as manifest in all Nature. And what do we find here as proof of man's immortality? Let us see. A law in vegetable physiology proves to me and all men, if the practical mechanical operation be performed of fecundating two varieties of the same species the progeny is an organized body-a seed. Shall we say this seed did not exist before? It was seed before the sexual union was effected; the only apparant change is in the external form. The unison of the seeds in sexuality is merely to convey or carry on the life principle, the spirit, the never-dying power, the preservation power, How do I know this? Because I find that in the organized seed, the cotyledons hold this, and retain this same preservation power until the germ, the embodiment of the prior seeds sexualized, absorb it therefrom. This spiritual essence, the life support to all germs in all seeds, over accompanies them, it never fails, nor never leaves the plant! The germ that has absorbed from the cotyledons this wonderful and mighty God-power, the moment it enters into a new world of Earth and Air, leaves behind it the body organism of its previous part self, and there stands gloryfying God for the wonderful change He has wrought in its plant organism-standing, living and growing in a new world in its own positive identity with a new hody absorbed from an old one, for there is the old husk or shell I came from-the cotyledon! Seed I was, seed I am. Who can tell when I was began, and who will say when I shall end? Who shall dare say that I, a majestic oak as you now please to call me, shall cease to exist after a hundred years are gone, and all this mighty organism lies mouldering in the dust? By what law do you arrive at such conclusions? I, oak as I am, know better, for, think ye, the God who brought me and my mighty present organism out of that puny body cotyledon-out of such an insignificant body - and has endowed my identity with such wonderful properties to become what I now am, from the law of analogy, my present organism must of necessity contain properties that shall clothe my identity with a still more beautiful form. My identity existed when I was pollen, and passing through a law of sexuality never altered my identity; it gave, me another organic form, consequently I never had a beginning, and if the law of analogy be a truth, shall never have an end. Identity seems to be stamped on the never-dying principle; we may call the latter, spirit or soul. as established in natural law, that from one body I understand the terms as the same. It is not here necessary to show or prove from whence came it is legitimate to assert that when man's boily the first tree or plant, as part proof in this illustration of God's works; for it seems that Dr. duced from it, and that we shall inhabit it in an-Horton believes already in "beginnings," and 'ends." Do we not seem to forget that spirit, or soul, is increased prior to, and as well as organized bodies? Do not let us confound the terms spirit and life Life is the element sustaining body corporeal, and spirit or soul is supplied, developed, and perfected from, and by, the refined elements of this human body. The external of all seeds are preserved and fed by surrounding external elements; the cotyledons are preserved and power given them to move and expand through the agency of heat and moisture, the spirit germ of positive identity then immediately feeds, and absorbs from this body until it abstracts all the constituent elements contained in that body necessary to its germ spirit development into this world of earth, air, beat, light and moisture. The husk body returning to earth, for earth it is. This is the natural law as I find it in the vegetable The scholar, glorying in the stamp of mind, world. By this never-deviating law of God, we not only see that the spirit or soul of things is fed and developed from an anterior body, but we see also that the spiritual part is endowed with properties that will and do 'extract the constituent ele-'ments from the old organism into which a new or-

ganism is made and most wonderfully perfected! Who would believe it possible, were it not within our power to prove it, that from the eggs of butterflies come these seemingly detestable caterplilars? yet within their bodies are contained all the elements embryotic of the most beautiful butterfly. All we know of this is that at a certain period of their life they crawl away to hide in seclusion, and when handled seem half doad; then in a little while we find a chrysalis-a body produced from the previous one, and the old shell often beside of it. Then again we find that this chrysalls body produces still another body-the body of the beautifully painted butterfly.

I presume there is not a man in the world that could be made to believe this merely from a philosophical argument. We cannot see this wonderful change, neither have we reasoning faculties comprehensive enough to understand it, but there are the bodies - the shell one left hehind to return to earth, and the living beautiful one staring us in the face - God's positive evidence that bodies do produce in upward and onward progression (through the powers endowed by the never dying spirit) living organisms of identity, sublimated somewhat, in each change, and at the same time more beautiful.

This law of God, as I see it established through the whole of the vegetable and animal worlds, is worth more to me than all the riches the world is able to produce. For if God in His loving goodness produces the beautiful body of the hutterfly from such a body as a caterpillar, is it reasonable to suppose that God-who has produced this wonderful body of man, and who has instituted the LAW of developing one body from the other-shall leave this greatest and highest work of His whole creation destitute of the very attributes He has endowed the caterpillar with? Never! It is illegitimate to suppose such a thing, when so much natural law and evidence is staring us in the face.

How can we say that " soul or spirit" is "commenced to be formed in early life." Is it not evident that spirit, or soul, is increased and multiplied by a law analogous to that which increases and multiplies the human, and all other animal bodies? Most certainly, to my mind. The one is not increased without the other. Matter and spirit are never separate. The manifestation, or the variation in human countenances, is the development of human constituents and not the variation of spirit or soul; neither does it follow that because souls or spirits are increased, that when an increase is effected that that is the moment of its origination. Not at all. All spirit is of God, part and particle are our souls of Him. The blackest man-demon on this earth has

wrapped up in his depravity the same God, soul or spirit as may at this moment be shining forth from the most holy and perfect spirit in that beautiful Summer-Land where we are all traveling to. No variation to spirit, no beginning to spirit, nor no end of snirit.

The natural law governing man's external, is precisely the same in the vegetable as animal worlds. The manifestations of the law are the same, the only difference is in the forms given to bodies. We have shown how identity and spirit are transmitted and propagated in the vegetable world, also how the vegetable body is produced, and how the constituents of one hody are extracted by the spirit to clothe itself with still another and more perfected body. It is exactly so with man. In sexuality, spirit or soul is transmitted (connected with matter of course) to, and in an embryotic body (egg). The never-varying properties of the spirit transmitted instantly begin to clothe themselves with a new body, which is then called fetus, and so continue until they have absorbed all the constituents from the body egg, and the moment this is effected, the infant man leaves this body and bursts forth into a new world! The old shell is left behind to go to earth just like the husk of the caterpillar. This first body of man is called placenta by physiologists.

Here, then, we see that in both the vegetable and animal worlds new bodies are being constantly produced from the constituent elements of the ones, and seeing this fact and that it is effected through the peculiar endowments of our spirit or soul nature-what natural law is there in existence that will rob our spirits of these God-given properties, so that the soul must become defunct at that period of time we call the death of the body?

Letter from Henry T. Child, M. D. LECTURES IN PHILADELPHIA.

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During the past season we have had a very able course of lectures. Onr audiences have been uniformly large and intelligent. Every one who has attended these lectures for a number of years has noticed that the audiences change each season and with each speaker. The course, which opened in September last by Bro. Randolph, was concluded in May. Time will not permit me to refer to all the able and instructive lectures that have been given on our rostrum this winter by the gentleman above mentioned and Brothers Ballou, Fish, Peobles, Hayford and Davis, and Sisters Bullene, Hardinge, Townsend and Brigham, each of these having acquitted themselves to the satisfaction of our audiences.

Mrs. Nellie Temple Brigham was a stranger to us all, and, though quite young, holds a very high position as an inspirational speaker, and improvisatrice, giving at the close of each lecture an original poem.

I regret that some of these lectures and noems were not reported. I have taken a few notes, and, with your permission, will give them to your readers.

readers. She said, "There are a great many persons in the church who will admit all the facts of modern Spiritualism, but exclaim with plous horror. 'They are all evil spirits that come back.' Now these people believe that God is the Shep-herd and we are the sheep; and if the Shepherd leave the door of the fold open so that ravening wolves come in and devour the sheep, who is most to blame?" Again: "Every sorrow is a beautiful key, which, if we take properly into our hands, will enable us to un-

take properly into our hands, will enable us to un-lock a door which leads into a beautiful store-house of blessings." "You look upon the great snow-drifts in our

"You look upon the great snow-drifts in our Northern country, and think how cold and dreary they are, and suppose no good can come from them; but when you come to understand them better you will see that they are only the warm blanket which Mother Nature spreads tenderly

blanket which Mother Nature spreads tenderly and lovingly over her children, to protect them, and when the summer sunshine comes to melt them away, you will find greener grass and more beautiful flowers." "Through paths of intolerance and persecution we have come up to the glorious light of to-day." "Man plays his part in the drawa of life, and then steps behind the green curtain of the grave, when the Angel of Denth reads its proclamation of emacination to the soul and sets it free."

of emancipation to the soul and sets it free." "Labor never degraded any human being, but our thoughts ought always to be above our

He who goes into a garden to look for withered leaves and unsightly bugs, will always find these, but those who seek beauteous buds and flowers will find these."

"This world seems like a great mirror, and as we stand up before it we make faces at it; it sends then back to us."

"We should never complain of the spirit-world "We should never complain of the spirit-world until we cease to send the refuse of earth there." "Things change; the lily was not always as pure and while as it is now; it grew out of the dark earth, and its green leaves pressed this aside, and its stem rose to catch subbeams and the dews of heaven."

"The pasture of old theology is very old. It is a small place with a high wall around it, and the flocks that are in it have eaten the short, dry grass for a long time. The shepherda that have been attending these do not often dars to come out and meet us on the plane of reason. They know that there are places where the walls are broken down and many of the sheep have got over, but they are afraid to leave the ninety and nine and go after these, for if they were to come out the whole flock would come after them, and having once tasted the green pastures of reason and walked by the still waters of revelation, they could never be taken back into the old, narrow fold and fed upon the dry grass and husks that are there.

"There is no such thing as total depravity. If you sink a shaft down deep into the most de-praved human being, and take the lamp of love down there, you will always find a gleaming vein of pure gold which is beautiful amid its dark surroundings."

"A person once said: If I believed as you do, that there is no hell of fire and brimstone and no devil, I would go out and steal and lie and per-haps commit murder, because I should be for-given. The reply was: Well, God knows that you would do these things, and so he lets you believe in a hell and a devil to restrain you. When you grow out of these conditions he will let you out ur present bellef."

"Many persons take religion just as they do a life preserver when they go on a journey, never wear it until the storm comes, and then expect to

[Original.]

AMBER-ITS ORIGIN.

BY D. HELEN.

some water-spirit, whose home was the fountain. The maiden's prayer was answered. He loved the image of himself. As he stooped to kiss what he believed to be another's beautiful face, the lips disappeared, and the waters gave back only troubled ripples.

But he haunted the fountain, he talked with the imaginary being, he pined and sickened, his tears dropped upon and disturbed the beautiful image. Echo heard all, and as he sighed she repeated with real feeling his latest sigh. Poor Narcissus found no solace, and at last he died. The nymphs mourned for him, and prepared to burn his body, but as they sought it, it was nowhere to be found, but in its place was a new and beautiful flower, with white petals and purple heart, and forever does it bear the sweet name and tell the pitiful story.

Such is the Grecian history of this pretty flower. Many poets have celebrated the story or alluded to it in verse-Milton, Cowper, Goldsmith-and every one can feel the poetry of the flower. It seems that the ancients thought it a sad fate to be in love with one's own self. There was no help for poor Narcissus, when he once felt the full power of loving his own beauty.

And just as true is it to day. The moment one begins to bow down and admire himself, from that moment he becomes a useless being. I don't think he could even expect that a sweet flower would arise from the ashes of his buried usefulness.

Can you not imagine how the Grecian mothers told this story to their pretty daughters, warning them not to become charmed by their own looks, but to seek higher and nobler objects of love in the cultivation of their minds and their hearts?

Poor Echo, too, no doubt, was used as a warning to those busy tongues that could not be still long enough for any serious thinking, and for those willful little ones that wanted the last word, Perhaps there may be some in our day whom the Grecian Fable will serve; for two thousand years have not made handsome young men and women free from vanity, or made girls and boys always willing to listen to the wiser words of others.

(Original.) HOW BIEDS MADE A BISHOP,

A Bishop had for his coat of arms two birds called fieldfares, with the motto, "Are not two sparrows sold for a farthing." "The reason for this device will be found in the following trué atory;

A little boy, whose parents were poor, lived in a small village on the banks of the Danube. As soon as he was old enough to find the way home, he was sent out to gather fagots to burn, and when a little older he was compelled to pick juniper berries, that they might be sold to a distiller near by, and thus a little money be added for the family necessities.

The little boy trudged off daily to his task, and as he went toward the trees-the fruit from which " tears from their eyes with their fore paws."

This gem is at present considered very fashionstooped to drink, and saw his own image reflected able. It is imitated in many forms, and enters therein. He thought it was some fair maiden, into the stylish attire of many a young lady, who, perhaps, would like to know something about the real gem.

It is found in North America, China, Siberia, Sicily, &c. There is no doubt but it is the petrified resin of a tree. It is found in numerous fragments, lying between the trunks of amber trees. It is probable that the large masses flowed from the trunk, and the smaller fragments from the branches.

A great quantity of amber is thrown up by the Baltic Sea. This is probably owing to the existence of a considerable bed which was probably once a forest on some island.

It is a beautiful, gem, but not very generally worn, and is believed to have great magnetic nower, and to be of great service when worn about the throat in any weakness of that organ. It has been celebrated by poets, and who has not read or sung Moore's " Araby's Daughter." in which he makes amber to be the crystallized tears of the sea-bird?

LITTLE DANDELION.

Gay little Dandelion Lights up the meads, Swings on her slender foot, Telleth her heads. List to the robin's note Poured from above; Wise little Dandelion Asks not for love.

Cold lie the daisy banks, Clad but in green, Where in the days agone Bright hues were seen. Wild pinks are slumbering, Violets delay; True little Dandellon Greeteth the May.

Brave little Dandelion! Fast falls the snow, Bending the daffodil's Haughty head low. Under that fleecy tent, Oareless of cold. Blithe little Dandelion

Counteth her gold.

Meek little Dandelion Groweth more fair Till dries the amber dew Out from her hair. High rides the thirsty sun Fiercely and high; Faint little Dandelion

Closeth her eyel

Pale little Dandelion, In her white shroud, Heareth the angel breeze Chill from the cloud t

Tiny plumes fluttering, Make no delay, Little winged Dandelion

Boarath away ! Hymns for Mothers and Children.

An exchange, in speaking of the magical strains of a hand-organ, says: "When he played 'Old Dog Tray, we noticed eleven pups sitting in front of the machine on their haunches, brushing the

There is no such law, and to say so is to lie in the face of our Maker!

"That the mind, soul or spirit commenced to be formed in early life through the medium of the senses.'

What senses are there in the liquid brain of the fetus infant on which the soul must be dependent?

"That the soul had not a previous state of existence; or if it had, we, in our present state, had no consciousness of such existence; and therefore it was no concern of ours,"

As well may the butterfly contend that it had no previous existence, that it never had any other body than the one it carries about now sipping honey dews with from flower to flower, but, because the butterfly is unconscious of its previous existence, is that proof that it never existed hefore? The superior intelligence to the butterfly smiles at its illogical reasoning, for it is known that this butterfly did exist before, and did have, and was produced from, an inferior organism. .

Now suppose we waive the question of the existence of the soul previous to its incorporation with the body, and say the question as far as concerns ourselves is immaterial; immortality or a life hereafter is all that concerns us now, for we want to be immortal whether we own it or not. Here, then, we have illustrated the positive fact, another is produced, and from the law of analogy ceases to be, a most glorious body shall be proother and more beautiful world. For that world must and does contain in spirit form all that ever was and all that ever will be in this. Thanks be to our loving Father for His infinite goodness. THIS IS THE QUESTION: THIS IS "NOT" THE OBSCURING CLOUD.

White Plains, N. Y.

HUMAN BROTHERHOOD.

The monarch, glittering with the pomp of state, Wears the same flesh as those that die of hun

ger; Like them, the worm shall be the loathsome mate, When he resigns his glory to a younger.

The beauty, worshiped by the limner's eye On whom a hundred sultors gaze admiring, Is alater to the hag, deformed, awry, Who gathers in the road her scanty firing.

Master of all the wisdom time hath hoa Is brother to the lumpish, untaught hind, hoarded, Whose yulgar name shall perish unrecorded.

Therefore, let human sympathles be strong, Let each man share his welfare with his neigh-

bors; To the whole race heaven's bounteous gifts belong.

None may live fdly while his fellow labors.

"The New Jerusalem is pear us, but the tall oaks of our pride and selfishness stand between us and it, and unless we are willing to cut down these and let the beautiful flowers of charity and "I do not like denunciation. You might as well attempt to thaw the ice upon the river by throwing sharp hall-stones upon it; the more you throw upon it the thicker the ice will become," "There is an infinite variety in Nature. She has nover made anything yet that she believed to be perfect enough to repeat."

I have many more of these gems of thought, but this is enough for the present.

Matters in Pittsburgh, Pa.

A mighty blow has been dealt at old fogyism in this bigoted place. But a short time since public prayer was offered up by the clergy to the ʻ " unknown God," thankigg Him and taking heart that Spiritualism had no foothold in this city, although It was visiting nearly every other city in the land. The leaven is now, however, at work, the most devoit prayers to the contrary notwithstanding. Mrs. B. M. Thompson has spoken two Sundays for us, with good effect. She also gave good tests of spirit power to many who never before had any knowledge of spirit communion. We hope soon to have Mrs. Emma Hardinge with us; a

Better has been written to engage her services.
 We have a very large field and a herenlean task before us. But united, persevering effort, the past fully assures us, will ever make its mark, be its object a good, bad or an indifferent one.

Daily prayer meetings are being held, and many-very many, alas -poor struggling spirits are swallowed up by this persistent psychological endeavoring to build up Zion. I find also a num-ber of weak-kneed Spiritualists here, as is no her of weak-kneed Spiritualists here, as is no doubt the case in many other places, who are afraid to come out and be publicly identified as Spiritualists, wishing first to see "if it is going to be popular," as well as a living institution. Sun-day after Sunday they wend their way to the churches, and by their presence and money sanc-tion priestly ceremony. Would that we could here drop the curtain; but no; the young and ten-der children are to be filled with stories of an augry, a loving, yindicity a and a jealous God. angry, a loving, vindictive and a jealous God, changeable and unchangeable; a devil and all manner of evil; total depravity; an endless hell, and also have instilled into their youthful minds, the idea that Christ Jesus died for them; and no the idea that Christ Jeaus died for them; and no matter how wicked they may be, that he will save them, if they only look to him finally, even if a long, dark career of crime has marked their previous path in life. Away with such blasphe-my! Down with such demoralizing influences to a community and the world! Stricturalists why, in the name of God and suf-

Spiritualists, why, in the name of God and suf-fering humanity, do you not stand firm, buckling on the armor, and warring to the death, if need be, in noble battle for truth? Whom have they to fear who feel that truth, love and justice are engraven not only upon their banners, but upon their hearts, and who, moreover, feel that out of the depths of their inner selves come the well known recognition of spirit guidance and protection of the martyred heroes who have gone on before-who have, methlaks, recorded a solemu tion against error, bigotry, blind credulity and superstition, driving the same from off the face the earth? DUMONT C. DAKE. 253 Penn street, Pittsburgh, Pa.

Good humor is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounters no vapors in his . bassage.

BANNER OF LIGHT.

JUNE 1, 1887.

Banner of Light. BOSTON, SATURDAY, JUNE 1, 1867.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

All letters and communications intended for the Edito-rial Department of this paper should be addressed to Luther

Brisituatism is based on the cardinal fact of spirit-commun-fon and infus; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and deatiny, and its application to a regenerate life. It recog-nizes a continuous Divincinspiration in Man; it saims, 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 spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.-(Low-don Spiritual Magazine.

Discussing the Indians.

The case of the Red Men is at length getting fairly discussed. When we set the ball a-rolling in the columns of the BANNER, a few deigned to glance at the subject, as if it were of but mean importance; some papers succeed and jeered at us, among which was an obscure print out in Kansas, who thought we knew nothing about the Indian, and most were silent, content to let the matter take care of itself. But now we witness a general eruption of serious talk on the subject of Indian wars and the general treatment of the Indians, which promises to lead to the best results. For ourselves, we took hold of this discussion because it was an act of justice to see that a downtrodden race had their wrongs righted. We are conscious of being moved thereto by no other motive or consideration whatever. And we shall be rejoiced beyond measure if it turns out, as we predicted it would, that public attention has finally been aroused to that pitch where it is possible no longer to permit such proceedings as have disgraced us as a nation.

Gen. Sherman now sends word from the far West that we can have an Indian war or not. just as we choose; but he rather thinks we shall not have one. Now that is a pretty way for a general officer of the Government to handle a matter of such importance to the red men, if not to the white ones. Who ever before heard such a subject spoken of by public dignitaries in so indifferent, if not positively cold-blooded a strain? We have already noticed the visit of Gen. Hancock and a circle of officers to the different tribes, to find out, if possible, where the trouble lies, that it may be corrected. The speech of San-tan-ta, the Big Chief of the Kiowas, has been duly reported and commented on by the papers. He talks the thing right out, laying the blame where it belongs -on the dishonest and treacherous agents of the Government who keep back the regular annui-

ties. As for the complaints made against the Cheyennes, he says they did not burn one of the overland stations, as charged, until they had first suffered by the burning of one of their own villages. But what was an Indian village burned for? a reader may ask. For no reason in the world but because the Indians declined to allow the soldiers to visit their camp, among their women and children. The whole trouble now is in consequence of dishonesty on the part of regularly appointed agents. And behind them stand greedy traders, with stocks of worthless goods, which they are ready to peddle out at an enormous profit to a poor class of beings who are powerless, but in the way of war, to help themselves.

The New York World says "there can be no doubt that San-tan-ta, unconsciously, perhaps, thus stated the cause of all our troubles with the Indians." And it adds with perfect truth and justice: "The policy of the Government toward them has been most reprehensible, in that it has afforded dishonest white men opportunities to enrich themselves at the expense of the red men; and when any of the latter, in turn, have ventured to take the matter of redress into their own hands. the result has been a wholesale slaughter of the poor wretches and the destruction of their homes." In these views the Tribune, Herald and Times all coincide. It is time the Indian was dealt by justly.

Letter from Judge Edmonds. NEW YORK, May 17, 1867. To the Editors of the Banner of Light:

I have lately had occasion at several times to speak of the spread and prevalence of Spiritual-

have to ask you to let me speak for myself thousand mediums. through your columns. In a discourse which I recently delivered in

this vicinity, I spoke of the number in this country as being at least ten millions. I was reported in the newspapers as having said we numbered "four millions in the universe." In a recent letter to the London Spiritual Magazine I made the same statement, and they pro

nounced it an "exaggeration." Now will you be so good as to give a place in your paper to the enclosed copy of a more recent letter to that Magazine, that the world may see what is my real opinion on the subject, and npon what basis it rests? Yours &c.,

J. W. EDMONDS. [Copy.] NEW YORK, May 4, 1867.

To the Spiritual Magazine of London: I have for some time observed that our friends in England do not correctly appreciate the condition of Spiritualism in the United States; and I have lately noticed particularly an article in ually unbelievers in the Christian religion. your number for April, from your correspondent A. L.," under the heading of " Notes on Spiritu-1866." In that article your correspondent says, Only the other day I heard it asserted by a well

tions the accuracy of the statement. Upon that subject it is that I desire to say something.

It is easy for us here to see at once, from the Let me give you my reasons for this opinion, is well founded, or is the product of a sanguine imagination.

I. In 1854 I devoted several months to lecturing on this subject in different parts of the country, through a territory extending from Boston, on the Atlantic shore, to St. Louis, on the Mississippi, River, and as far North as Milwaukee, on Lake Michigan-embracing an area of some twelve hundred miles long, by two hundred miles wide, and that the most populous and best educated part of the nation. I delivered some seventy discourses, and at my public meetings and in social and private intercourse saw many thousands of the people.

The conclusion I came to was, that we were world." then (in 1854) some three millions in this country. The effect of all this line of conduct has been So thorough was my conviction of the accuracy of my estimate, that I told a gentleman, who is now a | that few have known who even of their own conspicuous member of our Congress, from one of neighbors were believers. I can illustrate this our Western States, that if he was ambitious of by one instance: A gentleman who had been a political distinction he must take the anti-slavery member of Congress, and one of our foreign amside in politics, for I had seen enough to assure bassadors, was a correspondent of mine on the me that every Spiritualist would vote on the anti- subject, and in one of his letters said to me that slavery side whenever an opportunity should be he did not know of another believer in his State, afforded-that we were already so numerous as and he was surprised when in reply I informed nearly to hold the balance of power, and were in | him that the Governor of his State, the Chancelcreasing so fast that we should ultimately hold it | lor of his State, one of his State's Senators in completely. I then belonged to the dominant Congress and his brother, and a former Governor Democratic party, and my prophecy as to its of his State were all believers and correspondents overthrow has been verified by subsequent events. of mine; and I have known instances where In 1856 the anti-slavery candidate for the Presi- members of the same family were believers, withdency came very near being elected, and in 1860 out its being known to each other. Now a stranger, a mere casual traveler among was elected. II. Some two or three years before the death of us, would see nothing of all this, would know Theodore Parker, whose popularity as a public nothing of it, unless he fell among those who did speaker took him to all parts of the country, he know it; and not even then, perhaps, unless he told his congregation that at least two-thirds of all made particular inquiries; and he would misthe people of New England were Spiritualists. erably misjudge, who, like your correspondent, He was no Spiritualist himself, and uttered this would infer that this universally prevailing reticence was the product of fear. as a warning. On the other hand, our cardinal rule of action III. Some six or eight years ago, I bought me a country place in the wild and romantic region of has been build up no party, create no sect, cultivate no spirit of proselytism, make no parade of Lake George, and spend my summers there. Governor Marcy, who had been Secretary at War | your faith, but let it enter your soul and govern and Secretary of State, spent his summers at your life. Not by selfishly withdrawing yourself Ballston Spa, about forty miles from me, and from association with your fellowmen and erectthere he died. He was no Spiritualist, but said ing something for your own exclusive gratificathat he saw almost all the people were Spiritu- tion, but by carrying the spirit of God abroad with you into the world, help to leaven the whole alists in that vicinity, because I had located there. mass with its influence. He was right as to the fact, but wrong as to the This principle of action has now been predomicause of it, for I had had no hand in their connant among us for years, and the consequence version, but had found such a state of things has been that while a few who could find no when I went there. other congenial place of worship have united to-IV. My correspondence has been very voluminous. For now some ten or fifteen years letters gether in forming societies, not one out of ten have poured in upon me by the hundreds from all true believers ever attend their meetings. No man will probably question my belief in parts of the country, telling me of the spread of our belief in places and among people of whom I Spiritualism. Yet, unless when I occasionally lecture, I scarcely ever attend those meetings, had no previous information. My daughter, who gave herself up for several V. Wherever I go, and in my daily intercourse with people, I am spoken to by persons of whose years to her duties as a medium, never attends, but worships in her own, the Catholic Church. belief in Spiritualism I had no conception. They The "Mr. L." of whom your correspondent speaks, speak to me more freely than they would to a stranger, or even to their ordinary acquaint. I have never met at any of our meetings. And I ances, because I am so openly an avowed Spirit- have not seen "Dr. Gray," who is my most esteemed and intimate friend, at any of them in ualist VI. From all these sources, and from the in- five or six years. And very many in this city. formation which I get from our public speakers whom I know to be unquestionable believers. I have never seen there upon any occasion, and and newspapers, I can form something of an idea they never attend at all. of the spread of our doctrines, and therefore it was that I estimated that we were some five or And why should they-as long as we would seek to build up no party nor sect, and crave no aix millions. power over others, or among men? What is there VII. The churches (so-called) or religious sects to require a public demonstration of belief that are professedly hostile to us, yet bear strong teswould attract the attention of a stranger, or give timony to our increase. Several instances have to a casual observer anything like an adequate come to my knowledge where the preachers have idea of the wide-spread prevalence of our faith? freely denounced our heresy; yet after doing so We who live in its midst see it-know it-recoghave been waited upon by their hearers, and have nize it as a power in our land, ready to speak been assured, much to their surprise, that the whenever the emergency may demand. We see most of their congregations were believers. The it everywhere-in politics, in religion, in literaeffect generally has been to cause such attacks to ture, and in social life, leavening everything cease; but in one case-that of the most popular where it goes; and what more is demanded of it? preacher in the country - It was followed by an We say nothing more is asked-and we are conopen avowal of belief on his part. Many priests tent. of different denominations have called on me to This is certain: that not only is its existence consult on the subject-avowing their belief, and some of them asking of me whether it was not among us recognized and respected on all hands, but it is at this moment spreading with a rapidtheir duty to abandon their position, and enter ity far surpassing anything heretofore known upon the task of preaching Spiritualism, But this would not be apparent to a stranger, VIII. But above all comes to me this information. Within the last two or three months there for it makes no public exhibition of its progress. bis countryin One of the most interesting aub observed that do the monoton bis and anot de

jects for their consideration was the statistical religious condition of our people. Each Diocese brought its information, and the result was that while Romanism and Protestantism combined numbered from eight to nine millions, with some ism throughout the world, and what I have said forty-five thousand preachers, Spiritualism numhas been so questioned or misreported, that J bered between ten and eleven millions, with fifty

Recollect now that this estimate comes not from us, but from our opponents-is not the product of our imaginations, but the result of the severe scrutiny of those who have no sympathy with us. I confess, however, that I believe it to be accurate; all my information goes to confirm it; and my error was in estimating the number too low, lest I might be accused of exaggeration.

But you, your readers, and your correspondents. will very naturally ask, Why does not this thing show itself publicly, so that everybody can see it? I will tell you why.

For centuries past the great curse upon Christianity has been sectarianism, whereby men were required to combine together to advance certain logmas, to form societies for the furtherance of whose views the most intense selfishness should be invoked; and such has been the effect, that at the time of the advent among us of spiritual manifestations, so great had been the dislike of the theology of the day, that at least four-fifths of all the educated classes in Christendom were act-

We were early taught by the unseen intelligence which was guiding this movement, to avoid alism and Spiritualists in the United States in this rock on which modern Christianity had become shipwrecked. Hence our effort has been to defeat, and not encourage attempts at forming informed legal gentleman, that Judge Edmonds societies, getting up conventions, and establishing had estimated the number of Spiritualists in the a sectarian press whereby a hierarchy might be United States at five millions," &c., and he gues- established, and a control created in a few over the individual opinions of the many. We have been for years true to that principle, and have taught priesthood and laity to worship where they pleased, and how they pleased, but to keep tenor of your correspondent's remarks, what class ever in view the very foundation of our faith. of Spiritualists he fell among in this country; namely, to love God and one another, and work and as a consequence, how exceedingly limited out their own salvation. Hence when priests were his means of observation. His associations came to us, avowed their belief, and asked if here would afford him very little chance of see. they ought not to abandon their callings and ing, knowing, or even hearing of the eighty thou. preach Spiritualism-and such instances have sand or one hundred thousand Spiritualists in not been unfrequent-our answer was, "No. Conthis city alone, and afford him none whatever of tinue as you are, so long as your congregations knowing anything about the vast numbers that object not; let there be no concealment as to your are known to exist in our interior towns, and our belief, but preach the doctrines of Christianityextended rural districts. I am therefore not sur- not the dogma of a sect." When laymen came prised that he should have fallen into the error. and asked where they should worship, the an-It is true that I did estimate the number in 1866 swer was, "Wherever the good of your soul at between five and six millions; but I am now prompts you. If you love the forms and ceresatisfied that I was mistaken, and am persuaded monies of the Catholie Church, go there. If you that the number is twice as large as my estimate. prefer the simplicity of the Quakers, or the enthusiasm of the Methodists, as best calculated to that your readers may judge whether my estimate | encourage or gratify in you the spirit of devotion, go there." And so when men would come to us avowing their belief, and asking if they ought not to make a public avowal of it, they would

be asked, "Why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes; his duty going as far South as Cincinnati, on the Ohio is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business." And when in reply to this people have said to me, "But you made a public avowal of your belief," my answer has been, "Ay; but my position was such as to demand it, for the sake of the truth. If you are thus situated, make the avowal; but beware lest in doing so you may be governed by the selfish desire for martyrdom which has governed so many in all ages of the

has been at Baltimore a convocation of the During our rebellion its progress was very Roman Catholic Bishops and Archbishops of much impeded. A stranger would not have

Since the war ended its progress has been greatly accelerated; but a stranger would not observe it.

\$

I, however, can see it, and know it to be so. And I am almost breathless in my astonishment at the speed with which it is moving through the land.

Let then our friends in England be well assured as to the onward progress which our glorious faith is making in this country, and as to the fact that under no circumstances will any sect be built up out of Spiritualism by believers withdrawing themselves into selfish associations, and away from an intimate connection with their fellowmen into whatever condition, Catholic or Protestant, Established Church or Dissenters, they may choose to place themselves for. Ours is a religion for all men, diffusing itself into every relation in life, and spreading among mankind in this country and throughout the earth with a celerity and a universality that no human power could produce.

I have thrown together these remarks thus hastily, amid the pressure of my other avocations, because it seemed to me that the views entertained by your correspondent, if suffered to go unnoticed, would be calculated to engender a feeling of despondency which the real facts of the case would by no means warrant.

> I am respectfully yours, J. W. EDMONDS.

Miss Doten's Lectures.

Mercantile Hall was again crowded to overflowing on Sunday afternoon, May 19th, to hear the invisibles, through Miss Doten, discuss the question, "Who are Christians?" After the discussion she gave the following

very beautiful poem, in which is embodied the gems of thought gathered from the discussion: THE ALL IN ALL,

AN INSPIBATIONAL POEM BY MISS LIZZIE DOTEN.

[Reported for the Banner of Light by H. F. Gardner, M. D.] How beautiful the roses bloom,

Around the portals of the tomb! How fair the meek white lilies grow, From elements of death below! How tender and serenely bright The stars light up the depths of night!

Thus beauty unto ruin clings, And light from deepest darkness springs; The Soul its noblest strength must gain, Through ministries of grief and pain; Great victories only come through strife, And death is but the gate of life.

The ocean waves that darkly flow, Sweep over priceless pearls below; The tempest cloud, when wild winds rest, Builds up the rainbow on its breast, And truths, unseen when all is bright, Shine like the stars in sorrow's night.

Oh Thou, in whom the vine bears fruit! In whom the violets take their root, For Thee the summer roses blow: For Thee the fair white lilies grow: And human nature, from thy heart Derives its life's immortal part,

Oh when the circle, made complete, Shall in thy boundless being meet. We feel, we know that we shall be Made perfect in our love to Thee; That good will triumph in that hour, And weakness be exchanged for power,

Another Spiritual Song.

"WITH ROSEBUDS IN MY HAND; OB, BIRDIE'S SPIRIT-SONG." J. P. Ordway, M. D., has produced a very sweet and touching melody for that gem of a poem, composed in spirit-life by Anna Cora Wilson (dedicated to her parents,) and rendered by Miss Lizzie Doten, which Ditson & Co. have just published, as a song and chorus, in fine style, with a beautiful title-page representing a

Personal.

Andrew Jackson Davis is in town, and will probably remain here through Anniversary Week. He has just returned from Maine, where he and Mrs. Davis have been engaged in the noble work of organizing Children's Lyceums. Mrs. Davis accompanied her husband to this city, but was obliged to leave for home last week." All correspondence for A. J. or M. F. Davis on' Lyceum or other business, should be sent to their permanent address, "Orange, N. J."; it will thence be forwarded to them wherever they may be engaged.

J. M. Peebles will speak in Washington Hall, Charlestown, during June.

Warren Ohase will be in this city next week, and will lecture, if desired, on Sunday, June 9th, in the vicinity of Boston.

Mr. B. J. Butts, of Hopedale, Mass., a good thinker, has prepared a lecture, which is designed to answer the objections to a reduction of the hours of labor, and will deliver it wherever desired.

Dr. J. P. Bryant is still in California, doing a successful work in healing the sick. At last accounts he was at Sacramento, and was to visit Marysville, Grass Valley, Virginia City, Nevada, and Portland, Oregon.

The Emperor Napoleon was fifty-nine years of age on the 20th of April.

The King of Greece (Alfred, Victoria's second son) has gone to St. Petersburg, to be betrothed to the daughter of the Grand Duke Constantine. The Viceroy of Egypt is the richest man in the world. He owns a fourth of the entire soil of the country. He has received the title of King from the Sultan of Turkey.

Lord Monck will probably be the first Viceroy of the "Dominion" of Canada.

John Stuart Mill is soon to publish the third volume of his "Dissertations and Discussions, Political, Philosophical and Historical."

Dr. Jubilee Smith has become associate editor with L. F. W. Andrews, Esq., of the "Georgia Citizen," published at Americus, Ga. It is one of the best papers in the South. The yearly subscription is \$3.

Dr. M. Henry Houghton created quite an interest in Hudson, Mass., recently, where he has been lecturing on Spiritualism. He speaks there again during June. It is the Doctor's intention soon to make a tour through Vermont, lecturing and healing. This young man has been in the lecturing field but about two years, yet we hear him spoken of very highly, and he is liked much as a speaker wherever he goes. Give him a good reception, friends.

Dr. U. Clark will lecture in Saratoga, N. Y., on Tuesday evening, June 4th, on the subject of healing. He will treat the sick and teach his mode of cure, the three following days.

Wilkie Collins, the novelist, is dying of consumption.

Rosa Bonheur writes to the Paris papers an indignant contradiction of the story recently set afloat that she had become insane.

Queen Victoria was forty-eight years of age May 24, 1867.

The Empress Eugenia was forty-one years of age May 5, 1867.

The value of Queen Victoria's portrait presented by her to Mr. Peabody is seventy thousand dollars.

New Publications.

THE ATLANTIC MONTHLY for June is full of really excellent things, and as attractive as excellent. Dr. Holmes continues his Guardian Angel, at which we observe the Boston "Watchman and Reflector" takes exception because "its teachings tend to undermine Orthodoxy." Parton discourses on St. Louis in a descriptive way. Whipple treats us to an analysis of Shakspeare as a "Man and Dramatist." Francis Parkman

The Season's Promises.

Almost every one has been going through a long book of lamentations, of late, over the excessively wet spell of weather that has prevailed for fully a month past; but there is a compensation in the fact that grass and the trees never before looked so finely, and nature never seemed so full of lusty vigor and life. From the great grainbearing sections of the country, the reports of the new products are full to overrunning with promise. Unless unforseen occurrences hinder, we are to have gathered into our national granaries next fall such an amount of corn and rye and wheat as never gladdened the heart of husbandman before. It is ennobling to the feelings to think of it. After so much scarcity of flour everywhere, and actual famine, extending through one section of the land, it is reviving indeed to hear it said that grain will be raised this year on an unparalleled scale. May heaven continue to bless the labors of the husbandman to the fulfillment of the harvest.

Peace in Europe.

The Luxembourg trouble is at an end. The chief parties to it have regularly signed the treaty drawn up at the assembly of the powers in London, and for the present certainly there will be no war. The Czar of Russia and the King of Prussia are going to Paris to attend the Exhibition, for whose coming extensive preparations are making. Thus may this grand show prove a pledge of peace, after all. How much better it is for the people of Europe, that they go through the present summer in the pursuit of their usual avocations, than killing and maiming one another because their rulers so willed it! This driving men into wars from which they turn themselves with fear and detestation, is one of the very wickedest practices followed by civilized rulers. It is not civilization-it is rank barbarism.

Robert Dale Owen.

We understand that this distinguished author and lecturer is to visit Boston, Anniversary Week, and will speak upon the subject of Spiritualism before the radical wing of the Unitarians in Horticultural Hall, on Thursday evening.

It is expected that Mr. Owen will lecture in Music Hall next Sunday afternoon, at quarter to \$ o'clock.

Do not fail to read the exquisitely beautiful poem in another column, by Lizzie Doten. It does our heart good to drink in such soul-inspiring sentiments, so delicately expressed in the choicest rhyme. We pray continually that the circle alluded to in this poem may be completed, that shall make perfect our love for all human-, Ity. and the state of the second second

female figure floating amid snowy clouds, holding rosebuds in her hand, emblematical of the words:

> With rosebuds in my hand, Fresh from the Sommer-Land Father, I come and stand Close by your side. You cannot see me here. Or feel my presence near, And yet your "Birdle" dear Never has died.

In this instance 'Dr. Ordway, who is one of the most popular musical authors of the day, has furnished a composition fully equal to any of his other favorite airs, and we doubt not it will receive a like welcome among all lovers of music, especially those who appreciate our beautiful philosophy respecting spirit-life. Being arranged with a chorus, it can be sung by a quartet as well as a single voice, and is just what is needed in our spiritual meetings, and Children's Lyceums in particular. It was sung in Music Hall, last Sunday, at Miss Doten's meeting.

Fred. L. H. Willis, M. D.

It gives us much pleasure to announce that our talented friend and co-laborer DR. WILLIS has opened a medical office at 29 West Fourth street, (near Broadway.) New York city. He will give especial attention to the treatment of pulmonary consumption, local and general debility, every variety of chronic and nervous disorders, and all morbid conditions affecting the vital and functional action of the system. Dr. Willis is Professor of Materia Medica in the "New York Medical College for Women," which fact in itself is strong evidence that he is well qualified for the profession he has adopted, The Doctor, is clairvoyant, which enables him to readily locate disease and understandingly prescribe the proper remedies to effect an early cure.

It will no doubt be gratifying to Dr. Willis's numerous friends in New York to know that he intends to be permanently located there, having entered into a business connection with J. Winchester, manufacturer of "Winchester's Preparations of the Hypophosphites" and other "Specific Remedies." We sincerely hope that all the friends of our cause, of which Dr. Willis is so worthy a disciple, will patronize him themselves, and send him patients, whenever medical treatment is required. In Subart of the same

Eleven Million Spiritualists.

Judge Edmonds, in another column, says the papers have wrongly reported him as saying in a recent lecture that the Spiritualists in the United States number four millions. What he did say was, that they numbered (between ten and eleven millions. Will the papers who copied the erroneous paragraph be generous enough to make the correction? a my nell a cor to yat??

Meetings in Pittsburgh; Pa.

The Spiritualists of Pittsburgh have organized society, and elected the following officers; President, D. [O. Ripley; Vice President, O. M. Dakes Secretary, D. C. Dake; Treasurer, J., K. Lemon; Trustees, Edward Jones, George Bhodes, Simon Hardy. Mootings are regularly held every Sunday.

opens a most picturesque historical scene in regard to the personal traits and conduct of the "Founders of Montreal"; and there are numerous tales, sketches, essays, poems, and critcisms, which the reader will devour at this season with unmistakable zest.

THE LADY'S FRIEND for June offers a nice engraving for a frontispiece, with a fine colored fashion plate, containing numerous figures freshly robed in latest Paris attire: patterns in profusion. and all of them excellent and tasteful as well as convenient; receipts at the end of the number, which all will find useful and handy; besides a quantity of fresh reading matter from practiced and popular pens. It is a fine number of a favorite magazine, and may be found on nearly all the ladies' tables of the land.

For sale by A. Williams & Co.

HARPER'S MONTHLY for June has a leading article on Over the Plains to Colorado; The Dodge Club; My Second Childhood, a humorous sketch: The Virginians in Texas, concluded; Art and Auctions; American Women and French Fashions; and A Maiden Lady's Heart Romance. The editorial essays and notes are extremely fresh and readable. Harper this month is light and airy, and fuller than usual of tales and humor. A. Williams & Co. have it at their counter.

PETERSON'S LADIES' NATIONAL MAGAZINE is out for June, with engraving, colored fashion plate, patterns, receipts, and exquisite letter-press. It is a fresh number, and well worthy of the month of June. The ladies esteem it a favorite, and will certainly say that the present number is a beauty. For sale by Williams & Co.

OUB YOUNG FOLKS for June invites the youthful people into reading, pleasures very different from those of the winter just ended. The articles are very varied, from favorite pens, and generously and felicitionaly illustrated. We need not commend a magazine for young people that is already in the hands of the whole of them.

> 1.1.1.1.1.1 Charlie Young.

[The following message was received at our Free Circle, May 21st, through Mrs. Conant, with a request that it be published in this issue.]

To make a long story short, I am Charlie Young; and I come here to ask my mother to go to Dr., Newton A.And I ask Dr. Newton to treat her without charge, except what he charged and I'll be sure to pay him in some way. I can't exactly say how. I have all confidence that he will do it that the there is a short of the confidence that

e will do it can a car all canear as a car search and a I had some doubts about being able to come in here to day. But, my mother is very feehls, and suffering a great deal, and I know Dr. Newton can help her, and I want her to go to him. And if she can's, will it be asking too much for him to go to her, at Jamaica Plains? [He may do it for you.] Very well, then; I'll go and direct him how to go! He's a medium, one of these folks.

The New England Anti-Slavery Convention is Moplings are regularly hald every fun- to be held in this oirs, at the Majonaon, on Wed-

JUNE 1, 1867.

ALL SORTS OF PARAGRAPHS.

In speaking of an incident which took place at one of Mrs. Horton's lectures recently, we stated in our previous issue that it occurred in Plymouth, but it should have read Plympton. It should be distinctly understood that Mrs. Horton described the spirit so clearly that it was recognized by persons in the audience, who said it was that of Mrs. Lucas.

Spirit Song," With Rosebuds in my hand," music | to our lot as the one spent in the Children's Proby Dr. Ordway. Price per single copy thirty-five cents.

To-day, the 22d of May, while penning this paragraph, our printers are so cold that they have lighted the gas in the composing-room to keep their fingers warm enough to set type. There has not been so cold a spring as the present since 1792. Since writing the above, we learn that snow fell in London, Eng., on the 22d.

TIMELY ADVICE. - Dean Clark advises the Spiritualists everywhere to join hands in fraterthe glad tidings of great joy, and make earth a heaven to all.

PSYCHOMETRY .- We have received a long letter from a friend in Richmond, Va., laudatory of the psychometrical powers of Mrs. A. M. L. Ferree, of Washington, which we have not room to print. We have no doubt she is a capital psychometrist. Those who wish to test her gifts can do so by sending their handwriting to her, and in return we have no doubt they will receive satisfactory answers.

copy will never again tail on his districted ear. His enjoyment will no more be interrupted by the growls of unreasonable subscribers, and he will no more be troubled with illegible manu-script and abominable poetry. No rival editor will steal his thunder or his items, and typograph-ical errors shall know him no more forever.—Bos-ton Insettington ton Investigator.

A recent letter from Spain says that every day the situation becomes graver, every hour sees a nearer approach to a catastrophe. Conciliation, if it were to be offered now, would be too late. The people no longer look to a change of Ministry for any improvement. Things have gone beyond that

In 1866 five hundred thousand sheep, valued at two million dollars, were killed by dogs.

The Roman Catholics have twenty-four schools in Cincinnati, with twelve thousand pupils.

The Boston Recorder, which has been printed fifty-one years, has ceased to exist, having been merged in the Congregationalist.

Mr. Beecher says in his Ledger story that a man must take pains to forget the greater part of what he learns in college.

On the 16th of April eight ships were loading States, and the crop of grain still held out. We hope some of it will find its way to Boston, where the best of flour is selling at \$25 per barrel.

Eighteen priests in Italy have married, under a new law of the kingdom allowing it.

Henry Strong, of Prairie City, Ill., wants a copy of "Spirit Voices," for which he will pay full price. Whoever has the book to dispose of will run no risk in forwarding it to the above address.

The Jews have started a novel movement in Baltimore. They have adopted the Christian plan of Sunday School instruction, said schools to meet on the Christian Sabbath. The affair has been inaugurated by the three Rabbis of the city, and is under the auspices of the "Hebrew Educational Society."

Rew york Department.

BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY, (Opposite the American Museum.)

A Pleasant Hour and a Treat.

Few such hours of satisfaction and promise to We shall keep for sale a supply of Birdie's the soul for the future of this world have fallen gressive Lyceum in Charlestown, Mass. From early till late ours has been a life of toil and trouble, sorrow and disappointment, working and watching every sign in the heavens for a " bow of promise" to the poor, to the oppressed, to the downtrodden of earth, to those over whom the crushing wheels of Church and State were rolling. grinding them into slavery, political and mental. Never until Spiritualism dawned upon us did this

bow appear. Now we see the first distinct line of its refracted light in the Children's Progressive Lyceums; of course not perfect, for nothing is nal love, and in unity of spirit and purpose "work | born . perfect since Jesus," who was the Christ," while the day lasteth," to spread the good news, and "very God;" of course he was born perfect.

Perhaps we may be called enthusiastic; but having lived over half a century in the cold and dark social world of sects, of Christians who crucify Nature in every form and treat her as totally depraved, it is no wonder we are a little enthusiastic when a practical work is inaugurated that begins with the children, to teach and train in an opposite direction, and bring out the beauties of Nature, which alone can save the race from the ruin and destruction that have befallen the anclent sects and nations. Greed after creed, in the Christian Church, becomes a poisonous and petri-An editor's bliss in the next world is spoken of fying fountain, and leaves its victims turned to as follows: "In that paradise the cry of more copy ' will never again fall on his distracted ear." stone. There is "no hope" for the race in Christianity; is there in Spiritualism? has now become the question. If we are not greatly deceived, this

is the dawning of the millennial day of promise which the Christians look for, as the Jews looked for a Messiah, and which they as little know or understand, and which they, too, would crucify if they could, and will if they can persuade our Government to act in the case, as the Roman Government did in the ancient case. They would not hesitate to take the blood on themselves, as the Jews did that of Jesus.

But it was not our intention to preach a sermon here, but to pen a few words of encouragement for the Lyceums, of which the one at Charlestown is indeed a prosperous and promising one. The numbers, the interest, the earnestness and cheerfulness of the children were heart-cheering signs of promise, and we enjoyed the treat, while the mind ran on and on to a far distant future, when a structure shall be completed on this foundation, in which our race shall be educated and developed by calling out, encouraging and cultivating Nature, instead of stultifying and crucifying it, as our present social, political and religious institutions do-of which, however, the political is the best.

At this time there is an increasing interest in grain at San Francisco for Europe and Atlantic | the Lyceums, and they are starting up in many places, even before our older friends are organized. We are happy, also, to find that the Spiritualists are organizing in Charlestown and many other places, on a permanent basis. It was indeed a treat we enjoyed among the little faces in Charlestown, and a sign of promise we shall not soon forget.

The Dodworth's Hall Society of Spiritualists.

The First Society of Spiritualists, of New York, which holds its meetings at Dodworth's Hall. has arranged the meetings so as to devote the morning to the discussion of popular subjects which agitate the public mind, and to invite in several speakers on the subject, on each occasion, who are interested in it, even though they are not Spiritualists. Last Sunday, (May 19th,) It is proposed to establish union churches in the discussion was upon suffrage, and all the many others as well as well as for ourself. Dear

mail for twenty cents each, and no two of the Greenwood Sunday Grove Meetings. same date, unless ordered, to the same address. The Spiritualists of this country should read this magazine, to learn the status of our cause in England, for we really know less of Spiritualists in Europe than they of us, and we ought to know more.

BANNER OF LIGHT.

Spirit Drawing.

W. P. Anderson, whose success for the last few months has been fully up to or above his best efforts in the line of pictures that are tests, is engaged on several large pictures so much of the time that it is at present useless for distant friends to write him for plotures, as his letters have to remain unanswered for a considerable time. He will have to flee to the country during hot weather, and renew his hold on Nature.

We shall try to fight out the summer "on this line," with a few short raids into the country, but more sensitive and susceptible mediums will have to escape the dust and heat for a season.

Judge Edmonds's Spiritual Tracts.

We have now the full set of Judge Edmonds's tracts, . No. 10-comprising his Tribune Letterswhich has been out of print, is now stereotyped, and the ten make a valuable work in our literature. Sent by mail for forty cents. No. 10 alone is worth twice that sum to any Spiritualist who reads and talks on the subject.

MRS. E. D. MURFEY, formerly Mrs. E. D. Si-mons, Clairvoyant, Magnetic and Electric Physi-clan, has removed from 1249 to 1162 Broadway, New York.

Conjugium. Blest he the tie that binds Two loving souls in one.

The numerous readers of the BANNER, particularly the many friends of the popular trance lecturer. Miss Nettie Colburn (Pinkie's "she"), will be pleased to learn of her marriage with Mr. Wm. P. Maynard, of White Plains, N. Y., at the residence of the bridegroom's mother, in Buffalo, N. Y., on Tuesday, May 14th, by Rev. Mrs. Libble Lowe Watson, of Rochestor, N. Y., the eloquent Spiritualist preacher, who conducted the services in an exceedingly interesting and gratifying manner. The Rev. J. Hazard Hartzell, an inspirational clergyman of the Universalist persuasion, added appropriate remarks, and one other friend felt constrained to invoke angelic blessings on the favored couple. Mrs. Watson, entranced, then presented the newly wedded bride, in words of pleasant poesy, a diploma from the Society of Sniritualists, of Rochester, N. Y., organized under the laws of the State, investing her with ministerial functions, and legally authorizing her to officiate and perform the customary services and solemnities at funerals, marriages, &c. Salutings, greetings and blessings, from lips and hearts, followed from relatives and friends, who had gathered from near and afar, and the few fleeting hours they remained sped merrily away.

As one of the least worthy of the favored com pany-necessarily few, for what single residence could contain the friends of both?-we verily felt it good to be there.

It is with real pleasure we announce the fact that Mrs. Maynard, unlike many of our sisters under similar circumstances-not one of whom can be spared from the field without loss to the worlddoes not propose to withdraw from the public rostrum, but will continue her accentable ministrations for the dissemination of that spiritual light and truth which is yet to so effectually bless and redeem mankind.

And now as we conclude what was intended to be but a simple notice of an agreeable fact, we write, gratefully sensible of the sweetly lingering influence (heaven grant it may ever continue) which so feelingly and powerfully prevailed on that occasion, expressive of the sympathy and denth of heart of those present, in the event which had brought them together, and our thoughts thus shape themselves, and we seem to speak for

Sunday Grove Meetings will commence in Green's Union Grove, Greenwood, Mass., on Sunday, June 21, 1867, and continue every Sun-Sunday, June 24, 1637, and continue every Sun-day during the season. Seasions at 11 A. M. and 2 P. M. The exercises will be of a Liberal, Reli-gious, Reformatory character, adapted to the people of all sects and classes. Volunteer ad-dresses, conferences, and vocal and instrumental music. Some reliable speakers will be engaged for each Sunday. All competent speakers, wheth-er male or female, who speak in harmony with the Gaspel of Immortal Life, Universal Fraternity and Human Progress, are invited to participate Union Grove is centrally located about equal dis ance from Melrose, Stonelnam and South Read-ing, seven miles from Boston, one mile and a half ing, seven miles from Boston, one mile and a half above the place where the Malden and Melrose Camp Meeting was held, three minutes walk from Greenwood Station, a little west of Locke's Grove, and five minutes walk from Dr. Clark's Institute, late Wait's Seminary. It is the largest and finest grove in the vicinity of Boston; is high, dry, airy, secluded, evenly shaded, has apprepri-ate houses and saloons, a spring of pure, cool water, and a large Lattice Work Hall, holding a thousand persons in which the meetings will be thousand persons, in which the meetings will be held for a few Sundays. Friends from Boston and vicinity, taking the horse-cars at Scollay's Building for Malden, will find ounibuses at Mal-den, at 10¹/₂ A. M. and 1¹/₂ P. M. for the grove; return from the grove 12j and 4j P. M. Fare through from Boston thirty five cents. The best order will be insured. These meetings in "God's great temple of Nature" are designed to afford the most profitable rest, and social and spiritual enoyment to the denizens of towns and cities, desiring an orderly rural retreat on Summer Sundays. W. B. Wait, Uriah Clark, G. W. Green, Greenwood; Nat. Mayo, Sumner Pratt, South Reading; E. F. Whittier, J. A. Lovejoy, Stone-ham; D. L. Taylor, A. Burnham, Wm. Taylor, Melrose

Spiritual Quarterly Convention.

The Spiritualists of Vermont are requested and ordially invited to meet at Stowe, on Friday, cordially invited to meet at Stowe, on Friday, Saturday and Suuday, June 7th, 8th and 9th, to discuss in freedom the great interests of human-icy. We feel confident this gathering will be one of Importance and interest to those present, as we have the assurance that there will be a diversity of spiritual manifestations of rare interest. Mrs. Manchester, who sings and plays improvised songs peculiarly adapted to the occasion, is ex-pected to attend, and a general interest is mani-fested by the friends in the southern part of the State to meet and mingle in collation of thought upon this all important subject with their friends in the North. We are confident the people from a distance will meet warm-hearted, cordial friends at Stowe, who will do all in their power to make them comfortable. If any of our friends should favor us with their presence from out of the State, they will be treated with fraternal kindness. Able speakers will be present, and make this one of the most interesting occasions of the age. This call is made as the result of a conference of the Locating Committee and others who recommend the propriety of holding Quarterly Conventions in different parts of the State. It is thought the regular call for the State Convention will be at So. Royalton.

Arrangements have been made with the V. C. R. R. Co. to take passengers for fare one way, and also with stage from Waterbury to Stowe. Fare at the hotels at Stowe are at a reduced rate for this Convention.

WM. B. PARISH, SABIN SCOTT, CHAS. CRAINE, CHAS. CRAINE, WM. MITCHELL, D. TARBELL, ALBERT MANCHESTER, CHAS. WALKER.

Massachusetts Spiritualist Association.

The next meeting of the Executive Committee of the Massachusetts Spiritualist Association, will be held in the Circle Room of the BANNER OF LIGHT, Friday, May 31st, at 2 P. M. A full and punctual, attendance is respectfully requested. GEO. A. BACON, Corresponding Secretary.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

DR. W. K. R., FOXBORO'.-The subject of your first letter was of no sort of consequence to the public at large. In reply to the second note, in regard to the non-appearance of the no tice, we have only to say that it was omitted by the printer in order to justify a column. Nobody's hurt when such triffing omissions occur for a single week, especially as we make no charge for advertising meetings.

Donations in Aid of our Public Free

Circles. Received from

FRED. L. H. WILLIS, M. D.,

5

(PROFESSOR OF MATERIA MEDICA IN THE

NEW YORK MEDICAL COLLEGE FOR WOMEN,") No. 29 West Fourth street, New York,

(Near Broadway,)

WOULD INFORM HIS FRIENDS that he has opened an ment of all

Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c., and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his profession, not only the advantage of a thoroughly scientific medical edal Control of Chairy oyant or Intuition-nl Perception of Discase.

137 Clairvoyant Examinations, and Magnetic Itealing Treatment will be given when desired. l'atients also attended to, and prescribed for, by Mail, on enclosing the fee of Five Dollars.

and Treatment, from 8 to 11 o'clock A. M., and from 4 to 6 o'clock r. M. Patients unable to call, will be visited at tf-June 1. their residences

EXTRAORDINARY PHYSICAL

MANIFESTATIONS IN A

CABINET,

EVERY EVENING, at 7 o'clock, at the Rooms 27 Boylston street, beginning May 20th. Also Scances, Clairroyant, by

RANDOLPH, THE SEER. LOST PROPERTY, SICKNESS, BUSINESS, BY

Mrs. Colgrove, and Others, Daily. Mrm. Colgrovo, units lickets may be procured daily at the office. MARY P. CROOK.

OXYGEN INHALATION.

CHRONIC CATARRH, SOROFULA, CONSUMPTION, SOROFULA. CONSUMPTION, AND ALL diseases of a CONSUMPTION ALCHAR AUTER treated successfully at No 12 CHAUNCY STRAKT, by OXY gen inhalation, without medication. Patients treated by the input, and the remedy sent via Ex-press, to all parts of the country. Consultation Free. Nend for a circular, or write description of the case, and send stamp, when ophnion will be given, with terms, dc. Office No. 12 Chauncy street, Boston. Office Hours from 9 A. M. to 4r. M. WM. E. ROGERS, M. D. June 1.-Iw ., N. to 4 P. N. June 1,-1w

DYSPEPSIA AND FITS.

UISTEFSIA AND FHD. FITS-A Sure Cure for these distressing complaints is -now made known in a Treatise on Foreign and Native FITS-Ilerbal preparations, published by DR. 0. PHELPS -BROWN. The preserviction was discovered by him in FITS-such a providential manner that be cannot conscien--tiously refuse to make the known, as it has cured every-FITS-body who has used it, never having failed in a single -case. It is equally sure in cases of Fits as of Dysper-FITS-sists and the ingredients may be obtained from any -drugdist. Nent free to all on receipt of the centa FITS-to prepay postage, etc. Address, DR. 0. PHELPS -BROWN, No. 19 Urand street, deracy City, N. J. Junel.-IW

VALUABLE USES OF MAGNETISM! DR. J. WILHUIL'S MAGNETIC HEALING INSTITUTE, localed JHand 3r0 Van Buren street, MILWAUKEE, WIS, where the sick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a super-scribed envelope, and fifteen cents.

FIRST-CLASS SUMMER BOARD.

A FEW select families and single gentlemen can find a most attractive summer h meat hr. U. Clark's Institute, seven miles out-OREENWOOD, MASS. lw-June 1.

A N EXTRAORDINARY Natural Clairvoyant A will answer questions on business, statutat Other Output Office O. V. B., care BANNER of LIGHT, 544 Broadway, New York, enclosing \$5.00, photograph and hair. Will make personat ap-pointments. 2w-June 1.

MRS. H. A. CASWELL, CLAIRVOYANT nand Test Medium, examines and prescribes for disease, June 1.-1w*

DR. S. ROE, JR., CLAIRVOYANT, will ex-amine and pre-cibe from loce of hair or picture. Ad-dress, DR. S. ROE, JR., Manchester, N. H. June 1. NEW EDITION JUST ISSUED. A

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D. PRICE, \$1,25.....POSTAGE 16 CENTS.

CONTENTS I.—"ACTION TO THE TO CENTS. CONTENTS: CHAPTER I.—"Yaerfides." CHAP. II.—"Naerfides." CHAP. II.—"Saerfides." CHAP. V.—"Experiences." CHAP. V.—"Experiences." CHAP. V.—"Experiences." CHAP. V.—"Experiences." CHAP. V.—"The Necessity of Bin and its Uses." CHAP. V.—"The Necessity of Bin and its Uses." CHAP. VI.—"The Necessity of Bin and its Uses." CHAP. VI.—"The Necessity of Bin and its Uses." CHAP. VI.—"The Necessity of Bin and its Uses." CHAP. VI.—"A Lecture." This book should find its way to every family. The views of the book are new and atartling, but its position is fundament-al, and will doubtless be maintained when assalled, as it must be, by those who yet live in the sphere of selfishness and bigotry.

fifty places in New Hampshire, where no one de- | speakers-of whom we were one-advocated the church. Old theology is dying out in the Granite State.

A collection was taken in the Catholic Churches in Philadelphia on the Sunday preceding Easter, in aid of the Pope, and \$58,000 were realized.

The Chicago and Northwestern trains now make regular time, in connection with the Union Pacific Bailroad, which runs two trains daily from Omaha to the North Platte. One can now go from Chicago to Denver in four days.

The bankrupt act, which will go into operation on the first of June, sweeps off imprisonment for debt throughout this country. It sets aside all State laws, and all preferences, voluntary agreements and secret attachments.

The latest intelligence from Mexico represents Maximilian and his army at Queretaro, hemmed in by the Liberals, who have cut off all his supplies, and it is thought a surrender is inevitable.

The London Court Journal says the Empress Eugenie is again enceinte.

Theodore Tilten, editor of the New York Independent, has announced that he shall hereafter conduct that journal entirely independent of the denominational interest which it was originally intended to represent-that of Congregationalism.

The chasm that divides friends-sarcasm.

THE CARINET ORGAN.-The single house of Mason & Hamlin has succeeded in so far outstripping its rivals, that the question, "Who makes the best reed organs?" is no longer an open makes the next reducing its in the interments we one. Of the excellence of these instruments we have, for our own part, become perfectly satisfied by frequent personal trials of the Mason & Ham-lin instruments, and of various others. It is pa-tent and undeniable.—N. Y. Evening Post.

A New York paper has the temerity to hint that some of the funds devoted to the printing of soul go free. tracts might properly be applied to saving people from death by starvation.

Income tax returns show a falling off of about one-half, which will materially affect the revenue.

The estimates of the grand Reform demonstration in London range from twenty thousand in the Standard, to one hundred and fifty thousand in the Daily News. The Times represents the crowd as both well-disposed and apathetic.

"Tell the truth and shame the devil." I know lots of people who can shame the devil easily enuff, but tother thing bothers 'em.- Josh Bil Ungs.

The nineteenth yearly meeting of the Friends of Human Progress will be held in Waterloo, N.Y. on Friday, May 81st, and continue the two following days.

It was an apt answer of a young lady who, being asked where was her native place, replied, "I have note; I am the daughter of a Methodist minister."

The new steamer Cambridge, just launched at New York, is to be put on the route between Boston and Bangor as soon as completed ringed riddicals are unsaleable, we will send them by

Will all all and the second second

nomination is strong enough alone to support a extension of suffrage to females and males without regard to color or sex. It was ably handled, and will be held open for one more Sunday, and for new speakers.

This arrangement can be made very interesting and highly instructive, and bring in a large amount of talent.

The afternoon is a conference, as usual, and the evening, a regular lecture.

We can see nothing to prevent this Society from becoming very successful, as it surely deserves, in its efforts to instruct and enlighten those who attend its meetings on subjects pertaining to this life and the next. Mr. Partridge, Mr. Day, Dr. Hallock and others have certainly done a good work already, and are trying to do more.

Thanks.

The numerous letters of approbation and congratulations of friends over our labors and business of hands and pen, are thankfully and gratefully received, but we are too busy to acknowledge, as we would be glad to do, each one by letter. We are under especial obligations to our kind friends in Syracuse and other places in New York, and also those in Vermont and Michigan, for words of cheer and encouragement that gladden and strengthen the heart in its contests with popular errors and false systems of religion. Our hands have ever been held up by kind friends on earth, so the angels could reach them and place in them bread for the hungry hearts that famishingly look up to those who are sure the spiritworld is near and communicates with this. We can assure these friends that our tongue is not silent, if we do not move with the currents of travel from Maine to Missouri, as we have done for fifteen years. Instead of resting, we are more busily engaged in the work, and doing more than ever before, and expect to work in the harness till harness and body both slip off and let the

Matrimonial.

Mrs. E. D. Simonds, by some words rightly spoken, has met with a change, and become Mrs. E. D. Murfey-as will be seen by our advertising column-but will continue to bear messages. advice, consolation and salvation from the spiritworld to ours as heretofore. Mrs. Murfey has long been one of our best, most reliable and successful mediums, and we know Mr. Murley to be a man whose heart and soul are in the work, and one who will lay no obstacle in the way of her mediumship, but rather remove all he can. We rejoice when all the laws join in uniting two lives in one work and effort, and that souls blend in harmony and accord of labor and love. It is a rare occurrence in this jarring world of discords, but in this instance we feel to bless the union and recommend the happy pair to our friends.

Worth Reading.

We have a quantity of old numbers of the London Spiritual Magazine, every one of which is as valuable to-day as when first issued, and well worth the price-thirty cents each; but as old pe-

Intel Parkshills

friends, doubts have given way to hope's fruition; to the fulfillment of desire. Shades and shadows are now relieved and enlivened by the clear and genial sunshino. The rainbow of peace and content, indicative of further joy and satisfaction. is seen spanning the heaven and the future of your lives. Selected and missioned to journey together, hand in hand and heart in heart, your path of life and the influences growing out therefrom, are seen extending and broadening as the moons come and go. Let clear headedness and large heartedness unite; just discrimination and wise counsels combine; mutual love and forbearance harmonize and characterize your daily progress. Each consecrate yourself anew to noblest purposes, and in your union second with carnest labor your highest aspirations. Together live in harmony one life, one love, one mission. May the divine spirit of Love, Wisdom and Truth guide your earthly and your heavenly way. And, to repeat what was there said, may the benedic tion of all gentle, pure, unselfish and aspiring souls on earth be thine-added to the special guardianship of the bright and loving immortals who were gathered there, an innumerable company, to join their blessings and unite their influences to the end that your lives may be full of beauty and of duty, forever and forever.

C. J. COLCHESTER-We learn by a letter from A. Wolcott, of Keokuk, Iowa, that C. J. Colches-

A. Wordet, in Resnar, lowa, that of a content ter passed to the spirit world from that city on Saturday, May 5th, at the age of twenty-seven years. He had been in the place about two weeks, stopping at the Deming House, where he held

Donations to the Jackson Fund, Fo aid the poor and aged parents of the late Geo. M. Jackson, Received from

Business Matters.

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

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THE MAGIC STAFF.

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scances with those seeking evidence of spirit ex-istence and communion. On Wednesday evening the 1st inst., he was taken with a congestive chill, causing dissolution on the 5th, as above stated. Mr. Colchester is well known to the American

Spiritualist public, before which he has been in the capacity of a medium for spirit communion the capacity of a medium for spirit communion for several years. He was a native of England, and had no kin in this country as we are inform-ed. Mr. Wolcott speaks in high terms of the kind treatment afforded Mr. Colchester by the land-lord and lady of the Deming House, and its in-mates. Also of Rev. Mr. Effinger, Unitarian cler-gyman, of Keokuk, who officiated at the funeral, assisted by the choir of his cliurch. Everything was done that could be done to save Mr. Colchester's earthly life, and when it failed and went out, every desirable attention was given by the friends to his remains, which were burled

the friends to his remains, which were buried in the cometery at Keckuk. Of Mr. Colchester's career we feel that we need

not speak at present. Trusting that the nobler and better qualities of his life may find favor and recognition everywhere, we leave the sum of his usefulness for the determination of time, which ever renders to each his due.-The Spiritual Re public.

Anniversary Week.

A general Convention of Spiritualists will be held in the Meionson, Tremont Temple, Boston, on Thursday and Friday, May 30th and Sist, 1867. All Spiritualists and reformers are invited to attend. No special subjects for the deliberation of the conference are put forth, as it is hoped that of the conference are put forth, as it is hoped that the cocasion will be generally improved as an annual season for social greetings and general conference upon all subjects tending to the im-ity, without distinctions of race, sex or religious bellef. The conference will assemble at 20 o'clock a. M. Thursday, and hold three sessions each day.

G. A. B.

BANNER OF LIGHT.

JUNE 1, 1867.

"Mediumship of J. V. Mansfield,"

In your issue of March 23d, (just received through a news dealar in San Francisco,) I notice a communication with the above caption from a Swedenborgian correspondent, who signs himself "F." In this he speaks of a "currious" instance of his experience with Mr. Mausfield, when hav-ing written a letter to his departed friend, Prof. Bush, in which he says, "Give my lova to Starr King, Burton," &c., he receives in answer, "I will near your compliments to all friends enumerated pass your compliments to all friends enumerated in your note-King, Burton," &c., and with good reason seems quite enraptured with what he considers "a perfect triumph over all the obstructions of time and eternity," inasmuch as " here I send my love through the spiritual regions of the eternal world, and get a response back again that so it shall be done."

so it shall be done." I join heartily with our friend "F." in exclaim-ing, "Thanks and joy, oh God, for the privilege!" But I have recently had a still more "curious" [I object to this word in this connection, for to those to whom light enough has been given these communications from friends in the next sphere are not "curious "] instance and exemplification of the remarkable mediumship of Mr. Mansfield. In February last I wrote a letter to a lady friend who has been in the spirit-land for many friend who has been in the spirit-land for many years. The only allusion whatever made therein to any deceased friends was in these words: "Do you ever see my spirit friends? If so, what ones? and what are their relations to you, their employ-ments?" &c. In reply I received a long and ex-tremely satisfactory and convincing communica-tion, the last paragraph of which reads as follows: "Your Uncle S—, and brother O—, Wm. C—, and B. T. C—, are present, and desire kindly re-membrances to you." These names are given in full, and are the exact names of some of my dear-est spiritnal friends. It is absolutely impossible est spiritual friends. It is absolutely impossible for Mr. Mansfield to have known anything about those names, even granting that he had opened my letter and read it, which, however, I know had not been done.

These bare facts are perfectly convincing to my mind of the truth of spirit communion, and need no further comments. But who can express in words the beautiful thoughts and affecting emo-tions which are thereby awakened? Not I. J. S. J. Aurora, Nevada, 1867.

Correspondence.

Children's Progressive Lyceum in Jersey City, N. J.

On a recent Sunday, I visited the Children's Progressive Lyceum in this city, and was very agreeably entertained, and as the exercises are somewhat different from those of other Lyceums, a short notice of them will not, I think, prove uninteresting to your readers. After going through the greater part of the pro-

gramme, as arranged in the grander part of the pro-gramme, as arranged in the Manual, Mr. Dixon, to whose untiring efforts and scientific ability the Lyceum is indebted for its success, took his stand at a table on which was an electrical machine. and other articles. He then called the attention of the children to the subject upon which he proposed speaking, and asked them if they understood the lecture of the preceding Sunday. Upon their replying in the affirmative, he proceeded to ask them questions concerning it, eliciting anawers which indicated a knowledge of science hardly to be expected from such young minds.

I was informed that for a year past Mr. Dixon has applied himself to the task of illustrating by philosophical experiments and lectures, to these children who assemble each week to learn of him; the science of physics as taught in our high schools and academies. Each lecture, of course, is very simple, and consequently short; so that the young hearers can comprehend and retain the idea put forth.

forth. On the Sunday alluded to, after receiving sat-isfactory replies to his questions regarding the lecture, Mr. Dixon pointed to the electrical ma-chine, and asked, "What is this?" "An electrical machine," was the reply. "What is it used for?" "To produce electricity," "How do you know when you have electricity?" "By the at-traction of light bodies, such as small pieces of paper. When they are surcharged, they will fly off."

He then threw some scraps of cotton on the conductor, and asked what caused them to move to and from the machine. The answer was, "Electricity attracts first, then repels, they being charg-ed the same as the machine."

He next placed on the conductor a small figure of a man, with long hair attached. Soon the hair stood erect. "What causes this hair to stand up?" asked Mr. Dixon. "The same power that made asked Mr. Dixon. "The same power that made the cotton move," was the reply. Some alcohol was then placed in a cup on the

We find in the Argus and Patriot, printed in Text parts it in the Arg terward questioned the children to ascertain if they had caught the idea. Several gave correct explanations. A little girl was requested to stand on a stool and put one hand on the brass ball of the ma-chine; in the other was placed a brass cup containing alcohol. Asnark drawn by the Professor's finger fired the alcohol. This was explained on the principle that the girl was a part of the conductor, as she was standing on the insulating. stool. The rising of her hair caused some mirth. Here the lecture closed, after which appropri-ate remarks were made by Horace Dresser, LLD., commendatory of the plan, and the high intellect-ual culture manifested by the children, and the loving interest shown by the officers and leaders in the proper training of the young under their Mr. Dixon has a fine hall, capable of seating about one hundred persons, which is opened free every Sunday to all Spiritualists who wish to attend. He also has some excellent philosophical instruments; which he uses in his experiments before the Lyceum. Jersey City, N. J., 1867. SPIRITUALIST.

Message Department.

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

Wrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that eyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state. evenually progress into a higher condition. The questions propounded at these circles by are answered by spirits who do not anmortals

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

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Donations solicited.

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

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

Invocation.

Holy and Perfect Spirit, from the sacred temple of human-life we presume to address thee. Looking out from Nature we pray unto Nature's God. We ask for those blessings which we have not yet received, and we praise thee for what we have received.

Lord, we hear thy voice in the whispering winds. We see thy smile in the beaming sunshine. Thou art with us in Nature, thou art with us everywhere. And, oh Lord, while we feel our own weakness, we know that thou art the Source of Strength, and as thou has taught us to ask thee for all things of which we have need, in our weakness we ask for somewhat of thy strength. In our ignorance we ask for thy wisdom. In our childishness we ask thee for the glory of thy Fatherhood. And, oh thou Spirit, whose loving arms are ever around us, thou art our Father, our Source, our Life forever. Though the storms may rage wildly around us, though darkness may he beneath, above, on the right and the left of us. still the sunshine of thy love, even through the gloom shall penetrate and reach our souls.

Oh thou Divine Spirit, whose life we recognize, whose presence we adore, hear our prayers, and according to thy wisdom answer, according to thy mercy, according to thy life. Oh do theu grant us all that glory for which our souls so earnestly seek.

We bear the thoughts and petitions of thy children, on wings of love to theo. They are precious unto thee. We lay them upon the altar of thy great heart, and ask thy blessing upon them, praising thee for all, and praying unto thee for all things of which we have need. We leave our petitions at thy feet, and lift our souls unto the saushine of thine Infinite Love. Amen. April 9.

Questions and Answers.

CONTROLLING SPIRIT .-- We are ready for your questions, Mr. Chairman.

QUES.-By A. B. C., of Newark, N. J.: I noticed in one of the messages given at your Circle, that one spirit in alluding to another spirit said, "That old gentleman." Shall we retain our old, wrinkled and infirm age in spirit-life? I had hoped that we should put off the doubtful dignity of wrinkles and grey hairs, for an outward seeming more in unison with the perennial beauty of the spirit. How will it he?

ANS .-- The spirit never grows old. It enjoys perpetual spring-time as a spirit. But when it is under the laws of time, it is as a matter of course subject to the laws of time, and is governed by those laws. Now every spirit who cometh within the mortal atmosphere of your mediums, by virtue of law enters the precise condition-so far as form is concerned, or age, or external appearance -that belonged to them just before the change called Death. If this wore otherwise your media would fail to recognize them, and fail to transmit certain points of physical character by which they would be known here. You who have parted with your grey-haired parents at the grave. If they were to return to you in the springtime of youth that belongs to their spirits, you certainly would not know them. When you ask your media to describe your spirit friends to you, if they were to show them to you in your positive spiritual state, you would not understand the description. It would be as nought for you. But the law provides for all these things. It is the law of time, that age with all its manifestations should creep upon the physical form, the external covering of the indwelling spirit. Therefore as your spirits in departing go out under the laws of time, so in communicating with you they must necessarily come under the laws of time; perhaps in old age, in early youth. Wherever they were stationed on the line of time at the period called Death, there you find them in the spiritworld.

You'll spell the name without the p. Bome use it, I know, but our family, or my husband's family, never did, so they wou't understand it unless you speil it right.

I'll try to meet any of my friends, if they will go where I can. I'd like that Aunt Eunice meet me. My child has been with her most of the time, and so I want to come to her if I can. [Is she in

New York?] I think she is. Aunt Eunice Downes-Eunice Downes is her name. Tell her it is true that I can come back. She need n't doubt it. The last time I saw her, she said Lydia, I should be wicked to want you to live

and suffer: though I shall miss you. I shall be glad when you 're free." Then afterwards she felt bad to think she'd said it, for fear I might not take it right. But I did. [How old were you?] I was in my twenty-seventh year. Good-day, sir. April 9.

John Burke.

They say I'm dead, but it aint true. It seems some part of me is alive, anyway. 1'm back here, the Yanks would n't let us go; no, they would n't to see if I can open the gates between me and my folks. Jim and I are both here.

My name is John, John Burke, and I am from the 20th Massachusetts, Company K, and if you take any interest in hunting up animal curiosities, you'll find something that was once mine; it's about ten rods north of Davis's Fort. [What have you there?] What have I? what I used to eat roast beef through, one of these machines; what there is left of it now. [Are you sure it's there?] I know they put it there, Jim and me too. He was sergeant in the same company.

I don't know as it is allowable for folks that have been booked as dead, to turn up as living; but you see some of the boys come here, so I thought I would to see what I could do. Jim says after I get back, he 'll see whether he 'll come or no, sometime. He's not much inclined to take on the incumbrance of a human body again. He's been without it some time, and it 's quite a change to put it on.

I want the folks here to know that we can both come, and how we are very comfortably off, and that we did n't suffer much in going out-made pretty short work of it; and as to the punished business, we haven't got as far as that yet. I looked out for it at first, for I expected a thrashing, but it's not come yet. You know when a fellow has been educated to believe he'll get a thrashing on the other side, he'll be looking out for it when he gets there. Why, I did n't know but I should get a place below instead of above, and you do n't get treated very well there, they say. I ain't seen any one from there. I reckon they keep 'em when they get 'em. I don't know how it is; I reckon it's all right. I suppose I did n't deserve to go there. [Did you believe in such punishment?] Yes, well, yes, rather so. I did n't know but what it might be true. I was rather inclined to feel not just easy about it when I first came to the spirit-world. You see everything is so different from what I expected to find it, that I do n't know but all this mortal education you get about spiritual things is a humbug. I'm inclined to think it is.

Jim do n't care to come here and speak, but he can. He had rather come to the folks alone than in Charleston. We lived there. Dear me, can't I to take his chances in this way. If there's anything to pay on this ere business, I've got nothing to pay with, for I'm broke, and was when I died. [You are welcome.] Well, if that's the case I'm all right. I'll do the best I can to

pay you in some way. Well, my folks I speak of-one in particularis my wife. She do n't know anything about this business, I suppose. [Where did she reside?] South Boston. She's been floating round, I believe, since I died, as nich as I can learn. [Did your brother have a wife?] No. Well, I suppose you'll help me along all you can? [Certainly.] Well, I'll try to pay you some way, I don't know how. You'll please to spell my name with an e. B-u-r-k-e, because I'm little particular about

that. They may think it's somebody else. April 9.

think they 've taken down the buildings. I did 'nt know but what they would keep them, well, for places of summer resort. Maybe the fashionables would like to go there-that is, if they're not particular what they get on them. [Aren't you a

little sarcastic?] Oh yes, sir. Well, I am just what I am. It's all true. If you don't believe it, just go there and stop over night, and if you do n't take company away with you, you 'll say I did n't tell you the truth.

.

Well, sir, good-by to you, and I hope when you go out, you'll have some better place to start from than Danville Prison. April 9.

Blanche Freeman.

I'm Blanche Freeman. I want to go to my father. Yes, he was away when I died. I was in Norfolk, Va. We used to live in Charleston, S. C., yes. And when father went away to fight the Yanks, mother and Joe and me and old Flora -she was my father's nurse-we went to Norfolk. We was, we was coming North, going West, and give us any pass. General McClellan would n't

give us any pass. But my father, my father wasn't killed, and now he's-he's got ont of the army. I want to go to him, and I want to tell him as how I'm with grandmother, and-and Miss Chase. He knows who she is. She's the lady what come from the North to teach us. She's died. She's died like I did, and she here too. [To-day?] Yes. Harriet is her name; and she had a mother in Vermont. She was a Yank, but she was good.

Do you care to give me a pass to go to my mother? [We shall print your message in our paper, and if your father sees it he may give you a call nearer home.] Some place like this? [Yes, similar.] I thought you'd give me a pass. [That is the pass we give. Do you want to take this medium?] (Nodding her head affirmatively.) [It is too far away.] It's only a little ways. [How far do you think it is?] I don't know. I want my father to buy her for me. I want to have her so I can go home with her. [That would be hardly possible for him to do.] Yes, he would, if I should tell him I wanted him to. [Where is he?] He's in Norfolk. [We'll print your message. That's the best we can do for you.] Well, I want him to buy me a medium. [He'll endeavor to find you a medium to speak through, I dare say.] Then don't folks buy them? [They only buy their time for a little while.] Aint they sold? I thought they were. [Did n't you know the slaves were all liberated by Mr. Lincoln?] They said they were going to be. [People can't buy any more slaves in this country.] We can, you Yanks can't. [Southerners cannot now.] Can't they? can't my father? [No.] Well I-I'm glad I aint there. [Do you buy folks on your side?] No they don't have any sold. [Do you think it's a good plan to have any sold here?] Don't like to sell 'em if you like 'em. If you don't like 'em, then I like to sell 'em.

vou say that you should write what I said? [We shall print it, and send it to your father.] He don't live there. He's there to fix things. He is n't there all the time. Mother is n't there. She's go home? [Yes, you can go and find some medium there.]

come? [Yes.] Give my love to him, and tell him

Well I reckon I'll get a chance to go there, won't I? [I think you will.] Mother could n't write,

until I read his name in your last week's paper neither do I know to this day that such men as Jack Pollard or Samuel A. Slas ever lived. It may be proper here to remark that I had not on that day, and a long time previous, had in my mind Fairbauks, Palmer, Cushman, Mattocks, etc., therefore it cannot be said Mr. M. took their names from my mind, clairvoyantly. You will further notice that my question was directed to G. W. Collamer, and the communication was subscribed Geo. Washington Collamer-how he subscribed his name in life I do not know. After receiving said communications I asked Mr. M. if receiving said communications I asked bir, bir in he knew what he had written. He answered, not one word could he tell. I then asked him if he ever knew or heard of such men as Fairbanks, Upham, Collamer, Day, and others. His reply was he never did. With respect,

Spiritual Phenomena.

Tests of Spirit-Communion.

2d, publishes the following article, which contains

MR. EDITOR-Amidst our trouble in political

affairs, following the many thousands of our countrymen's death caused by the late rebellion,

and the many called to their long home daily, it is well to pause and consider our future beyond

Is well to pause and consider our future beyond the grave. Having for a few years examined in-to the philosophy of medium Spiritualiam, as termed here, I have become satisfied that our de-parted friends on leaving this world do not take up the bridge after them, but can, and do, return back over the same bridge, or way, they passed over, and communicate to their friends on earth plane, under favorable conditions.

Seeing a notice in your last week's issue of the late Ira Day, brought to my mind a communica-tion received through the mediumship of James V. Mansfield, 103 West 15th street, New York, the

best medium in America for answering scaled letters. In October, 1865, while in New York, I

called on Mr. M., and wrote upon the upper end of a long piece of paper a question, then doubled

it over and over several times, Mr. M. sitting teu feet from me, so that I knew he could not possi-

bly know the contents of said question. Said question was directed to a spirit that left this world many years ago. On taking the paper Mr. M. commenced answering said question, and,

when flwished, said question was signed by a name and person I never knew, only by history.

After making apology for his coming when I de-sired another, and answering the question fully, he further communicated the following: "Here is

an aged spirit who says he once knew you. His

an aged aprict who says he once knew you. His name is Upham. He was a lawyer. Here is an-other who says he knew you also. His name is G. W. Collamer." I then wrote the following question, and doubled it up as before, "Will the spirit of Mr. Upham please communicate to me?"

Mr. M., on taking his seat at the table, wrote the

"My DEAR EARTH FRIEND-Many thanks

for this notice of me; but, General, I have not now control to say what I would. By-and-by I will communicate with you, will you but allow me to do so, and tell you something that will interest you, but now my control is limited. Yours, WM. UPHAM."

You will see my question was to Mr. Upham

as I did not know his given name, while said communication was signed Wm. Upham as above.

I then wrote on another sheet of paper the follow-ing: "Will the spirit of G. W. Collamer commu-

nicate to me?" and doubled the same over several times, and when Mr. M. resumed his sent at the

table, he folded the question over several times and held the same on his forehead, as is his cus-

"DEAR GENERAL (giving the writer's name)-Thank you, thank you, for thus allowing me to speak with you, even in this weakness of my spirit

control. I have not been in spirit but a few days,

hence have not the control to say much. I have met Gov. Fairbanks, Gov. W. A. Palmer, Gen. Seth Cushman, Upham, Mattocks, Samuel A. Sias, and others that I have not now time or

strength to sneak about, and last of all that cunning old fox IRA DAY (name written as above).

The first thing or person he called for was Jack Pollard-says of all the boys he ever had under

his control Jack was the most tractable. Well,

tom. He then commenced writing:

following:

an excellent test of spirit-communion:

The Montpelier, Vt., Argus and Patriot, of May

General, I have much to tell you of my home, and that which awaits you. So be faithful, and allow me to come to you as often as you can. Yours in spirit, GEO. WASHINGTON COLLAMER." In connection I will add, while absent from home I heard through the papers of the death of G. W. Collamer. I nover knew or heard that such a man as Ira Day ever lived in the form,

[How old were you?] Eight years old. Did

Well, you tell my father, won't you, that I

I wish I could have lived till he came, but I had such an awful sore throat that I was choked up. I was glad to go. 'That's the reason I could n't wait. [Did n't your mother send for your father?] Oh she could n't send, because he want in camp. He was on the march. She said she could n't send. IDid you have any brothers and sisters?] Yes, they aint in the spirit-land, only I-me, that's all. They aint dead. I'm dead. [Do you remember how many you had?] Yes, sir, I had two; did n't I tell you I had? Yes I did. They went down to Norfolk with us.

Q .- How is it with children that die?

A .- The same law holds good with childhood that exists in mature age. The child does indeed advance to maturity so far as its form is concorned; but the spirit as a spirit, is ever mature, perfect. We contend that it never had a beginning or ending. Beginning and ending only exist in the manifestation. April 9.

Lydia Stevens.

It is fourteen years since I left my friends here; and if they have ceased to think of me, I have not ceased to think of them. If they are willing to wait until they shall be made free by death before they can commune with me, I am not willing to do it, and so I have made the attempt to reach them through this means. My friends are mostly in New York city. Some of them, however, are in Ohio.

There are many reasons why I have returned but the most important of all, no doubt, is that I desire to have some voice in the welfare of my child. I left her a little wee thing, scarce able to run; and if there is any possibility of my being able to communicate with her, I want to. I am not happy to see her believing her mother is away off. I have watched over her ever since I left her in her cradle. I have been a watchful guardian: and I think the time has come now, when I should make known my nearness to her.

My name was Lydia Stevens. I named the child Mary Florence, but it seems after my death, my friends changed the name of Mary to Lydia; so I shall have to appeal to her, I suppose, by the name they gave her.

I died of consumption, and I feel it very sensibly in coming back. Here you see is where the action of the law comes in, and very unpleasantly, Patrick Moriarty.

Well, sir, it's a sorry time I had of it when I was here last. I don't care to think any more about it than I'm obliged to, because I suppose it will be sure to rouse up the devil there is in me, if there is any left at all. I died at Danville, in take the Blue Coats and give them a collation of saw dust and cold water. I belonged to Company I, 56th Massachusetts, and my name was Patrick Moriarty; and there you 'll find it on the Register, I suppose at the State House, if you want to know who I was. Patrick Moriarty, Company I, 56th Massachusetts.

I got so weak before I went out it was pretty hard work for me to take the tin cup up to my lips, though it wasn't often that I had it, for it was generally more sawdust than water. and sawdust did not agree with me. It might agree with some, but it did n't with me. It was sort of a rough diet.

I've come back here to say I'm very well satisfied with all that has been done with what I left here. I would n't have it any different if I could, nor if I had been here to make it all right myself. And as for the being revenged business. better let that alone, and we'll take care of 'em one by one as they come this way. We'll thrash 'em-that is, unless we 've outgrown the liking for thrashing them. I'll tell you the best thrashing to give a man, shall I? [Yes.] Just letting a man see what he is, not what he thinks himself to be. Oh, you cannot thrash a man worse than by letting a man see what he is. If them keepers what was over us-one or two of them have come to us-chance to come here, we'll just manage to show them themselves in their true light. Ah, it's the toughest dose you can give a man by a long sight, and they 're all sure to get it. Yes. sir. it's no bargaining yourself off for what you are not in the spirit-world.

A little upstart in the prison where I was, undertook to tell me he was the nephew of Mr. Davis. What the devil do I care whether you're his nephew or not. Because he was, he said, the nephew of Mr. Davis, he put on airs. He ordered sawdust mixed with our water, and said it would do very well for the miserable Yankees to live on. Ah, did n't I want to wring the neck of him? Yes, I did, but it's the better way to show a body just what they are. Well, I felt hard toward him. I've not got over altogether the uncomfortable feeling I had, in a way that enables me to say the Lord forgive 'em and pity 'em, and all that. Well, I'm better than I was. I'm not so flery as I was before I come here, anyway.

Now I'd like to talk this way to James and to Charlie, right well; have a real good chat with them about things what is in the spirit-world, what's left and what they are in now. [Where do they reside?] Well, they are here, sir.

If you should ever go to Danville Prison, you just look along on the laft side of one of the boards, and you 'll find my name. I cut it there with me jack-knife, before they took it away from me, and I grew so sick. But I don't know-I mean the shanty I was confined in. I rather

because the mails were closed. Are they now? [No.] Do they run the blockade now? [That's withdrawn.] Is it?

Well, I reckon I 'll go. And you must n't, you mustn't cheat me, will you? [No. dear.] Aint you a Yankee? [Yes. Do you suppose all Yankees cheat?] Mother said they did. [I hope one of the pretty places where the Rebs would you'll prove the contrary to her.] I will, if you don't cheat. Good-morning. April 9.

> Seance onened by William E. Channing; letters answered by John Adams.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Thursday, April 11. -Invocation; Questions and Answers; Joel Nason, of this city, to her parents; Charles Hall, of the loth Maine regiment, to triends in Augusta, Mo. Monday, April 15. - Invocation; Questions and Answers; Thomas Moses, of Portsmouth, N. II., to friends; Willip Short, to Levi B. Sloot; Villadejbhia, Pa: Edward O. Eaton, Pro-fessor of Music, who died in Memphis, to his friends; Marga-ret Tappan, who died in the Somerville Asylum, to her hus band, William H. Tappan. Tuesday, April 16.-Invocation; Questions and Answers; Truesday, April 16.-Invocation; Questions and Answers; Levi B. Sloot; the Chilizec; Olive Truesdale, of this city; Johnnie Joles to his murderer. Tuesday, April 30.-Invocation; Questions and Answers; Lieut. Robert Dinwiddle, to relatives in Savanah, Ga.; Charlis Jestins, to his parents; Abijah Williams, of North-field, Vt. to his father; Eliza Tyler, of Charlestown, Mass., to her children.

her children. Thursday, May 2.—Invocation; Question and Answer; Clara Josephs, of New York city, to her mother and sister; Ryivia Ann Howland, of New Hedford, Mass., to her nicce Hettle; Sagogiwatha, an Indian, to General Grant. Monday, May 6.—Invocation; Questions and Answers; Anson Whipple, of Walpole, N. H., to his friends; William Carroll, a horse Jockey, who died at 8t. Louis, to his friends; Marian Mason, te her parents, in Charleston, S. C.; John C. Calhoun.

Marian Mason, to her parents, in Charleston, S. C., conta C. Calhoun. Tuesday, May 7.-Invocation; Questions and Answers; John T. Shafler, of Indiana, to Barah, his wife; Lucy Stovens, of Windsor Locks, Conn., to her daughter Adelia, in Hartford, and her son Theodore, in Rt. Louis; Edwird Bridges, to his mother, at No. 18 Columbia street, New York; Nottle Whit-tinger, to her mother, in Nebraska. Thursday, Bdy B.- Invocation; Questions and Answers; Osgood Stiles, a graduate from Andover, Class of 1856; Annie L. Stone, of Bath, Me., to her mother; Heuben Ames, of Charlestown, Vt., to his Uncle Beuben; Osceola to the Pres-ident.

ident. Monday, May 13.-Invocation; Questions and Answers; Cornelius Mason, born in Machida, Ms., to Horace Bird; Mary-Elizabeth Grey, allas Florence Grey, lost on the "Evening Star," to hier father: Capital William Credeford, of Kenne-bunkport, Me., to friends; Sylvia Ann Howland, of New Bed-furd, May, May 14.-Invocation

ford, Mass. Tuesday, May 14.—Invocation: Questions and Answers: Nancy Thayer, to her son, William Jinayer, of Boston, Mass Lieut. William Augustas Dorn, to William Dorn, of Mont-gomery, Ais., st present in lifetimond, Ys.

TBIP LIGHTLY.

Trip lightly over trouble, Trip lightly over wrong, We only make grief double Why cling to forms unsightly? Why not seek joy instead

Trip lightly over sorrow. Though all the day be dark, The sun may shine to morrow, And gaily sing the lark; a Fair hopes have not departed Though roses may have fied; Then never be down-hearted,

But look for joy instead. Trip lightly over sadness, Stand not to rail at doom; We've peakle to string of gladness, On this side of the tomb Un this side of the tamb; Whilst stars are nightly shining, And the Heaven is overbead. Encourage not renthing, But look for joy instead.

Montpelier, Vt., of the date of April 18th, 1867, a brief biography of Ira Day, the person alluded to in Collamer's message, from which we take the following extract:

A NOTED EARLY MERCHANT. - For the first twenty years of the present century no man in Washington county, Vermont, occupied a greater space in public conversation than Ira Day, the note rich, and always noted. Barre merchant. There was good reason why this should naturally be: so, for he was certainly a very remarkable man-remarkable for his wondrous activity, for his keenness of observation, cunning, sharpness in trade, plausible smoothness, and singular adroitness in obtaining advantages in bargaining, and especially remarkable as being literally a man

and especially remarkable as being literally a man born without a conscience. Mr. Day originated, we believe, in Royalton, and, after his school days were over, entered as a clerk in the store of Mr. Curtiss, then a leading merchant of that town. When of age, or before, with the aid of his employer, he opened a store in Barre, but soon closed his connection with this Mr. Curtiss, and formed some kind of partnership with the store of the store with another merchant of the same name-the better known General Curtiss, of Windsor. This inst connection was continued several years, and was the means of establishing Mr. Day on a firm footing as an independent and successful mer-chant. He was now in a situation that gave full scope to that extraordinary genius for traffic and trickery which distinguished bim, and which re-sulted in making him at one time the richest man in the county, but which at the same time made him everywhere known as a sharper and shaver, with whom few could ever have much dealing without being sadly overreached. Overreaching, indeed, and gaining secret and sly advantages over others, seemed to be the great aim of his life, and he appeared never satisfied with any bargain he ever made unless some dishonest advantage had been obtained. He was wise enough, how-ever, never to boast of such bargains, except in ever, never to boast of such pargains, except in case of peddlers, with whom he was ever ready to trade, and whom be thought the public would bear him out in cheating. "I love to skin a ped-dler, and let him run," he would say, and it was said he always did skin all the peddlers he ever dealt with, proving more than a match for even that chear as there out uncouncilous as the that class, as sharp and unscrupulous as they usually are.

But peddlers were by no means the only class he worsted in trade. All eventually suffered at his hands, in one way or another. One of his tricks consisted, when settling with his customers, in making his accounts foot up ten or twenty dol-lars more than the true amount, and if detected calling it a blunder and promptly rectifying it. In one instance which came to light, a man owing him paid him fifty dollars on account, which in-stead of crediting he charged the man. When

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Notes from Kansas.

DEAR BANNER-There may be some friends and some speakers that desire to learn 'the condition of things in the far west. I left Nebraska and came to St. Joseph, Mo., where I spent four Sabbaths. Our friends organized an association, to which I lectured. There are some noble souls there. The chief need is want of popularity. A large number of the populace are decidedly liberal, and when our cause is rightly understood, no doubt it will be well sustained. North-western doubt it will be well sustained. North-western Missouri, Western Iowa, and Nebraska are the garden of America. While at St. Joseph I leor tured eight times at Wathena, Kan. to most in-terested people. Though in the midst of mud and the breaking up of winter, the people would flang around the doors and windows to hear the words of immortal life. Wathena is a village at the foot of the bluffs west of the Missouri river, and is a town of some promise spiritually. From there I went to Atchison, Kan., to lecture, but there being no hall to meet in, I left and went to Leavenworth. This is said to be the largest town west of St. Louis. It lies on the right bank of the Missouri, is quite well built, and is the chief

of the Missouri, is quite well built, and is the chief depôt of the Government for this section. Troops are centered here, and sent west. Also governe it ment supplies. A pressing call for lecturers had appeared in the BANNER, from A. C. Nichols, urging them to call. No hall, could be obtained as short of fifteen dollars a night, and Mr. Nichols feared to risk the attempt, so I left for Lawrence. This town is on the right bank of the Kansas river, thirty-three miles from Leavenworth, and has had its full share of danger and expenditure, to maintain its freedom, and to oppose the efforts of bushwhackers, and secesh rebels. The town they looked over the books for settlement the man saw the mistake, and told Day the aum should have been oredited. The latter promptly acknowledged the mistake, and, seizing the pen-entered the sum as a credit on the other side, say-ing, "Now that, of course, is all right." In fact, the manner of the other to see it. Much of Day's wonderful success was attrib-utable to his acuteness in discovering the weak sides of others, and his great faculty for caloling them to fall in with his purposes. If a man came to him angry, and charged him with knavery, he never allowed himself to appear offended, but would laugh the other out of his appear offended, but would laugh the other out of his appear offended, but would laugh the other out of a little adroit flattery, ally by the application of a little adroit flattery out by the spilotation of a little adroit flattery ally by the spilotation of a little adroit flattery being chasted, by irs, Desster being faitly iteld with by other merchand by the other of the stree state of the second of the state of the second of the should he not this done, indeed, that it was said and preferred being chasted, by irs, Desster being faitly iteld with by other merchand by the inform of a little adroit flattery being chasted, by irs, Desster being faitly iteld with by other merchand by the inform of a little adroit flattery being chasted, by irs, Desster being faitly iteld with by other merchand by the inform by other me

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bank of the "Kan," or Kansas river. The whole of this section of the State, when you leave the bot-tom lands, is rolling. I don't think the soll of Kansas is as rich or handsome as Nebraska. "At Topeka I found some earnest working sonls for the glorious truths so warmly cherished by Bpirit nalists. I spoke to them eight times, and left them with warmest regards for their prosperity. They organized an association while I was there, and put themselves in working order, and gave evidence of true liberality worthy of our holiest of causes. Several mediums are in process of de-velopment who give promise of success. Yours truly. E. SPRAGUE, Macon, Mo., May 12, 1867. Texpervention.

Leavenworth, Kansas.

Leavenworth, hamses. Some weeks since, in a careless, perhaps med-dlesome mood, I wrote you of this Leavenworth, Kan., as a crowd of thirty thousand large, who, as yet, had listened to no speech or lecture from the heraids of Spiritualism. Your notice of it hrought down upon me several passing speakers. I was glad to see them, but could not help feeling I was responsible in some measure for their being Leaved in public. The truble was simply this heard in public. The trouble was simply this: There is no Universalist or Unitarian Church here, and halls are expensive; also printing and posting are necessary, and I was not able alone to stand are necessary, and I was not able alone to stand the expense, so they left us as they found us. Now I wish to suggest a little. Why might not these late-day evangels go forth with a purpose so firm and solid as to adopt a business form of presentation, say like concertists? The hint in our old guide book says, be ye wise as serpents while harmless as doves. Why continue to copy after the Levites, who are helpless except as nurslings that can only crow in the mother-arms of an or-ganization.

ganization. Some articles in the last BANNERS have complained of the apathy of Western audiences, and perhaps have assigned correctly some of the reasons for it. We should not suppose an audience was always collected by a distinct want to hear and be instructed, or that they were drawn by at-traction to ideas, but simply and mainly from curiosity to hear the new thing. Why expect, then, the contribution hat at the close to be effective, however happy the speaker's effort. Bather har-ness this powerful element curiosity, and make it do work by a small entrance-charge at the down A of Nicures Leavenworth, Kan., May 12, 1867.

Convention at Blue Anchor, N. J.

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

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

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

That the necessary means of accommodation may be provided, it is requested that those who are prompted to attend will indicate their inten-tion by communicating at once with either of the undersigned. Circulars, No. 3, sent to those who request. GEORGE HASKELL, MILO A. TOWNSEND. Blue Anchor, Camden Co., N. J., May 3, 1807.

State Convention in Iudiana.

The Spiritualists and Friends of Progress of Indiana, will meet in delegate and mass conven-tion, for the purpose of forming a State organiza-tion, at Muncie, Delaware Co., on Friday, May

All organizations of the above named character within the State will be entitled to two delegates, whom it is desired the societies shall nominate to represent them. Friends in localities where no society exists,

are earnestly requested to organize in a business capacity and send delegates, but whether organnot, all are cordially invited to come and particinate.

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

By the strength of unity we believe we can do more for ourselves and for humanity, than we can in our present disintegrated condition. S. MAXWELL,

Chairman of U

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[Spiritual Republic please orpy.]

Miscellaneous. CHRIST AND THE BLIND MAN,

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

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

The forces of nature are ever the same, and are over producing like results. During the ages which preceded, as well as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, if not dentical with the one to which reference has just been made, all-pointing to underlying forces, waiting, as it were, the development of a philosophy somewhere, either in the spiritual or in the mundane sphere, which shall wield them in a uniorm and scientific way, for the benefit of the human race The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a phi-losophy and a science which shall embrace all forms of " healng." past as well as present, and reduce to a simple, intelliible and practical formula theart by which Christ, or a spiritual intelligence through him, imparted a healing virtue to even as dead and non-medicinal an element as a piece of clay. Ever since the first dawn of modern Splittualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This depart-ment of spirits: Vicaling has culminated in the production of a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehiclo or carrier of magnetic forces, but also, like the clay in the hands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the skepticism of the world. through their instrumentality, as well as through the ccmbined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of this de-partment of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not ac-cepted the interpretation of the singular, and, I can truly say, wonderful power of the Positive and Negative Powders. imply because that interpretation came through the medium ship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpretation the same as my own. I am, therefore, now prepared to present it to the public as a truthful interpretation, and as such to defend it. Such has been the prudent and I may say skeptical and cautious way in which I have assumed the re sponsibility of the external management and public advocacy

of the Positive and Negative Powders. Over two years and a half ago, when they were first intrusted to my external management, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that I was intrusted with a valuable scientific formula for imparting Positive and Negative power to a medicinal substance. As soon as convinced of that fact I made a public announcement

of it, and assumed all the responsibility of its defence. As bearing directly upon that branch of my subject which I now for the first time lay before the public, I will here state, that, at the same time that the formula for the mere scientific preparation of the Positive and Negative Powders, was given to me, through the mediumship of Mrs. Spence, the interpreta tion above refered to was also given me, namely, that the Positive and Negativo Powders become rehicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and earnest public statement of my conviction that the Positive and Negative Powders do become vehicles or carriers of a spiritual healing power, by the silent and mysterious efficacy of which, diseases acute and chronic are healed as permanently and as effectually

Miscellaneous.

BANNER OF LIGHT.

DR, HALL'S VOLTAIC ARMOR,

MAGNETIC BANDS AND SOLES.

THE GREAT SCIENTIFIC REMEDY FOR the EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or vitaliring forces of the system, such as

Cold Feet, Befective Circulation, Rhenmatism, Neuralgia, Nervous Headache, Puralysis, St. Vitus Dance, Fits, Oramps, Weak Joints, Sprains, Contracted Sinews, Sciatica, Hip Complaints, Spinal Affections, AND

ALL NERVOUS DISORDERS.

There is but one grand cause for all such diseases, viz., a loss of balance of the two (positive and negative) forces of electricity in the part or parts diseased.

"We are a machine made to live. Do not counteract the living principle by your drugs."

THE PHILOSOPHY OF CURE is simply to restore the equilibrium of electric action in the system. This Dr. Hall's Voltale Armor will positively accomplish, without the least possibility of harm to the sufferer. The Boles and Bands are so con-structed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least inconvenience. The

MAGNETIC INNER SOLES Can be depended on as a positive remedy for

COLD FEET, AND

IMPERFECT CIRCULATION,

As hundreds of our fellow-citizens will cheerfully testify. They will be found of great value to those who are deficient i MAGNETIC SUBCEPTIBILITY. PRICE:

" Thighs, 2,50 " " Breast, 5,00 " " Waist, 5,00 "

In ordering, state the size of the boot or shoe worn; also he width required; or if Bands, state the part of the body they are intended for.

Sent to any address on receipt of price. Descriptive Circulars, with testimonials and directions fo use, mailed free.

MANUFACTURED AND SOLD

BT THE

VOLTAIC ARMOR ASSOCIATION 132 Washington Street,

BOSTON.

Also for sale by Druggists throughout the United States. April 6.

DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY

20 Boylston street, Boston, Mass.

Office Hours, D A. M. until 5 P. M., Mondays

ithout price."

they cannot be answered.

THE IMPENDING EPOCH. "To err, is human; to forgive, divine!" "The proper study of mankind is Man !"

A JOURNAL PUBLISHED IN AUGUSTA, GA., BY

Miscellaneous.

THE GBEAT SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NECATIVE POWDER8.

Washington City, D. C., October 19th, 1866. PROF. PAYTON SPENCE, M. D. : Sir-I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very had, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufabout the good results. I have been a great suf-ferer from the **Dyspepsia** for three years. My wife had sent for a box of your **Positive Pow-ders** and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shor, turning marble balusters for chang round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a con-tractor for the baluster work. I would further inform you that **Six Powders** cured a hoy 14 years old, of the worst kind of **Chills**. He could not go to his work. He had the Chills every day. He has not had a chill since taking the deep norman. I W BEA DOOPD the first powder. No. 3 East Capitol street. J. W. BRADFORD.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following report:

"One Box of your Powders cured David Willington of a pain in his stomach of 8 years'

Mrs. E. F. Claffin was cured by the Powders of Numbucss, or Palsy of 12 years' duration. The Powders cured Mrs. H. Claffin of Ncu-ralgia.

They also cured a lady of **Painful Men-Struction**, when given up as past cure; but I am not at liberty to give her name. In cases of **Parturition** (Confinement) I

consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866. DR. SPENCE: Sir-I have been so deaf in one ear, for six years, that, when the other ear was closed, I could not hear the loudest peal of thunder; and I had become so denf in the other ear that I could not hear any common talk in the room, to distinguish one word from an-other. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your **Positive and Negative Powders**; and 2s my wife had taken one box for **Numb-ness** and was helped by thom, she persuaded me to try them. So I sent, last spring, for five dollars' worth of the **Negatives**. I took and kept taking them until now I can hear as well with both cars as I ever could. Very respectfully, WARREN WHEATON,

Willon, N. Hampshire, Feb. 18, 1867. PROF. PAYTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your **Positive Powders** for **Kidney** Complaint of long standing. They proved all they were recommended to be, and more, too, doing they were recommendate to be, and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long time with what the doctors call the **INCENT Disease**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, with-out a thought of any other benefit. But since tak-but the very disagree here die vanithed 1 don't ing them my Heart Disease has also vanished, 1 do n't know where, and I have not felt it since. Yours truly, DANIEL DUTTON.

Yours truly,

New Orleans. Louisiana, July 4, 18:6. PROF. PAYTON SPENCE: Sir-The **Positive Powders** are the powders for **Neuralgia**; they are death on **aches** and **pains**; and send them begging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Neyative Powders. Truly yours, DAVID WATERS.

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

"I cannot do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Ac-conchament (Confinement). I have had one very severe case of Threatened Abortion

Mediums in Boston.

MUSICI ALSO AND TANK

NEW UNFOLDING OF SPIRIT-POWER I DR. GEORGE B. EMERSON, PSTOROMETRIO AND MAGNETIC PHYSIOIAN, The disease upon himself, at any distance; can exam ine persons; tell how they feel, whereand what their disease is, at the same time. One examination \$1. Thirty exercises to draw diseases at a distance \$10. Manipulations, \$2 each. Treats patients at a distance by letter, by inclosing the sum-living your name and address. Address lost-office box 1639, lieston, Mass. Office No. 45 Bedford street. Hours from 9 A. M. to 5 r. M.

A. CENNOW LEDG GMENT. A. CENNOW LEDG GMENT. I deem it but justice to Dr. (1. B. Emerson to make the fol-towing acknowledgments: One vear ago i was suffering very much from Deafners, Catarrh. Dyspepsia, Liver and Kidney Complaints of long standing. At this time 1 received of Dr. 2. thirty examinations, without seeing him once. At the end of the course 1 was so much benefited thereby that i consid-ered myself nearly or fully cured. My age is upwaris of sev prayer is that food may bestow a widow's blessing upon Dr. E., and increase his gift, and make him instrumental in blessing the world more abundantly. PileBE GREENLEAF, Lexington, Mass. Boston, May 2d, 1857.

MISS PHELPS,

PROPHETIC AND HEALING MEDIUM, No. 3 Tremont Row, Room 37. Trance Test Circle Sunday after lecture, and Wednesday at 3 P. M. Developing circle Maturday at 3 Will treat patients at a distance with magnetized paper. Send fifteen cents and a superscribed envelope. The People's meetings will be held Sunday, 10 A. M's subject-The best way to save the world. (w*-May 18.

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

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

address, and state sex and age. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM 292 Washington street, Boston, Mrs. Latham is eminent-by successful in treating Humors, Rheumatism, disease of the Lungs, Kldneys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,00. April 13.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. 3m-April 6.

J. H. CURRIER, Medical Clairyoyant and Patients visited, as usual, at their residences, when dealed. Office hours from 10 A. M. to 5 P. M. 3m^o-Mar. 30.

DR. P. CLARK, Eclectic, Sympathetic, and Clairroyant Physician, can be consulted at his new rooms, 140 Court street, Boston. Dr. C. gives correct Phre-nological examinations.

DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 6me-lice, 8.

MRS. L. A. SARGENT heals the sick hy lay-mg on of hands. 58 Bedford street, Boston, Mass.

MRS, EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1,00.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 6.

DR. WM. P. DUVALL.

Natural Healer and Practical Physician,

Troats all manner of diseases and complaints,

WITHOUT MEDICINES OR INSTRUMENTS.

NO EXAMINATION REQUIRED.

Cures Frequently Instantaneously.

ALWAYS PERMANENT.

IN CHICAGO, ILL.,

74 ADAMS STREET,

DURING MAY.

SOUL READING,

May 18.-4w*

Richmond, Ind.

Notice.

A public discussion will take place in the U. Meeting House in Cauton Village, Me., June 18, 1867, commencing at two o'clock P. M., by B.,B. Murray, of Turner, and Miles Grant, of Boston, on the following Resolution:

Resolved, That the spirits of mankind, over whose earthly tahernacles (bodies) death has triumphed, now live in a state consciousness.

B. B. Murray, Affirmative; Miles Grant, Nega-

t ve. Said discussion may continue for four sessions of two hours each, each party occupying twenty minutes at a time. ANDREW BARROWS. Canton, Me., April 26, 1867.

Married.

In Buffalo, N. Y., May 14th, by Rev. Mrs. Libble Lowe Wat-on, at the residence of Mrs. E. A. Maynard, Mr. William P. Maynard, of White Plains, and Miss Nettle Colburn, formerly of Hartford, Conn.

[With the above notice we received a generous slice of wedding cake, for which attention our thoughtful friends have our cere thanks. May their journey up the hill of progressive life be prosperous and happy.]

Obituaries.

ANOTHER MOTHER IN IFRAEL HAS DEPARTED .- Sunday morning, May 5th., the body of our esteemed friend was found lifeless-the living spirit having left its mortal form to rise to a more congenial home in the spiritual, living and immortal existence. Mrs. Sophia Doolittle, widow of the late Capt. Otis Doolittle, of Hinsdale, N. H., has exchanged the earthly or material for the spiritual or celestial spheres, at the advanced age of 87 years-full of usefulness, like a shock of corn fully

age of ST years—full of usefulness, like a shock of corn fully ripe. Mother Doollitic was a full believer in the Harmonial Philos-ophy, being for nearly fifteen years a living witness of the pritual phenomena, and for twelve years a cherahed receiv-er of angels ' visit, one to whom spirits of the dar departed with pleasing reminiscences of the past happiness during the present, and a joyful meeting and a glorious reception in the future, not only through this present earthly pilgrimage, but is thick earthly language is too poor to express. Our dear friend lived on earth a long, useful and happy life. Net which earthly language is too poor to express. Our dear friend lived on earth a long, useful and happy life. The lived with her companion sixty-one years, and their union of her descendants, while two were far away from the old her other are of the open grave of their cherished uother: while many of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two were far away from the old her of her descendants, while two the thore still and happy life. Tour correspondent and companion were present on that interesting occasion, assisted by sister Brown, and gave such her of the memorial was present, and many others from the her of the memorial was present, and many others from the pure spirit had been as free from the infimities of this earth-pure spirit had been as free from the infimities of this earth-if her dena the fathers in our rejolengs that another her of the memorial was present, and many others from the her of the memorial was present, and many others from the her of this memorial

Entered into freedom-from New Hartford, Litchfield Co., Conn., May 13th, 1867, after twenty years of partial paralysis from dropsy on the chest, Marquis Richards, in the 74th year

of his age. Loved ones breathed farewell, and loved ones gone before greated him ere he left the bouds of the fiesh. Peace be with bim. ABBIS MAY CASE.

Passed to the angels' home, while on a visit to Boston, of scarlet fover, Frank, only child of Dr. E. F. and Mrs. Augusta

Uarvin, aged 24 years. May God permit that while the hearts of these parents are deeply saddened by the withering of this bud of somuch prom-ise, they may be cheered by the conscious prespiceof his eyer lovingspirit, nestling deeper in their affections, thereby, part-fying their every motive and effort for the good of humanity and program. and progress.

Passed to the Summer-Land; from Rockford; Ill., on the 8th day of May, Mrs. Anna Cook, wife of Mr. Edward Cook, aged 5) years 8 months and 3 days.

as was the blind man by the mixture of clay and spittle with which Christ anointed his eyes. As part of the evidence upon which this conviction is based. I refer the reader to the case of the "deaf man,' as well as other cases, cured by the Pos

itive and Negative Powders, which will be found in another PAYTON SPENCE. column of the BANNEE. May 4.

BELVIDERE SEMINARY

BELVIDERE SEMINARY, BOARDING AND DAY SCHOOL for young ladles, will commence its Spring Term on Monday, April 22, 1867. This School is pleasantly located on an emluence overlook-ing the beautiful town of Belvdere, and commanding a fine view of the surrounding country for several miles. No health-ler location could be found anywhere. The buildings, which are built in the "Itulian Villa" style, are pleasant and com-modious, and well supplied with all the necessary appurte-matces for teaching. It is the intention of the Trincipals of the School to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve strict order and neatness throughout the entire premises. The Boarding Department will bu under the supervision of com-petent persons, and everything needful will be done to make the pupils happy. No sectarian or party spirit will be introduced into the school, but every pupil will be required of each pupil to con-duct hereaft in a lady-like manner and attend faitufuily to her studies.

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL,

HEADTH OF EACH PUPIL, and gymnastic exercises will constitute a part of each day's duty during the Fall and Winter Terms. A teacher having clarge of the Gymnastic Department will give lessons in the new system as taught by Dr. Die Lewis, of Roston. A GRADUATING CLARS will be formed at the commence-ment of the Fall Term, and all desiring to enter it this year should signify the same to the Principals, on making applica-tion for admission. It is desirable that every pupil he present at the opening of the school, and all applications for admission should be made as early as possible. For Circulars, containing further particulars, address, MISSEB BUNII, April 6.-2mt Beividere, Warren Co, N. J.

REDDING'S RUSSIA SALVE

IS THE UNIVERSAL REMEDY FOR

Burns, Scalds, Cuts, Bruises, and all Fiesh Wounds.

For Chilblains, Chapped Hands, Piles, and Old' Scrofulous Bores; Eruptions, Blotches, Salt Rheum, and all Cutaneous Diseases.

ous Diseases. The RUSSIA SALVE is a purely regetable cistment, made from the very best materials, and combines in laself greater healing powers than any other preparation before the public. Its timely application hasheen the means of saving thousands of valuable lives and of relieving a wast amount of suffering. Fifty years' general use of the Russia Raive is a noble guaran-tee of its incomparable virtues as a licaling ointment. For sale by all Druggists and Apothecarics. REDDING & CO., PROFRIETORS, Boston, Mass. May 25.-8w

PROGRESSIVE LYCEUM EQUIPMENTS.

E. WATERS & SONS, SO3 Biver street, Troy, N. Y., A BE now manufacturing and ready to deliver at short no-A tice the entire equipments of the Children's Progressive Lyceums. We will send circulars fiving particulars in regard to price and mode of starting the Lyceum, &c., to those who write on the subject, enclosing a stamp. 3m-May 11.

SEXUAL DEBILITY .-- A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT-MENT OF BEAUAL DEBILITY will be sent free to all inuirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. tf-May II.

D. F. CRANE,

ATTORNEY AND COUNSELLOR AT LAW, SS COURT STREET,

BOBTON, House, 18 Webster street, Bomerville, April 20. A, B. CHILD, M. D., DENTIST. 50 Bahoal Street next floor Bast of Parker House.

Passed to the Summer-Land; from Rockford; III., on the 8th ay of May, Mrs. Anna Cook, wife of Mr. Edward Cook; aged 9 years 8 months and 3 days. We were called to officiate on the occasion of the interment

and the state of the

HENRY J. OSBORNE.

HENRY J. OSBORNE. Editor: M(SH LYDIA H. BAKER. Associate: assisted by Writers who lovo TRUTH for the sake of HEAVANLY GOOD. DEVOTED TO

Liberal New-Church Views.

Liboral Now-Church Views. Its efforts and energies will be expended zealously in pre-paring all minds for enlarged Charity and Liberal Ideas, chief among which is that love to Goo can only be possible in love to man, in prepatation for immortal existence hereafter: and the main effort first to be made by all who are able in mind and estate, is to quickly make or create those conditions and surroundings most favorable for this perfect development of true Christian character-the strong helping the weak with this God-like end. We earnestly plead for the support of ev-ery lover of our race, and will try to m.ritconfidence, whether we get it to not, being a man of our own in thuitdons, and be-longing to he sectionalisms or prejudices, so destructive to in-vestigation of Religious Truth. Nothing impure myst enter here-

tion of Religious Truth. Nothing Impure must enter here— "Our Fattler's Love," to be our shield, Embrace a world, dry every tear, Then sorrows are, through angels, healed t This is the ladder sacob saw, And Truth is governed by fixed Law 1 Alast that crows ery, "Grawit caw 1 are 1" 21.-6wt "KALUPTONONA." April 27.-6wt

NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians.)

HUMORS AND SKIN DISEASES; Piles, Catarris, Bheumatism, Worms, Burns,

Sores, and all Biseases of the Throat and Bronchial Tubes.

And Bronchial Tubes. The Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the BANNER of LIGHT in New York and Boston; also, A JANES, No. 53 Reynolds Block, Chicago; T. D. MILLER, No. 4 Kennett Building, St. Louis, Mo. E. HAYNES & CO., Prouriectors, April 6. 7 DOANE STREET. BOSTON.

SPIRITUAL PUBLICATIONS.

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NEW BRICK AND PEAT MACHINE. COMMON Inhor only required tworks clay or peat with the dry peat 8 x 4, showing how little water had to be dis-

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A NEW DISCOVERY

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TEACHES BECOND RIGHT. by the used non-conductors: and if you send her a lock of your hair and a postage stamp, she will conter with you with reference to your devel-opment as a seer. All persons posses the germ or principle of Chritvoyance, and the faculty needs only to be brought into action. Address All's. M. M. WOOD, II Dewy street, Wor-cester, Mass. All letters of inquiry must cont in fifty cents and postage stamp.

PIANOFORTES. x_{i}, x_{i}

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FOR SALE: a large stock of sconid-liand Planofortes of ya F, rious prices, various makers, at very low prices for cash. Each Planoforte is warranted satisfactory to the purchaser. A. M. LELAND, up stairs, 289 Washington street, Boston. May 4.-3m

AT 336 BROAD STREET. TERMS, TWO DOLLARS PER (*Miscarriage*), which three **Positive Powders** ANNUM, IN ADVANCE. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valuable Powders.

magic influence of your valuable Powders. I have had two cases of **Billous Remitting Fever** in which I used the Powders, and in 24 hours they were cured; also two cases of **Chills aud Fever** which were cured by the Powders in three days. I think it will not be long before the people will find out how much pleasanter and cheaper your Powders are than the medicines generally used by Drugoists and Douter" generally used by Druggists and Doctors."

generally used by Druggists and Doctors." The magic control of the Positive and Nega-tive Powders over discass of all kinds, is won-derful beyond all precedent. THE POSITIVE POWDERS OURE Neu-raigia, Hendache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholern, Diarthea, Bow el Complaint, Dysentery, Namca and Vomiting, Dys-pepela, Indigestion, Flatulence, Worms; Suppressed Men-situation, Painful Menstruations, Failing of the Womb, all Female Weaknesses and berangements; Cramps Fits, Hydrophubia, Lockjaw, St. Vitus' Dance; In-termitient Fever, Billous Fever, Yellow Fever, the Fever of Small Pors, Mensle, Reariatina, Erysipelas, Preu-monia, Pleurley; all inflammations, acute or chronic, such as Inflammation of the Lung, Kidneys, Womb, Bilad-der, Stomach, Prosinte Ginad; Caturrh, Consump-tion, Bronchills, Coughs, Colds; Scrofula, Nervousness, Biespiceanses, doi: you Monster Course to the such Sincepiceanses, doi: you Wow Ballan Strougers

tion, Bronchilis, Goughs, Colds; Scroffilis, Nervousness, Bieeplessness, &c. THE NEGATIVE POWDERS OURE Pa-ralysis, or Palsy: Amaurosis and Desfaces from paraly-sis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Helaxation. For the eyro of Chills and Fever, and for the prevention and cure of Oholers, both the Positive and Negative Pow-ders are needed.

and cures of Oholera, both the Positive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no mausea, no vomiting, no narcotizing; yet, in the language of 8. W. Richmond, of Chenea, III., "They are a most wonderful medicine, to silent and yet so gincacious." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders: They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and chiklere. In most cases, the Powders, figiven in time, will cure all ordinary attacks of dis case before a physician can reach the patient. In these to-apects, as well as in all others, the Positive and Nega-tive Powders are

THE GREATEST FAMILY MEDI-OINE OF THE AGE!

OINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To AGENTS, male and iemale, we give the Sole Agency of chilre counties, and large and liberal profits. **PHYSICIANS** of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession. "The deouders." Printed terms to Agents, Physicians and Druggists, sent free.

ec. Circulars with fuller lists of diseases, and complete explana tions and directions sent free postpaid. Those who prefer special irritien directions as to which kind of the Powders to use, and how to use them, will please send us a brief descripuse, and how to use them, will please send us a origition of their disease when they send for the Powders.

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One box Positives, \$1. One box Negalives, \$1. One box bott kinds, \$1. One box bott kinds, \$1. Six boxes, \$5; twelve boxes, \$9.

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk.

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For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. April 20.

DRUNKARD, STOP 1

THE Spirit-World has looked in mercy on scenes of suffer I ing from the use of strong drink, and given A EXERCY that takes away slidesire for it. More than three thousand have been rederined by its use within the last three yeam. Soud for a Cincoutan. If you cannot, call and read what it bad done for thousands of others. Enclose stamp. are N. B. -It can be given without the knowledge of the pallent. Address. C. CLINTON BEERS, M. D., No. GTO Washington street, Boston.

SOUL READING, or Psychometrical Defineation of Oharacter. MR. AND MR8. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of chair-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefory wita business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the initarmoniously married, whereby they can restore or perpletuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated. Boven years' experience warrants them in asying that they can do what they avertise without fail, as lundredneare will. what they advertise without fall, as hundreds are will can do can do what they advertise without fail, as induceds are with-ing to testify. Skeptiles are particularly invited to investigate. Everything of a private character KEPT STRICTLY AS SUCS. For Written Delineation of Character, 8,100 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, Mit. AND MRS. A. B. SEVERANCE,

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TO THE SICK AND AFFLICTED. DR. T. J. FIEEMAN, powerful magnetic physician, will heal the sick at any distance, with mignetized paper. All forms of disease readily yield to its soothing influence. Terms, two sheets for one dollnar and two red standards. I am also pre-pared to visit patients at their residences. Address 372 Maine street, Milwaukee, Wis. **DR: L. G. SMEDLEY,** THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, Will be a: the Hirakan HOUPS, JACKSON, Micu, Mon-Mays and Tuesdays, Fridays and Saturdays of each week, from 10 A.M. to 5 F. M.

3m-May 18. MRS. COTTON, MAGNETIC PHYSICIAN, No 451 3d avenue, war Esst 33d street-late of 235 Eas 78th street, New York-cures without medicine, by laying on of hands. N. B. Patients attended at their own houses if desired. May 25.-8w*

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bieecker and Lau-rens attrets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. April 27.-6w

MRS. JENNIE -WATERMAN DANFORTH,

The Chirveyant Physician, No. 8 East lith street, New York, magnetizes and prescribts for diseases under spirit influ-ence and dictation 10w9-May 23.

MISS M. K. CASSIEN, Medium, will answer IN seed fotters. Ternis, 82,00, four 3-cent atamps. Ad tress, 248 Plane street, Sewark, N. J. 4w*-May 11.

MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New York.

MRS. NELLIE M. FLINT, Developing Me-dum, 91 Third Avenue, New York. 2w --May 23.

CARTÉ DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS BACH :

O office, for 28 CENTR RACII: REV. JOHN PIERFONT, ILITTHER COLRY, JUDGE J. W. EDMONDS, WILLIAN WHITE, EMMA HARDINGE, ISAAC B. RICH, ABBAHAN JAMER, CHAR. B. CHOWELL, ANDREW JACKSON DAVIS, J. M. PEEBLER, MRS, J. H. CONANT, JOAN OF ARC, FIRP L. H. WILLIS, M. D., ANTONE (by Anderson); WARREN CHASE, PINKIE, the Indian Midden; 50 cents.

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DR. J. T. GILMAN PIKE,

Hancock House, - - - Court Square

BOSTON.

BANNER OF LIGHT.

8

Mass

WESTERN DEPARTMENT:

Editor's Address.

for us during the remainder of this and next

month, to the BANNER OF LIGHT Office, Boston,

ABE THERE EVIL SPIRITS?

BY HENRY T. CHILD, M. D.

If reference is made to the popular idea of one grand, absolute evil spirit, or of many such, we say

no, emphatically, because there is no source of absolute evil, and it is abourd to suppose a stream

can rise higher than its fountain or source. If evil be imperfection, and men and spirits are pro-gressive beings, then there must be imperfect men and spirits, and the question is at an end?

of the most ancient, and perhaps as near the truth as any other, was that the universe was composed

of matter and spirit, and that in the struggle of spirit or force to control and mold matter into the

various forms which it exhibits, the obstacles which it presented were called evil. This was natural evil, and in the case of moral evil the perverseness of man was the result of similar

causes. The spirit being unable to develop proper physical conditions, arted in violation of the

moral law. But, says the superficial observer, if matter he the cause of evil, then the question is

settled that there can be no evil spirits; because when we leave these bodies we leave all material

things. Then comes the grave question, what is spirit? The church, clinging to the absurd idea that their God made this world in six days out of nothing, have very little difficulty in supposing

that spirit or force, which is the grandest reality, is also nothing. We have long since abandoned this idea, and believe that the spirit-world, spirits and God himself are material; not gross and tan-gible matter which is perceptible to our external

senses, but refined, sublimated and all-powerful matter. And we take the position that nothing

but matter can ever move matter. If spirits have material bodies, then the same

laws which produce evil by the struggle of the spirit to control matter, must continue in the after-

life. If it is the imperfect body that restrains the spirit and prevents its unfoldment here, the same

conditions of the spirit body produce evil in the after-life. So much for the argument; but we have a solid and substantial foundation of *facts*. Logic and argument are like the arches of a

bridge, while facts and realities are the abutments and piers on which these arches must rest before

it is safe for us to walk over it. These facts are received from the spirits through

inspirational and trance mediums, and by all the manifestations which spirits make, and especially

are they explained and elucidated by *clairvoyance*. The uniform testimony of the spirits through thousands of well attested communications all

over this and other countries, is that the change at death is purely external; that in a large num-ber of instances, perhaps a majority, the spirit experiences so little change that it is uncertain

whether death has taken place. But I need only refer to these; they form the mass of the commu-nications from the inner life, published in the BANNER and in all the spiritual literature of the

A few words upon the revelations of clairvoy-

ance or spiritual vision. For ten years past I have been accustomed to seeing spirits in the

form and out of it, and there are certain peculiar-ities in and around all these which mark their moral conditions. The cuttle-fish, with its power of darkening the waters around it in order to es-

cape its pursuers, gives an illustration of the power of evil spirits, both in and out of the form,

and I know no difference; it is the spirit in both cases that acts to conceal its movements. Having seen and conversed with many spirits in different conditions, the facts are as clear to me as they can be, that the after-life and this are subject to

progression, and that not from a pure standpoint

of excellence in which there is no evil tendencies.

but from whatever condition the spirit may be in.

There have been various theories of evil. One

Direct all letters and correspondence designed

Banner of Light. Universalism, summed up in the salvation of all men through death and the resurrection. No, no; not he-but just enough "addled" to accept and preach Methodism, with its Jewish God, personal J. M. PEEBLESEDITON devil, Trinity, vicarious atonement and endless hell torments. Why, our brother is just getting We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREES. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to the BANKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Boston, Mass., care Banner of Light. out of the theologic slime pool of Methodism on to the rocky hill-side of the most fogy phase of Universalism. The mountain-tops of truth are yet before him in the distance. The " fox," " goat," 'gorilla," &c., brought out on exhibition, are no part of our "menagerie." It is ours to deal with conscious, thinking, ay, a morally responsible

humanity. But we took the pen not for controversy; rather as transferred to another plane a corollary, bearing a certain relation to Bro. H. T. Child's article. showing how Universalists view the positions of Bro. Loveland. The Rev. T. H. Taber, writing of Bro. Loveland's article in the New Covenant, says;

"The bellevers in modern Spiritualism have "The believers in modern Spiritualism have had much to say, in time past, about the superi-ority of their theory over all others known on earth. They have said to us, Universalism is well enough as far as it goes, but then, it does not go far enough to meet and satisfy the wants of the world. Nothing but Spiritualism does, or can do that. And still we have not been able to be-lieve in modern Spiritualism, and one of the prin-cipal reasons why we could not, was because we could not subscribe to their commonly received could not subscribe to their commonly received doctrine of evil spirits. It has seemed much more objectionable to us than the Orthodox doctrine of a personal devil," &c.

Then, quoting largely from said article, he adds the following:

"In the above statement, Mr. Loveland has given utterance to one of the strongest objections that we have ever heard made against Spiritual ism, and a sufficient answer to the oft repeated assertion, that Spiritualism is better than Uni-versalism."

Relative to his severe hit at mediums, commencing thus: "There are but very few instances of genuine trance, though plenty of pretence thereto," this Universalist writer, with a common clerical assurance, bears the following testimonv:

"With the acknowledged existence of all these sources of deception, on the part of prominent Spiritualists, it need not be thought strange if we, too, continue to believe that the spirit-world is the 'home of love and truth,' and that Universal-ism is much more desirable than all the revelations of medara times of modern times.'

Another Universalist writer (" E. L. R.") assures us that he (Loveland)" Takes the Bible view of the matter. The Scriptures plainly teach that all souls are made 'equal to the angels of God in Heaven,' through the resurrection at the sounding of the last trump. His position, therefore, of an immediate change from sinfulness to holiness, is all the concession to supernaturalism that our blessed faith requires."

The purposed point is now made, based upon the old school Whittemorean Universalists themselves. Our brother's good impulses to get souls into glory, or glory into souls, not by a washing in the "blood of the Lamb" exactly, but through some " cataclysmic" method, are infinitely lovelier than his positions are tenable or logical. The whole groundwork of this theory seems to us an assumption without proof, a system without demonstration, a baseless fabric devoid a single fact, as well as a setting at defiance the historic testimony of the past, the long-established chain of facts, with their legitimate value from the seers of all ages, and the media of the present, and the positive knowledge, too, of thousands of clairvoy ants. The direct declaration of Dr. H. T. Child, "I know there are evil spirits," with that of hundreds and thousands of others, clairaudient and clairvoyant, outweighs, in our estimation, all the negative testimony, all the subtle theorizing that could be uttered through eternity!

Acknowledging no oreedal power, no ecclesiastical authority or dictatorship, the following sentiments are almost universally accepted by the Spiritualists of this country:

I. The Divine Existence-the Infinite Life-Principle of the universe, Soul of all things, termed God. II. The common brotherhood of all races and

never so "addled " in his logical consciousness as | may be) prior to the regular lecture. It will certo accept the "absurdities" of Whittemorean | tainly secure a better attendance of both children and parents.

Where to be field?

As Secretary of the Michigan State Association of Spiritualists, we are anxiously awaiting an invitation from some suitable locality, or at least correspondence, relative to the place of its next meeting. Where shall it be held?'

SPIBITUALIST MEETINGS.

BOFIDITURING MEDILIGYS. BOSTON.-Spiritual meetings are hold every Stunday at 544 Washington street, at 3 and 75 r. N. The Children's Pro-gressive Lyceum meets at 10 A. M. D. N. Yord. THE Fronties MEETING.-The Progressive Bible Society hold meetings every Stunday in No. 3 Tremont How, Hall SJ. Free discussion on the best way 1: save the world, at 10% A. M. Lecture, followed by conference or clicle, at 3 and 7 r. M. Miss Phelps, regular lecturer. The public invited. EAST BOSTOM.-Meetings are hold in Temperance Hall, No. 5 Maverick square, every Stunday, at 3 and 7 P. M. Speaker engaged:-C. Fannib Allyn, June 16. L. P. Freeman, Cor. Sec. GRABLESTOWE,-The Children's Lyceum connected with

engaged:--C. Faunie Aliyn, June ib. L. P. Freeman, Cor. Sec. CHARLESTOWH.--The Children's Lyceum connected with the First Spiritual Roclety of Charlestown hold regular ses-sions, at Washington Hall, every Bunday forencon. A. H. Bicharlson, Conductor: Mrs. M. J. Mayo, Guardian. Speak-er engaged:--J. M. Peehles during June. Lectures on Spiritualism in City Hall every Sunday at and ip. M. The Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor: Mrs. Lucy A. York, Guardian.

Guardian. CHRLSRA.—The Associated Spiritualists of Chelses hold regular meetings at Library Hall every Bunday afternoon and evening, commencing at 3 and 1% P. N. The Children's Pro-gressive Lyceum assembles at 10% A.M. J. S. Dodge, Con-luctor: Mrs. E. S. Dodge, Guardian. Admission—Ladics, 5 cents; genilemen, 10 cents. All letters addressed to J. H. Crandon, Cor. Soc. Rpeakers engaged:-Mrs. H. E. Wilson (colored), June 2, 9 and 16; Mrs. C. Fannle Allyn, June 23 and 30.

and 30. I'HE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Beatsfree. D. J. Ricker, Supit. LowELL-Spiritualists hold meetings in Leestreet Church, aftermoon and evening The Children's Progressive Lyceum meets in the forenoon. E. B. Cartor, Conductor; Mrs. J. K. Wright, Cuardian. Speaker engaged: --Mrs. S. A. Byrnes during June. CAMBRIDGEPORT, MASS.-Meetings are held in Washington Hall. Speaker engaged :-Mrs. Wilson, June 23 and 30. NEWTON CORNER, Mass.-Mee Spiritualists and friends of

NEWTON CORNEE, Mass.-The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 2} and

HAVENHIL, MASS. -- The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 24 and 7 P. M. Chil-dren's Progressive Lyceum meets at 10 A. M. C. C. Richard-son, Conductor; Mrs. E. L. Currier, Guardian.

PLYNOUTH, MASS.—The "Plymouth Spiritualists' Frater-nity" nois meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at 11 o'clock.

Moncart 11 o'clock. Woncarts, Mass.-Meetings are hold in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 M A. W. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Bpeakerengaged: Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec. Cor. Sec.

Cor. Sec. SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ista hold meetings every Sunday at Fallon's Hall. Progress-ive Lycoum meets at 10³ A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M. Speaker engaged: -A. T. Foss during June. FITCHBURO, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. Speaker engaged: -D. R. B. Williams, June 2. FoxBoRo', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCY, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

Sorri DANVER, Mass. - Meetings in Town Hall every Sunday, at 2 and 7 o'clock F. M. TAUNTON, MASS. - Meetings are hold regularly every Sun-day in Concert Hall.

fav in Concert Hall. LTNN, MASS.—The Spiritualists of Lynn hold meetings ev-erv Nunday, afternoon and ovening, at Essex Hall. SALEN, MASS.—Meetings are held in Lyceum Hall regular-y every Sunday afternoon and evening, free to all.

PROVIDENCE, R. L.-Meetingsare heldin Prati's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Prograssive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Josiyn; Guardian, Mrs. Abbie H. Potter. Speaker engaged :--Miss Nettie Colburn during June.

PUTNAM, CONN .- Meetings are held at Central Hall every dunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

PORTLAND, MR .-- Moetings are held every Sunday in Tem perance itali, at 103 and 3 o'clock. Speaker engaged :-- J Madison Allyn during June.

Matison Allyn during June. Baroor, Mir.-Splittualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressivo Lyceum meets in the same place at 3P, M. Adolphus G, thap-man, Conductor; Miss M. S, Curtiss, Guardian. Ppeakers en-gaged: --Rev. S. C. Hayford, June 2 and 9; Miss Lizzie Doten during July.

gaged :- Rev. S. C. Hayford, June 2 and 9; Miss Lizzie Doten during July.
NEW YORK CITY.- The First Society of Spiritualists hold meetings every Bunday in Dodworth's Hajl, 866 Broadway.
Sents free.
The Rociety of Progressivo Spiritualists, having leased Ma-sonic Hail, No. 114 East 13th street, between 3d and 4th ave-nues, will hold meetings overy Sunday at 11 A. M. and 74 p. M. Dr. H. B. Storer, 370 Bowery, Secretary. The Children's Pro-gressive Lyccum will meet in the same place at 94 A.M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.
Speaker encaged :- Dr. George Dutton during June.
BEOOKLYN, N. Y.- The Spiritualist hold meetings at Cum-berland-street Lecture Room, near DoKalb avenue, every Sunday, at 3 and 72 P. M. Children's Progressive Lyccum meets at 104 A. M. J. A. Bartleit, Conductor; Mrs. B. A.
WILLIAMSBURG, N. Y.- The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.
BUTALO, N. Y.-Meetings are held in hall corner of Main

and richus. Burrato, N. Y.-Meetings are held in hall corner of Main and Eagle streets. TROY, N.Y.-Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 10% A. M. and T§ F. M. Children's Lycoum at 2% P. M. Monroe J. Keith, Con-

Mus. JERNETT J. CLARE, trance speaker, will answer calls to lecture on Bundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

"MRS. HETTIE CLARE, trance speaker, East Harwich, Mass. will answer calls to lecture or attend funerals. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

Man and steer, houses, boston. Mas. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the slok. Address, box 272, Vineland, N. J.

J. B. CAMPBELL, M. D., the seer and healor, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

DE. JAMES COOPER, Bellefontaine, O., will take subscrip tions for the Banner of Light.

MBS. MABIRTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

IRA H. CURTISSpeaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

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

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y

THOS. CODE, Berlin Heights, O., lecturer on organization. MRS. AWELLA H. COLEY, trance speaker, Milford, 11.

MIRS LARGET DOLLAR, transce speaker, minou, in. Mirs Light Dollar, the centre in Bangor, Me., during July. Will make no further envagements. Address, Pavil-ion, 57 Tremont street, Boston, Mass. GROREG DUTTON, M. D., will lecture in New York during June. Address, Rutland, Vt.

ANDREW JACKSON DAVIS can be addressed at Orange, N.J

MRS. E. DELANAR, trance speaker, Quincy, Mass DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. DOW, lecturer, Cooksville, Rock Co., Wis. MRS. CLARA R. DEEVEEE, trance speaker, Newport, Me. DR. H. E. ENERY will receive calls to lecture. Address, Bouth Coventry, Conn. A. T. FOSS, Manchester, N. H.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to secture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Villago, South Boston.

DB. Ww. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphia Va. delphia, l'a.

REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

MRS. CLARA A. FIELD will answer calls to lecture. Ad-iress, Newport, Me.

DR. H. P. FAIRFIELD, Greenwich Village, Mass.

B. J. FINNEY, Troy, N. Y. J. G. FISH, Red Bank, Monmouth Co., N. J.

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

ISAAO P. GREENLEAF, Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. MRS. C. L. GADR, (formerly Mrs. Morris,) trance speaker, [] Cedar street, Room 8, New York.

N. S. GBEENLEAF, Lowell, Mass.

DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture Sundays during May and June. Address, Fort. Wayne, Ind.

Wayne, inc. MRS. EMMA HABDINGE lectures in Worcester, Mass., dur-ing June-address care of Mrs. Martha Jacobs, Worcester, or 406 East 51st street, New York City, care of Mrs. J. M. Jack-son. Mrs. Hardinge can make no more Sabbath engagements. DR. M. HENRY HOUOBTON will speak in Hudson, Mass. during June. Will lecture before religious, political and tem-perance assemblies. Address as above, or West Paris, Me. W.A. D. HUNE will speak in Liberty Hill, Conn., June 2, 9 and 16. Address as above.

LYNAN C. HOWE, inspirational speaker, New Albion, N. Y. MRS. SUSIE A. HUTCHINGON will speak in Stafford, Conn., June 16. 23 and 30: in Buffalo, N. Y., during Joly and August; in Cleveland, O., during September, Octover and November.

S. C. HATFORD will answer calls to lecture, and organize Children's Lyceums, if desired. Address, Bangor, Me.

CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will eccive calls to lecture in the West. Bundays engaged for the nresent.

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

MISS JULIA J. HUBBARD, box 2, Greenwood, Mass. MRS. F. O. HYZEE.60 South Green street, Baltimore, Md.

J. D. HASCALL, M. D., will answer sails to lecture in Wis-consin. Address, Waterloo, Wis. D. H. HANLITON fectures on Beconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. HACKER, Portland, Me.

J. HACKER, POPULATO, Me. MES. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oncida Co., N. Y. JOS. J. HATLINGER, M. D., Inspirational speaker, will an-swer calls to iccture in the West, Surdays and week evenings. Address, 25 Court street, New Haven, Conn.

MISS NELLIE HAYDEN will receive calls to lecture in Mass husetts. Address, No. 20 Wilmot street, Worcester, Mass.

DR. E. B. HOLDEN, NO. Clarendon, Vt. MOSES HULL, Hobart, Lake Co., Ind.

MISS SUSIE M. JOINSON WII speak in Havana, Ill., during June. Permanent address, Miliord, Mass. DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

W. F. JAMIBBON, inspirational speaker, care of the Spir-tual Republic, P. O. drawer 5325, Chicago, 111.

Huai Republic, P. O. Grawer 525, Chicago, III. S. S. Jonss, Esq.,'s address is 12 Methodist Church Block, South Clark street, Chicago, III. HARVET A. JONES, Esq., can occasionally speak on Bundays for the friends in the vicinity of Sycamore, III., on the Spirit-ual Philosophy and reform movements of the day.

WM. H. JOHNSTON, COTTY, Pa. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GROEGE F. KITTEIDOE, Buffalo, N. Y.

CEPHAS B. LTNN, inspirational and semi-conscious trance pcaker. Address, 557 Main street, Charlestown, Mass. J. S. LOVELAND, Chicago, Ill., care Spiritual Republic.

MES. E. K. LADD, trance lecturer, 179 Court street, Boston.

pense, and exclusively used in their Organs, and also the MRS. F. A. LOGAN Will answer calls to awaken an interest n. and to aid in establishing Children's Progressive Lycenme. Address, Station D, New York care of Walter Hyde. scrupulous care exercised in the selection and proparation of material, and the thoroughness of workmanship which they B. M. LAWRENCE, M. D., will answer calls to lesture. Ad dress, Hammonton, N. J.

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JUNE 1, 1867.

Mins. MANT E. WITHER, trance speaker, 71 Williams street. Newark, N. J.

Newark, N. J. N. FRANK WHITE will speak in Orwepo. N. Y., during Juna. Calls for week evenings will be attended to. Address as above; during July, Seymobr, Conn. MRS. M. MACOMBER WOOD, 11 Dewey street, Worcester, Mass.

P. L. H. WILLIS, M. D., 29 West Fourth street, New York,

P. L. H. WILLIS, M. D., 29 West Fourth street, New York. MRS. 8. E. WARNER will lecture in Rockford, Ill., June 2, 9, 23 and 30; in Richiabu Centite durit y July; in Rockrater, Minn., during August. Will snewer calls to lecture week evenings in vicinity of Sunday applintments. Address as above, or box 14, Berhu, Wis.
E. V. WILSON will streak in Reck Island. Ill., during June; in Galesburg during July. Teimanent address, Eabecck's Grove, Bu l'age Co., 11).
ALCINDA WILHELE, M. D., inspirational speaker, can be addressed during June care of Il. Stage, St. Louis, Bio.; dur-ing September and Octuber, care of A. W. 1 ugh, P. O. box 2185, Clincinnati, O.
E. S. WEILELE, inspirational appaker. Address care the

E. S. WHERLER, inspirational speaker. Address, care this office, or 5 Columbia Mitect, Biotton. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

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HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

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

ELIJAE WOODWORTH, inspirational speaker, Leslie, Mich. Mas. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Address, Danby, Vt. Mus. Mar J. WILCOREGE will lecture in Brecklyn, N. Y., till June. Address, care of Dr. I atkin, 244 Fullon street.

A. C. WOODRUFF, Buffalo, N. Y. MISS H. MARIA WORTHING, trancespeaker, Oswege, Ill. rill answer calls to lecture and attend funerals.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

MISS ELVIEA WHEELOCK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y.

A. B. WHITING, Albion, Bich. Mrs. JULINTE FAW will speak in Hirpham. Mass., June ; in Lynn, June 9, 16 and 23. Address, Northboro', Mass.

Mn. & Bins, Wm. J. YOUNG will snewer calls to lecture in the vicinity of their home, Boise City, Idato 's crittory.

Mus. S. J. YOUNG, trance lecturer, 288 Tremont street, cor-ter LaGrange, Boston.

MRS. FANNIE T. YOURG. of Boston, trance speaker, will

answer calls to lecture in the Wist, Sundays and week eren-ings; also attend functals and hold developing circles. Please annly soon. Fresent address 2555 enth Clark st. Chicago, 111

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I have yet to find a spirit who does not feel that progression and growth are synonymous, and it ever means a reaching forward to something better and leaving something that is containing be-ter and leaving something that is could. Death is nothing more than an incident in the continuous life line of humanity, changing the surroundings but leaving the in erior just as it was.

With this experience 1 know there are evil spirits, spirits who, like men, may delight in mischief and perverseness; who have not realized their own rights sufficiently to respect the rights of others; and my reason teaches me just what these facts have demonstrated to me. Seeing evil all around us, I see also the beautiful spiral pathway of pro-gress, which is ever leading us up out of these conditions, and thus rendering us happy; and the labor of our lives is to help ourselves and others to walk in this pathway, and by ceasing " to do evil learn to do well."

COMMENTS.

We cheerfully give place to this excellent article from the pen of Dr. H. T. Child, because written from the plane of clairvoyance and an extensive inner-life experience, rather than the more theoretic and sneculative.

Bro. Loveland's article, published a few weeks since in the BANNER, called for no direct reply. Introducing nothing new, it was a substantial resaying of what he had proviously said in the Spiritual Republic, and well said. His complaint, however, of being "misrepresented" and "misunderstood" was not necessary. Spiritualists are generally readers, investigators, thinkers, understanding men and their motives. It is because he was understood, bating the after modifications, that his theory of "no evil spirits" fell as dead as that put forth a few years since to establish the non-immortality of infants.

If words have any legitimate purpose they are to convey, not conceal ideas. The sound and logical, saying nothing of the masses, are not quite clear, however, as to how "cataclysmic strides" can work such effectual moral miracles; how the vicious, the vindictive, the deceptive, lying, thieving, robbing, the piratical and the murderous, by passing through a "cataclysmic" operation, can come out in the twinkling of an eye on the "other side of Jordan" all dripping in blessedness and glittering with glory! That's the necessary deduction from the theory. For perverse, depraved, evil-minded men die such; that's admitted, and yet, there are "no cull spirits "! The selfish loves." desires, tendencies changed-the entire current turned in a moment by a "cataclysm." It would be truly a "prodigous stride." How many would know themselves? Is there no corelation between the two states of existence? Furthermore, how much stress shall we lay upon his former positions where he says, "How could any of the multitudinous sufferings of the race exist unless evil or sin existed? And if they were non-existents, then where were our joys? How then can we say cvil is not necessary?" In a reported Melodeon lecture, he spoke of the "true and the good, the false and evil in the realm of mind." But all this "sin," this "false and evil in the realm of mind," is to be magically disposed of by a single "cataclysmic" death-plunget If this is not a rehach of old-fashioned Universalism, we never understood it. Emerson, by the way, called it the "dirt philosophy."

Bro. Loveland positively affirms that he was

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an preserve the end of a second of the

nations, coupled with the consecrative purpose to engage in the best methods of reform.

III. A continuous, universal and over-shadow ing inspiration.

IV. The eternal progression of all souls, through effort, aspiration, discipline and evolution, toward the absolute and infinite Perfection.

V. A present, conscious intercommunion between the inhabitants of earth and those that have "put on immortality," to use an apostolic. nhrase.

VI. Death is the door-the sunset-gateway introducing man, a responsible being-all meninto the next state of existence, with better facilities for growth and grander methods for the expansion and harmonization of all the soul's possibilities.

VII. That the conscious individualized life of man is unitive and endless; that as infancy relates to youth, youth has a bearing on manhood, and manhood upon old age; so this whole mortal life, with the resultant actions consequent upon the conjunction of essential spirit with more materialized or spiritual forms, together with memory, perverted powers and willfully vicious acts, all have an inportant bearing upon the immortal existence, each and all commencing "over there," mentally and spiritually, as relates to knowledge, loves, tendencies and purposes, precisely where they left this life.

VIII. That God, the same spiritual laws governing mental and spiritual natures, must be the isintended for Lecturers only.1 same in all states of existence; and that inasmuch as absolute. essential spirit exists hereafter, in conjunction with more material yet spiritual bodies, as means for manifestation, there must necessarily be in the spirit-world imperfection, error, sordid purposes, solfish aims, disciplines, defeats and victories, gradations, good and EVIL SPIRITS, and yet all are our immortal brothers and sisters, the subjects of endless progression.

IX. That penalty and pain follow the violation of Delfic laws as natural consequences; that obedience, purity of purpose and purity of life are indispensable to happiness in all states of existence, and that, desiring the renovation and redemption of humanity, all genuine Spiritualists must, to be consistent, be reformers in word and practice, accepting the voiced expression of the National Convention of Spiritualists: "No question of gen eral human well-being is foreign to the idea, spirit or genius of the great spiritual movement."

The Worcester Meetings.

Pleasant was our two weeks' solourn in this stirring, thriving New England city. The meetings were large and enthuslastic, the singing excellent; but the Lyceum was not as large in numbers or fully attended by parents and friends as we hoped to see. In fact, there seems not to be ety and the Lyceum there should be. Not under-standing the causes, we pronounce no judgments. We recommend the Lyceum friends, however, to meet in the afternoon (or morning, as the case

1997 (* 1777) 1979 - S

ductor: Mrs. Louisa Keith. Guardian.

ductor; Mrs. Louisa Keith, Guardian. JREST CITY, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 103 A. M., upon Natural Science and Philosophy as basic to a graune Theology, with scientific experiments and illustrations with philosophical apparatus: Lyceum in the aftermoon. Lectur in the greening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Swakers, upon the Science of Spiritual Fundsophy. NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 21 and 71 r. M. The afternoon is devoted wholly to the Uhlidren's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Lycewin. Of T. Leach, Conductor; Mrs. Marriet Parsons, Gaardian of Groups. PHILADELPHIA, PA.-Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formeriv held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å A. M. Evening lecture at 7 . The spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10 Å A. M. and 7 F. M., and on Wedgeday evening at 8 o clock. Baltimore' hold regular meetings on Sundays, at Staratoga Hall, southesat corner of Calvert and Saratoga streets, at the usuai hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice. her notice.

ner notice. Louisvilla, Ky.-The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 14 P. M., in Temperance Hall, Market street, between 4th and

SAN FRANCISCO. CAL. — Mrs. Laura Cuppy will locture every Sunday at the new hall in Mechanics' Institute, Post street, between Montgomery and Kearney. Admission free.

LECTUREBS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK. Arranged Alphabetically.

(To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of apointments, 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

isincendea for Lecturerionit.] J. MADISON ALLYN, trance and inspirational speaker, author of the lanophobic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner of Light, Boston. Speaks in Portland, Me., during June.

C. FARME ALLTW will speak in Portiand, Mc., during June 2 and 9; in East Boaton, June 16; in Chelses, June 23 and 30; in Londonderry, Vt., during July: in Dover, Aug. 4 and 11; in Worcester, Mass., during November. Address as per appoint-ments, or North Middleboro', Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

DE.J.T. ANOS will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Bochestor, N.Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funorali and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Lowell, Mass., dur ing June. Would like to make further engagements. Ad-dress, 61 Spring street, East Cambridge, Mass.

HES, A. P. BROWN will lecture in Bridgewater, Vt., June 1: In South Reading, June 9: In Woodstock, June 16 and 23 n Eden Mills, June 30 and July 7. Address, St. Johnsbury Centre, Vt.

MRS. H.F.M. BROWN, P. O. drawer 6325, Chicago, Ili., care of Spiritual Republic.

MRS. ERMA F. JAY BULLERS, 151 West 12th st., New York. MRS. E. A. BLISS, 259 North Second street, Troy, N. Y J. H. BIOXFORD, inspirational speaker, Charlestown, Mass BEV. ADIE BALLOU, Hopedale, Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa.

DE. J. K. BAILET, Quincy, Ill., will answer calls to lecture ADDIX L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York.

DEAN CLARE, inspirational speaker. Address, Camden, de., till further notice.

MRS. LAUBA CUPPY is lecturing in Ban Francisco, Cal. MRS. BOPHIA L. CHAPPELL, inspirational and trance speak or, will answer calls to lecture. Address, 11 Bouth street Boston, Mass.

Mas. Augusta A. Cunstan will answercalls to speak in few England through the summer and fall. Address, box 815, New England thr Lowell, Mass.

Address, box 17, Sutton, Mass. friends may desire.

cells to lects

MART E. LONGDON, inspirational speaker, will receive calls to lecture in the Eastern States until May lst. Address, 60 Montgomery street, Jersey City, N. J.

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. Miss Marr M. Lrons, inspirational speaker-present ad-lress, 98 East Jefferson street, Syracuse, N. Y .-- will answer calls to locture.

DR. LEO MILLER is permanently located in Chicago, III., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, III. MRS. ANNA M. MIDDLEBEOOE, box 778, Bridgeport, Conn. MES. SABAH HELEN MATTHEWS will speak in Quincy, Mass., June 2. Address, East Westmoreland, N. H.

DR. G. W. MORRILL, JR., trance and inspirational speaker, sill lecture and attend funerals. Address, Boston, Mass. LOBING MOODY, Malden, Mass.

B.T. MUNN will lecture on Spiritualism within a resson-able distance. Address, Skancateles, N.Y.

DE. JANES MORRISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch Prof. R. M. M'CORD, Centralia, Ill.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich CHARLES S MARSH, scmi-trance speaker. Address, Wene oc, Juneau Co., Wis.

DR. JOHN MATHEW'S present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture in the East until Beptember.

Mas. MARY A. MITCHELL, inspirational speaker, will an-werscalls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinols, Wisconsin and Missouri. Will at-iend Conventions when desired. Address, care of box 221, Chicago, Ill.

Bites SARAH A. NUTT will speak in Lawrence, Kansas, one-bites SARAH A. NUTT will speak in Lawrence, Kansas, one-third, Topeks one-third, and Wyandotte one-third of the time for the present. Adarcss as above.

C. Norwood, Ottawa, 111., impressional and inspirational speaker.

A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMES, Monroe, Mich. GRORGE A. PRIECE, Auburn, Me.

MRS. J. PUFFER, trance speaker, South Hasover, Mass. L. JUDD PARDER, Philadelphia, Pa.

J. L. POTTER, trance speaker, West Balem, Wis.

DR. D. A. PEASE, JE., Detroit, Mich.

LYDIA ANN PRARSALL, inspirational speaker, Disco, Mich. Miss NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich.

A. A. POND, inspirational speaker, North West. Ohio. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

DE. W. K. RIPLEY; box 95, Foxboro', Mass. DE. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will anwer calls to lecture.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK BEID, inspirational speaker, Kaismazoo, Mich. AUSTEN E. SIMMONS will speak in Woodstock, Vt. on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt.

MRS. E. W. SIDJET, tranco speaker, will answer calls to ceture. Address, Fitchburg, Mass. MRS. FARMIB DAVIS SMITH, Milford, Mass.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. MRS. MARY LOUISA SNITH, trance speaker, Toledo, O. ABRAM SMITH: Esq., inspirational speaker and musical me lium, Sturgis, Mich.

MISSMARTHA S. STURTRYANT, trancespeaker, Boston, Ms. H. B. STORER, inspirational secturer, 75 Fulton street, New

MRS. H. T. BTRARNS may be addressed at Geneva, O., till further notice. Bhe speaks in Geneva June 9.

MRS. NXLLIX SMITH, impressional speaker, Sturgis, Mich.

DR. WM. H. SALISBURY, box 1313, Portsmouth, N. H.

E. SPRAGUE, M. D., inspirational speaker. Permanent ad-fress, Schenectady, N. Y. SELAE VAN SIGELE, Greenbush, Mich.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-wer calls to lecture or attend funerals at accessible places. Miss Lorrix SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me. Mas. C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. MRS. M. S. TOWRSEND, Bridgewater, Vt. MRB. CHARLOTTE F. TARER, trance speaker, New Bedford, gass., P. O. box 294.

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

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BENJAMIN TODD, SAD Trancisto, Caline

HUDSON TUTTLE, Herlin Heights, O. ्रस्तः कृत्यापितः व निर्माणि तित्रम् युद्धः जीवरः हृत्यविक विक

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rigidly require, as well as the extraordinary tests to which every one of their organs is subjected before it is offered for sale, M. & H. confidently invite THE MOST CHILICAL AND SEARCHING EXAMINATION OF THEIR INSTRUMENTS. AND COM-PARISON WITH ALL OTHERS.

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are to be avoided, to any applicant. Address

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