

VOL. XVIII {\$3,00 PHE THAR,} BOSTON, SATURDAY, MARCH 17, 1866. {SINGLE COPIES, } Eight Cents.

Written for the Banner of Light. MY NAMESAKES.* 1.11

BY CORA WILBURN.

Two darling babel from the blatt Western toll Soared heaven ward; from the nether life of toll Escaping, ere the soul was burdened down, Either with soul-defeat, or world renown.

It is heroically grand to brave The 'whelming flood-tides, and in love to save The soul's most regal consciousness; the shrine Of being consecrate to use Divine.

And yet 't is sweetest consolation given, From out the soul-hights of harmonial heaven, To know our last beloved, our purest, best, Are pillowed safely on God's Mother-breast.

From the far East the tidings reached me here, Of the enthronement in Life's Upper Sphere Of a pure baby-spirit, named for me, The central glory of my heart-pearls, three!

Come to my dreams! inspire my waking hours! Cast o'er my path of duty gemmed flowers, Such as the hands of purity can reach: Come. God-commissioned souls below to teach!

And tell me of the heart and soul-life there, The starry vestments ransomed angels wear; The sceptered knowledge wielded by the hand Of bright Humility in spirit-land. Chicago, Illinois, March 2, 1866.

* Three children named for me, have been called by th Angels.

GOLDEN BEAMS.

There are golden beams in laughing streams, And music in the trees; There are heavenly dyes, and love-lit eyes, And whisperings in the breeze. The beautiful songs of unseen throngs O'erflow this world of ours. And loving hands from angel-lands Bedeck our naths with flowers. Oh! let us drink from Nature's fount, Whence love and beauty flow; Oh! let us walk in Wisdom's ways, Where all the angels go. [From the London Spiritual Magicine.]

NR. SOTHERN AT THE NIRACLE CIRCLE. BY BENJAMIN COLEMAN.

Since the publication of Mr. Sothern's celebrated manifesto against Spiritualists and Spiritualism, it has gone the round of the press. Numbers of very shallow thinkers have seized upon it, and have sent copies to their friends, who are believers in Spiritualism, as a triumphant exposure of their presumed "self-delusions," whilst Mr. Sothern has, no doubt, chuckled over the "extensive sell" he was practicing upon a whole community en in the hone that

practical and expansive investigation of Spiritnalism," We were quite ready for either result-to belleve it, if irre; to reject it, if found false;

alism."." We were quite ready for 'either result-to believe it, if irrne; to reject 'it, if found fahe; and in the latter case I at least resolved, in due time, to expose it." "For more than two years we held weekly meetings." At these, by practice, we had succeeded in producing dot 'only all the won-derful manifestations of the professional media, but other effects still more startling." "Profes-sional media came and saw, and themselves avowed our superior power over the spirits." According to this verticious Basnumite; the Mir-sele Circle was absolutely: composed of twelve professional men of high position-noi actors-and these twelve men of high character carried on the gross deceptions described by Mr. Sothern, "for more than two years," and though "they had jolly little suppers," and an "immensity of pleas-ure" in "selling" the numerous persons who came from all parts, including "some of the most intel-ligent men in America," they ultimately came to the conclusion "that the whole thing was a myth;" and the history of Spiritalism in America and England is, in Mr. Sothern" opinion, "a chronicle of imbecility, cowardly terror of the supernatural, willful self-delision, irreligion, fraud, impudeut chicanery, and blashemous indecency." The questions which arise upon a calm consid-eration of Mr. Sothern's very hold statements are

The questions which arise upon a calm consid-eration of Mr. Sotheru's very bold statements are -Could professional mediums, who were them-selves deceivers, be deceived by Mr. Sothern's im-

selves deceivers, be deceived by Mr. Sothern's im-postures? Did these twelve gentlemen of high professional positions, ever make a public or even a private declaration of their convictions, after their thorough and searching investigations? Is there any record of their verdict to be found anywhere? Is it possible that twelve intelligent men should require two years to discover a imyth which they were themselves performing? Is it likely that twelve men of high character ever lent themselves to such gross impositions as Mr. Soth-ern attributes to them? and what is to be said of Mr. Sothern himself, who resolved in, what he calls, due time to expose it, and who, whilst of Mr. Sothern himself, who resolved in, what he calls, due time to expose it, and who, whilkt declaring that men like Judge Edmonds, Dr. Gray, Prof. Hare, Gov. Tallmadge, Prof. Manes, the Honorable Robert Dale Owen, and many others of "the most intelligent men in America," are either "impostors or idiots," that "he knows it, and has proved that these things are not done by spiritual or supernatural means," and yet, as I have said, still declines to explain anything!!! Surely, of all the gross impostures to which this person pleads guilty, none is so great as this most inpudent attempt to impose upon the credulity of the British public, influenced, as I can only con-ceive him to be, by the most sordid motives and a "cow ardly terror" of the consequences to his pop-"cowardly terror" of the consequences to his pop-ularity as an actor. Mr. Sothern's letter I now fearlessly stigmatize as an impudently audacious and untruthful document, and I am about to offer evidence, daring: Mf. Sothern to controvert my statements, if he can.

statements, if he can. The Miracle Circle was not composed of twelve gentlemen of "high position in their respective professions. The members of that celebrated cir-cle were, as I originally stated, composed chieffy of actors and actresses, and those, too, belonging to a theatre of the least repute in New York. Here are their names:

JOHN BRIDGMAN, an actor at Barnum's Museum

THOMAS HADDAWAY, an actor at Barnum's Museum I

DOUGLAS STUART (now E. A. Sothern). an actor at Barnum's Museum ! BENJAMIN WOOLF, SEN., Leader of the Orches-

tra at Barnum's Museum ! HENRY ISHERWOOD, Scene Painter at Wallack's

never known to have expressed a doubt of these things being produced by apirits, nor has he ever declared publicity in America that he was not a medium; oh the contrart, he was too proud of the celebrity which it gave dim, for he had, none at that time as an engagement at Barunnia Museum. When he obtained an engagement at Walladi's Theatro, a Mr. Stewart was the acting management of the set of the internal sole area. a Mr. Stewart, was the acting manager, and he objecting to the provide confusion which would arise from two of the name, though not spelt the same, Mr. Sethern changed his to that of his own family name.

MR. SOTHEBN IN A FARCE AT THE MAIDA-HILL CIRCLE. well-known mediums, Mrs. Marshall and The

her daughter-in-law, Mrs. Mary Marshall, reside at 7, Bristol-gardens, Maida-hill, L have known these persons, mother and daugh

ter, for more than ten years; they are not daugh-cated women, but they are respectable in their conduct, unobrusive in their manners, kindly in their dispositions, and, before they were so much their dispositions, and, before they were so much sought after by persons in search of spiritual evi-dence, extremely industrious; obtaining their livelihood as workers in hair, which trade they have abandoned only since the younger Mrs. Mar-shall became fully developed as a spiritual test medium for physical manifestations. Many hun-dreds of visitors of the higher classes of London society, who have become familiar, through the Marshall's mediumship, with 'spiritual phenome-na, will, I am sure, attest all that I say of them. One morning in the month of July last, Mrs. Marshall received a telegram from a Captain Stu-art, announcing that he and a party of friends

art, announcing that he and a party of friends would visit them in the course of that day, and about the appointed hour Mr. Edward Sothern, under the name of Captain Stuart, Mr. J. H. Addison, "the medium malgre lui," Mr. John L. Toole, the comedian, and another, all strangers to the Marshalls, arrived at the house, and expressed their desire to have a sitting. Selecting the largest of two round tables which stood in the room the four visitors took their seats, and showed by their manner that they were not strangers to the subject. The rapping solude were profuse, and, amongst other evidences of an invisible power,

the table was raised clearly from the flow. Mr. Sothern conducted the scance, and as each manifestation occurred, he undertook to explain how "the trick" was accomplished; and to show how easily a table could be 'rnised, he and Mr. Toole placed their feet under its base, and actu-ally succeeded in raising it, though somewhat clumsily, from the floor. It was then suggested that a sheet of paper and pencil should be put under the table, Mr. Sothern asking that the name of one of those present should be written upon it. In an instant his request was complied with, and the name EDWARD was found written upon the paper, in a bold, legible findd. Mr. fothern; ika Mr. G. A. Sala on a former similar occasion of his Mr. G. A. Sala on a former similar occasion of his going incognito, declared that the "guess" was a failure. No one of the party, he said, answered to that name; then putting the paper and pencil again upon the floor, he said he could, with a lit-tle practice, easily write a name by holding the pencil between his feet. This he tried in vain to d; after many efforts he could do no more than make scratches by rolling the pencil under the make scratches by rolling the pencil under the sole of his boot. Mr. Toole then went to n distant part of the

room and wrote a number of names upon a pa-per, requesting the spirits to rap at the name he wanted, which was done at the name JOHN, his own nan

Finding that the test experiments were becoming too strong for them, Mr. Toole then com-menced the enactment of a scene, which, I have

Solo Agent' for Mustapha's far-famed Phinoen Vanishing Fluid, 32s, 6d, per quart bottle; Uriminawe's Patent Fry-Cor-roding Powder, for non-believers, 15s, 6d, per pound packet. Apply at the Blue-tailed Fly, after Three.

The foregoing, though not all which the placard contains, will be sufficient to enable the reader to form an opinion of the wit and wisdom of this inform an opinion of the wit and wisdom of this in-teresting document. To ane, it appears to have special reference to Mr. Addison. I know that it was he who sent the bills about, and he is the only person I have heard of, who performs with handcuffs and coffins (or boxos), and who may possibly use noiseless boots and mechanical ta-bles to produce "the startling affects" which have bles to produce "the startling effects" which have been attributed to his wonderful performances. But that of course would be an imputation on Mr. Addison's honesty and truthfulness, for ho Mr. Addison's honesty and truthfulness, for ho has over and over again assured his puzzled auditors, "upon his honor as a gentleman," that he "does not use trick handcuffs, nor false-bot-tomed boxes, and that he is not assisted by any confederacy whatever." And hence it is, that re-lying upon his honor as a gentleman, I have been led to look upon him as a MEDHUM, possessing occult powers rather, than, suppose him a Cox-JUROR, which implies and indeed necessitates the use of accessories, which he distinctly disclaims. It is true, that if my view should prove the right one, it would place Mr. Addison's conduct to other mediums or persons possessing the same gifts in a very shameful light; but this, as I have said: before, is the tomfools' knot, with which he and his friends have so dexterously bound him," and his friends have so dexterously bound him, and from which I do n't think he will ever extri-cate himself. Recollecting the incidents which occutred at the HOLLOWAY CIRCLE, when Mr. Sothern rolled on the floor and backed like a dog, it will be naturally supposed that Mr. Toole's ex-hibition at the Maida hill Circle was of the same character, and that both were netely rehearsing a part for some special occasion when they had to appear before a distinguished circle of " selfdelusionists," for which purpose they thought it worth while to travel to two extremes of the Meworth while to travel to two extremes of the Me-tropolis, paying sixteen shillings to the Wallaces, and ten shillings to the Marshalls for permission to roll about their floors and conduct themselves like lunatics, to see what effect they could pro-duce. I suppose, upon poor Mr. and Mrs. Wallace and the unsuspicious Marshalls. But I am not disposed to do either of these cel-

But I am not disposed to do either of these cel-ebrated actors an injustice, and I therefore think in Mr. Sothern's case he was "possessed by an unclean spirit," which was exercised, as I have before stated, by a gentleman who yas present, and which, perhaps, would prove that Mr. Both-ern is a medium. But fearing that this unto-ward incident would be bruited about to his dis-credit, as the great exposer of " blasplennous in-decencies," he was auxious to cover his dileunna. credit, as the great exposer of "blasphemous in-decencies," he was anxious to cover his dilemma, and the happy idea occurred to him of getting up a scene at the Marshalls', "as a blind," when his good-natured friend, Mr. Toole, undertook the rôle in the farce, for the first and only time on those boards, before a very small and very undis-tinguished audience. What could be Mr. Sothern's object in making a buffoon of himself at Hollo-way, and inducing Mr. Toole to conduct himself like "an idiot" at the Marshalls, if my surmise of the two exhibitions be not the trug explana-tion? He had, according to his own showing, become a proficient in the art of simulating spir-itual manifestations. He had given the subject

"an exhaustive investigation," and had discov-ered "that it was all a myth," years ago. Then what in the name of common sense could be Mr. Sothern's motives for seeking these humble inoffensive people at all?

drews and Mr. Tiflin, strangers to each other, both professed believers in Spiritualism, both past sev-enty years of age, and one of them, Mr. Andrews,

NO.

26.

a very nervous and excitable person. To those who are familiar with the practice of mesmerism, it is well known and fully recognized mesurerism, it is well known and fully recognized that a strong magnetiser has the powor of produc-ing upon susceptible persons an abnormal condi-tion by psychologizing or biologizing them, (sy-nonymous terms,) and of causing the magnetized subject to believe that things are not what they appear to be; the magnetizer forcing by his will a belief that pure water is whue, brandy, &c. Mr. Sothern, I know, professes to have this power which in a greater or lesser degree, is really pos-sessed by many men." But it is equally well un-derstood that this power is limited and can only be exercised under special conditions. When, therefore, he ventures to explain hereafter 'bow we did things (at the Miracle Circle.) which must hare scened to be, and what many of our visitors have seemed to be, and what many of our visitors believed to be, supernatural and miraculous;" " how we produced spirit-hands and spirit-forms, and how people fionted in the nir-or, at least, how we made them really believe they did," he may make the pretense that this is but the exercise of a biolog-ical power; and that when, for instance, a party of twenty persons hear rapping sounds, see a ta-ble rise from the ground, or see it move about without human controt, or when live hundred people, at one of the Davenport exhibitions, see hands and arms, and hear musical instruments playing under apparently impossible circum-stances, Mr. Sothern, to be consistent, must say that it was all moonshine, all imagination, "cer-Upt II was all moonshine, all imagination, "cer-tainly not spiritual," but only a simple exercise of this biological power acting in a mysterious way somehow. This is the "sell" I think he has in store for such persons as the editor of the Star and the profound philosophers of the "Flankur" type. PSYCHOLOGIZING THEIR AUDITORS is the process that is the great accret which in dua process, that is the great secret which, in due time, is to expose "the willful delusion " of Spir-itualists! To prepare the way for the grand denouement these midnight revelvies are, no doubt, got up; unsuspicious, honest and kindly old men are invited to sumptuous suppers, and with the help of a select band of confederates, the imaginations of their victims are worked upon by cajolery and menaces, until they are driven wild with ter-ror, and thus the "shocking consequences" of belleving in Spiritualism are, I presume, to be triumphantly exposed. Here is an illustration of what I mean, and to

the everlasting disgrace of those who converted Mr. Addison's house into a pandemonium; the following is a true history of the incidents and events which took place at his "Evening Party" held on Wednesday, the 3d of January last, com-moncing at ten and ending with a catastrophe at

After some general conversation the company "After some general conversation the company were invited to test Mr. Bothern's power of psychol-ogizing Mr. Andrews, who was thus to be enabled to read the thoughts of those around him. Each one was requested to think of a number of figures, any 3.6 (2) another 5.2.4.5. This bing arranged Say 3, 6, 9; another 5, 2, 4, &c. This being arranged, Mr. Andrew was commanded by Mr. Sothern to tell the number thought of by Mr. Abraham.

He at once guessed 5, 3, 2, which Mr. Abraham. He at once guessed 5, 3, 2, which Mr. Abraham, affecting great, surprise, admitted were correct? In this way all of those whom 1 have named (ex-cept Mr. Tillin and two gentlemen who were lookers on.) falsely assented to the correctness of the numbers named by poor Mr. Andrews, and thus be was impressed with the belief that Mr. Sothern and really endowed him with an uncommon pow-er. Mr. Tiflin, who is an old mesmerist, became

interested in this exhibition of apparent psycho-

might thereby continue to sustain his popularity as an actor. The infatuation which has led this person for months past to parade his real or pretended occult powers in private society, whilst he has publicly denounced other mediums as "swind-lers and impostors," and the audacious character of the letter which he addressed to the Glasgow Clitizen newspaper, is, to my mind, the plainest proof that he is being lured on by "spirits" to his own inevitable destruction in the social scale, and that the Almighty Ruler works in this mysterious way to establish his truths in the hearts and way to establish his truths in the hearts and minds of an unbelleving generation.

Mr. Sothern's letter, it will be recollected, was a reply to the MIRACLE CIRCLE article, in which I gave a history of his proceedings as a miracle-worker in America, and in that letter he attempts to throw discredit upon my account of the MIR-ACLE CIRCLE, and says: "Nobody, I suspect, will be perverted to a belief in Spiritualism by reading the misstatements of spiritual writers. The object of the writer," he continues, "in the Spirit-ual Magazine has been to represent mo as having exhibited spiritual manifestations in America and having exposed them here." "I have stated I hope clearly, that I did produce all the manifest abilitial." "The things that these people do are not done by spiritual or supernatural means. I know that. I have proved it," &c., &c. How, when, and where, I ask, has Mr. Sothern proved anything that supports his during assor-

tions? He could only prove them by showing the modus operandi, and explaining it. But so far from doing anything so honest, so simple, and so obviously necessary to entitle his statements to the slightest respect, he coolly declines to explain anything. "We did them," he says; "how we did them I do not feel any motive to declare." He charges thousands of innocent people, his supe-riors in every way, who possess only the same power, it may be, that he himself possesses, with being cheats and swindlers; and all who believe being cheats and swindlers; and all who believe in the reality of phenomena produced by them "as either impostors or idiots;" and yet he de-clines to give an explanation. This absurd and mendacious mode of dealing with a grave and im-portant truth, or a so called "delusion," is eagerly accepted by the uninformed multitude as a com-plete exposure of Spiritualism; and Mr. Sothern, under a spiritually-influenced "self-delusion," like the ostrich in the desert sticks his head in the sand, in the comforting belief, that no one see sand, in the comforting belief, that no one sees him, that no one will follow him, and that he will, at least, inake capital for a time by "out-Barnum-ing Barnum," "the Prince of Humougs," who was at one time his employer, and from whom he no doubt learnt the art of imposing upon public cred-

nostor, in preference to the testimony of the most Intelligent and honored men on both sides of the Atlantic! Mr. Sothern speaks of the misstatements of spiritual writers, but the only misstate-ment, according to his version, which I made, was in asserting that the MIRACLE CIRCLE was composed chiefty of actors and actresses. He says, "The party of Spiritualists was not composed chiefly of actors and actresses it would have been none the worse if it had been i-but in reality it was composed of twolve gentlemen of high po-sitions in their. respective professions, who, actu-ated by a common curlosity, joined in a thorough,

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MRS, BENJAMIN WOOLF. MISS ORTON, a ballet girl at Barnum's Muscum ! and BENJAMIN WOOLF, JR.!

Mr. Sothern was the promoter of this circle, and was thought by some to be a most powerful spirit-medium, both for writing and for physical mani-festations. But by others, and especially by the leading Spiritualists of New York, he was then denounced as a mean impostor (such as he now ad-mits himself to have been), having, possibly, some mediumistic power, but mixing up with it a great deal of charlatanism. He aimed, however, in a country where mediumship was common, and where very extraordinary manifestations were witnessed in all parts, at establishing his fame as a miracle-worker, and he never disclaimed the honor of being a medium at any time. At the Miracle Circle Mr. Sothern always pre-

sided, and the usual directions for forming it were professedly written by the spirits through his hand. Hundreds of persons stood upon the list for admission, but not more than twenty visitors were permitted to be present at each sitting, and they were selected according to the spirits' dicta-tion by Mr. Sothern writing out their names automatically. The meetings were held at Benjamin Woolf's

house, in Elm street, on every Sunday evening, and records of their proceedings were kept by Mr. Isherwood, which are still in existence. The room was carpeted and nicely furnished. The walls were hung with pictures, which Sothern and Woolf assured their visitors had been painted by the spirits of Rembrandt, Guido, and others. The scances were conducted in the most open

manner; every visitor being permitted to make according to the statements of some, a thorough eramination of the table and general arrange-ments of the room. The gas was GENERALLY BURNING THROUGHOUT THE SEANCE. THERE WERE FEW DARK CIRCLES; the results were wonderful. The following are the incidents of one evening, as described to me by a visitor, himself a non-professional medium, whom I will call John Smith.

Mr. Sothern was seated at the head of a long table; Mr. Benjamin Woolf, jun., who was also considered a good medium, sat at the other end. Mr. Sothern, spiritually influenced, wrote:

"John Smith, put your hand under the table.' My informant said:

I did as desired, all other persons' hands being "I did as desired, all other persons hands being visible, and resting upon the table. An envelope was immediately placed in my hand by the invis-ibles. I opened it and found enclosed a neat wa-ter color drawing; I was told to replace it in the envelope, and to hold it under the table. I did so, when it was taken from me in an instant, and mean returned to me. Upon opening the envel doubt learnt the art of imposing upon public cred-ulty. Credulity is the common ory made by the skep-tical against Spiritualists, whose faith is based upon demonstrable facts. What then, must be the intellectual condition of the masses; what the strength of the opposition of those who eagerly their prejudice? Credulity, indeed, of the most humiliating character, is the fitting term to apply to those who take the word of a self-confessed iun-postor, in preference to the testimony of the most me, tightly knotted and strongly perfumed with Eau de Cologne. I was assured that there was no such perfugies in the house, and into there was no the manifestation would have been none the less curious. I then witnessed a very extraordinary fact-a sheet of foolscap paper, and several letters addressed to persons present, came fluttering from nucreased to persons present, came nuclering from the ceiling and were dropped upon the table. The sheet of paper was covered with writing, and purported to contain granslations from Homer, and it was signed "Ben Joneon." My informant, who was intimately acquainted with Mr. Sothern, added that Mr. Sothern was

no doubt, was the express object of their visit. He affected to be overcome with the astounding character of the manifestations. He felt faint, and begging for a glass of water, upon its being handed to him, he was so violently agitated that he could not hold it, and let the glass with its contents fall to the floor. Mr. Sothern looked resomething of this kind would happen." Mr. Toole then threw himself upon the ground, called despairingly for his "Eliza," bellowed, kicked, despairingly for his "Eliza," bellowed, kleked, tore his hair, and went through as close an imitors his hair, and went through as close an imi-tation as he could of the scene at the Holloway Circle, where his friend, Mr. Sothern, was, or pre-tended to be, possessed by an "evil spirit." "Ah," said Mr. Sothern, addressing the younger Mrs. Marshall, "you see what you have done; he's clean gone out of his senses." Mrs. Mar-shall and her husband, in their innocence, really helps up that the work way ways iff out a belleving that the poor man was very ill, got a pillow, laid his head comfortably upon it, bathed his face with vinegar, and were about to send for a doctor, when Mr. Sothern prevented them, and said they would rather take his friend away. Mr. Sothern then asked for a comb to put Mr. Toole's disheveled locks in order. Mr. Toole snatched it in a wild manner from him, combed his hair straight up on end, went to the glass, and turning to his friends, with a wild stare and lachrymose tone, appealed to them to look what "a miserable fright they had made him." Mr. Bothern soothed his injured feelings, and begging him to come away with them, turned to Mrs. Mary Marshali, away with them, turned to Airs. Mary Marshall, in a serious remonstrative manner, as if to im-press her with the enormity of her conduct in producing such sad results, and asked her what he had to pay for all this? " Our usual fee," said Mrs. Marshall, " is 5s. each; but as the scance has been disturbed by this unfortunate event, I would rather not make any charge." Mr. Soldern, how-over having succeeded in cheenening their claim ever, having succeeded in cheapening their claim, generously threw down half a sovereign for the party of four, and led his afflicted friend away.

A few days afterwards a large poster was sent to several of the tradesmen in their neighborhood, enclosed in envelopes-" With Mrs. Marshall's compliments, at No. 7.-Please show the bill."

The butcher and greengrocer put the posters in their windows and kept them there for some days, when one of them calling for orders, asked Mrs. Marshall how long he should keep the bill in his window. This circumstance, together with the facts which had transpired at the Holloway Circle a few days before, coming to their knowlthe facts which had transpired at the Holloway Circle a few days before, coming to their knowl-edge, they were for the first time made aware of the imposture which had been practiced upon them by four persons in the garb of gentlemen, who left behind them a paper upon which is writ-ten a test question, which may serve to show the inclusional chargeder of the party wir. "How intellectual character of the party, viz.: "How many beans make five?"

The poster is another evidence, supposing it to have emanated from one or all of Mr. Sothern's friends, of a similar kind, and it also serves to show the animus by which they were actuated against these unoffending people. It runs thus:

SPIRITUALISM.

PROFESSOR SOLFERINO,

CHAMPION MEDIUM AND SPIBITUALIST

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But, having done so, what possible object could but, having done so, what possible object count he have in rolling about the floor and barking like a dog, as he did at Holloway, if, as his friends still say, he was only hoaxing Mr. and Mrs. Wal lace? The poorest clown in a traveling circus would not care to make such a gratulous and wicked exhibition of himself. The charitable explanation, therefore, is the one I have given: Mr. Sothern cannot help it. He cannot help visiting every spiritual circle, as was his wont when in every spiritual circle, as was his wont when in Amagica. If he be a medium he is open to spirit-ual influences, and as a man of his habits is not likely to attract the gentle and the good, if he he overcome at all it is most likely to be by an "evil or unclean spirit," which may have been the case in that instance, and which is a condition as well mown in these days as it was in the days of the Apostles.

may, however, be entirely wrong in my view of these disgraceful and most degrading exhibi-

of these disgraceful and most degrading exhibi-tions. Mr. Sothern may, and, as I believe, he has an-other explanation to give, which will disappoint his followers. But ultimately—to use his own simile—" Like a detected pickpocket," I hope he will feel compelled to " make a clean breast of it" and ask pardon for his " irreligious, and blasphe-mous indecencies!" for his manifold offences argainst acciety, and especially for the injustice against society, and especially for the injustice which he has done to so many unoffending people who, like himself, possess occult powers, but who have not, like him, been moved by " a cowardly terror " to abuse and prostitute the Almighty's gifts to satisfy the prejudices of a skeptical multi-

MR. SOTHERN AT "AN EVENING PARTY."

I believe that I have as keen a sense of right and wrong as most men. I would not gratuitous-ly intrude into scenes of private life for the mere purpose of exposing, the weakness and folly of others. But I am, in my humble way, the historian of passing events, and, in defence of our cherished belief, the duty is forced upon me of exposing all charlatanism connected with the sub-ject, whether within or without the pale of Spirit-ualism. I feel that it is especially my duty to lay bare the conduct of all who seek notorlety hy recklessly and untruthfully attacking our fait or the characters of honest, humble and defence less men and women. This is my excuse for fol-lowing Mr. Sothern again into one of his orgies, and of exposing the habits of a man whom some portions of the press and a large portion of the public are disposed to accept as an authority in spiritual matters. For many months past, Mr. Sothern and Mr. J.

H. Addison have been conspicuously disporting their real or simulated powers as spiritual medi-

their real of simulated powers is spiritual inter-tums, or conjurors, for the avowed purpose of dis-crediting Spiritualism and its phenomena. Mr. Addison, who resides at 43 Ma borough-hill, St. John's Wood, has from time to time given extraordinary exhibitions at his own residence, and has succeeded in obtaining a nototikty only second to Mr. Sothern's as a miracle-worker, and

logical influence, and the more so as Mr. Hunne man, who had brought him there, and whom he could not suspect of being in league with Mr. Soth-ern, had said that Mr. Andrews had correctly read his thoughts. Rapping sounds were heard, which, I am told, were merely produced by an electric battery placed outside of the room; and I an also told that Mr. Addison had a small one in his pocket with which he gave slight shocks who touched his watch-chain.

Mr. Sothern then said he could make Mr. Andrews hear those sounds when no one else could hear them, and rice versa, which in like manner ent and dissent of the confederates was by the ass lone, to the complete astonishment of Mr. Audrews.

Mr. Sothern, who was sitting some distance Mr. Somern, who was siring some distance from Mr. Toole, whispered to those near him that Mr. Toole was a very susceptible subject; they were to watch him; and sending an empty glass to Mr. Toole, he at once exclaimed, "Ah, that is sherry," then another was "brandy." and a third "very hitter beer," after which Mr. Sothern placed bickband were Mr. Toole's head who at order to his hand upon Mr. Toole's head, who at once re-sponded by initating notes of birds, and the bel-lowing of beasts, and showed that he was quite at home in the habits of the brute creation. All this was done in an earnest, quiet manner, and served to prepare the way and to impress a belief in the reality of the violent and extraordinary exhibition

which followed. Mr. Sothern had now been sitting for some time quietly smoking a cigar, when Mr. Titlin observed a wild strangeness in his manner, and dropping presently from his chair, Mr. Sothern repeated the old scene-he rolled upon the floor, ran about on, all fours like a dog, barked and bit at every one in his way, and actually tore with his teeth a piece-out of his own trousers. Mr. Tiffin, who had been present, and had wit-

nessed Mr. Sothern's conduct at the Holloway Circle, when he believed him to be "possessed," herenpon became a larmed. Mr. Toole was scream-ing, Mr. Addison was yelling, nost of the party were standing on chairs in the greatest excitewere standing on chains in the greatest excite-ment, when Mr. Tiflin retired hastily through the door leading to the garden, followed by Mr. Soth-ern, who flercely brandished a table kulfe in a threatening manner. The confederates followed them, pretending to restrain Mr. Sothern, who-broke away and jumped over the garden wallin-to the neighboring garden, whither Mr. Tiffin, had fled for safety, from thenes into another and a third garden, until at length Mr. Tiffin found au exit into the road, and in a state of great trepida-tion made his way home without his overcoat and stick, at three o'clock in the morning.

the whole party of confederates then returned to the house, where their other victim, Mr. An-drews, had remained in the greatest bewilder-ment and terror-a state which might well have claimed the sympathy of any man possess-ing human feelings. But these men were moved by no such sentiment. Mr. Toole, seeing the con-dition of Mr. Andrews, simulated a maniacal ap-pearance, and grasping a handful of cigars, hurled, them across the table at this white haired man qa seventyl. Then seizing two knives in each hand, and looking fiercely at him, in a menacing man-ner, Mr. Toolo rose from his seat, as if manack Mr. Andrews. Mr. Addison and Mr. Sothern protended to restrain and appease the violence of Mr. Toole; they wrested the knives from his hands, CHAMPION MEDIUM AND SPIBITUALIST Begs to return his sincere thanks to the nobility, gentry, &c. He has constantly in stock a large assortment of TRICK HANDCUFFS, COFFINS, ROPES, GUITARS, MECHANICAL TABLES, &C. His celebrated Davanger, and something more. At one of his evening parties he recently entertained, at what Mr. Sothern calls "a joily, little supper," the following persons: Mr. McCHANICAL TABLES, &C. His celebrated Davanger, and something more. At one of his evening parties he recently entertained, at what Mr. Sothern calls "a joily, little supper," the following persons: Mr. Mc. L. L. Toole, Mr. Billington, Mr. Abraham and Bunneman were in collusion to and the victures on this corres in collusion to in the dark. Used in connection with his Loaded Kid Boor,

BANNER OF

whilst the old man, fully believing his life in can-ger, ran frantically away, as fast as his seed limbs could carry him, and did not stop; as I have since heard, until he dropped down exhausted upon Hampstead-heath, where he was found in a ditch at daybreak, without hat or coat, by some work-men, to whom he told his pitcous tale, and asked

for help. I think I hear the startled reader exclaiming, "What has happened to you, Mr. Coleman? Where did you pick up this fabulous story? Surely, pou-must be biologized! Where is there to be found a man in all London who would suffer sholi out-rages to be perpetrated under his own roof and the cover of his hospitality? Is it possible that six men, holding any position in society, could stand by and assist in such heartless, wanton cruelty?"

Alas, my friends! I grieve to say this is not an imaginary scene-the story I have told is true to the letter; and here, at least, is a partial corrobo-ration of it, taken from the Standard of the 6th of January last, not communicated by me, nor by any one known to me; and let me also add that the poor victim, Andrews, is an entire stranger to me; I have never seen him. Here is the paragraph:

A GENTLEMAN IN A STATE OF CYCOLOGY (sic). -An elderly man was found in the fields at Hampstead, on Thursday morning, by some laborers, without hat or coat, and his clothes completely covered with mud. He was in a very exhausted state, and had evidently been out in the rain all night. On being asked how he got in such a condition, he said he had been to Mr. Addison's house in St. John's Wood, to see some spiritual mani-festations, and that, under Mr. Sothern's direc-tions, he had endeavored to cycologise some of the gentlemen present; that he succeeded with one, who because very violent, and who, after throwing everything in the room at him, seized a knife and swore to have his life; that he fled the house and to escape his pursuer, ran into the fields and hid himself in a ditch, where he-remained all night, afraid to move. The poor man was taken home, declaring he would never again try the ef-fect of such a dangerous power, and which had nearly cost him his life. The gentleman he cycol-ogised, he stated, was Mr. Toole, the favorite come-dian of the Adelphi Theatre.

MR. SOTHERN AT THE POLICE COURT,

A day or two after Mr. Addison's evening party. Mr. Tiffin applied to the presiding magistrate at Marylebone Police Court, and obtained a summons against Mr. Edward Askew Sothern to answer a charge of assault, and putting him in bodlly fear. The hearing was fixed for Saturday, the 13th of January, when Mr. Sothern and Mr. Toole were present; but before the case was called, creat anxiety was evinced by Mr. Sothern to have it settled privately.

The solicitors conferred together, and both pressed upon Mr. Tiffin to forego the public exposure, Mr. Tiffin's own solicitor urging him to accept an apology, as that was the way, he said, these cases were always settled between gentlemen. Mr. Tiffin so repeatedly urged, at length yielded, upon the condition that an apology should be made in writing, which was done, Mr. Sothern expressing his extreme regret that he should have committed such a folly, which he meant only as a joke; and the affair was thus settled, Mr. Sothern paying all costs, which I am told amounted to about £15.

The reader will no doubt rise from the perusal of these extraordinary chapters in Mr. Sothern's history, with mingled feelings of surprise and indignation. But those who are accustomed to trust the integrity of my statements, will not doubt me when I say, that I have ample evidence to support the revelations made in these pages.

If Mr. Sothern should be disposed to dispute any of my statements, I may have to recur to the subject, but I expect that he will see the wisdom of giving, in future, as wide a berth to Spiritualism, as his friend, Mr. Edmund Yates, the Flandur, has found it prudent to give to the Pall Mall Gazette, since the severe castigation which the editor so mercilessly bestowed upon him.

AN ORIGINAL POEM.

BY MRS. M. S. TOWNSEND,

If send this little poem, which purported to come from my angel-sister, Miss A. W. Sprague, given me by inspiration one evening recently, just before retiring, which, if you please, you can outlish.)

Out of a cloudless heaven, Though rich with golden light, Alone came not the spirit To make earth's beauty bright.

Without, sometimes, such darkness As makes the poor heart quail, Should mantle the golden glory Like a rich and heavy veil,

Written for the Banner of Light. LILY. BY DAN, MITCHELL

BE SALES

(Shits) Linkard.

Darling babe is dead! In the earth so chilly

They liave made a bed For our faded Lily; And our hearts are sadly wailing. Like the wild wind in a storm.

Shrouded in our fears, Planted we bright flowers, Watered them with tears

Falling like the showers; While our spirits, then by anguish, Strove to burst their prison-doors.

"Lily dear is dead!" Cried we, sadly sighing; "In her gloomy bed. Mouldering, is lying!"

Low and sweet as dying music, Came a voice, "Not dead! not dead!"

Unward looking, there In the moonlight stilly, Stood an angel fair-Stood our darling Lily, Pointing with her shining finger . Upward to her home of light.

"No, not dead!" we cried; Hush our foolish sighing! Bitter tears be dried! In the grave not lying! Death is life; dying is living; Death in life, and life in death.

Children's Department. BY MRS. LOVE M. WILLIS,

192 WEST 27TH STREET, NEW YORK CITY. "We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." (LEIGH HUNT.

[Original.] VIRGINIA PERKINS.

CHAPTER XVI. Regrets and Rejoicing

It is sometimes quite easy to do right, and to feel glad in doing it; but if it brings great suffering, it is very hard not to wonder if it would not have been just as well if we had done differently. Virginia had bravely adhered to the influence of the right and good. She had listened to the loving voices that bade her not be afraid, and to turn from Hugh's selfish wishes to the unselfish path of pure love. But up in a desolate chamber, in the heated air of August, with no sight of the green grass or the fresh waving trees, and only a little glimpse of the blue sky through the high window, feeling lonely, and weak, and half sick, it was not easy to have faith, or to be brave. The hours seemed to lengthen themselves into weeks. and so long seemed the time that at last she knew not whether she had been there days or months. She tried to count the hours, but her brain whirled; she tried to remember what day of the week it was, but she could only think of the hot sun's rays that came through the skylight and made her so uncomfortable.

Virginia had been taken to this uncomfortable place to await until some one should see if she ought to be punished or set at liberty. But who was to see? Everybody had enough to do, and the orders to keep her until it was known what to do with her, were strictly obeyed, and her weary heart seemed to be of no account. Poor little heart, so strong to do right! so full of love, and so tired!

She went over again and again all the journey with her faithful guide. How much better would it have been, she thought, if they had turned this way or that, or any way but the way they did! How much better if she had stayed at home! gem that could not be taken from her. How much better if she had turned back when

Estelle, and the dear faithful Milly! She wondered and wondered again how it all could happen so; and then she began to believe that nothing had happened, but that a wise power kept her and carried her safely through all her ways.

When evening came, and the streets were quiet, the gentle rap came again. Virginia had been sitting by the door for two long hours, so afraid that she should miss some sound, or in some way neglect to respond to her friends.

"Bress you, honey, darlin'," said Milly, between sobbing and laughing, " if dis yere arm could jes' be roun' your waist, and dis yere eyes could see dat face, Milly be ready to go to heben! Oh, honey, darlin', such a wonderful time as we had all dat journey through! It was jes' like de children ob Jacob when dey go through Egypt. Der neber was nótin' like it. Der was Ann, she feel berry sure dat de angels go wid us; but John, he say it was de Lord. 'An' sure enuf, dere was a blessed sign ebery time we don't know what to do. Sometime Ann see de flower lyin' right 'long our track, though where de flower was Milly could neber tell. Sometime we all get frustrated, an' don't know notin' what to do. Den Jo, he kneel down an' pray like de glory ob de camp meetin' on him; den Milly rose up, an' eberyting be clar as de sun in de winter when der be no clouds, but jes' de sparkling air. Den Milly go on de right track again. An' so we keep de prayin' and de faith a workin' all de time, an' go straight on, though we never fine notin' 't all."

"Well, dear Milly," said Virginia," did you go to the camp, or how did you come here?"

"Dat be singularest ob all," said Milly. "We keep goin' au' goin', an' prayin' an' prayin', an' when de light de clearest, den we go right smart, but when it be 'scured den we go mosin' along. Well, one day our prayin' did n't seem to bring notin' to pass, an' Ann she see notin', and Milly feel notin', an' so we jes' stay still in de woods, a waitin' an' a waitin', an all at once dere come up Sambo, an' 'veal himself, and Ann she fell back as of dead for joy, but Jo he kneeled down an' neber say a word. Den Sambo tells us all 'bout you, an' 'pears we be right smart close by Richmond, an' den we set to work to tink what we do; an' de Lord heatells its all; dat we may go to Richmond an' néber fear, so we come, an' dere we find Estelle, jes' as if de Lord sent her, an' when we tells her all, den she set to work an' fine you, honey, darlin', an' here we bes, an' Miss Es-telle fine lady now, an' she 'ploys us all, notin' can harm us."

When Virginia had listened to this story of faith and devotion, she felt surer than ever that a loving power was keeping her in safety. Sambo told of his adventures, and how he heard through the faithful Gus that Virginia had been carried away, and also that the teamster, Gamble, having found that she had been in camp, was searching for her and endeavoring to capture her.

Virgiula began to understand how she had been delivered from greater evils than she had found in her dreary imprisonment. She no longer dreaded to look on the bare walls; they seemed to her to have been protecting her from harm. The bars of the door had kept her secure, and she was ready to bless them. A little home had been prepared for her, she thought, by the angels, up in this comfortless upper chamber, and here she had been waiting.

It was not long before Estelle's influence had removed Virginia to a pleasant room adjoining her own, and now she had fresh air, and freedom, and love, for Milly was there ever ready to serve her, and Sambo kept faithful guard over her. Ann and Jo were employed not far off. The path of her life seemed to have opened to her this pleasant resting place. She had been climbing the mountain with resolution and sacrifice, and now she was looking at the beautiful gems that she had been able to gather. There was, first of all, Faith; what a holy treasure it was. She could trust the loving angels now, and the high power that kept her. Then there was Patience; what a bright jewel it seemed. She had waited, and trusted, and suffered, and now she held that rare

The beautiful setting of these gems was Love. first her feet ached sol How much better if she How it shone and gleamed, and how glad Virginia was that she had never thrown it away from her, by refusing to love even the poor and humble. Then she could look at the beautiful flowers of Hone. They were sweet and lovely. All the vision that had been shown to her seemed to be realized. She was glad in all she had suffered, and could remember only that it had brought her away from dangers, temptations and trials. But she was still to have other tests of her love. Estelle had been kind and loving to Virginia, for she had not forgotten her gentle, loving ways, when Hugh was rough and unkind to her. But she was still the same willful Estelle, and cared little for the happiness or pain of others. She gave Virginia to understand that Hugh at last loved her, and that they were to be married as soon as he was strong enough. She read little scraps of his letters to her, in which he expressed such ill-will to Virginia as made her heart very sorrowful. She had chosen to do differently from what he wished, and he said he cared no more for her. She might go away with her petted "niggers" if she wished, since she chose their society to his. Virginia listened to all these words with a silent tongue but a wounded heart. She had never thought about marrying Hugh, as Estelle talked of, but he had told her so many times of living near her and of their beautiful life, that she had always placed in the future a beautiful picture of Hugh and herself gathering flowers together, and spending happy days as in the sweet olden time. But day by day Estelle took away parts of this picture, until she saw it fading and departing, leaving a great dark shadow in its place. It was this that took the sunshine out of Virginia's life, and made the world look quite gloomy to her again. Sometimes she wished she could die, and sometimes she wished she had never left Hugh. Her cheek grew pale and her voice lost its cheerful tone. Milly saw all this with the watchful anxiety that love always possesses. One day she said: "Honey, darlin', does you want to go to de ole home? Milly has been talking with 'Stelle about it, an' she say dat she can get a 'scort for us, an' dat if we say her name and show her writing, none will trouble us. An' Milly will go an' 'range ebergting, an' Jo au' Ann will go an' lib dere wid us."

moved to be dusty highway. She saw nothing bright beint her and no way to olimb further ap the mountain. Yet still in her heart was ever the prayer to ascend and to find the beautiful treasures there. Something within her continually spoke to her hopefully, and the sweet volces of love from the heaven she longed to go to, al" ways assured and strengthened her. 14

[To be continued in our next.]

[Original.] THE OLD BROWN HOUSE.

BY K. M. R.

"Mother, I wonder, when they wrote the Ten Commandments, why they did n't put in just another: Thou shalt not slander !" and Kitty Wells carried the big Bible-just as much as she could lift-and placed it upon the quaintly-fashioned stand in the corner. "I wonder," continued Kitty, seating herself on the low stool at her mother's feet, "if they svere so much better in those old times, so they did n't need any such command." Kitty's blue eyes looked large and dreamy, as though she was wandering away among the Israelites to see if they were as wicked as we are now. "Thou shalt not steal, nor kill, nor covet. Honor thy father and mother; but it doesn't say a

word about slandering." "Why, Kitty, what put that into your head?" inquired her mother.

"You know, mother," answered Kitty, "that nana read us a story the other night about a philosopher whose name was so queer?"

Was it Diogenes?" inquired her mother.

"Yes, that was it. He lived sometime in the fourth century B. C. He used to walk about the streets of Athens in the garb and manner of a sturdy beggar, and slept in a tub. Father read he was rigidly temperate and despised the forms of polite society, so when Alexander the Great came to see him he said he was astonished at Diogenes' indifference. I suppose that meant he did not treat him with any more attention than he did anybody else, if he was some great emperor. But I think he might have been more polite to him. When Alexander made an offer of service to him you know, mother, he didn't even thank him, but only told him, 'I only want you to stand out of my sunshine!' I would have been more polite, I know. He must have been a very funny man, for he carried a lantern about Athens once at midday, and when asked why he did so, he replied, 'I am looking for a man.' I suppose he meant an honest, noble man, did n't he mother?" "I think he must have been a wise man, for

some one asked him once what was the most dangerous animal, and he answered, 'Among tame ones the flatterer, and among wild ones the slanderer."

"Papa said people that talked ill about their neighbors were nothing more or less than slanderers ! I heard Mrs. Reed telling you to-day about the lady over in the old brown house on the hill, old worn casket, the gem would be most beautiful and I thought she said things that wasn't very good about her. At any rate, mother, if there had heen another Commandment in the Bible that could have read this way, ' Thou shalt not talk against thy neighbor without any just cause,' then you would n't have had to sit there and nodded yes' to all she said, would you, mother, for you know Mrs. Reed says she keeps all the Commandments?"

And Kitty's blue eyes looked wonderingly into her mother's face, as though expecting to hear some good reason why that Command was omitted. But the lady still sewed on, sitting in her cool, shaded room that hot June morning, with the breath of the sweet-scented jasmine and had come to her when she was sitting among the bright roses fanning her cheek by the window, shadows, and her hope and faith had well nigh and Kitty Wells crept away to her playthings gone. wondering " why mother did n't talk to me as she most always does."

"I wonder if all Mrs. Reed said was true,' thought the lady after Kitty left the room. "I thought it would be so nice and pleasant to have a neighbor in the old brown house, but Mrs. Reed's brown front, throwing fragrance upon the breeze, words-although she did not sny it was so, she just as we ought to throw out goodness; and peoonly thought so by things she had seen and heard | ple passing by said " the old house looked like a people say-have quite taken the kindly feeling 'thing of beauty,' so full of life did it seem." out of my heart. Kitty is such a strange child! I d not imagine she knew what we wer for she was playing most of the time. Was it'an angel that whispered to her, 'A new Commandment I give unto you, that ye love one another?" In letters of fire seemed written these words: Do unto others as ye would they should do unto you!" and the lady read those words over and over again. "After all, I ought not to have nodded 'yes' to what Mrs. Reed said. I ought to have told her I and no right to listen to her words until I knew they were true; and then, admitting they were true, I ought to have covered her failings over with a mantle of charity, for if my conditions had been different I might have been a 'poor unfortunate." And somehow the lady's eyes grew humid, and the beautiful landscape she had so much admired from her window that morning seemed to fade away in a mist.

I cannot begin to tell you how glad the heart of Minnie Ray was at the algut of the beautiful roses that Kitty gave her. You could have seen it beaming forth from her glad eyes, and the soft this color that came dancing into her pale cheeks. You could have heard it in the low, musical laughter, that came rippling forth from her throat, making you think of the birds that sing so early in the moming, in the old apple trees,

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The roses had faded away from, the old house, because no loving hands had been there to plant them; so the little girl, when she came there that spring, had nothing but dandellons and daisies growing in the great front yard. She had seen the roses nodding in the breeze and sunshine over the way, and she longed to gather some."

"But to think, mamma, she should bring me some. It made me feel so glad; but I felt a good deal 'gladder' to think some one thought of us." The little girl laughed with tears in her eyes

after Kitty went away. Kitty wondered why tears came into the lady's

brown eyes, when she thanked her for her gift of fresh, ripe strawberries, that laid so temptingly in the basket. She knew her mother said kind, loving words to the lady, just such as you and I love to hear, little reader; and she thought the lady's face lit up with smiles, when she said:

"The remembrance of this pleasant visit will make me happy all the week."

Kitty heard her mother telling papa, when he came home, of the pleasant call they had in the old brown house that morning; and instead of finding any "bugbears," they had found a gentle, refined woman. And the lady added:

"Suppose I was obliged to earn the daily bread for little Kitty and me, with no one to love and care for me, as you do; I am sure I should want some one to speak encouraging words to me."

Kitty was sure, after her mother said this, that papa's voice trembled, as he said, laying his hand caressingly over her mother's shining hair:

"Sure enough, what would you do, if people should speak cold, slandering words, instead of loving ones?"

Kitty wondered why mamma's eyelashes were wet.

Very sure was Kitty that her mother talked to old Mrs. Reed next, time she saw her, telling her that slandering was bearing false witness against our neighbors, just as much as though we stood up in the court room and gave in a false testimony. Mrs. Reed held up her hands in horror, saying she never told that such a thing was so, only she thought so; and other people thought so, too. She would n't be guilty of doing such a thing; no, in-) deed!"

And Kitty heard her mother reply "that gossiping led people to say a great many things they ought not to. Our influence would be felt wherever we went, either for good or bad. If we tried to do good, and loved our neighbors as ourselves, not only those who lived next door to us, but everybody, then, when we laid aside this to behold. Our sniritual bodies would be clothed in raiments of white, and we should look with nitying sorrow on those who went about slandering one another."

Kitty did n't hear Mrs. Reed say another word: hut she was sure it was soon noised abroad that 'Mrs. Wells was a queer woman, and preached a strange doctrine."

There were two glad hearts over in the old brown house.

Kitty Wells and Minnie Ray became firm friends; and Mrs. Wells and Kitty wont about doing good, carrying loving words and cheerful smiles; and the lady over the way blessed her because she

Sweet flowers were planted in the yard front of the old brown house; rosebushes were trained over the moss-covered fence, and climbed close to the old brown shingles; trailing vines covered the weather-beaten porch, and clambered over the old

Floral gifts went from the old brown house, to

No flower could ever blossom Or rich green verdure grow; No river sing its anthem Of praise to God below;

No hillows what he ocean With silver-created wave Without the storm and tempest; Oh, naught on earth is bravel

Witbout the storm and tempest. That bends with graceful power The young and tender sapling, The tall oak could not tower.

And man, the microcosm Of Nature, needs the same: Without affliction's tempest He's weak, and poor, and tame.

But when afflictions settle, Like dark clouds o'er the soul-When deep convictions battle, And great thought thunders roll;

When surge on surge is heaving Rich jewels from the deep, Oh, then the soul is strengthened! 'T is glorious thus to weep!

Each tear becomes a jowel, To deck the spirit-brow, And thus thy crown, my sister, I'm weaving for thee now.

When strength for coming glory 'Hath fallen on thy soul. The dark clouds from thy heaven Will backward, backward roll!

Until the sun's great splendor, In rich offulgent gleams, Will shine upon thy nature, Revealing more than dreams.

Ept onward! then, my sister! Work while the storm may last, For when the aunlight breaketh, Thy days of toil are past.

Spiritualism not Dead in Gienn's Falls.

It has been commonly reported by our Orthodox friends that Spiritualism was "dead, played out," etc., in this place. Even some of our Spirituslists themselves became faint-hearted, saying that we could do nothing. But this week we have awakened anew, and have had three lectures-one by M. C. Bent, and two by S. J. Finney. The people turned out well, even more than the most saugulue of the Spiritualists expected-Quakers, Methodists, Presbyterians, Episcopals, Baptists, and even some Catholics. The bellevers in the death of Spiritualism were completely astonished at the numbers that attended the lectapes. Our numbers increased each alght, and very many are asking for more of the same Gos-E. W. K. pel. Glenn's Falls, N. Y., March 2, 1866.

had not tried to get Sambo away! Yes, she even thought that, for she was so tired and comfortless

There is nothing so sad as these regrets. When one allows himself to keep wishing that this or that had been, all faith goes from the heart, and it is like a poor sick dove that folds its wings. closes its bill, and lies down in the barnyard, forgetting the green fields and sweet pastures, and the nice cote so snug and warm.

But almost all brave hearts like Virginia's grow strong again after seasons of weakness, and one night, when the air was cooler, and the starlight seemed to bring a glory that the sun had hidden, Virginia prayed the first unselfish prayer since her confinement. She had prayed many times before-sometimes that she might die: sometimes that she might be released; sometimes that she might go home. But this night she prayed again that beautiful prayer, "May the will of the best and holicst be done;" and she felt the prayer, and was glad in all she had suffered and endured for the right. It seemed to her as if some one came to her and took away all her restlessness, and gave her the strength that she needed, and she put her little hand under her head, and felt the cool breath of love fall over her, and soon dreamed that she was in heaven.

It is such prayers that angels love to answer, because it is so easy for them to do so. But the prayers of selfishness they find it hard to answer. This is because when one breathes a pure, loving wish, there is about that one an atmosphere as sweet as the breath of roses, and in it the angels can live almost as well as in heaven. But the selfish prayers give no such sweet life with them, and they must be listened to afar off.

Virginia slept, and dreamed she was little Tinny under the dear old protective locust trees, and listening to the wrens and robins, and the soft rustling leaves, while old Milly sang her low song in the kitchen not far off; and she was still sleeping when the sun was creeping its way up into the heavens again. A gentle ran came on her. door, and she still dreamed that it was Hugh and Estelle coming around the corner fence, and striking it with their little sticks, as they used to do.

But the second rap opened her eyes to the bare. disual walls. She started to open the door, forgetting that it was closely barred; but a low voice spoke through the keyhole:

"Tinny, is that you?" it said softly. And then, without waiting for a reply, as if quite sure that it was, "This is Estelle. Are you glad? It was Milly and Sammy that found you out, and got me to come and see you. And I will help you get away; don't be afraid. But I must go now. We will all come to-night, when it is all quiet in the streets. Good-bye, dear Tinny, I'm so glad I could find you and help you!"

How short seemed that day to Tinnyl How full of the blessed faith that makes all days beau-

Shine Constitution

Virginia's face grow brighter than for many days.

"Oh, Milly, it was just what I wanted. I grow so weak here, and I think the soft air among the locusts would make me strong again. And perhaps there would be something for me to do there. Estelle thinks I cannot do anything here, and she does so much."

And so it was all arranged in a few days that Virginia, with Milly, and Ann and Jo, should go back to the old home. Virginia looked like a littifull She could almost see how the tender hand | the tender flower that was being carried back of love had brought her on. Then she had found | again to the pastures, from which it had been re- | ng.

"Poor woman! sitting there all alone, with no one to speak to her only her little girl, for I have seen her every morning there by the window! If Mrs. Reed had not made those insinuations how much better I should feel."

"They that are whole need not a physician, but they that are sickl" and Mrs. Wells started to her feet for these words seemed uttered close to her ear. She walked across the soft carpet, and, opening the blinds, she looked over to the old brown house.

"I wonder if those words were meant for me to go forth and do all the good I can, never thinking 'I am holier than thou!' I suppose it is no great goodness of mine that my feet have been kept in pleasant places, for I have never been weighed in the balance; and perhaps what would be great sins for me ought to be looked upon with more charity for those who are differently organized. I think I will call and see if I can't make one heart glad this morning."

The lady laid away her sewing, and finding Kitty she told her she might go with her to see the little girl in the old brown house.

"She'll be pleased with these flowers, won't she, mother?" and Kitty held up a large bunch of bright roses and mignonnette she had gathered in the garden.

It was an old-fashioned house, more admired for its antiquity than for its beauty. The low gambrelroof, and quaintly-fashioned windows, reminded you of things that were, for whole generations had passed away since the moss had first began to cover its walls. And childhood's song had once filled the old house with glee, soon stepping into hoyhood, from thence into manhood, and some reaching old age; all of them laying aside this earthly raiment for a more spiritual one. But the old house kept standing, never uttering a word of the many heart dramas enacted therein; and it kept old and brown, and passed out of the hands that had treasured it as being their birthplace. Stranger's footsteps echoed now through its rooms And this was the liouse that little Kitty Wells and her mother went into that bright June mori-

lighten the hearts of other and unfortunate.

Kitty Wells grew to be a beautiful woman; and people said she had the sweet ways of her mother, and the noble principles of her father.

She never forgot the New Commandment "that ye love one another." And if we would remembor this, we never should slander anybody, and then we should have "Beautiful throngs of angels for company," and " our lives would be as psalms; our foreheads wear a calm like the peal of beautiful hymns."

To Correspondents.

A FRIEND .- In the olden time they used to say the Lord put it into the hearts of his chosen ones to do this and that. The spirit that prompts to loving deeds is the same in all ages. There are little golden threads called prayers, that touch some answering heart, and whether it be in the breast of an angel or mortal, it is the divine love therein that prompts to noble, unselfish deeds that become the answers to the heart-prayers. And by the divine love in such deeds shall they be sometime known, and a friend feel friendship's best return, gratitude. L. M. W.

A POEM.

[Read at the dedication of the new Spiritual Hall, in Sar Francisco, Cal., where Mrs. Laura Cuppy is now speaking.] To the father and the mother, To the sister and the brother o the husband, wife and lover-We dedicate this hall. To

> To the blind and to the lame. To the righteous and profane-To God they 're all the same-We dedicate this hall.

There are no high or low-Away with pomp and show; It is to Truth below We dedicate this hall.

To the poor and to the rich, The wizard and the witch, To the beggar in the ditch— We dedicate this hall.

To those who smoke and drink, And those on ruin's brink They, too, who deeply think. We dedicate this hall.

To the young and to the old, To the gentle and the scold, To the timid and the hold-We dedicate this ball.

To the virtuous and the good, And those whom vice has wooed, To the silly, pretty prude-We dedicate this hall.

On the earth, and on the sea, To all, where'er they be, If no larger than a bee-We dedicate this hall.

Look out and do not pin your faith on the leeves of men who often change their coats.

BY MRS. V. POST.

MARCH 17, 1866.

TINES, S

Dedicated to the Banner of Light. BY DAVID H. SHAFFER.

Haill BANNER OF LIGHT! Thy radiance unfurl-

ing. Beams forth with refulgence upon our sight; Thy rays, in bright coruscations, are curling

In beautiful characters, Banner of Light. Thou comest as a messenger, gently revealing

To each home, and all hearts wrapt in Error's dark night;

How brilliant thy pathway through prejudice stealing,

Filling Earth with thy loveliness, Banner of Light!

Behold! on thy flagstaff the Star of Truth beaming,

In purity's raiment all glorious and bright: While shrough countless channels her blessings

are streaming, Attracting our hopes to the Banner of Light!

Borne by Love, see this Banner its beauties un

folding To our sin-blighted earth, bringing joy and de-

light; All glorious with smiles, in her hands she is holding

The blessings that come with the Banner of Lighti

While I gaze, I behold meek-eyed Charity wreathing

Her golden-hued flowers, so fair to my sight! In the ears of humanity sweetly she's breathing, Oh come, and be led by the Banner of Light!

On the Apex sits Peace, like a gentle Dove rest

ing, Secure on her perch, naught shall harm or affright;

While Error's fierce hurricane nobly she 's breasting,

Glad tidings she sends through the Banner of Light!

Next Faith with reliance points upward to Heaven.

And calling on man in one band to unite, Thus the bigoted chains of dark ignorance are

riven. And this Earth is illumined by the Banner of

Light!

Correspondence.

Spiritual Phenomena in New Hampshire.

Having traveled for some length of time among the mountain fastnesses of the grand old Granite State, dispensing to the people thereof a little of the bread of spiritual life, I thought that you and your numerous readers would be pleased to learn of the progress of our beautiful faith there, through one whose inspirational poems have frequently appeared in your valuable journal.

Some five or six years ago I hade farewell to dearly cherished and beloved friends in the State of my nativity, Massachusetts, to enter on the onerous duties, embarrassments and perplexities of mediumistic life in other places. To me, the voyage on this untried sea of Spiritualism was full of doubt and misgiving, and I saw before me only poor remuneration, few friends and many enemies, a liberal supply of scandal and misrepresentation from opponents, with a few poignant thrusts from dissembling believers and pseudo Spiritualists.

Such, dear Banner, was the uninteresting pleture which obtruded itself before my vision as I freshly unfurled the white sails of my life-bark, and launched out upon the new and uncertain sea before me. Kind friends I had left on the shores of my native State, whose fervent prayers, best wishes and hopes, I knew, would follow the voyager on his uncertain journey, and such, I felt,

with many others whose names are not distinctly remembered, but whose preclous images are hung up in the halls of memory.

Franklin was the next place to which I was invited and directed, where I found the cause sustained by a few carnest hearts and hands. Spiritualism there had received a severe blow through the supposed derelictions of one of its exponents, but which subsequent and candid investigation proved to be the result of consummate bigotry and religious persecution. The unfortunate man, the victim of this martyrdom, was arraigned and adjudged guilty by the jury which tried the case, and after languishing a number of months in Concord jail, was released, if I recollect rightly, before the final expiration of his term of imprisonment. Spiritualism there is slowly recovering from the blow, and gaining a surer and stronger foothold among the people.

In Andover, an adjacent town, I met with a very warm and cordial welcome from the Spiritualists, who constitute the most intelligent and wealthy portion of the community. The cause there is in a flourishing and progressive condition, and many who a few years ago scouted at the idea that disembodied immortals could hold communion with those in the flesh, are now numbered among its most zealous advocates. Mr. Wm. B. Emery, W. H. Edmunds, M. W. Rowell, John Fellows, George W. Thompson, are the principal Spiritualists of the place.

Holderness next welcomed me to her generous hospitality, where I received a cordial greeting from Col. Jesse Ladd, one of the earliest and oldest ploneers of the cause, who has struggled through many adverse changes to sustain the sniritual philosophy in the town, and who has now entered on the endless intellectual and moral activities of a life whose munificent inspirations had made his earthly one so happy and pleasant. Peace and progress to his released spirit. Mr. Daniel K. Smith, another pioneer and practical worker in the advancing cause, is left to receive to the bosom of his hospitable family the wayworn traveler as he stops to break the bread of spiritual life to the famishing ones in that place. My time was next. divided among the progressive souls of Campton, Thornton and Woodstock. where I was privileged to drop a few crumbs from the well-filled tables of the angel-land, and which were eagerly and gladly devoured by the truth-seekers in these places. But why cumber your valuable columns with a repetition of this cination? Suffice it for me to state that wherever I was guided a spontaneous greeting awaited and was accorded to me. To be sure, in a very few places, I was obliged to meet with some pretended Spiritualists, nondescripts, who have crept into the

spiritual ranks seemingly for no other purpose than to stab those who may rank higher, mentally and mediumistically, than themselves. The influence of one such has been and is of more disadvantage to the progress of the cause than a hundred honest opponents. I have reason to thank God, however, that the number of such is few and far between."

My labors thus far bring me to this town, beneath whose sheltering hills nestle a group of as true and noble souls as can be found anywhere; souls that have long burst the chains of mental and spiritual slavery, and risen to a full and perfect recognition of the beautiful harmony and practical workings of our soul-uplifting faith. The darkness of theological errors has long settled upon the aspirations of the people, here as elsewhere, like a nightmare, but the black cloud is slowly and surely lifting, and soon the glad visions of these enslaved ones will behold the radiant glory of the star of Eternal Truth.

My lectures here have called forth a sermon from one of the high priests, who dished out to his hearers, as is customary with such, the usual amount of vituperation and misrepresentation. Rev. Mr. Martin, the priest referred to, has arrogated to himself, in his one-sided elucidation of the subject, a vast amount of knowledge and wisdom, but the generality of intelligent minds hereabouts think him to be a mere intellectual pigmy! His would strengthen me to perform faithfully the whole discourse was abundant in abuse and calmission which had been sacredly committed to umny. The sanctity of domestic relations was inmy keeping by the ministers of the celestial vaded, and the sacredness of private character assalled. It was a shameful and shameless tirade against worthy and honorable people, and he will eventually find that the bombshell which he boastingly said he had thrown into the Spiritualistic camp, will injure and kill no other cause but his own. Truth will live, despite the efforts of priestcraft to destroy it, and never shall the folds of our progressive banner be furled till error is banished from the earth and the superiority of Spiritualism is universally recognized. Spiritualism of late has received here a great impetus. Powerful physical manifestations have been given through the instrumentality of Mr. Carter Foss, of Thornton, (a gentleman whose hair is silvered with the frosts of threescore years and ten, but whose soul-experiences have ripened him for the kingdom of heaven and a life of perpetual youth,) assisted by my mediumistic power. Drums have been beaten, bells rung, musical instruments played upon, different articles transferred from as many different places, electrical lights and forms displayed, and various other palpable evidences of our continued existence beyond the grave were given. Immortal hands, too soft and gentle to belong to earth, clasped ours with the contributed largely to introduce me to the favor. familiarity of friendship, and light and airy fingers smoothing our brows, sweetly lifted us into a more blessed knowledge of the contiguity of angello presences. But one manifestation, more striking than all the rest, if possible, I will relate, and then I will close. A magnet, weighing a pound and threequarters, was transported from the residence of Mr. Abel L. Crosby, in Groton, to the residence of Mr. N. Lamson Fowler, in North Groton, where we were holding an evening scance, having traversed in its passage the intervening distance of six miles. One person affirms (not a member of the circle,) that he is quite certain he saw the magnet only a short time before it was presented to us in this strange and novel manner. The door through which the magnet is supposed to have passed was heard to open by the wife of Mr. Crosby on the evening named, who ascertained at the time that it was opened by no visible personage. We make no attempt at explanation, only that the circle was so arranged as to preclude all idea of collusion, with all hands closely united, and was composed of the best men and women of the town, among whom I will mention Mr. and a few others. Mediums and lecturers canvassing Mrs. N. L. Fowler and daughters, Ada, Ella and the State would find a hospitable welcome from Katie Fowler, Mr. and Mrs. Luther Elliott, Mr. and Mrs. John Wilson, Mr. Artemus B. Crosby Thence I proceeded to Concord, the capital of and Mr. Carter Foss. The truthfulness of this the State, where I found the cause in quite a and other manifestations will be cheerfully and promising condition, with a number of earnest gladiy attested to by these exemplary individuals, Artemus B. Crosby, a young man of great probity and moral worth, has fitted up a convenient hall for lecturing purposes, where once in a while the people of Groton are regaled with the true brend of spiritual life. But I will cumber your valuable columns no longer with my stray and desultory thoughts. It is not often that I engroach upon your patience ter, A. P. Munsey, Silas G. Sylvester, together | with my correspondence, preferring that the in-

visibles should use your journal as a medium for out; the off-heard bitter denunciations have neartheir inspirations, I have only written this time by if not quite ceased, and Spiritualists are no that friends might ascertain my whereabouts and that I am still a co-worker with them in the vineyard of Spiritualism.

I hope some time to gaze again upon the pleasant faces I have left in my own dear Massachusetts. But, ahl many who gave me the fervent God-speed as I started out on my new career, I shall nevermore greet on the shady side of life's river. Bome have bent to the inexorable fints of of the nation with their immortal names, baptizing anew the altars of liberty with their patriot blood that a nation might be lifted into a newer and diviner life. Such memories will ever be precious to me, and I shall hope to rejoin them

In that most bright and radiant land, Where war is never heard; And where from angel-lips there come No harsh, discordant word; Where clashing steel and cannon's fire No brother's life demand; And where, thank God, is never seen The war-fiend's bloody hand

Promising to work faithfully for the propagation of the principles of Spiritualism, and for the extension of the subscription list of your glorious Banner of Light, I am yours faithfully, Groton, N. H., Feb., 1866. JOSEPH D. STILES.

Spread of Spiritualism in California

Having received and thoroughly read each and every number of the indispensable Banner since the commencement of the second volume, with perhaps more satisfaction than any other publication, there has necessarily grown up an intimacy between us, which seems to sanction the act of contributing a few thoughts, which may or may not be worthy of a place in some otherwise unoccupied corner of my favorite sheet.

We of the Pacific coast are so far removed from the great centres of advanced Spiritualism, and the length of time consumed in receiving the choice publications of the Atlantic cities so great, that some slight portion of their freshness appears to have evaporated, and they come lacking that newness and printing-house fragrance that many of us remember so well.

But if we are late in our perusal of the many good things you print, we are favored by grand and noble truths, both new and old, from such heaven-sent messengers as Emma Hardinge and Mrs. Laura Cuppy. I have listened to some hundreds of public speakers, among whom can justly be numbered the choicest of the land, or, perhaps, the world; but so far as my judgment or fancy goes, Miss Hardinge stands in advance of the front rank-leader of them all. Not that her voice, her intonation, or the themes upon which she speaks are so far superior, but there is such grandeur of eloquence, such carnest enthusiasm full of beautiful flow of elevating, soul-stirring thought, such exuberance of thrilling enunciation, such lofty bearing, as she majestically moves upon the rostrum, that fixed me with ears and eyes fast upon her from the beginning to the ending of each lecture she delivered within my reach of her. I made one or two attempts at becoming acquainted with her, but failed by reason of a feeling of stature. The natural nobleness and queenly goodness of the woman, seemed to me such as to prohibit the approach of such as possessed so little to recommend them as I had or have.

The Spiritual Philosophy revived in this city under the ministration of Miss Hardinge, by adding to the numbers newly-awakened converts by the score, and strengthening the wavering, encouraging the doubting, and blessing the believing, finishing her glorious work, for the time being, by turning the tide of our State politics in favor of Abraham Lincoln. I have no means of knowing how much she traveled in the wilderness, nor how long she fed upon locust and wild honey; but I do know that, like John the Baptist, she did cry aloud against the sins of the people. It is also further known to me that she was the forerunner of one that should come with the Gospel of Peace; for we have received an angel of light in the person of Mrs. Laura Cuppy, who his authorities and hootings to boot. "Hub' them-but a mighty work. How great the difference between Miss Hardinge and Mrs. Cuppy, and yet both are grandly beautiful on the rostrumswelling the ranks of Spiritualism wherein they labor. While Miss Hardinge, engle-like, soars away toward the bright sun in her lofty inspirational intelligence, Mrs. Cuppy, not less eloquent, delights her hearers by that gentle, cam, womanly grace, so lovely in the sex. She has given us already twenty-one discourses; and to-day her nonularity is greater than at the close of the tenth. I therefore repeat, that she is doing a mighty work for the cause. She is devoted to suffering and cred shrine of Truth; her inspiration is of an exalted and loving character; her earnestness often manifests itself in a suffused countenance, and moistened eyes. I trust her stay with us may be prolonged to a lengthened period of time, that through her rich ministry we may find much increase. When Miss Hardinge came amongst us, the Spiritualists had no sort of an organization; they were scattered like the sharpshooters of an army, Mrs. Cuppy found us with an organized body, organized solely for business purposes, our title. Friends of Progress. Recently a Children's Progressive Lyceum has been inaugurated, which numbers at present some eighty little angels. without, so far as I know, any little devils. The hall we have occupied for some months past, refuses longer to contain all that desire to listen to the beautiful oratory of Mrs. Cuppy, which makes it necessary to change our quarters to a much larger and more centrally located hall, which we shall enter next Sunday. I have omitted, in its proper place, to thank Bro. A. J. Davis for what he has done for the children by the introduction of the Lyceum. This is one of the best features of the age; it will teach the young ideas how to shoot somewhat better than their progenitors have, and consequently become more efficient soldiers in the field of humanity, and the camp of life-work. God bless the spiritual teachers wherever they may be earnestly engaged in labor; their end shall be peace, and their reward bliss. So far as I can learn, the good work is prospering in California to the satisfaction of its warmest friends. A few months ago a gentleman from the interior of the State informed me that in the county where he resided, about every other person was a Spiritualist in theory, if not in practice. As men and women grow into a knowlege of the sublime truth that the only rational interpretation of pure religion and undefiled lies through spiritualistic philosophy, they will honestly em brace it, and cheerfully live it.

longer considered altogether insane.

Whether this state of things arises from our having a respectable organization, popular speakers, whose names and the subjects to be lectured upon nublished in the city daily papers, in the space allotted to all religious notices, or from a knowledge of the general spread of Spiritualism, not only throughout the United States, but through all parts of Europe as well, is more than disease, others have garlanded the historical brow my limited capacity will permit me to vouch for at present.

There is, however, one thing that may be said with perfect safety, or without fear of the slightest contradiction, and that is, that should the Harmonial Philosophy make the same progress for the coming five years that it has made in the past five, it will shake Old Theology out of his creedbound boots, and leave him high and dry on the sands of barrenness, where no church shadows can shelter him, or sacrificial wine reach him.

Oh, how my waiting spirit yearns for the approaching period when men will reverence the truth for its own sake, and deal charitably and kindly with every brother and sister, white or black, red or tawny, rich or poor, learned or ignorant, pure or defiled. The world is, and has been. full of grand and beautiful philosophy, nobly sublime sentiments, of exalted knowledge, and large professions of righteousness and wisdom; but the world of humanity remains to be redeemed. Old teachings have had their day and opportunity; they have done what they could, and our condition is the result of their culmination-our status their best endeavor. For this we should be grateful, but not content to remain quiet while there exists within our reach any of the numberless classes of human bondage.

We are unquestionably here for a nurpose; let us seek to know what that purpose is, and how to live the fulfillment of it.

Modern Spiritualism must certainly be credited with the introduction of a better morality than before existed, through the intellectual advancement most persons make who are really genuine Spiritualists, devoted to the cause. And the more intellectual a people are, the more of unadulterated honesty and respect for truth will prevail. Seeing this to be to myself true, there is reason to believe that California will make rapid strides in the good cause, for her people are destined to reach a high intellectual attainment. Only the best talent is acceptable now for either pulpit or stage DIVOTO.

San Francisco, Cal., Jan. 30, 1860.

To the Man who styles Himself the "Hub," when he's only part of it. An individuality we every one have get,

Our duty, then, most surely is, to make the most of that." DAN. H. HANILTON

DEAR BANNER-That "Hub," there to Boston, doubtless thinks " Waukegan " mighty easily disposed of, by the exhibit of his reply. He recalls to my mind an anecdote told of a New-York slaveholder in bygone times, who had a big "colored boy " that drove his team when he rode out. Once he traveled over into Connecticut, when that Stale was very sensitive about Sabbath intrusions. As insignificance on my part, although I claim a he passed a meeting-house, an official approached heart as large as my nature will permit me to and took his team by their bits, ordering a hait wear, and five feet eight-and-a-half inches of over the Lord's day. "Jack," says the master, 'get out and give that man a d---d horse-whipning."

So our "Hub" seems to imagine he disposes of Waukegan." He's called to his man, Herbert Spencer, thinking, doubtless, hc's a settler. But, Mr. "Hub," we, out here on the felloes, can't see it by that physical glimmer. We see here by the light of science.

You 'll come to know, some day, Mr. " Hub," that science deals with facts which no mind, not even Herbert Spencer, can refute. But "Hub" calls mo transcendental because I alleged that God (or the Divine Principle) could demonstrate through my organism the absolute of immortality. But "Wankegan " never fancied " Hub" to be anything of the sort, when he told what God could n't do. That was all in order. "Oh, wad some power," &c. "Waukegan," for the life of him, can't see as "Hub" has set aside one of my positions, with all is doing-not miracles, for we have no need of seems to think that what Spencer, or some other nopular author, do n't disclose, it must be ridiculously preposterous and presumptuous for any others to pretend to know, till such great notabilboth are captivating speakers when they have a lities have decided the matter. Now we can say theme worthy of them, and both are capable of to "Hub," that if he do n't peer round more sharply when he's out, and see to it that he has a good hig hole bored through his centre, sufficient to let light through, he'll find himself the subject of a general hoot one of these days, for his ignorance of the laws of being. Why, "Hub," we've got a big high school out here, where principles and their laws of unfolding and development are taught scientifically and philosophically, without any help at all from Herbert Spencer, or even so much as Agassiz, etc. Our tutors are near about, down-trodden humanity; she worships at the sa- if not quite, as learned as Spencer and the rest of your celebrities. We are taught from the Great Book of Self-existent Divine Principles. Our teachers seem to find no difficulty in demonstrating the absolute of immortality, philosophically, systematically and analogically, notwithstanding we can't comprehend all thought at one swoop. "Hub" don't see immortality demonstrated. Well, I might have known that, had I reflected a moment on the lumaturity of his mind. Mind matures, as a general thing, about forty to forty-five. So there's my mistake in pitching into a mind unmatured and undeveloped in the science of principles. About, say one in fifty of "Hub's " age, will recognize a self-existent principle with its inherent unfoldings. Very few indeed, in rudimental existence, ("Hub's" sphere confessedly), are posted in the fact that principle is the primary, innate property and quality of all elements, whether positive or negative, and eventually will unfold and bring everything into proper order; and that every form in all existence, is as self-existent as the principle which unfolds .it. The man, the horse, the dog-in fine, every organism in existence, which the elements unfold, stand, in principle, in form and outline in said elements, mathematically developed; and when organized, will show themselves in the negative elements, clothed in their appropriate garb. And the horse principle can never unfold itself in any other form, of neither reptile, dog or any other horse even; for he is that identical horse, and no other, "Hubby;" and now grin from ear to ear, and offer us your hat; for it is what Herbert Spencer, nor any other of your crack philosophers, never dreamed of yet; although these principles lie infolded in the very elements of their organisms. Here 's fate for your consideration, "Hubby." The elements are unfolding more things now-a-days, "Hubby," " than your philosophy ever dreampt of." Now, "Hubby," if principles are solf-existent, (which " Waukegan "holds himself competent to demonstrate to all philosophic and scientific minds,) what more of the absolute can you have, pray, although you wait and wait, till your patience is used up, in

looking into the "beyond "

Here's the trouble-the mind is ever astounded

with sudden facts; and self-existence is a poser to many otherwise good strong thinkers. I find them in my way frequently. I've solved the doubts of many a skeptic as smart as you are, "Hubby," on the immortality of consciousness. The argument generally is: "If that which begins to be must have an end, how can you establish eternal consciousness, innamuch as it begins to be with the birth of the organism, or later?" Theology solves it by ascribing it to a special gift of God. But if consciousness were not a self-existent principle in the elements, where would God get it to give?

Surely, even He can't make a new principle out of nonentity! The Great Elementary System must be a Grand Truth. If one particle is lacking, its harmony is marred, its completeness is broken. But consciousness is a self-existent, innate principle, inherent in elementary life-unfolded to its ultimate by the Great triume forces of Light, Life and Motion. There can be no Light without Life, nor Life without Light; and there can be neither Light nor Life without Motion. Here's, the unfolding Godhead.

Now, "Hubby," if yon 're in any way puzzled at my learning the laws of my being, take old Jeremiah's prophecies, and read in the thirty-first chapter about a certain new covenant announced to be developed to mind. Ask yourself whether we shall have to go to Herbert Spencer and his ilk, for mental assistance? And ask the same individual how far I shall have to stoop to touch WAUKEGAN. your loftiest thought ?

Spiritual Oversight of Mortal Affairs.

As an illustration of the interest which our spiritfriends continue to have in mortal affairs, and also as affording proof that they are not ignorant of earthly matters, I relate a few facts in connection with the mediumship of Mrs. A. J. Kenison, which have been highly convincing to me, and will, I doubt not, prove interesting; to your read-

On my first interview with Mrs. K., being at that time a perfect stranger to her, she saw and described a spirit that purported to be my mother, and at the same time gave me a communication, the nature of which well identified the spirit communicating, as being what she claimed. After this, my mother would impress upon the mind of the medium messages not at all understood by her, but which were intelligible to me, and had relation to my business affairs, until one day I received a communication from Mrs. K., signed by my mother, giving me advice in a matter of business that I was then contemplating, to the effect that if I pursued the course I had in view, it would result to my disadvantage. Being somewhat inclined to doubt the sagacity of a spirit in such matters, I carried out my original intentions; but sure enough, it did most unexpectedly terminate in my loss, as the spirit of my mother had foreseen. This occurred about three years ago; and at the same time I was informed that I should not hear again from my mother for some little time. Thus matters remained until the 1st of Feb., 1866, when I received a note from Mrs. K., to the effect that my mother wished to communicate with me, and that there was no time to be lost!

I accordingly called on Mrs. K. The spirit of my mother controlling, earnestly advised me to abandon the project I was then considering, which would have required my presence in South Carolina during the sickly season, telling me that if I went, it was the same as certain that I would not return alive.

Now this warning was timely, and somewhat startling. In three days I should have been irrecoverably committed in this matter; and particularly, when I considered that in the interval which had elapsed Mrs. K. had known nothing of my whereabouts, and that her note reached me through my address being furnished her by the spirit. Furthermore, the previous season I had been in South Carolina, and experienced the prostration incident to a hot climate; in fact, I barely escaped with my life, and my system is still debilitated from the effects of my former visit, Therefore, when I considered the manner as well as the matter of this advice, and bore in mind the provious prediction, in which the foresight of the spirit had proved correct, I must say it was suffit a change in my plan cient to work upon my mind the conviction that my mother, through her cognizance of my affairs, and the timely advice she gave, saved me from another fit of sickness, and perhaps from death. In conclusion I would say, that Mrs. Kenison, formerly of Quincy, has taken rooms in Boston, at No. 15 Hudson street. J. HALLETT. Durchester, Muss., March 3, 1866.

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spheres.

It was when Nature was clothed in her most regal robes that my feet pressed the soil of the Granite State. Her grand old mountains, looming up in magnificent and inviting beauty before me; her beautiful rivers, winding their gentle arms around hill and vale-the Merrimac. Pemigewasset and Ammoonoosuck-rendered now more hallowed and classical by the many sacred graves which dot their peaceful shores; the many pleasant hamlets nestling in the quiet beauty of her lofty eminences-all seemed to extend to the doubting pilgrim a general invitation to the hospitality and friendship of the kind hearts and homes so liberally sprinkled among them.

The "Twelve Messages from the Spirit of John Quincy Adams," which were written through my humble hand and sent to the world through the generous munificence and influence of my highly esteemed friend, Josiah Brigham, Esq., of Quincy, Mass., had been received and read with pleasure by a great many true believers and actors in our beautiful philosophy in New Hampshire, and also by many who did not then acknowledge themselves to be believers in it. and such work able notice and friendship of "her spiritual residents." I received, wherever I went, a kind welcome from a few true and noble hearts, who did everything in their power to lessen the burdens resting on my shoulders, which more than compensated for the slander, contumely and misrepresentation I was destined to receive from illib eral and bigoted minds throughout the State.

My first temporary abiding place, upon pressing the soil of the Granite State, was in Candia, where I met with a few noble souls, who have bravely struggled through the quagmires of bigotry and prejudice by which they were surrounded, and have succeeded in placing Spiritualism on a solid and durable foundation, and themselves firmly in the esteem and affection of all who love independence of thought and action. I gave a number of lectures there, exercised the test powers of my mediumship to the satisfaction of many, if not all, who witnessed them, and left the town laden with grateful remembrances of my visit, and of the kindnesses of its true-hearted Spiritualists, among whom I may mention Messrs. Leonard Dearborn, Austin Cass, Abner Gutterson, and these generous souls,

souls rallying to the support of our glorious standard. There I formed the acquaintance of many warmly interested in the success of our cause, and who gave to/the truth-imparting wayfarer those substantial lokens of interest and friendship that greatly encouraged and strengthened him in the performance of his mission. The most prominent Spiritualists there are Messrs. Stephen Fos-

Already the wrathful fires that were wont to burn so flercely in the breasts of the clergy and holy laymen burn low, and seem smouldering |

Spiritualism in Penusylvania.

Though a stranger to your columns, I presume your readers in general will not object to read a short account of the state of the great cause of emancipation from a barbarous theology in our vicinity. As elsewhere throughout this country we have a full supply of Orthodox Churches and yast number of men who advocate the doctrine of eternal damnation, vicarious atonement, tho necessity of water-haptism, and other formalities equally absurd and unprofitable. But in the midst of all this superstition and ignorance, in many instances, no doubt, willful, we have a considerable interspersion of free thought, and no lit-tle of the latter freely expressed, especially of late. The doctrine of Spiritualism here has but re-

cently become a subject of discussion and agita-tion, which is owing to the fact that a copy of the Banner of Light and another of the Religio-Philosophical Journal have found their way into our midat The subscribers to these papers make no socret of their faith, and are free in lending copies to their friends, many of whom, though not as yet fully convinced, express their admiration for the beauty of the Philosophy, and the apparent soundness of the arguments by which its truth is affirmness of the arguments by which its truth is aligni-ed. This agitation will lead to the exercise of thought, and good will doubtless spring from it. Already inquities are made by those who have only heard of these papers but have not had the good fortune of reading them, "Where are they published?" indicating a desire to know what is said by them in reference to this may subject of said by them in reference to this new subject of said by them in reference to this new subject of discussion. Our pulpitarians have, up to this time, I believe, refrained from any allusion to this hercay, but there is no doubt we shall shortly hear the thunders of the pulpit directed against us, and their poor, personal devil—scarcely recognized out-side of popular theology—will be deals with in all severity, at the command of those priests and preachers who seem to delight in the prospect of eternal hell-fire for the torment of Gotts children.

Well, let them go ahead. They will become the cheapest if not the noblest missionaries in our cause. The attempt to repress a truth for the purpose of maintaining an error, has often led to a glorious and speedy victory for the former. However abundant the gold in the auriferous sands, that precious metal is never obtained except by considerable stirring and agitation, and it matters little whether he who stirs the saud believes, at the same time, that there is gold intermixed with it or no; if there is gold in it there is. a manifestation of it. Bo I would say to thesecrabaterian pulpitariana, agitate this question to your hearts content. Arouse the lethargy of the your hears of your congregations, for this will supe-ly lead to the investigation of a subject which, if once fully comprehended in all its length and breadth and depth, will decide the fate of bint theology whose effect has ever been, not the lib-eration of our God-given reason—which, it seems to be the minimum of a write to probuble erration -but the enslavement of the human minit.

BANUEL R. RITTENHOUSE, M. D. Macungie, Lehigh Co., Pa., Feb. 27, 1860.

Correspondence in Brief.

Mrs. Hutchinson in Connecticut.

Once more I greet my friends with a sonl full of love and gratitude, for the many kind expressions of esteem and good-will so many have hav-ished upon me. Ever will I endeavor to merit them, though at times the black storm-clouds of keenest sorrow gather around ine, causing me to tremble with fear lest my strength give way and my soul cease to struggle for the right. Oh, my sisters, could you see the, many miseries that are unlocked to the gaze of a traveler, you could not longer say that the world might take care of itself, it was naught to you; but with something like the spirit of the old Spartans, you would scok In December and January I lectured in Con-

necticut. Many of the citizens are joining the ranks of the liberal thinkers of the day; and instead of asking, "What shall we do to be saved," are asking, "What shall we do to spiritually

Willianntic, where I am lecturing during March, is turning out some of the best thinkers and debaters, who are carnestly striving for freedom of thought and expression.

The women of that town are active, and accepting life in its earnestness more truly than in most places; perhaps it is because they are brought up under the singing machinery of the cotton mills and early learn to keep time to the music, and have thus developed a greater amount of intellect and humanitarian love than it is pos-sible to gain nursed in the lap of luxury.

Sible to gain nursed in the lap of luxury. Thinking women are everywhere on the qui rice to know what Government will do in regard to the unfranchised millions. They are willing the blacks should have every right and privilege, but ask the same for themselves. As long as we are not citizens, by what reasonable authority are we made to pay the full penalty for the violation of the laws we had no voice in making. Arouse, women, to the work, and exercise the only right in your posssesion, that of petition, until you obtain your rights. Susie A. Hutchinson.

Beecher and the Devil.

Thories in the last number of the Independent. a sermon by Rev. Henry Ward Beecher, the scope and design of which seems to be to use the narra-tive of Saul and the Witch of Endor In a way to frighten and deter people from the investigation of spiritual intercourse or phenomena. While Mr. B. seems to admit the genuineness of the communication as coming from the spirit of Samuel the prophet, he condemns the mediumship through which it came, and says that Saul, having failed to obtain a communication from the Lord to guide bim out of his troubles, concluded to try the devil. And does Mr. Beecher think that the spirit of the pions old prophet would have vouchsafed a communication through the devil or any of his medi-ums. Whether it was the spirit of Samuel or not, it seems to have been a truthful respondent, for it told Saul what was to befall him, which was fully verified in the sequel. Mr. Beecher scients to re-gard this kind of intercourse as the offspring of superstition. If it be superstition, it is not real. If the spiritual phenomena are only the phantom of superstition, disordered imagination, rational amb searching investigation will explode them; where-as a superstitions fear and dread of them will only tend to foster the delusion, if such there be, If Mr. B, wishes to revive the superstition of former ages of comparative darkness, it seems to me his sermon will have that tendency. I would like to see a review of this discourse by some one of your able correspondents. Groton, Conn., March 1, 1866.

A New Lecturer in the Field.

A goodly number of Spiritualists of Syracuse, Onondaga Co., N. Y., have organized themselves into a Society for the advancement and benefit of each other, and all who may come under their influence. They hold their meetings Sundays at 14 o'clock, P. M., at the Mayor's room, in the City Hall. On the 21st of last month they were Addressed by Mr. Warren Woolson, of Hastings, Oswego Co., and Mrs. Hill, of Oneida Co., both trance speakers. Each speaker took a part in each of the exercises of the day. The audiences were not large, but were attentive, and manifest-ed much interest. Mr. Woolson is an honest la-horing man, poor in this worlds goods, but rich in inspirational gifts; no one can sit and listen to him without being satisfied that there is a power independent of his control, speaking through him. His discourses are interspersed with heautiful and sublime flights of poetry, which cannot fail to interest the listener. He needs only to be known to be appreciated. Such speakers should be sustained and encouraged by conductors of spiritual meetings. His name is not enrolled among the popular speakers, for he is humble and unpretending, yet capable of doing much good. His discourses cannot be listened to with-A SPIRITUALIST. out prolit.

From Vermont-J. M. Allyn.

LETTER FROM A. J. DAVIS. Children's Lyceum Organized in Vincland, N. J.

Last month the enterprising and prosperous dwellers in Vineland, N. J., opened their large new hall, and welcomed in the young people and the little ones of the community. Warren Chase lectured very acceptably in the

morning of Sunday, Feb. 11th, and in the afternoon, at 2 o'clock, the Lyceum was duly organized. A full corps of Leaders entered voluntarily, ail the officers were duly elected, and children to the number of eighty-three were grouped according to their ages. No one expected to see so many chlidren enlist in the army of eternal spiritual progression. All the equipments were ready in time for the

next session, Feb. 18th, and in the seven days that intervened, the Lyceum had increased its influence, so that one hundred and eighteen members were duly enrolled. The hall was filled with men, women, and children; and, as is usual in all places, the spectators were as numerous as the room outside of the Groups could accommodate, because the questions, that are chosen by vote in the Lyceum, are subjects of great interest to adults as well as to children. Besides the general question, (to which the children and others give answer on the Sunday succeeding the choice,) there are so many other exercises exceedingly interesting to adults, and in which many of the spectators everywhere freely participate-such as singing the beautiful songs of progress, the silverchain recitations of devotional and spiritualizing sentiments, the wing-movements, by which the arms and upper portions of the body are gracefully exercised and healthfully "rested on the Sabbath day," preparatory to the interior, menadults, of giving open and distinct answers to the general question before the Lyceum.

in all the songs, recitations, &o., we invariably re- instinct has been improperly turned to account commend the members of Spiritualist audiences to purchase for themselves copies of the Manuals power on the depression of human individuality used by the children, and it is found very satisfactory to all who thus, participato; they enjoy the Lyceum sessions greatly more than those who merely "sit and look on." The most troublesome "grumblers," the self-appointed "fault-finders" and meddlesome characters, are found, as a general rule, among those men and women who positively refuse to do anything publicly to help the Lyceum, When individuals sit for an hour or more without exercising physically in this nervous climate, they become either deeply interested, or else "critical," and even "peovish," and the latter class are the first to whisper and throw im- to maintain a fresh supply.' Some make their pediments in the way of the Lyceum. There are places of sepulture like chambers, light and open, two plans for the removal of these obstacles-first, induce the speciators to provide themselves with Manuals, and urge them to rise when the children rise to sing; invite the visitors to mingle their voices with the Lyceum, to read the silver-chain recitations in perfect time with the children, and to stand up, also, and take the wing-movements when the school is exercising. And, second, induce visitors, as far as possible, to take some active office-to do something to give greater success to the work of harmonizing and unfolding the tender natures of children. Of course, I would not be understood as making this charge altogether sweeping. Some visitors at the Lyceum are constant in attendance, because their hearts sympathize with childhood, and because they rejoice and are exceedingly glad to behold the groups of beautiful and happy little ones. But in every congregation there are representatives of the "do-nothing" class, whose qualifications for know them best. It is to put this class on the suggestions to Conductors, Guardians, and other principal officers in the different Children's Ly-

blers. Far from such are the Spiritualists and specialties, and their fame is as celebrated as that Progressives of that remarkable community. The of a pastry cook or an artist. The hearses are Vinelanders are second to the residents of no gorgeous things, as elegant as the catafalque of other locality for intelligence, for enterprise, for kings. The favorite style has been black; the ndustry, for progressive modes of thought, and for the bravery and courage of pioneers. I am the top, with horses from two to six, richly capare not much of an agriculturist, and have consequently a very small sum of sense as to "land." "soil." "sod," &c.; but I could not help thinking to myself that "it took more than ordinary inteli- like a tender to a fancy fire engine. It is said the ligence to discern the basis of a flourishing community in that remote corner of the foreign land of New Jersey." And the people who first "settled" on that broad plain of country, who cut down the pine trees, pulled the stumps, plowed and fertilized, and filled the unpromising ground with seed, or planted roots for berries, and established nurseries of many choice varieties of fruits, are people worthy the proud title of "brave pioneers," and by their perseverance and success they have proved themselves " lords of creation ' in the most literal sense of the word, Thousands of people now reside in the township, which is ten miles square, and some four thousand have homes in the village. Vineland is not yet a land of vines, but it is a land of progress spiritually, and of health physically. The sweet potatoes are not "small over there;" they grow very large, sweet and abundantly. Peaches, pears, and other fruit look as though they were "at home" in that soll(?), and New York and Phil-adelphia citizens will contend for the first chance when the trees of Vineland in the early autumn say, "Come, judge us by our fruit." And as to the "strawberries!" carload after carload will be ers are making great preparations and "calcula-tions" on their forthcoming strawberry harvest. They have scientific reasons for believing that they will not be disappointed. The cottages and comfortable homes look very The cottages and comfortable homes look very attractive; and the people, so far as my acquaint-ance was extended among them, are intelligent and hospitable. There are Methodists, Presby-terians, Episcopalians, and a few Unitarians, and a very large proportion of Friends of Progress. The influence of the Spiritualists is in the ascend-ance all have churches and holds accent the All have churches and halls, except the oncy. All have children and mins, except the Unitarians. The new hall built by the Friends of Progress, will accommodate eight hundred poo-ple, and it is often filled by citizens of the village and township. They have considerable musical and township, and sectorship of a progressive gentleman, who was formerly a Presbyterian minister. Works of benevolence, reformatory enminister. Works of benevolence, reformatory en-terprises, and literary and dramatic matters, to say nothing of things more external, flourish in Vineland. And there is a goodly degree of neigh-borhood feeling, notwithstanding the interposition of creeds and unfriendly views of mankind, which the disciples of soctarialism inculcate as a part of their social de milition their so-called religion. Anid ali you may behold the waving banners of the Children's Progressive Lyceum, and hear the youthful voices sing the glad songs of a world's final salvation from the punishments of demonic ignorance and enslaving superstition. Angels, guard the Lyceumi It is the army of deliverance to all who think in bondage to error. is to the sectarian institutions of this age wha It is to the sectman institutions of sim age what light is to darkness. The young people march forward! They carry the national emblem of Elberty-the flag of freedom to all the nations and races of men. The true, harmony, and the true democracy of the future are foreshadowed in the plans, genius, and principles of the Children's Programically Count. Progressive Lycoum. Your friend, A. J. DAVIS.

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ALL SPIRITUAL WORKS, and other LIBERAL OF REFORM PUBLICATIONS CONSTANTLY on hand, and will be sold at the low est ourrent raise. The BANNEH can always be obtained arriall at the New York Branch Office - but it is mailed to subscribers from the Roston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS." Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandet religion ever vonchasfed to the people of earth warrantling it—we call upon our friends everywhere to lend us a helping hand. The Spirit-ualists of New York especially we hope will redouble their efforts in our behalf. J. B. LOOMIS, who superintends our New York Branch Office, has long been connected with the former conductors of that office, and will promptly and faithfully attend to all orders sent to him.

Banner of Light. BOSTON, SATURDAY, MARCH 17, 1866. OFFICE 158 WASHINGTON STREET.

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PUBLISHERS AND PROPRIETORS.

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

Disguising Death.

Most persons are willing to avail themselves of every device that promises to rob death of its terrors. But these terrors are in a great degree tal and spiritual exercises by the children and fancied. They have been superstitiously imposed on the mind. There is an instinctive shudder in the thoughts of man, we agree, when Death is In order that every spectator may participate seriously contemplated as our portion. But that by ecclesiastics, and such as seek to build up and independence. It has been worked up unti it really amounts to outright superstition; and men dread death now, or did until the light of Spiritualism dawned on them, as the Hindoos dread the anger of their wooden, lifeless gods, the animals and serpents.

> To release the imagination from this thralldom. some build costly monuments, making sepulchres within them, as if somehow corruption might be kept from the body which the soul desires to occupy no longer as a tenant. Some keep flowers at their tomb doors, and leave a fund expressly as if the flat of the common fate could be suspended in their case by the intervention of architectural taste and ingenuity. There are numerous ways chosen to cheat the spoiler of his triuniph if we can, so that it shall seem to be apparent rather than real.

But among the most ridiculous of all these devices are the showy and utterly hollow ones connected with the rites of burial. These make themselves manifest chiefly in the imposing styles of funerals, and the pageantry with which these decent ceremonies that naturally pertain to death are overlaid. In New York, they are to-day carrying this folly beyond the reach even of the shafts of satire. The correspondent of one of our city papers writes that " Fashion is as imperious in the death chamber as in the ball room. Funerals are got up in style, and fashionable undertakers for the elite are in demand, as are fashionable dressmakers or costumers. The style of "fault finding" are never doubted by those who dress, the cut of a cap, the width of a ribbon, the breadth of a piece of crape, indicates the depth of road to improvement that I make the foregoing grief and the nearness of the relative dead, A widow hangs out her signals, which are as well read as flags at sea. At funerals rooms are darkened, gas put on, and artistic display made of But you must not infer from these remarks that parts and persons, as much so as on the boards of Vineland, N. J., furnishes a crop of these grum- any theatre. Men who arrange these things have Our Circles.

The interest in our Free Public Circles is deepening daily. At every sitting of Mrs. Conant, the circle room is crowded to repletion with anxious ones from all parts of the country to listen to the teachings of the invisibles; and we are told that millions of spirits, who were once inhabitants of the earth-life, are also in attendance, patiently awaiting their turn to communicate with loved ones yet in the form. Oh, what a glorious knowledge is this we possess to-day, that our fathers, mothers, brothers and sisters are near us, and able to prove to us that they still live, although their earth-bodies have turned to dust!

Nine years ago we announced this sublime fact to the world in the first number of the BANNER, when Spiritualism was comparatively in its infancy; when but a few faithful ones rallied around our standard; when we were denounced in the Boston Courier by Professor Felton, President of Harvard College, in glaring capitals, as impostors! Mark the change a few brief years have wrought! Then we were few in number, but firm in purpose. Though materially weak, we were spiritually strong, for that which we taught was based on TRUTH; hence we successfully repelled the assaults of our enemies. To-day a mighty host of good and true souls, are gathered under the folds of the banner of SPIRITUALISM. We welcome all-rich and poor, ignorant and learned, Pagan and Christian-into our ranks. The people of earth have worshiped the Dead Past long enough! Come, then, to the living fountain, and quench your thirst, all yo who have been feeding on the dry husks of Old Theology for so many long years!

An Excellent Test Medium.

We have of late again tested the mediumship of Mr. J. V. Mansfield, through whom the invisibles Proceedings of the First Convention of Progresswho possess the magnetic power to come into rap- ive Spiritualists in Great Britain, held at Darport with him answer sealed letters sent to him for that purpose.

We recently received an answer to a sealed letter addressed to one of the former proprietors of this paper, containing indubitable evidence of the among the English people, for it marks a point of genuineness of Mr. M.'s mediumshin. Matters of an entirely private character were alluded to, cannot be long before the truths of Spiritualism which Mr. Mansfield could have known nothing become as widely known and accepted in Engof. More than this, the signature was a perfect | land as they are in the United States. France fac-simile of the original.

lumbus, Ky., the writer requesting us to forward ive movements. t to some good medium for answer. We accordingly mailed it to Mr. Mansfield. In due time the sealed letter, and an answer-purporting to be signed by a spirit-friend of the writer-were returned to us. We forwarded them to Columbus at once, and in due course of mail received a letter of thanks from the party in question, in which the writer stated that each question propounded, excepting one, was satisfactorily answered.

We subsequently addressed another letter to the medium, covering one closely sealed, for answer. This letter was written by us to a person still in the form ! An answer was promptly given by our late partner, stating that the friend we had appealed to was not in the Summer-Land; but that a spirit whose sirname was the same, had communicated instead. Our late partner then reverted to personal matters that had occurred while he was still in the form. The circumstances related were not known to Mr. Mansfield, and could have been given in no other way than the one we assume, viz., direct spirit-communion.

Mr. Mansfield informs us that he has been so. urgently solicited by his friends in California to revisit them, that he thinks of starting sometime n June next.

Resignation.

S. B. Brittan, who has been the chief Acting U. S. Appraiser of Fine Arts, Books, etc., at the Port of New York, for some four years past, recently resigned his office, and is now engaged in other business. The place is one of unusual responsihility, requiring extensive and varied information respecting the foreign commercial values of the Art Works of all countries. The invoices that passed through his hands were in all the curren- Tayler Lewis has a timely article on Dr. Nott, cies of Europe, and more than one-half of them in late President of Union College. There is also a French, German, Italian, Spanish, Hebrew and other foreign languages. It appears, however, that Dr. Brittan had discharged the difficult duties of his place in such a manner that the announcement of his intention to resign-made to one of the heads of the Appraisers' Departmentelicited such expressions of regret and remonstrance that he was constrained to withhold it for some weeks. Although his resignation was offer-

New Publications.

A SYNOPSIS OF LECTURES ON MEDICAL SCI-ENCE. By Alvah Curtis, A. M., M. D. New York: Andrew J. Graham.

This work by Dr. Curtis embraces the general principles of medicine-or Physiology, Pathology and Therapeutics, as discovered in Nature, and the practice according to those principles, as applied by art. This is really the third edition of the present work, although it is styled the second. Although the author has been ten years, first and last, in getting the work into its present form, yet he says he can discover, on reviewing those portions of it which were prepared long since, no fundamental error taught, and no important governing truth omitted. It purports to be a treasury of medical learning reduced to such simple and accessible form as to be at all times of value to the individual. It used to be the custom with medical men, and with a certain class is to a large extent now, to conceal what they knew in the field of medicine, and so confuse and blind those who were obliged to place themselves in their hands. Dr. Curtis has here pursued a directly opposite course. He does not hesitate to lay open the whole subject to the popular eye. Nothing is too minute or important to be passed over by his searching analysis, and he proceeds to put it forthwith in the possession of his readers.

We cannot, of course, pretend to do anything like justice to such a work in the space of a mere notice, nor yet have we room to discuss the merits of any medical theory, new or old, which may be advanced. We can, however, freely commend Dr. Curtis's book to public attention, bespeaking. for it a consideration which his learning, scientific pains and desire to impart information to the people for their own good really merit.

We have received from J. Burns, London, the lington. They were reported by Mr. Burns himself, and are a standing credit to his industry, tact and quickness of apprehension. This record will be widely called for and read, especially departure in religious matters for the nation. It and Germany are far in advance of Great Britain A letter was recently sent to this office from Co- in all that pertains to free thought and progress-

> CHILDREN'S PROGRESSIVE LYCEUM MANUAL. By A. J. Davis, Bela Marsh, Boston, Publish-er. Fourth Edition.

This indispensable work for organizing and conducting Children's Lyceums, finds a rapid sale. Two months ago it reached its third edition, and now the publisher sends us a fourth edition, elegantly bound, full gilt. The entire contents are very interesting, especially the "Silver Chain Recitations," among which we notice (on page 214,) that gem of a song which we published in the Banner, by "Birdie" Wilson, through Miss Lizzie Doten, entitled "Fountain of Divine Love," with this beautiful chorus:

"Love Divine! all things are thine; Every creature seeks thy shrine; And thy boundless blessings fall With an equal love on all."

Every youth should have a co py of the Manual.

We have from the London Spiritual Times, and published by Trübner & Co., a little volume entitled, "Life Incidents and Poetic Pictures," by J. H. Powell. The temperance cause would be much helped by the perusal of this touching story. The narrative is interspersed with little poems which the author styles his Poetic Pictures. The mass of human sympathies are touched at a variety of points, and touched very tenderly, by this simple and effective recital.

A. Williams & Co. have Hours at Home (Scribner's Monthly,) for March, which contains original papers of high interest. The discussion of the patriot Sam Adams's character is well worth the price of the number. Dr. Spencer reviews Merivale's" Conversion of the Roman Empire." Prof. naner on the Centenary of Methy

The cause is going on most gloriously in this lace. We hold meetings every Sunday in Union Hall, and usually have a very excellent attend-ance. Our brother, J. Madison Allyn, has occu-pied the desk for the last three Sundays in Febpied the desk for the last three Stindays in Feb-ruary, and has lectured with much acceptance to the people. He is a young man of true modest worth, possessing rare abilities. His style is very exaited, his diction pure and beautiful, and I think he is preëminently qualified to interest and instruct the most fastidious minds. I most cor-dially recommend him to the Spiritualist throughout the country. Let them give him a trial, and my word for it, they will never regret their choice

He has been lecturing not only on Sundays but week twonings, and has given the most unquali-fied satisfaction wherever he has been.

He leaves us on 'Chursday next to lecture in Ludlow the first Sunday in this month, and in Ruthme on the second. He is a noble and un-selfish worker in the cause, and is doing much good] He is a young man any family may feel justly proud to entertain, and we bid him God speed in his work of faith and labor of love.

Fraternally yours, THOS. MIDDLETON. Woodstock, Vt., March 1, 1866.

Query.

In number 19 of the Banner there is a para-In humber 19 of the blanklet there is a para-graph headed "Disabled Soldiers," referring to the John Quincy Adams Farm Home, superin-tended by one G. W. Caleff. A home for such purpose and object is right, just, and what the public still needs. But I wish to make some in-quiries as to the bona side work done for such pur-pose at this institution. The public demand it, humanity demands it, and thus the response cannot be withheld. There are parties here as well as in New England who are interested in the welfare and comfort of disabled soldiers. Who is Lieut G. W. Caleff?

Who founded the Soldiers Home at Weston? What have been the average numbers sustained there?

What amount has been contributed for their support's

In what manner have these sums been expend

In other words, where can the annual reports be procured, with statement of Dr. and Cr. of the accounts, and who have audited those accounts? J. B. LOOMIS. New York.

Meetings in Marlboro'.

The Banner of Light is a welcome visitor at our home circle each week. We think the inspiring and elevating truths it reveals are calculated to and elevating trains it reveals are character to encourage a life of purity and devotion to the best interests of humanity. I thought I would add a word to the notice already given in a previous number of your paper. We enjoy, once a fort-night, angel-teachings through the mediumship of Mrs. Yeaw, of Northboro', a lady of intelligence and culture; and one whose purity of life, and self-denying efforts for the good of others, would do honor to any Ohristian sect. Besides her in-apfrational gift, she is also an excellent test medi-Approximate gat, and is also an excellent test medi-um. We think the trath is making sure and steady progress through her eloquent and instruc-dive teachings. A BEEKER AFTER TRUTH. Mariboro', Mass., Feb. 28, 1860.

A new material for soling shoes has made its appearance. It is a substance of which India rubber is the basis, but it is heavier, and whilst as solid as iron, is fiexible and elastic. It is said that one pair of shoes soled with this article will outwear four pairs soled with the best English leather. A new material for soling shoes has made its

sides and ends of heavy plate glass; plumes on isoned. But a new sensation awaits mourning New York. A hearse, wholly white, with gold. gilt and silver trimmings. It looks something horses are to be white and caparisoned with corresponding colors, edged with gold lace."

There is fashion in all this vulgarity, but the spirit that controls the fashion is the same that seeks to disguise the fact of death itself. It is too serious a truth for many to contemplate. But all this parade and pomp will avail nothing. There stands the naked fact. Better accept it just as it is, and strive to conform to it. To rob death of its terrors, ascertain what death is. Satisfy yourself that it is a release from cramping conditions and set limitations, and the entrance into a larger freedom than it has yet been given us to enjoy. Learn that it is but passing through a door, always open, through which mortals are all the while going and immortals continually returning. Fear not for the gift of a broader and freer life. Thus may death be made a familiar and a pleasant thought to us, and nothing will be needed to disguise from our minds a reality that is so desirable. We shall think only of what lives, and have no fruitless lamentations for what dies.

Prices.

The price of many commodities are falling, coal among the number. Since the last day of January, coal has come down from a dollar and fifteen cents to two dollars and forty per ton, at the regular auction sales in New York. But we see no signs of any general receding among the dealers here. Coal is got out of the mines for two dollars and a half; there is, therefore, no earthly reason why it should go to fifteen dollars in Boston. And when it is rapidly receding there ought to bé a little reason for looking for its decline here in a like proportion. It must come down, however, and so must other articles of necessity. The railroads have been dividing fortunes among their stockholders, which is substantially the cause of a good deal of the price which is put on to articles of consumption. Specie payments and comparatively low prices will surely be reached some time.

Mexico.

Napoleon keeps sending troops to Mexico, whatever he may say about removing them. Three thousand have just gone there from France, and Marshal Forey tells the French Senate it will not do to bring them away till Maximilian's Government is strong there. Forey says in one breath that the people voluntarily voted that Government into existence, and in the next that the people to be governed are only a race of slaves, poor Indians, who shout for almost any change that comes along. But Napoleon is not altogether easy about the situation, which accounts for the many attempts made to explain it to his apparent advantage. di miliferat (verdi anul i amuri

until December. Dr. Brittan's present address is No. 68 Broadway, New York.

ed in October, we understand it was not accepted

Human Electricity.

The Washington Chronicle of March 4th says that Dr. Fitzgibbon is giving a series of lectures and illustrations in human electricity every even ing in the parlor of the Clarendon Hotel, in that city. These lectures increase in interest every night, and are attended by ladies and gentlemen of the highest respectability, anxious to inquire into the truth or falsity of the theory advocated by the doctor. Miss Ella Vanwie, who assists in the lectures, is a young lady of remarkable power as a medium, and the fairness with which the exhibitions are conducted, coupled with the sensible remarks of the lecturer, has increased the number of his audiences nightly until it has become necessary to engage Metzerott Hall, to accommodate all who desire to hear him, where he will commence on the 8th instant. In this course of lectures he intends to give his experiences in Contral America, and exhibits a large number of photographic views of the ruins of that interesting country, taken by himself, with his theory of the Lost Races, a subject to which Dr. Fitzgibbon has devoted great study.

Conventions this Week.

The Spiritualists of Connecticut and Rhode Island will meet in Convention, in Putnam, Ct. on Thursday, March 15th, for the purpose of initiating missionary labor in those States, by forming a similar association to that recently organ ized at Worcester in this State.

THE PEACE CONVENTION will assemble at the Melonaon (Tremont Temple), in this city, on Wednesday, the 14th, at 10 o'clock A. M. The session will probably last two days. All are earnestly invited to attend, irrespective of sex, color, creed, nationality or residence.

The Davenport Brothers.

At the latest accounts from Europe the Daven ports and Wm. M. Fay were still in Ireland. The Belfast Morning News of Feb. 21st, in giving a detailed account of one of their seances, pronounces it " wonderful-in some parts actually startling - and | utterly unaccountable, " The Northern Whig of the 20th February says the stance was "quite a success, and wholly unaccountable; and by many would have been prononneed marvelous;" and then proceeds to give a fair and impartial account of the proceedings [94] is unabated. All are freely invited to attend.

"Our Young Folks" for March is as full of fresh life as the spring days coming. There are sweet stories that will interest "old folks" as well as the young. Little Bessle's Shoes will do to be read along with Ebenezer Francis's communication in our Message Department two weeks since.

THE AMERICAN ODD FELLOW for March is an attractive number of a valuable magazine. It is published by J. W. Orr, 96 Nassau street, N. Y. The reading is various enough to engage all tastes, and is of real value.

The Herald of Health and Journal of Physical Culture is published by Miller, Wood & Co., New York, and offers suggestive reading for the present month.

NEW BOOK JUST RECEIVED.

"Lucy Arlyn," a novel, by J. T. Trowbridge. From Ticknor & Fields.

To Lecturers.

Lecturers, society committees, and others interested, are particularly requested to notify us of all changes necessary to be made from time to time in our Lecturers' List and notices of meetings, as it is very desirable to all parties concerned that the List and notices of meetings should be reliable. We have reason to apprehend that there has been remissness of late in this respect. As we publish the List and notices gratuitously, those who are especially benefited thereby, should certainly keep us posted.

Third National Convention of Spiritnalists.

It will be seen by referring to the Call in another column, that the Spiritualists of America (including the British North American Provinces, of course,) are to hold their Third National Convention in Angustnext at Providence, R. I. As this will probably be the most important gathering of the Spiritualists ever held on this Continent, it is to be hoped that all Societies included in the call will make it a point to send delegates.

Dr. F. L. H. Willis.

We will remind our New England friends that Dr. Willis can be secured for a limited number of engagements, to lecture Sundays in the vicinity of Boston. See his notice in the Lecturers' colump. We believe he is at liberty for the last three Sundays in this month, Address care of this office,

Meetings, in the Melodeon.

Mrs. Laura DeForce Gordon will occupy the spiritual platform next Saturday afternoon and evening. The large audiences which assemble twice a day show that the interest in Spiritualism

$\mathbf{B}(\mathbf{A},\mathbf{N})\mathbf{N},\mathbf{E}\mathbf{R}$, $(\mathbf{O}\mathbf{F})$ LIGHT;

D. D. Home's Lecture.

Mr. Home, the celebrated medium, who has resided for a long time in the capitals of Europe, and astonished many crowned heads with the spiritual manifestations given through his mediumistic powers, delivered an address on Spiritualism at Willis's Rooms, in London, on Thursday. evening, Feb. 15th, which proved a great success. The Spiritual Times says the attendance was fashionable and good, and the lecture was dellyered in a masterly style.

Mrs. Chamberlain's Circles.

Mrs. Chamberlain's public musical circles, giv en at her rooms, 158 Washington street, for some time past, to the general acceptance of visitors, will be continued only two weeks longer, as she has engagements to fill in the West. Therefore those who would witness the wonderful manifestations given in her presence by the invisibles, should improve the opportunity without delay.

Doing a Great Work.

Too much praise cannot be awarded Emma Hardinge by the Spiritualists and Liberalists of America, for her untiring public efforts, against England in regard to the sublimest Philosophy over vouchsafed mankind. All our sympathies his forehead, "he failed for want of capital." go out to our talented friend to PERSEVERE, and success will surely crown her efforts in behalf of down-trodden humanity.

Supramundane Facts.

Having contracted with a London firm for an edition of the Spiritual work bearing the above title, we are now enabled to supply American customers at the very low price of \$2.50, postage 20 cts. By simply mentioning the fact that Rev. J. B. Ferguson, of Tennessee, is the author-who is one of the most learned men and eloquent lecturers in our ranks-will undoubtedly insure for this book an extensive circulation in this country.

A Beliable Test Medium Wanted.

Mr. J. Loewendahl, of Williamsbridge, Westchester Co., N. Y., writes us that he intends going to Europe on the 14th of April next, and, in order to propagate the truths of Spiritualism there, he desires to be accompanied by one of the very best and most reliable test mediums. For further in formation address as above.

Carte de Visite.

We have received a fine photographic likeness of Dr. F. L. H. Willis, the able lecturer on the exclusive of clothing. Spiritual Philosophy, taken by J. Gurney & Son, New York. We will supply our friends with copies for 25 cents each.

Kansas.

W. Nicely, of Spring River, Kansas, whose name was attached as President to the organization of the "Progressive Fraternity," informs us by letter that the "Fraternity has played out."

Emma Hardinge.

Miss Hardinge gave a lecture at Harley street Rooms, London, Monday, Feb. 19th, on " Mystery and Modern Spiritualism," which the Spiritual Times pronounces a complete success.

ALL SORTS OF PARAGRAPHS.

Judge Carter, of Cincinnati, Ohio, delivered two lectures on the Spiritual Philosophy, in Louisville, Ky., last Sunday.

We are indebted to Hon. Charles Sumner for a copy of his great speech on "The Equal Rights of All," delivered in the U. S. Senate Feb. 6 and 7.

A correspondent in Kansas writes as follows "Do help the ditor of the World's Crisis to get that demon out of his throat, lest he should perish before he gets his customers all furnished with sewing machines to make up their linen with." We shall attend to the gentleman in due time,

The Spiritualists of Worcester in connection e Children's Progressive Lyceum, had a grand levee and ball there on the evening of Feb. | granted two hundred and seventy-five divorces, 22d, an account of which was received too late for | of which one hundred and seventy-seven were this number. It will appear in our next.

FAST DAY .- The Governor of Massachusetts ſ has appointed Thursday, April 5th, to be observed as the annual Fast. Jug Batter og p

The evidence elicited in the trial of Major Gee, late rebel commander of Salisbury (N. C.) Prison, shows that of ten thousand 'prisoners confined in that prison, over five thousand died from ill treatment in five months. Shocking!

BIGOTBY FUND, - Among the funds still remaining in the hands of the Corporation of London is the sum of £200 a year left in trust "to burn heretics." Better forward the amount to Philadelphia.

So slight is the difference between Episcopalianism and Catholicism, that the former is but the stepping-stone to the latter. An extraordinary correspondence appears in the British Union Review between one hundred and ninety-eight canons and eight clergymen of the Church of England and Cardinal Patrizi, of the holy office, inquiring how far arrangements could be made for admitting them bodily into the Church of Rome.

"There's our Jeremiah," said Mr. Shelton, "he went off to make his living by his wits." "Well, powerful opposition, to enlighten the people, of did he succeed?" inquired his friend. "No," said the old man, with a sigh, and significantly tapping

THE MOONLESS FEBRUARY .- Correspondence controverting the rarity of a moonless February is voluminous. It is now stated that the same thing occurred in 1809, in 1828, in 1847, in 1866, and will happen again in 1885. Although a moonless February has not occurred every nineteen years, and may not occur precisely hereafter during that period, the phenomenon may be frequently expected in or a little over that length of time.

Church-going statistics prove that in London 101,000, or 11 per cent., of the entire sittings in churches are vacant at every Sunday service, and that 300,000, or 33 per cent., are unoccupied at the most numerously-attended services.

There are said to be 1,300,000 Free Masons in the world.

"Where shall I get a panel?" said the sheriff to the judge. "Why, I suppose, sir, that you can get enough panels out of doors."

Pennsylvania is the only State, thus far, which has actually assumed the care of the children of her dead soldiers, and two thousand of these are now in schools in that State. The cost per pupil is about a hundred and fifty dollars per annum,

"How do you define 'black as your hat' ?" said a schoolmaster to one of his pupils. "Darkness that may be 'felt," replied the youthful wit.

According to the Home Journal, the reason why so many Americans are going abroad, is in the fact that a family can live in England or France on the rent of their house in New York.

Alarmed at the great falling off from the attendance on theological creed-preaching, the Rev. Dr. Huntington, of this city, has issued an appeal in favor of the erection of a free Episcopal Church, "for the multitudes who neglect the Sabbath service." He further says that " the Church does not go out after them, as the Saviour commanded her, nor even set open doors for them to come in."

ANOTHER "HAUNTED" HOUSE .- The Dryden

(N. Y.) Weekly News states that a house located in the town of Virgil, four and a half miles from Dryden, is said to be haunted by "ghostly visitors." and great excitement has been the result, attracting thousands of people, who are endeavoring to glean the facts from the investigations going on in regard to the "strange nhenomena." We shall publish the editor's account of the manifestations in our next.

Epigram on Celia and Dean Swift. Baid Cella to a reversad Dean, "What reason can be given, Since marriage is a holy tilling, "That here are none in Heaven?" "They have," say he, "no women there." She quick returned the jest: "Women there are, but I'm afraid . They cannot find a priest I"

Spiritualiam in Mayorhill.

In the gradual loosening of the fetters of religlous authority, the breaking up of forms, dogmas and old methods of thought under which humanity has so long been spirit-bound, and the infusion of a more rational and consistent sentiment in regard to the existence and destiny of man, which mark this ago, this town has its bably because they are progressive, and now entertain clearer share. We have a full complement of Church or-ganizations ministered to by a clearer of auroran ganizations ministered to by a clergy of average ability and earnestness, and as faithful to the tenets of their creed as the growing liberality of opluion in regard to religious matters will allow. But, notwithstanding the repressive tendencies of the popular theology and the restriction it puts upon the exercise of human reason in relation to spiritual matters, there are indications that the child is getting too big for its swaddling-clothes and that its growth must be recognized

and provided for. The interest in Spiritualism in this place has been steadily on the increase ever since the or-ganization for Sunday lectures a year and a half ganization for Sunday lectures a year and a half ago. Our list of lecturers has embraced many first chass speakers, and Spiritualism has been ably presented in all its phases and characters, from the iconoclast sweeping auong the idols which, all through the past, have coerced the homage of their creed-ridden devotees, to the grand builder who, upon the foundations of eter-nal truth, as revealed in the processes of Nature, rears a temple wherein reason and religion can together worship, unhampered by dictation and free from the torment of fear. In the meantime other agencies have been at work, assisting in in-troducing the subject to the notice of the public, until now it commands a very general attention. The tests given through the mediumship of Mrs.

Katle Robinson, who was with us through the fall and winter, did much toward awakening an interest in the subject of spirit-communication, and, during her stay here, all the time she could devote to sittings was taken up; and many excel-lent tests were had—some where the identifica-tion was so complete as to be inexplicable on any other theory than that of spirit-control; and many received such evidence as satisfied them that their friends who had gone on before had neither passed into annihilation nor a far-off and inaccessible heaven.

The Children's Progressive Lyceum, which has been organized in connection with the Sunday been organized in connection with the Sunday meetings, is conducted in excellent order, and promises to be a permanent and growing institu-tion. The numbers increase with every succeed-ing Babbath, and the exercises enlist the hearty interest of all who attend. An attempt is being made to furnish a library of spiritual and kindred literature. Voluntary donations of about a hun-dred volumes have observed to measure the titut. dred volumes have already been contributed, forming a nucleus, to which, by donation, pur-chase, etc., it is hoped that additions will be made till a collection is obtained suitable to meet the wants of the Lyceum.

Circles are held and new ones being formed at va-rious private houses in town, and at some of them very marked demonstrations have been had, and mediums for various manifestations been more or less developed. This I believe to be one of the surest and most available methods of establish-ing the fact of spirit communication; for where a high the function spin communication; for where h few, earnest inquirers, seeking only the truth and having confidence in each other, meet and have these phenomena produced in their own presence; their senses are appealed to with a force which which dependent and most in the rest in the forbids skepticism and must in the end be con-NOTER. vincing.

Third National Convention.

To the Spiritualists and Reformers of the World: At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjourn-ment from the 17th to the 21st of October, 1865, it

W88

Resolved, That this Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Spiritualista, and that the others of this Convention hold their respective offices until the next Annual Convention, and their successors are cleated; Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their succes-sors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not ecoso suff their names are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions; Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conven-tions of delegates from local organizations, at such times and places as the President, Yice-Presidents, Secretary and Treas-urer of this and each subsequent Convention shall designate; and such officer are hereby declared an Executive Committee for that purpose; Resolved, That anonintments and records as delegates from Resolved, That this Convention and its successors be, and

and such officers are hereby declared an Executive Committee for that purpose; Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualist; and all such dele-gates shall be thereby constituted and remain members until their names are voluntarily withdrawn. Resolved, That until otherwise ordered, each local organiza-tion of Spiritualists, or Progressive Beformers, shall be en-titled to wo delegates in the National Organization, and an additional one for each fractional fifty over the first fifty mem-hers.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. W., BuoakLTN, N. Y .- We have often printed discourses from spirits who were the most distinguished among the class you allude to, and from the same medium through whom the one you particularly mention came. If their sentiments are not exactly in accordance with their previous views, it is prosuch a large variety of thinking and intelligent readers, it ought not to be expected we can always suit all. But we do the beat we can.

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64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-17

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DR. J. W. STEWART

HAA been at WILLAMSPORT, PA., at the Crrr Horer, since Feb. 7th last, and will remain there until April 1st, bes. He curres without a guice with marked success. March 17.

5

MRS, R, COLLINS STILL continues to heal the sick, at No. 19 Pins street, Buston, Mass. Jarch 17.

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Cuilfornia, Mirhigan, Connecticut, New York, Indiana, New Jersey, Kentucky, Canada West, Wisconsin, Maine Maryli Penus

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and others, have endorsed and recommended it to the patron-age of all the brethren throughout their respective juristic-tions, while the GRAND LODGE OF THE UNITED STATES.

ORAND LODGE OF THE UNITED NIATEN, at its session in 1862, adopted it as an organ for communicat-ing more directly with the Fraternity at large, and recom-mended it to the patronage of Odd Fellows everywhere. TEBNS-82,00 a year: ten copies for \$18,00. Specimen copies will be sent, postage prepaid, on receipt of 20 cents cach. Address, JOHN W. OHR, March 10. 96 Nassau street, New York City.

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BY HUDSON TUTTLE.

THUBSON TUTTLE. THE design of the author is well set forth in the title of 'his work. The manner of its accountiblement may be un-derstood by our raying that he seems peculiarly endowed with the rare faculty of presenting the stort dry and obscure que-tions of Science In stack a vivid and striking manner, that the most unscientific reader can tradily comparison them. He stands directly between the Scientist and the man of common education as an interpretor; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting it, in a most surprising manner.

heart, and the best manner of meeting it, in a most surprising manner. He wanders through no wearisome detail, but at once pre-sents his subject, clear, terse, and comprehensive. He does not write so much for the man of belaure as the labourr who has only a spare hour. No one values that hours much as the author, and he crowds it to overflowing with knowledge of richest practical value. He sentences gheam in their keen and clear definitiones of statement, as he presents the subject is with the calm logie of Science. Originality is stamped on every page, which hedos not coheral in high sounding tech-nicalities, but fluids the plainest Saxon the most expressive. Fyr Price 61,50. For sale at our Boston and New Yerk Offices.

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MINNESOTA, THE GREAT REBELLION

THE MINNESOTA MASSACRES.

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This work recites some of the most celebrated Battles of the War, such as Bull Run, Williamshurg, Fair taks, Mechantes-ville, Savage's Station, Malvern Hill, Chantilly, Anticiam, Prederickshurg, Chancellorville, Gettysburg, &c., &.; follows Shierman to the sea; recites the heart-rending account of the Minnesota Massacres, &c. In short it is a ROMANCE of A BROAD AND COMPRENENTS CHARACTER, that will entertain every American reader.

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EMIGRATION FROM CENTRAL ASIA.

The Fenian excitement runs high just now in this country among the members of the Order. But a firebrand has been thrust in their midst by the Archbishop of New York denouncing the whole thing, and advising every Catholic in America to join no secret societies whatever. As the Irish people have great respect for their priests, this manifesto of the head of the church in this country will undoubtedly in a great measure check or delay the contemplated operations of the Fenian leaders, if not entirely frustrate their plans for the liberation of Ireland.

A Paris correspondent of the Liverpool (England) Journal says that the truth has been made clear, after much talking and writing to the contrary, that the French iron-clads are of no use whatever, almost, and are declared only fit to remain stationary in port, and will never be able to use their artillery at sea, the slightest motion of the sea paralyzing the action of the guns.

William Thomas Brande, D. C. L., F. R. S., the well known English Chemist, whose name is famillarly known on this side of the water, died recently in England at the age of eighty. His "Dictionary of Science and Art" and "Manual of Chemistry" are best known here, but all his works have gained a world wide reputation.

It appears by official returns, that in the State children between the ages of five and twenty-one years who do not attend any school.

Why is the Rinderpest like a mouse? Because the cat'll catch it.

Napoleon, in his solitude, is said to have used the expression:

"Able was I cre I saw Elha "---

which is the same spelt backward.

An old proverb says that "a man is a lion in own cause," but he is quite as often an ass .-Lou. Jour.

The editor of a country paper in Wisconsin says that he felt called upon to publish Father Lowis's sermon on the "Locality of Hell," as it was a question in which nearly all his readers. were deeply interested.

The decline in the price of gold to thirty-one cents premium, is creating a sensation among business men.

A poor Irishman who applied for a license to sell ardent spirits, being questioned as to his moral fitness for the trust, replied: "Ah! sure it is not much of a character that a man needs to sell rum!" Set Internet

There is a well-known perversity in the human disposition, from , which it arises that the more inaccessible any object becomes to us the more do we exaggerate its desirable features...

applied for by wives, and ninety-nine by husbands.

During the past year the courts of Chicago

The decrees of fashion render all the women in Paris light headed.

We all of us have two educations, one of which we receive from others; another, and the most valuable, which we give ourselves. It is the last which fixes our grade in society, and eventually our actual grade in this life and the life beyond, until, Freemason-like, we "work up" by "degrees.

A petition for Sunday cars in Philadelphia is signed by sixty-five hundred persons.

FOREIGN ITEMS.—A bill has passed the British House of Lords authorizing the Irish Government to take possession of the telegraphic wires, if necessary. The Government bill regarding the cat-tle plague has passed both Houses of Parliament. The Queen will hold five receptions at Buck-ingham palace during the season, but the regular drawing room levees will continue to be held by the Prince and Princess of Wales.—In the French Corps Legislatif a draft of the address in

response to the speech from the throne was intro-duced. It expresses satisfaction at the assurance that the expedition to Mexico is to close.

PERFUME ON THE WIRES .- As fast as the telegraph is extended South, lightning messages for supplies of Phalon's "Night-Blooming Cereus" come flying over the wires. Never were a people more unanimous about anything than Americans of New York there are over seventy thousand of all sections in approving this staple perfume of the New World. Sold everywhere.

Christ and the People.

Dr. A. B. Child, of this city, is now engaged in the preparation of a book for the press bearing the above title. It presents Christ as he presented himself; it presents a new view of sin; a new view of justice; a new view of charity; a new view of human law; a new view of government for the people; a new view of man's inseparable for the people; a new view of man's inseparable relation to Christ, in the present and future, and of the unseen ties that in all times, places and conditions bind man to his fellow-man. This new work will be printed on fine paper, with handsome type, and neatly bound. It will be published by subscription, at one dollar and twen-the fire contained to the subscription of the second the second paper. ty-five cents per copy, postage fifteen cents. Those who desire early copies of this book, which will be ready in April, can be accommodated by remitting the price to us, as we are authorized to take subscriptions for it.

Manifestations in Cincinnati.

Mr. Colchester, the medium, is here producing profound sensation and arousing an intense in-erest among skeptics by his wonderful mediumthe past week have been crowded by the higher, intelligent class of thinkers; several clergymen have visited him and have come away asto ished and amazed." The people are being waked up, and pondering over these things as some remark-able dream. New media are constantly develop-ing and becoming mouth pleces of the spirit world; while Orthodoxy, like's car dog, is growling and showing its teeth. More anou. Yours, DAVID H. SHAFFER.

inc, or in any manner, in the least degree to assume the pow-er to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

lowing resolutions were unanimously proposal. Resolved, That the National Convention of Spiritualists he invited to hold their next session in the city of Providence, in the month of August next: Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narraganect liay. And we tender to the Convention the free use of our hall, a fraternal greeting, and kind hospitality. (Signed) L. K. JOBLIN, See'y.

And, on conferring with each other, we have de cided to call the Third National Convention, to meet on Tuesday, the 21st day of August, and con-tinue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Pro-gressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before said Convention.

sincess which may come before said Conve JNO. PIERPONT, President. District of Columbia.
HENRY T. Chillah, M. D., Secretary. 634 Race street, Philadelphia, Pa.
M. D. DyOTT, Treasnerer. Of Philadelphia, Pa.
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I. REHN, Vice-President for Delaware.
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A. G. W. CARFER, Vice-President for District of Columbia.
S. J. ONES, Vice-President for Michigan.
S. J. ONES, Vice-B H. CHOWKLI.

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Chap. 5.—Spiritualism among the Shakers. Chap. 5.—Spiritualism among the Shakers. Chap. 6.—Supramundanc Facts connected with the Broti err Davenort and Wm. M. Fay. Chap. 7.—Formation of Matter by Supramundance Power. Chap. 9.—Payelinemetry. Chap. 9.—Spiritual Intelligence: Sympathy and Trust. Chap. 10.—Supramundano Powers of Healing. Chap. 11.—Education by Supramuntane Influences. Chap. 12.—Sympathics and Antipathics. Chap. 13.—Of Providences and duardian Care. Chap. 14.—Prophecies of the Revolution. Chap. 15.—The Philosophy of Spirit Intercourse. Chap. 16.—The World of Spirits. Anogendus.—Succiments of so-called Spiritual Communica

mp. 19 -- 10 World of Spirits, opendix,-Specimens of so-called Spiritual Communica-s, selected from Mr. Ferguson's "Records."

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Message Department.

6

Each Message in this Department of the BAN-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Connat,

while in an abnormal condition called the trance while in an apportunit condition cannot the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all reported verbalim. These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. 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 MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

MRS. CONANT gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wed-nesdays or Thursdays, until after six o'clock P. M.

Invocation.

Oh, Life, thy beauty and thy wondrous power and wisdom are everywhere manifest. From all things and all places there comes unto the soul a challenge to praise. The glory of the rising and setting sun, the humble beauty of the violet, each speak unto the soul of its Maker, saying, "I am the Lord, thy God. Come, oh soul, and worship me!" Oh our Father, we see thee here. We recognize thy presence in all these forms, animate and inanimate. We hear thee in the silence as through the audible voice of humanity. We know thy footsteps are ever marking the sands of Time as of Eternity. We feel thou art ever in us, around us, perfecting all our inner lives. So, oh God, for this consciousness accept our praises; and not ours alone, but that multitude of praises and prayers that are going out to thee from the great heart of human life. Oh, may thy children in the cold world love thee as we love thee; understand thy love as we understand it. May they know that to minister to the needs of all sorrowing ones of earth is to minister to thee, to worship thee in spirit and in truth. May they go forth with garlands of charity bound upon their brows and living emblems of faith and trust within their breasts, asking, nay, more, knowing thou wilt bless their endeavors. Oh Spirit of this nineteenth century, beautiful Life, we praise thee because we have in all the past. We know thou wilt bless us, because thou ever hast blessed us. We know thou wilt never leave us, because thy love is constant and eternal. Amen. Jan. 4,

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, we are ready to answer whatever queries you may have.

CHAIRMAN,-Information concerning the spirits of James T. Doyne, Newton Baker, Robert B. Gilmore, is desired by their friends. Also an inquiry from I. H. Browne, of Warren, Trumbull County, Ohio.

ANS .- The questions relating to personal affairs of those who have questioned us, we will do our best to attend to by investigation.

QUES.-Do spirits know those persons, upon their entrance to the spirit-land, whom they never knew or saw while in the form?

A .- The same facilities for recognition are in vogue in the spirit-land as here, setting aside that of sight, that which comes by virtue of the organ, the eye. You know your friends here by certain signs, symbols, through speech and through various other means. The life of all these various means is used in the spirit-land. Souls are attracted to their counterparts in the spirit-land, or to those in harmony with them. They are grouped or aggregated together by virtue of inw-the law of their being and those with whom they are grouped.

O .- Do the spirits of infants, upon their entrance to spirit-life, commence immediately to learn language, or are they obliged, like those in the form, to wait for the development of their powers?

A .- Language is by no means a necessity to the

If brought to bear upon this, as upon other sub- spirits congregate, not because they have any parjects-will teach you that there is much of man's ticular attraction for the dust that slumbers befrail nature there, Q.-What to us is the value of a written Reve- tablets; because they are books to them, containlation?

A.-It is valuable to you in so far as it contains that which is truth to you, no further.

Q .- What is the moral standard which you of the spirit-world acknowledge?

A .- The Golden Rule, as given by Confucius and demonstrated by Jesus, is the very best moral standard we know of. We have been requested to give in brief our views concerning the mediums known as the are so anxious to return. Davenport Brothers. A good friend from over

the water asks," Do you believe that these peo- My name, Anna T. French, from Fourth avenue, ple are, in all respects, what they should be?" New York City. That is a very hard question to answer. One person might be able to see that they were faulty, while another might not be able to detect any fault in them. You all judge of things and per-

sons according to your capability of judging. But, supposing that our querist refers particularly to the genuineness of the manifestations that occur ster, my name. I lived in Waverly, Lancaster in their presence, we will confine ourselves particularly to that point.

These manifestations are but the result of not unknown natural law, but misunderstood natural law. The persons or spirits who produce these manifestations, by virtue of what they are able to obtain from these mediums known as the Davenport Brothers, are possessed of a variety of what we shall call human characteristics. Some are very anxious to know the whys, and wherefores of human law; therefore they are engaged in giving these manifestations to satisfy themselves: to unfold themselves in that particular direction. Others lend their aid because they find their greatest plane, and can pay in no other way. Others have manity; to free them from their thralldom of ignofear of that angel, Death, who must come to all sooner or later. Here, you will see, are aggregated quite a variety of objects. One has one object in view; another, another; yet all are thrown into the scale-all act harmoniously. That these manifestations are exactly what they purport to be, we need not declare; for if the world of science for the last seven years has failed to detect fraud. then why should we return denouncing them, even if we could. Have you not power by which to unfold all the mysteries of Nature? These people are plain, simple, honest-hearted humans. Can you not read them and their surroundings? If you cannot, then we must set you down as being deplorably ignorant. The way is open for you all, and a wayfaring man, though he be a say concerning the Davenport Brothers. Jan. 4.

Frank Converse.

I come to answer a call from some who are not at all favorably disposed toward this now philosophy. They are in trouble, and are like drowning persons who catch at straws. They say, " If there is any truth in these things, I pray that some one may return to give us information concerning the fate of our friend," So they plainly ask of a something that they do

not believe in, to come back from the shadowy realms of the spirit-world, to tell them whether or not their friend will suffer the extreme penalty of human law.

I know of no one who is better able to answer their question than myself; also of no one who has a better right to answer it than I have.

It is my belief that their friend will suffer the full extreme of law. I cannot discern aught else for him. I would to God I could! As far as I am concerned, I would see him pardoned. I hold no ill-will against him. I feel kindly toward him; and, although I say it, no one has done more to try to put off that terrible day to him.

I cannot believe that he murdered me because he wished to harm me. He was misguided, because there were influences around him that made use of the weakness of his own nature in that par-

ticular case. Therefore he did as he did. For my own part, I pity him and all his friends.

neath the sod, but because they would study these ng whole volumes of thought. Yes, we learn much from them.

Having thus thrown out a knowledge that I can return; having thus in one direction, if in none other, identified inyself to those who know me best, I ask that they will, in all honesty, in love, and in hope-that they may find a rich reward-do somewhat toward opening communication with those who have passed on a little before them, and who

It is now near three years since I passed on. Jan. 4.

Margaret Buckminster.

I thought I had stayed away long enough to prevent any such feeling as I had when I died. I suppose I died of hydrophobia; so they said. I was twenty-two years old. Margaret Buckmincounty, England.

It is, in all, nine years since-nine years this season. I have been called upon to come back. and have always felt I might be called to pass through what I did at dying; so I stayed away. I am glad to come, only I am sorry this terrible aw always attends us. [You won't feel so bad the next time you come.] I hope not. Jan. 4.

Circle closed by John Longley.

Invocation.

Spirit of all times and seasons; Soul of all Souls thou who art our strength, our hope, our life, our happiness, or heaven, in so doing. Others come | all; thou who art our Teacher, our Father and to them and aid them, because they feel as if it Mother, too, our Brother and our Friend; thou were their duty so to do. They owe something to who hast been with us through all the past; thou the world human, or the inhabitants of this earth | who art so near us in the present; thou who wilt go with us in the future, need we ask thee to bless au earnest, honest, most holy desire to elevate hu- us? need we ask thee to shed thy love upon us? The sun shines, and shines because of thy will; rance, religious superstition, and, above all, the and it shines to bless us. Winter has come, and to some it has brought sadness, sorrow, death, it may be. But with its coming, it has brought to some thankful hearts, bright blossoms of hone and trust. So while on the one hand there is darkness, on the other there is light. While some have need, others are crowned with plenty. Shall we say that thy gifts are unequally distributed? that thou art unjust? No, we cannot, for thy wisdom is greater than ours; and all these things that seem to us, in our weakness and ignorance, to be wrong, are all right, and best of all, are in the order of thy providence and thy love. So, oh Lord, for the darker shades of human life, we will give theo thanks and praises, as well as those sunbeams that shoot across our pathway, giving light and hope. Need we ask thee to stretch forth thine fool, need not err therein. This much we have to hand and help those who suffer want? No; for thou art all merciful, and thy love is unbounded. Need we ask thee to open the hearts of thy chil-

dren to benevolence and charity? to kindly deeds? No; the angel that stands there at every individual door, will knock; the door will be opened, and the angel will be made welcome. Father, we trust humanity, as we trust thee. We know it is in thy hands, and every soul is in thy keeping, So, oh God of this hour, and every other hour, we praise thee as our Father and our Friend. Amen. Jan. 8.

Questions and Answers.

QUES.-By John Littles, of Dansville: Being a believer in Spiritualism, and wishing to lead others to the light. I wish to give a test question. I have had two sons. ' The name of the oldest son is Charles Littles; the name of the younger is James Littles, both having a middle name. Now if we can get a communication through your medium, giving the middle names of the two boys, it will be very convincing to many in our place, and will advance the cause very materially, by its being published in the Banner of Light. And yet another, which would be full more convincing, is this: Lodawick Poast sold a tract of land. If any of your mediums can tell who the property was sold to, and where it is located, and where the pa-

pers may be found, that will be yet more convincing. There is yet another friend we wish to hear

bleach on Virginia soil. I'm not sorry for it, for I can look back and see that by the united action of the North, as well as by the spirit of rebellion at the South, there has been great good accomplished, that I believe could have been accomplished in no other way.

So I think we ought none of us to regret having lost our bodies in the cause, if we do feel as though we had not done all our work, as though we were obliged to finish up things under hard circumstances.

There was a little chap belonging to one of the Massachusetts regiments called Corney Graves. I do n't know whether that was his right name or | tle-me body was-but she do n't know I'm allve not; Graves I, presume, was, but Corney may now. [Won't the Church prevent your reaching have been a nickname. That was the name I your wife?] Oh, sir, the Church has believed in knew him by. He was one of these impressible the coming back of spirits ever since the Church persons, mediums, I suppose, by what he said to | was formed. Oh yes, sir, it's not ones like meself me.

While we were laying in camp waiting for orders, we had a good chance to talk over spiritual matters. A good share of the boys were disposed to speculate upon the chances of going across. Occasionally we would come across one who | side of the Church. would throw out some of his spiritual ideas, and Corney was one of that class.

The last time I saw him he said to me, " Now mark what I tell you: you will see the day when you will thank me for having given you some come outside the Church. If we can't come in it, light on this subject." Said I, "you have n't we have a right to do that. I verily believe that given me any light." "Oh yes, I have, only you the priest is against our coming back this way. don't see it now." "Well," I said, "maybe you I think that the priest should invite us to have, but I do n't so see it." "Well," said he, come back to our friends in the Church, because "the day will come when you will see it, and I'm very much mistaken if you do n't tell me so when we meet on the other side, as I hope we shall; or you will tell me so on this side; or you 'll stretc h | the Church, if she shuts us all outside, and then out your hands and shake hands with me from across the river Death." "Oh!" I said, "your ideas are pretty fine, but I can't understand your Spiritualism. To me it's all nonsense." "Very well," said Corney, "if you should go across first, pray come back and tell me if my belief is true." Said I. "I will."

So, true to my promise, I am here. However, not knowing where Corney is, I shall throw out my line waiting for a hite.

I am very glad to be able to come back giving my testimony in favor of his beautiful belief; and I'm very glad to be so early favored with the power of coming back.

to my friends. They have no inclination to be. I was here, I know, I'd not do certain things, believe in Spiritualism. I don't blame them for cause the Church would say you must go in this their want of belief, because I was once right there myself, and I was obliged to experience the realities of this shadowy realm, before I could understand this thing myself; before I could believe that the spirit had power to come back and take upon it bodies like this (the medium's) to identify itself to friends.

But it is a truth that has been demonstrated many thousand times within the last fifteen or eighteen years. I only add my mite to a thousand other mites. Now it may count something for me, if it do n't for anybody else, and I've no doubt but that I shall gain something.

Now if Corney is anywheres round, let him give me a call. I've called the roll, and I want him to respond. If he is in the ranks-material ranks-let him sing out, ay. If he's on my side-and I don't believe he is-let him call round, give me a shake of the hand, and I'll own up that he was right and I was wrong. Good-Jan. 8. day.

William Buckman.

I reckon the way is open now, so I can send a letter to my mother.

I went with the 3d Georgia regiment, I was Captain Albro's boy-not his son, I do n't mean, not black. No, sir, I was no nigger; and I wanted to go to war, and I accepted the offer to go with him.

My father had gone off in the 4th Virginia. I could n't get in there, but I went down to Georgia and got in there. And I got killed; in the second engagement I got killed.

mother. She's bad off; she's feeling bad all the It is two years now since I died. I have never time. The niggers have all gone, the place is all | tried to come until now. used up, and everything is all changed.

Now, Mister, if you 'll just be good enough to tell His body has not been found. Now please underher that her son William-and her name is Jane | stand me: he's not been found. He is not in a Buckman-that William is alive. He's dead.

I suppose' I am to make meself known to me friends by me name, me age, and some of the characteristics of meself ... Well, sir, I suppose I was between thirty-one and thirty-two years of age, and me name you have. I was an Irlahman by birth. I felt it was me duty to go out and fight for the country that had used me so well for fourteen, most fifteen years. That is the time I was here.

Now, sir, I have a wife, I suppose, in Boston. I. would be very glad could I reach her in some way. She has been told-and very well told, too -that I was killed; because I was killed in batthat can come back to friends in the Church, when the Church is not willing to receive us. No, the way must be open if we would come in the Church. that's all. But the Church won't let us, shuts the door on us, and finds fault with us if we come out-

Now I am as good a Catholic as I ever was, in many things, and in other things I suppose I'm not so good. No, sir; and now I think it's rightif the Church won't help us to come back-to just as sure as he does n't give us the chance, why, we will go outside of the fold of the Church and give all our strength, our love, to those outside of she'll soon grow weak.

We demand our rights, as free and independent spirits. Now, sir, we are not under the rule of Great Britain, or any other rule, except that which is the highest good within us. If the Church can give me any light, I like it. If I can give the Church any light, she ought to receive it. It's not because she's the Church, that she knows everything. I once believed that. I am not the Catholic now I was here. I know, though I am a Catholic still. I was in the way of reading many things. I like to inform meself as much as I could. I was not like those Irishmen who could not read nor write, nor anything of the kind. I I should be very glad to communicate this truth | like to inform meself as much as I could. When same way. Now I do these things, but I am a Catholic, I want you to understand. I don't know but what I may sometime so change as not to be, but I am still a Catholic.

Now, sir, I've this much to say: Let the priest find some medium-one of these folks-and give the Catholics a chance to come inside the Church, Then we'll stay at home. Then we'll not go outside. That's a privilege the priests have. Just let them furnish the medium inside the Church, and when they do that, they need not fear to have us come back. That is all very well, I sunnose.

Now I would like, sir-well, I'd like in some way to reach me wife, Margaret Brady. [Undoubtedly you will.] I suppose so. I have thrown out me letter here in sight of the Church. But it may be that they have never been asked to let us come back inside the Church, or that they don't care to let us, now that we can't pay our shillings into the treasury. But there's something else to be paid into the treasury besides shillings.

No, sir, I have no children. I leave my wife, sir, in Washington Square. I was not long married before I went away. She was to take care of herself, and receive me half-pay till I come back. I shall do the best I can to make compensation to you for your kindness. Good-day, sir. Jan. 8.

Julia Gaines.

I am Julia Gaines, sir. I have come to tell where the body of my brother is. There were but two children in our family-my brother and I been trying all this time to get back to my myself. Theodore was his name; Julia, my name.

Three nights ago my brother was drowned. state himself to inform me why he was going in it is frozen there, but I'm not sure; and as no one knows where to look for him, and no one supposes that he went in that direction, so no one has looked there. But there he will be found; or he may float out and go to some other place. , But if they seek for him before he becomes unfrozen, or untangled-for he is frozen there, or fastened in some way, I can't tell how-they'll find him. [Pier No. 9, in North river?] Yes, sir. It may not be understood how or why he is not able to explain why his body is there. He is weak, bewildered, and cannot be made to understand that he has changed worlds; yet this may seem strange to those who do n't understand it. But I know there are some who will. We were poor people. My mother and myself did sewing to maintain ourselves, and with the help of Theodore we got along very well. But I took a violent cold, I suppose, went into consumption, and so died, and then only Theodore was left. Now she is alone. She is in great distress about him. But when my mother knows that he is with me, that we can return, that we are happy, that we can watch over her, then she will be glad that we are gone. Lam sorry that Theodore left her, but then I think she will the sooner come to me, and so I cannot regret it so much, after all. I am thankful to you, sir, for your kindness, was twenty-three years of age. You were going to ask if it were advisable to publish in advance? No, sir; because I am well aware that my word would not be taken. It will weigh for its full worth when it's proven to be true, and the natural flow of circumstances will prove it. If I had money to offer, if I could say to certain individuals, "Go and seek for my brother's body; recover it, and I will pay you all," I might expect it would be done. But I have nothing of that kind to compensate them with. I come principal-ly that my mother may be able to look back hy-and bye, and say that this is true. Farewell. **Jan.** 8.

disembodied spirit; therefore, as language, it is not used.

Q .- Two weeks ago last Monday, the spirit who controlled this medium said that there were no premature deaths; that God ordered every event. If so, how are we responsible beings? I have heard other spirits say that it was the intention of the Creator for man to live until old age. If he died in infancy or youth, it was on account of inherited disease, or else through the ignorance of those who took care of him. Please explain this contradiction?

A .- Every living soul perceives differently from every other living soul upon all subjects; and all have a right to their own method. No one has a right to infringe upon the method of another. I may see that an all-wise Providence ever rules in all the minor manifestations of life. Therefore there are no accidents in Nature, no premature deaths to me. I cannot conceive of a Power that is in all respects divine and Godlike, who would suffer any accidents to be committed in Nature. I believe in an all-wise, overruling Intelligence, who, being all wise, is all good, and, being all good, brings forth all things in perfection. Perfection differs in degree, according to the life it is imposed upon. God, being God, is everywhere. This being true, no minor or opposing influence ! can find room in Nature.

Q.-Is there anything that resembles our use of books in your spiritual training?

A .- Aggregated ideas sometimes take the form of books even with us as with you. Q .- Can you tell us something about the wor-

ship of the spheres? A .- The soul, in its unclothed state, worships

everything that is beautiful, everything that is grand, everything that has power to inspire it with worship.

Q .- How does God himself now appear to you of the spheres, compared with what you knew of him while on earth?

A.-Your question is so vague and indistinct. that our answer, we fear, will be equally so. We look within ourselves, and we see our God there. We look in the faces of humanity, and we see our God there. We look at the humble flower, and see God there. We look at the towering mountain, and see God there. We look at the sunlight, there is God. We look at the moonlight, and there we see our God. We look at the falling raindrops, and there is God. Everywhere and in all things we see our God.

Q .- Are your opportunities for a correct knowledge of the Bible greater than ours? and, if so, will you give us some of your thoughts, especially respecting the errors and abuses of this book?

A .- We will only say this much concerning it: Where you have one truth you have ten errors. Where one passage has been correctly rendered. ten have been imperfectly rendered. You can see yourselves how much real faith you ought to place in the Record. Your own common sense-

I did so from the moment I woke to consciousness in the spirit-world. I am sorry to be obliged to come back giving what I know will be an unaccentable truth to them. They have asked for it and if it does bring them sorrow, the consequences must rest with themselves. I only hope it will learn them a lesson of forgiveness and charity toward all.

If I am right in my predictions, I shall endeavor to do all I may be able to, to alleviate the sufferings of the offender, and cause him to see himself aright; for when he does that he will begin to take steps forward. Now, to me, he seems to be stand-

ing still, although I am finite, of course, and cannot see the operations of Nature in all her ways. My name, sir, Frank Converse. Jan. 4. The above was spoken by our medium Jan. 4th,

written out by our scribe a few days afterwards from her notes, and placed in our hands for publication in regular routine. We could not have known then that the Governor would sign the warrant for Green's execution. He has done so recently, however, which, to those at least who listened to the speaker's remarks at the time they were given, is a capital test.]

Anna T. French.

"The fear of the Lord, that is the beginning of wisdom." That is the inscription upon my tablet at Greenwood. I have read it many times, and at first wondered

what it could mean. But lately I have come to the conclusion it must have reference to my early profession of the Christian faith. I had seen but thirteen years on the earth, when

the hand of sickness was laid heavily upon me; and after suffering near three months, I was released by the angels-made free.

It was said that during my sickness I made many wise remarks; said many strange things, that were far beyond one of my age. If I did, I have now no recollection of the fact; and, indeed. I am informed that that which was attributed to me, should more properly be attributed to intelligences outside my body, who were in control at supposed, no doubt, in their ignorance of these things, that God had especially favored me; that wisdom was particularly showered down upon me; that I was particularly inspired because of my early profession of religion. I have gained this meaning from the inscription on my tablet. Ited the assertion. Cold marble sometimes conveys much to us.

from -Miss Della Kelhle. She has a middle name.

A .- Your correspondent takes a very superficial view of this thing. Like the seabird he skims on the top of the waves, and does not even so much as dip his bill beneath the water. He supposes because that would satisfy him that these things are what they purport to be, that it will others. But he is mistaken. Every soul needs food adapted to its own degree of unfoldment. No soul can feed upon food adapted to another with satisfaction.

The curious and ignorant are constantly calling upon us to overthrow this stone and that stone, to tear down this edifice, that something better may be erected upon its site. But because we are called upon to do these things, we do not always feel that our duty lies in that direction.

CHAIRMAN.-S. B. McMillan, of East Fairfield Ohio, sends four questions to the Circle.

1st Q .- If in the spirit-land the names of earthlife are retained, how are those multitudes of spirits distinguished whose names in earth-life were the same?

A .- Names such as you have in earth-life belong not to spirit.

2D Q .- Had the different races of men their origin in distinct creations, or variations of the original species?

A .- It has been said that the various distinct types of human life have always possessed distinct human individuality. But this is not so. We believe there has been a time when all the various races inhabiting the earth were one, Therefore all the various races that are now in human existence are offshoots of this one humanity. This is our belief. If it affords no truth to So do; I'll do you a good turn sometime. I can't you, do not accept it.

3D Q.-From what portion of the earth's surface did the first human spirit pass to the spirit-world? A.-We do not know.

4TH Q .- Do you consider life, spirit and God as absolutely identical? and if so, how related to or distinguished from natural law?

A .- Natural law is, we believe, a manifestation of Divine Intelligence. All these various names the time, for I was a medium, although I knew are but terms used to signify different gradations nothing about it, nor did my friends. But they of life. Life remains ever the same, and life is God. Jan. 8.

Robert Algers.

If I had been told three years ago I would be back here in this way, I should hardly have cred-

I never had any belief in these things before We often wander through your cemeteries and death, always felt quite sure it was one of the read the inscriptions upon the tablets, each spirit grandest humbugs that the Yankees had over upon his own; and it wonders why this was said, conceived of. But I am forced to accept it, I am and why that was left unsaid. It is a good school; also forced to use it; I say forced, because I feel and I suppose the Great Father, in love and wis- absolutely impelled to come here and free my dom, guides us often thither for our good. You mind, as they used to say in the prayer meetings. call these places " cities of the dead." More prop- I am Robert Algers, from Hubbardston, Maine. erly they are the places where the living, freed I went out in the 9th Maine, and left my bones to I I look about and see what I can do for meself.

though, well, well—I 'm allve, but I was killed. I that direction, so I 'm not able to tell that. But I want to go home. That 's what I want; want to know his body lies under Pier No. 9. I presume tell them about my being killed. I'd like one of these [mediums?] yes, that's what I want. [Where does your mother reside?] She's in Virginia, sir. [What part?] In Portsmouth; yes sir, she was there when I went. [Do you think she's stopping there still?] Yes, I do. [Did your father own a plantation?] No, he did n't, no, he had a little piece of ground; no, he did n't have a plantation. He had nine niggers, that's all. [What did he do with nine?] Oh, he kept them, always had just about nine on hand. He kept them until he got a good chance to sell them. [Did he trade in negroes?] Yes, he did; that 's what he did. [Was your father killed, too,?] No, he did n't, no, he did n't get killed, I believe he got sick and went home. [How old were you?] If I'd stayed till fall-I was killed in the-in the spring, in May, 1863-if I'd stayed till next fall, I'd been fonrteen years old. [Do you remember where it was?] Yes, sir, I do remember where it was. I ought to. if anybody had; yes. I know that. [Where was it?] Where was the battle? Was you ever at Malvern Hill? Well, it's there I was killed. Yes, yes, the Yankees fought like the devil. [Your folks thought the Yankees could n't fight.] Well, they did say so, but they did fight, for I was there and see the whole of it. I was n't in the ranks, sir, but I seen it all. The Captain told me to go to the rear, but I did n't want to. I disobeyed orders, I suppose. I wanted to stay and see the hottest of it. Oh, I don't care, I'm all

right, I don't care now, no, I don't, only I want to tell my mother about it. [We'll help you.]

pay you. Yes, I'll help somebody else. Don't forget to tell her that it's William. She may think it's Sam, because he aint come. You did n't say anything about him, so we could n't possibly know about him.] Oh no; so you could n't. I might have said I was her son, and forgotten to give my name. [Is Sam on your side?] Yes. [How long has he been there?] Come before I did. [In the war?] Yes, but he aint here, he aint come back, do n't want to. Jan. 8.

Joseph Somers.

I would be greatly obliged, sir, if you would say that Joseph Somers, of the 15th Connecticut, has reported himself to you; that he finds himself well and happy on the other side, and knows that the Philosophy of Spiritualism is true. This is all, sir. Good-day. Jan. 8.

Thomas Brady.

Well, sir, I been some time collecting meself to come back this way. I am Thomas Brady, sir, and lived in Boston. I was a soldier in the 35th Massachusetts. Now, sir, I want to know, in the first place, what you are going to do for me; then

. ł Circle closed by H. Marion Stephens.

Louis Rogers.

[The following communication from the spirit of Louis Rogers, was given through the medium-ship of Charles A. Morton, of Dubuque, Iowa, and sent to us with the request to publish :]

To old Ben Rogers, of McGregor, Clayton Co., Iowa, Iam Louis Rogers, old Ben's son. I want my father to know that although my body is in my father to know that although my body is in the grave, I am yet allve. I enlisted in the lat Minn.; ZdiBrigade, Co.; K, 1st Div. I was: wound-ediat the battle of Pittsburg Landing. Was car-ried, from there, to Mamphis, Tenn., and died in the hospital. I lefv a young wife. She is out to work for allving. I want my father to take her home and keep her and take care of her. I have land, and I want her to have the benefit of it. I wow they of your what is a more deal but alive, more alive now than I over was, and I home and seep her and take care of the set of deal but alive, more alive now than I over was, and I kogers, to old Ben Bogers.

MARCH 17, 1866.

BANNER OF LIGHT.

MESSAGES TO BE PUBLISHED.

EDSBAGES TO BE PUBLISHED. Twesday, Jan. 2. — Invocation; Questions and Anawers; Glies Stebbins, of London, Eng., to his two sons, and drandt; Ann Louisa Jones, of Louisians, to her mother; Wm. Crook, of Medford, Mass., to friends. Thurday, Jan. 1. — Invocation; Questions and Anawers; Hiram Waaleigh, of Burfaho, N. Y. to his brother; Moses Fra-aer, of Norwich, Ct.; Margaret Mhales, of Houth Boston, to the pricel; Lify Merchant, of New York City, to her mother; Mary Louisa Merchant. Monday, Jan. 15.—Invocation; Questions and Answers; Mary Lynde, of Weldon, Tenn., to Thomas and Robert Lynde; Mirans, La.; Nellie French; Ada Grey, to her parents, in Pough-keepise, N. V. Twesday, Jan. 16.—Invocation; Questions and Answers;

Jeans, La.; Actino Frencu; Aus Gray, Constitutions and Answers; Tweedaw, Jan. 16.— Invocation; Questions and Answers; Nameless spirit; Lizzie Clough, formerly a medium in Boston; Lieut. William Collina, 3d Wisconsin, Co. O, to his mother and friends; Katy Folsom, of Detroit, to her father, James K.

Folson Therefore, Jon. 18. - Invocation; Questions and Answers; Thursday, Jon. 18. - Invocation; Questions and Answers; Bichard Powers, of Salveston, Texas, to Heinry Stanlels; Mer-ritt Parker, of New Haven, CL, to his parents; Ben. Carlion, who served 'on Gen. Lander's sataf, to Dr. Robinson, Skurgeon of their Division; Mary Teress Hills, of Fittston, Penn, to oriends.

or their Division; Jary serves and, or a richar, feint, to friends. Monday, Jan. 22. — Invocation; Questions and Answers; James Nugent, of the Idist New York, Co. K, to his cousin Fullip; Dr. Charles Cheever, of Portsmouth, N. H.; Minnle Faltes, daughter of Wm. II. Fales, of Brooklyn, N. Y., to her mother and father. Theiday, Jan. Invocation; Questions and Answers; Theiday, Jan. Invocation; Questions and Answers; Theiday, Jan. Charles Cheever, of Elchmoud, to friends, in New York City; James Flynn, of Jid New Jersey, to Come-lius O'Brien; Ada Corey, to her father, Wm. Curey, of Ches-teryille; Tenn.

terville, Tenn. Monday, Jan. 29. — Invocation; Questions and Answers; Katy Connelly, to her mother, in Now York City: William Leighton, of the 9th Now Hampshire, to friends, in Concord, N. H.; Charles K. Watkins, of the lat Virginia Cavairy, to tioo. L. Vance; Willie T. Demarest, to his lather, at 11 King atrect, New York. Tuesday. Jon 30.

100. D. vance, vanie 1. Demarca, to ine rainer, et al. Tuesday, Jan. 20. — Invocation; Questions and Answers; Trances Davis, of Richmond, Va., to Southern friends; Jahbes Scanlan, of the 8th Mass. Reg., to his sister Mary, and friends; Ada Richardson, to Josiah Richardson of Troy, N. Y. Thursday, Frö. 1.—Invocation; Questions and Answers; Joseph A. Warner, 5th Mass. Heg., to his sister Oilve, and uncle Joseph, out West; John Daloy, lost on board the Cum herland, to his wife, Hannah Daley; Tedit Jones, of Nashville, Tenn, to Ivala, his mother; Amelia Thornton, daughter of Stephen A. Thornton, of Montgomery, Ala., to her father and friends.

friends. Monday, Feb. 5. — Invocation; Questions and Answers; Dudley Thayer, of Hoston, to bla chiltren; Joseph D. Green, who died im California, to any friends of Geo. Lewis, kporting man.) living; Jane Puller, to her brother George, in Savan-nah, Ga.; Samuel Shade, to bla sick daughter, Sara Shade; Thereas Goodnow, to her father, Henry Goodnow, of New Or-

Interva Godinion, to Intervention: Questions and Answers; Tateday, Feb. 6. — Invocation; Questions and Answers; Tateday, Yesson, scalded on board the transport Carlyle, on James River, to his mother, in Charleston, S. C.; Lieut. Wm. Ingalis, ist Routh Carolina Cavality; to his wife Lucy; Margaret Costello, of Lowell, Mass., to her parents. Monday, Feb. 12. — Invocation; Questions and Answers; B. F. Thompson, of Castleton, Me., to Lemuel Cooper, of the 10th Malne Regiment; Wm. Summer, of Fredericktown, Fa., to his mother, and others; Agele, to Hadson and Emma Tui-te: Jason Richardson, who died at Cowes, Eng., to friends, in Richmond, Ya.

tte: Jason Richardson, who died at Cowes, Eug., to friends, in Richmond, Va. Tuesdoy, Feb. 13.—Invocation; Questions and Answers; Wrm. C. Ruyers, of Baltimore, Mid., to his friends; Geo. Free-mantle, of Boston, to his friends; Annie Elizabeth Giles, of Portsmouth, Eng. to her father, Captain John Giles, of the bark "Jane." sailing from Liverpool. Thursday, Feb. 18.—Invocation; Questions and Answers; Wrm. Van Ness, from Schenectady, N. Y.; Lucy Belmont, to friends; Michael Deviln, of McCable's Court, New York City, to his wife, Catharine Deviln Monday, Feb. 19.—Invocation; Questions and Answers; Willism, a slave, to Col. Wrm. Thomas; Gideon Castleton, to friends; Martha Percival, to her friends. Twesday, Feb. 20.—Invocation; Questions and Answers; Licut. Win. Goldaborough, to friends, in Atlanta, Ga; Sarah Howen, of Boston, Mass.; Mary Murphy, to her mother, in 100ver, N. II.; Edgar Wilkins, from Franconia, O.; Jonas Haakins, to friends; Simon Jones, to his father, in Cheinnath, Orthends, Eak 22.—Invocation; Questions and Answers;

O. Thursday, Feb. 22.—Invocation; Questions and Answers; Nettie Whittinger, to her parents, in Nebraska City; John —, to Mrs. Nourse, Columbus, Ky.; a Frenchman, from Co-lumbus, Ky.; Major Wm. Valle, to his friends. Monday, Feb. 25.—Invocation; Questions and Answers; James II. Clinton, of Savannah, U.a., to a nurse in one of the hospitals in Washington, D. C.; Johnnie Joyce; Jas. Welsh, to his wife Catharine, in Brooklyn, N. Y.; John Augustus, to Mr. White.

in his wife Catharine, in Brooklyn, N. Y.; John Augustus, to Mr. White. Alexander, Feb. 27. — Invocation; Questions and Answers; Alexander Hodges, of Monigomery, Ala., to Mr. Gordon, a New Jersey man; Lara Slade, daughter of Banuel Slade; Ibeila Green, who died Feb. 25, 1886, to her children. Thurday, Feb. 29. — Invocation; Questions and Answers; Annie G. Thomp-on, to her father, Alexander S. Thompson; Thomas Buck, of Little Rock, Ark.; Jennie Mason, of Augus-ta, Me., to her friend Maggie, in Bangor, Me.; Cora Jackson, to her mother, in New York. Monday, March 5. —Invocation; Questions and Answers; John Heught, tua fielend: Bani's Sweeney, of the 340 Pennsyl-vania, Co. J. to Dennis M'Grath; Wrm. fl. Bates, to friends, in Jerey City; Richard Bastow, to his wife, in Baxannab, Ga. Tuesday, March 6.—Invocation; Questions and Answers; Olive Anderson, of Chuchmath, O.; Hubert Rollins, to his father; Henri Loraine, of Richmond, Va.; Josephine Watson, to her mother, in New York City.

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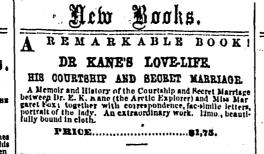
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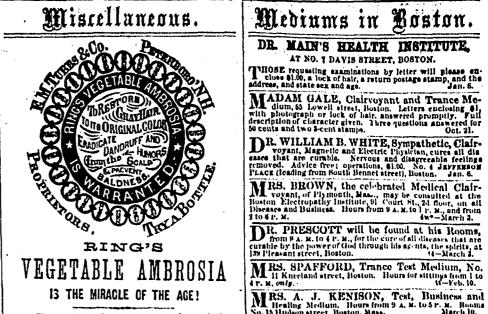
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epifit-jonne. He was released from the pains of a distressing and protracted sickness on the 23 ult., aged 27 years. He had much of cartily good to live for in this rudimental sphere-an affectionate wife, the only and cherished daughter of a widowed mother, to whom he had been haspily united in marriage but little over two years, a precious infant daughter, jowing arents, of whom he was the only surviving som, the great respect and confidence of his husiness employers in a post of homorable responsibility, the univer all thendhip of relatives and acquintances-in fine, all the surroundings and prospects which could attach him to moral existence. He therefore clung tenselously to it, not from fear or doubt of the great spiritual hereafter, but by reason of his many endearing earth thes. But long continued and unusual lack-bed anguish overcame him at last, and he caimly passed away. His fungral was honored and sanctified, not only with heavenly consolations suited to soothe the grief of the bereaved, but which marked manifestations of profound respect for his memory, and genuine sympathy with the nearer mourners. Even the tribuic high of his noble qualities, thronged round the caket which heid his halander emains, and gave forth those demonstrations of heaven, and the weet ministries of the spiritual world attern his youthful widow, darjing child, desolate parents, and all the bereaved of every circle, till his bright spirit shall welcome them to he labely attented how excellent a man had all the bereaved of every circle, till bright spirit shall welcome them to he and of fadeless verdure and allowed how daring ciblid. A. B.

Dr. Israel Herrick, of Lyndeborough, N. H., left the body

Dr. Israel Herrick, of Lyndeborough, N. II., left the body Feb. 18th, 1866, aged 71 years and 8 months. His funcral took place in the Orthodox Church in Lynde-borough, under the direction of Mr. Claggett, minister of that church. Ho left, I think, with a full conviction of the truth of Spiritualian. He was a great sufferer for some years before leaving the body, yet was very patient and hopefull—his spirit apparently dwelling upon the becauties of the apirit world with an earnest desire to be there. I visited him a number of times during his confinement to the house. His sent for me a few weeks ago (knowing that I was a trance medium,) saying he felt that he was some to cross the firty, and its wished to con-verse with the spirits. When he left it seemed like falling maleep, so perfectly cary was the change. 0. (5. 1.

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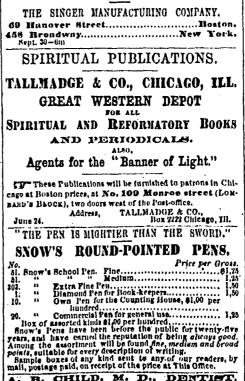
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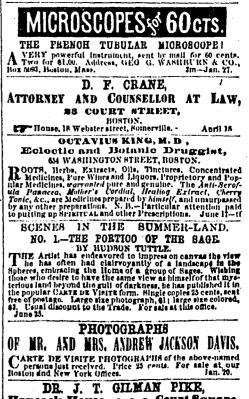


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SPIRIT INTERCOURSE; ONTAINING Incidents of Personal Experience while in-CONTAINING Incidents of Personal Experience while in-with various communications through himself as medium. By Evy, HERMAN HYON, late Unitarian minister, at Montague, Mass. Cloth blinding, 162 pages. Frice 75 cents. For sale at this office. Dec. 23.

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Banner of Light. WESTERN DEPARTMENT: OINOINNATI, OHIO.

J. M. PEEBLES RESIDENT EDITOR. We receive subscriptions, forward advertisements, and transact all other husiness connected with this Department of the Banner of Light. Letters and papers intended for ne, or communications for publication in the Western Depart-ment, etc., should be directed to J. M. FERBLES, Cincjunsti, Ohlo, P. O. Box 1402.

Swedenborgianism and Spiritualism.

The clergy, conscious of the rapid spread of the Spiritual Philosophy in this and European countries, are as troubled as was Herod, and the Jews generally, about the young child Jesus. True to the Anronic instinct, they love power and pelf, sect and salary; and any phenomena, philosophy or science that tends to undermine their superstitions and traditions, making each man a freeman, a "law unto himself," his own prophet, priest and king, they as certainly denounce as do emperors and usurpers free speech and Republican institutions.

The Swedenborgian clergyman of this city, the Rev. John Goddard, announced a few Sunday evenings since as the subject: " Modern Spiritualism examined, and shown to have nothing in common with the doctrines of the New Church." As a specimen of the style and fairness manifested, see the following, as reported in the Monday's Cincinnati Commercial:

"The lecturer remarked that the philosophy of modern Spiritualism (if it could be said to have a philosophy), had nothing in common with the grand philosophy of the New Church, concerning the world to come, the belief in the existence of that world being the only common ground. Open communication with the spiritual world was recommunication with the spiritum volume was re-bilden in the Worl of God, and especially in the writings of the New Church. Modern Spiritual-ism was, in fact, entirely opposed to the New Church. Their belief that spirit was a refinement of matter, and that man was the highest develop-ment of Nature (another term for God), destroyed at once the fundamental principle of all religions; and what was the result? A denial of the neces-sity of the love of God, or of obeying any known laws, divine or human. The law of marriage was set aside-the abominable destructive heresy of free love substituted, and the Word of God set aside. Carried at to their legitimate results these teachings would establish that there was no such thing as evil, and man might be left in freedom to do as he pleases."

Though this young, ambitious Swedenborgian minister, a man of just ordinary ability, and some culture, is himself under the ban of the entire Orthodox community, charged with the advocacy of Infidel sentiments and sundry false doctrines besides the reality and tangibility of spirits and the spirit-world, he has the impudence to misrepresent, and the effrontery to publicly malign and villify millions of Spiritualists, fully his peers, intellectually and morally. He said, " the philosophy of modern Spiritualism, if it could be said to have a philosophy "--mark the sneer ! When the old lady say the great Newton in his masterly experiments, teaching light and colors, " blowing upsoap-bubbles," she sneered. But Newton did not sneer at her. No! no! He pitied, and still pursued his philosophical researches. All denominations have some great central thought underlying them as basic foundations. With the Unitarian, it is the unity of God. The phrase Universalism implies a belief in universal salvation. The term Spiritualism signifies, first, a present intercourse with spirits; and secondly, the quality of spirituality, which moral quality pertaining to the soul is rooted in the moral and religious constitution of man. Accordingly the Spiritual or Harmonial Philosophy, touches and spans in its infinite sweep the whole realm of matter and spirit.

Though agreeing relative to spirit-communion; a continuous and universal insultation; the eternal progression of all souls; the certainty of rewards and punishments, as cause and effect; and the necessity of obedience and true, divine lives, as preparatory to the celestial mansions of the Father, Spiritualists differ upon minor and theoretical points. It is the natural and inevitable result of different mental organizations, and such are beautiful, manifesting unity, like the varied trees of a grand old forest. Procrustos was slain by Theseus; but the clergy would doubtless pursue the lengthening and lopping processes, if public opinion would only tolerate. What persecutions, what crimes have not been perpetrated in the name of Christianity! What is that "grand philosophy of the New Church," to which Mr. Goddard referred? We have never yet conversed with two Swedenborgians that agreed as to the philosophy, the authoritative position of Swedenborg, or the doctrines deducible from his writings. Some accept the Daron as absolute and infallible authority, others do not. Some believe in the "mitigation of the hells." others in their ever-increasing intensity. Swedenborg's philosophy is generally beautiful, and certainly teaches the great principles of progression; but his theological writings teach the reverse. His inspiration and clairvoyance were over at war with his early Church indoctrinations. The New Church clergy preach that the "Lord created, or originated all things;" while Swedenborg says, in his "Divine Love and Wisdom," that "All poisonous serpents, scorpions, crocodiles, dragons, tigers, wolves, foxes, swine, owls, rats, mice, locusts, frogs, bats, spiders, flies, drones, moths, lice, mites, and all malignant, virulent and poisonous herbs. did not derive their origin from 'the Lord;' neither were they created from the beginning; neither did they originate from Nature, by her Bun; but they are all FROM HELL!" True, Swedenborg professed to have derived this knowledge from the Lord. He wrote to Dr. Detinger, "I can sacredly and solemnly declare that the Lord himself has been seen of mo, and that he has sent me to do what I do." We have met several mediums that made the same extravagant declarations, Moses and Mahomet were psychologically induced to use the same language. It is an old trick of the Lord! Nearly all theologic leaders, such as Zoroaster, Mahomet, Joseph Smith, Matthias, and others, have made similar assertions to Swedenborg, and announced their claims with equal authority. They were all clairvoyant, or psychologic subjects, and thus modiumistic, taught from their various planes of unfoldment. Reason sits calmly above them all, jeweled and crowned, judging their teachings. They were not specialities, but constituted physically, mentally and morally like other men. And now that mediamship is so common, it looks childish to cite Swedenborg as authority in America, or the Arabian prophet as authority in Europe. Swedenborg's teachings relative to the universality of spirit-intercourse; the positive reality of the spirit-world; that spirits are real, substantial beings in human form; that a man's loves constitute his life; that, men, are moral actors, reaping what they sow ; that the deeds, acts and ruling affertions here, determine the immediate state of the soul hereafter; that heaven relates more to condition than time or space; that the angels are wise because they are good, &c., &c., are identical, we think, with "modern Spiritualism." The

BANNER, OF LIGHT.

difficulty lies here. The New Church claims antecedents? It would meet with the cool conmuch for Swedenborg that he never claimed for come a sect ; have a creed ; read a service, Episcopalian-like; ape the Orthodox; are quite exclusive and put on aristocratic airs, hoping to be considered "respectable." They are upon the plane of authority and in the region of the specials. We are the "anointed," the "chosen people," said those blind, hlear-oyed, blood-thirsty Jews. We are the "Latter Day Saints," say the Mormons. We are the "New Church," shout Swedenborgians. We consider them all sectarists, psychologized to leaders; and we would just as soon year Presbyterian or Baptist handcuffs, as those

forged by New Churchmen. Though the Rev. Mr. Goddard admits, as all New Churchmen necessarily must, the fact of open cummunion with the spirit-world," he thinks it a ".dangerous practice." It might be for him-adzes and axes are somewhat dangerous for boys to handle; but would be have sturdy woodmen dispense with their use? Are all things to be avoided liable to be abused? Is the American Government less beautiful and beneficent because traitors sought to overthrow it? Briars are dangerous, yet we've ever found them in the vicinity of berries, and a very common wisdom

taught us long since not to pluck prickers, but berries-these are delicious. All rational Spiritualists say with St. John, "Beloved, believe not every spirit; but try the spirits." His assortions that "we (accredited exponents)

believe spirit to be a refinement of matter, and that man (including the inmost, or God-principle, of course.) was the highest development of Nature"-also, that we deny "the necessity of the love of God, or of obeying any known laws, divine or human, and set aside the law of marriage.' are false. I repeat, they are maliciously false charges! He knew them to be false, or he did not. If he did not, he is most pitiably ignorant, and hence unfit for the ministry. If he knew them false, and yet made them, he stands before the community a false accuser. He can rest upon which horn of the dilemma he finds most comfortable.

He furthermore accused Spiritualists of substituting for marriage the abominable heresy of "Free Love." This is a very ancient heresy, admitting the Bible to be testimony. Abraham had our opinion. Other of the so-called holy patriarchs had a plurality of wives. Solomon, considered by Rev. Mr. Goddard, and Christians generally, the " wisest man," had seven hundred wives and three hundred concubines. This was a terrihle extreme in the line of Free Love on the Mosaic plane. But did this clergyman mean "Free Love," or free lust? If the latter, we hurl the falsehood back, and say, in the language of the prophet Ezekiel, (xili, 22): "With lies ye have not made sad."

That there have been those professing Spiritualism with loose theories and depraved practices, we do not deny. The same may be said of every religious denomination. Even Jesus had a Judas among the twelve. Still the erring are our brothers; and those strong and more spiritually-minded should do all in their power to rescue and redeem them. The Nazarene "ate with sinners," that he might reach and save them.

The accredited and accepted of spiritual lectirers, with the great body of Spiritualists, numbering several millions, consider "lust," or "free lust," in the words of James the apostle, "earthly, sensual and devilish." It is gratification, and gratification for selfish ends leads to the hells. Father, divine, keep us! Angels, by your heavenly inspirations save us from the fires and the sufferunlike beauty, and hell unlike heaven. Love is a divine soul-emotion, ingermed in the God-princi- tion, having these objects in view, viz: nle, constituting in us the moral likeness of God. of manifestation, and blends with God's, as do ties require.

tempt it demanded. Not what Gough was; but himself, virtually making him a second Christ, what he IS, So the true reformer, conscious of with new revelations, and a new interior interpre- the innate worth of the soul, will ask, what 's the tation of the ancient word. In fact, they have be- | man to-day? what his noble purposes, what his aspirations for wisdom, and what the grand possibilities that rise up promisingly in the distance before him, mingling musically with angel songs of progression?

Detroit, Michigan.

We learn from a gifted gentleman, connected editorially with the press in Detroit, that there is an earnest awakening there among the Spiritualists. They support speaking, each Sunday, with increasing audiences. Bro. Miller there, as everywhere, is doing good service for the truth.

With energy, unanimity of action, and a becoming liberality, every city, and nearly every Western village might sustain regular meetings, thus showing their faith by their works.

Kelley's Island, Ohio.

This beautiful island, dotting Lake Eric's waters, famous alike for grapes and good souls, has a free church structure, erected by that true and noble Spiritualist, Datus Kelley. He has recently passed to the golden isles of the Infinite. His daughter, Mrs. E. K. Huntington, writes me from the island that, "The Spiritualists there are getting thoroughly roused up. They seemed quite dead during the summer. All they wanted was opposition." This they are now having, and consequently finely prospering.

Mediums Wanted in Parkersburg, West Virginia.

Dr. Arthur writes us that there is a great call for test mediums and lecturers in his vicinity. Many "think favorably of the philosophy," hesays, "but they wish to see the manifestations?" Who will heed this "Macedonian cry"?

Band of Protection.

Allow me to make a suggestion through the columns of the Banner of Light:

The condition of aspiring minds in the Churches s parallel now with that of the slaves during the enforcement of the Fugitive Slave Bill, when escape from bondage was attended with the greatest of perils. As a necessity, the Abolitionists formed an underground railroad and, in secret. two wives-Barah and Hagar-one too many, in succored the fugitives. In due time revolution dawned, bringing war to the hilt, followed by conquest over the oppressors, and this, by a repeal of the Slave Clause in the Constitution, and a reconstruction of the Government ou the basis of universal freedom.

Any person who has been identified with a Church knows whereof I speak, that its oppressions, financially, socially, creedally, magnetically, dictatorially, is indeed insufferable. We are all familiar with its cold suspicion, when we think made the heart of the rightcous sad, whom I have higher than its sterreotyped theology, with its cruel slander; when we agitate, with its daggers

of malice; when we avow independence, with its bloodhounds of persecution; when we attempt to escape, with its subtile, grinding will to fetter our every interest and hold us, bedy and mind, imprisoned in sectarianism, with its gauntlet of damnable execration; when we strike against our masters, and fly for refuge we scarcely know where: and then we foresee new perils-penury, abuse and almost starvation staring us in the face. These are more terrible than the inquisito-

rial rack and the burning stake. Under these sorrows attending emancipation there is a necessity for an " underground railroad," a house of refuge and provision for mutual protection, until the friends of spiritual freedom are sufficiently fortified in numbers and drill to engage successfully in the crisis impending over the ings through which such must pass! Lust is as Church, for the overthrow of its slavery and for its unlike love as darkness is unlike light, deformity righteous reconstruction. To this end let me suggest to reformers that we form a Band of Protec-

1. To search out with strictest vigilance all and bears the same relation to God that the drop those brothers and sisters of the Churches, or in does to the fountain. This love is free upon the other relations, who seek higher light and freefinite plane, as is God's upon the Infinite plane dom, and render them such aid as their necessi-

cars or Harlem Railroad, will take them to Mor-

risania, a good place to lecture. Third Sunday in February 1 met many old friends at the hall in Newark, and found our cause highly prosperous flore, under the guidance of able minds in the organization, and ready to co-operate with the friends at Vineland in the State

organization, and the national, also. Fourth Sunday of February I made a short visit on a long run to the Orthodox town of West-field, Mass., with a call on friends in New Haven, and a warm greeting and urgent request to make a long call and give many or few lectures, which of course I could not even promise, as my time is all taken up on routes I select for journeys, and not one in five of the calls I have can be met and filled. At Westfield I had large and very intelli-gent audiences, and found one of the best fields for a competent speaker I have seen in New England for a long time, but I could only go there on Saturday and leave on Monday to meet other en-

Saturday and leave on Monday to meet other en-gagements and other friends. Many earnest listeners were awaiting me at Windsor and Poquonock, Conn., where Tuesday and Wednesday evenings were occupied in spread-ing Spiritualism over good audiences, from a high pulpit in the old church in Poquonock. The friends there have now control of the church, here organized and energing and part have organized, and are ready to employ and pay speakers who can visit and instruct them. It is speakers who can visit and instruct them. It is one of the best fields for a good laborer, and has had several good speakers since my early visits to the place and the early mediumship of Miss Flavia Howe awakened an interest, which with her has grown. ill, she is a very good speaker, (now Mrs. F. H. Trail,) and a large part of the people around her home are convinced and con-verted. Her blocked with the people around her home are convinced and converted. Her blessed mother-one of our dearest friends-has gone to the Summer-Land since my last visit, but they know at the old homestead she still lives."

"still lives." To my many friends in Lowell, Plynouth, Fox-baro, and other places in Massachinetts who had invited or expected visits from me if k came to the invited or expected visits from me if F came to the State, I must excuse this short run to Westfield, as I was only two days in the State, and had three engagements for the week between West-field and Philadelphia. I hope soon the pressing engagements of my time, which have greatly in-creased of late, will enable me, before very long, to visit Massachusetts and do my work in that State; at least Lowely, shall have one month of my time before long, and I will then compare notes with my old friends, and the large audiences who have so often and ever greeted me there, and see who and how we have each improved the talents entrusted to the respectively. I regretted very much that I could not so arrange my busivery much that I could not so arrange my bush-ness as to visit Massachusetts, and especially Lowell, where I had lectured more than in any Lowell, where I had lectured more than in any one place in the State, and more than any other non-resident, and found ever a growing and high-ly appreciative audience, which, I trust, is still mainly firm in the glorious cause. Boon as my engagement in Philadelphia is com-pleted, I start for the prairie land, and after pick-ing stransparries in May on the Eugevien house of

ing strawberries in May on the Egyptian home of my Lottie, shall locture in the West till the National Convention calls me again from the prairies. WARBEN CHASE.

New Haven, Conn., March 1, 1866.

LECTURERS' APPOINTMENTS AND ADDRESSES. FURLISHED GRATUITOUSLY RVERT WEEK IN THE RANNER OF LIGHT,

ITo be useful, this list should be reliable. It therefore besooves Societies and Lecturers to promptly notify us of apcointments, 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

MERGEGUE IN LECTURETS ONLY.1 MRS. LAURA DE POROE GORDON will lecture in Boston, Mass., during March-address care of Banner of Light; in Washington. D. C., during April and May-address care of Geo. A. Bacon, Esq., P. O. box 205; in Cleveland, O., during July and August.

J. B. LOVELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

AUSTRY E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sunday of every month; in Braintree, March 18. Address, Woodstock Vt.

WARREN CHASE will speak in Sansom street Hall, Phila-delphia during March, in Spranae, N.Y., April 1 and 9; in livron, N.Y., April 15; in Chanlon, O., April 29; in Cleve-land, O., May 6 and 13. He will receive subscriptions for the Banner of Light.

WARREN WOOLSON, trance speaker, Hastings, Orange Co., GROND A. PRINCE, I are or Auburn, Me., will an wer calls to speak upon the Babbath, week day ovenings, and to attend functals.

to attent functais. A. T. Foad will receive invitations to speak on week days and Sundays. Address. Manchestor, N.H. J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestations. Ad-dress, Upper Lide, Broome Co., K.Y. B. T. Munx will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skapeateles, N.Y.

MRS. MARY LOUISA SMITH, trancs speaker, Toledo, O. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-

Mas. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian.

MRS. ADDIE L. BALLOU, inspirational speaker, Mankato.

Mn. and Mus. N. M. Millen, Elmira, N. Y., care of Wm. B. Hatch.

MRS. FRANK BRID, Inspirational speaker, Kalamazoo, Mich. MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith.

MRS. FANBIE DAVIS SHITH, Milford, Mass. MRS. BARAN M. THOMPSON, Inspirational speaker, 38 Bank street, Claveland, O.

street, Cloveland, O. J. L. POTTES, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Jowa, box 170, until further notice. Mas. C. M. Browz will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. d. W. Rices, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

MISS B. C. PELTON, Woodstock, Vt. MRS. M. E. B. SAWIER will answer calls to lecture during betober. Address for the present, Baldwinsville, Mass.

TRONAS COOK, Huntsville, Ind., will answer calls to lecture n organization. W. F. JAWIESON, inspirational speaker, Decatur, Mich.

SELAH VAN SICKLE, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

H. B. STORER, Brooklyn, N. Y.

MRS. M. A. C. BROWN, West Brattleboro' Yt. MRS. LYDIA ANN PRABBALL, inspirational speaker, Disco.

Lois WAISBROOKER can be addressed at Massillon, O., box

84. Miss MARTHA S. STURTEVANT, trance speaker, 72 Warren street, Boston. C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill. MRS. EMMA F. JAT BULLENE'S address is 32 Fifth street, New

York. J. H. W. TOOBBT, Potsdam, N. Y.

Mus. SOPHIA L. CHAPFELL will answer calls to lecture. Address, Forestport, Oneida Co., N. Y., cbre of Horace Far-

GROROZ F. KITTRIDOZ will answer calls to attend public Groroz F. KITTRIDOZ will answer calls to attend public circles, and locture on Kundays, in Northern Michigan. Ad-dress, Grand Rapids, box 6%2. Ind H. Cupris speaks upon questions of government. Ad. dress, Hartford Conn.

dress, Hartford Conn. Bigs: Ds. D. A. GALLION will answer calls to lecture, under spirit coubrol, upon discases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iows,

MOSES HULL, Milwaukee, Wis. MRS. H. T. STRARNS, South Excter, Mc.

Mis. JENETT J. CLAEK, trance speaker, will answer cells, helen properly made, to lecture on Sundays in any of the towns n Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

SPIRITUALIST MEETINGS.

BPIBITUALIST MEETINGS. BOSTON-MELODEON.-The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admin-tion free. Speakers engaged: -Mirs. Laura Do Force Gonion during March. Mirs. Anna M. Middlebrowk. April 1 and 8; J. G. Fish. April 22 and 29; Miss Lizzio Doten during May. The Binble Charstran Spiritualists hold meetings every Sunday in hall No. 118 Tremont street, at 10% A. M. and 2% Y. Mirs. M. A. Nicker, regular speaker. The public are invited Seats free. D. J. ficker. Supt. The C. S. D. M. U.'s First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, migs. at 24 P. M. U.'s First Progressive Bible Society will meeting every Sunday in No. 10 Tremont Temple, Migs. At 3 P. M. This members of the Christian Scholars' Missionary Union will meet every Saturday, at 29 P. M., in No. 3 Tremont Bow, Hall 23. Circle will commence at 78 P. M. The members of the Progressive Bible Society will meet ev-ery Sunday, at 29 P. M., in No. 3 Tremont Row, Hall 23. Even-ing meeting will commence at 74 P. M. Chablestowng.- The First Society of Spiritualists hold

Ing meeting win commence at 1 P. A. CHARLENTOWR. — The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2% and 1% o'clock r. M., under the supervision of A. H. Bichardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged :— Jsace P. Greenleaf, March 18 and 25; Dr. Wm K. Biblev during Nav.

public are invited. The Children's Lyccum incers at 10 A. M. Byeskers engaged: -Isaac P. Greunicaf, March 18 and 23; Dr. Wm. K. Ripley during May. THE Byinitrukatas of ULARLESTOWN have commenced a series of free meetings at Mechanics' Hall, corner of Chelses street and City square, every Sunday atternoon and evening. These meetings are to be conducted by Mr. C. H. Vost, (to whom all communications must be addressed,) assisted by a Committee of well known Spiritualists. Many good spirsk-ers have been engaged, who will fecture during the scaton. All are invited to altend. Spiritualists of Chelses have en-gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 121 Hanover street, Boaton. Ane exerging Cit. Dr. W. K. Ripley, March 18 and 25; E. S. Wheeler, April 1, 8 and 15. Low MLL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lycesum meets in the forenoon. Speakers engaged --Mis. Ansa M. Middlebrook during March; P. L. H. Willis during April; J. Origing May and June; S. J. Finney during Cetober, November and Decumber.

November and December. HAVEBHILL, MASS.—The Spiritualists and liberal mind of Haverbill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M. Speakers engaged:—E.S. Wheeler during March; Suis M. Johnson during April; Faunic B. Feiton during May.

PLTMOTTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chi-dren's Progressive Lyceum meetis every Sunday forenoon at 11 o'clock. Hpeakers engaged :—Miss Susle M. Johnson, March 18 and 25; Mrs. M. M. Wood, April 22 and 29; M. H. Hough-ton, May 20 and 27.

TAUNTON, MASS.-Spiritualists hold meetings in Templar Hail regulariy at 2% and 7% r. s. Admission free. Speaker engaged .-Mrs. Fannie B. Felton during March. WORCESTER, MASS. -- Meetingsare held in Horticu

is intended for Lecturers only.1

MISS LIZZIE DOTEN will lecture in New York during April;

In Boston during May, She will not make any other engage-ments to lecture until further notice. Adoress, Pavilion, 67 Tremont street, Høston, Mass. F. L. H. WILLIS, M. D., will lecture in Lowell, Mass., dur-ing April; in Worrester during June. Is disengaged for the three last Sundays in March. Address as above, or 102 West 21th street, New York. J. B. LOWLAND Will answer calls to lecture and will par

N. FRANK W BITX will speak in Chicago, III., during March; in Battle Creek, Mileb, during May and June. Applications for week evenings mast be made in advance, and will be promptly answered., Address as above. DB. L. K. COORLEY will looking and battle W.

promptly answered, Address as above. DR. L. K. COONLEY will lecture and heal in Kennett Square and Longwood, Chester Co., Pa., the third week of March. Address, Vincland, N. J. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Mas. AUGUSTA A. CUBRIER will lecture in St. Louis, Mo., Juring March. Address as above, or box 816, Lowell, Mass.

CHARLES, HATDEN will speak in Genesco, Ill., March 18 and 25; in St. Louis, Mo., during May. Will make engage-ments to speak week-evenings on the route or in the vicini ty of Sunday engagements. Address as above.

mists with oceans. Jesus's love streamed freely and spontaneously from the cross in the prayer, "Father, forgive them." Angels' love is freely breathed upon those they have in holy charge on earth. Paternal and maternal love flows as freely, as sweetly, to all the tender olive-buds maturing in the childhood circle. Truly, as an apostle said, "Love," knowing nothing of sea or sect, "worketh no ill to its neighbor." We love Bro. Goddard with a free, fraternal love. Be sure, we

have chastened him. This is according to the Scriptures. "Whom the Lord loveth," say they, "he chasteneth;" and we are commanded to be "imitators of God, as dear children." And while thus loving and chastening, we shall also continue instant in prayer," that he may be so baptized from on high as to become more manly, impartial, and truthful in his ministrations relative to those who honestly differ from him in religious opinions.

Swedenborg was a representative man, living far in advance of his time-a splendid medium, conversing with spirits twenty-seven years of his life, and accordingly a Spiritualist ! Belief in, or a knowledge of immortality through, spirit intercourse, with a corresponding good life, constitutes an individual a Spiritualist. This Swedish seer. being scholarly, had a philosophy, which, so far as our reason and consciousness approve, we endorse. New Churchmen have a theology and a creed; nevertheless, they are Spiritualists, admitting the fact of the manifestations, and believing in a present open intercourse with the spiritworld. Though differing somewhat relative to forms and theological notions. Spiritualists do not exclude "New Churchmen" from the pale of their heart fellowship. Spinoza did not exclude or excommunicate the little Jewish synagogue of his city, though it shunned him. Greatness is always magnanimous. Accordingly, Spiritualism accepts and includes Swedenborgianism, and does so upon the principle that the greater necessarily includes the less.

We Cannot, Will Not Answer.

We are in the frequent reception of letters to this import: "Bro. P., we are deciding upon our lecturers for the coming year; will you give us a list of the best speakers in the field?" Another Secretary asks concerning ----, "What are his antecedents?" To the first, we unhesitatingly answer in the negative. We would not if we could-we could not if we would give such lists. Our judgment might be utterly at variance with the congregations-and then, speakers adapted to one locality are not to another. Each section must decide for itself. Male and female-test, trance and inspirational, are all indispensable in the crection of the Spiritual Temple. Those

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2. To defend them from the malice of their persecutors.

3. To provide fields of jabor in any branch of reform industry suited to the calling of the applicants.

4. To raise a common fund by voluntary contributions, to be disbursed judiciously by trustworthy committees in different parts of the conntry, wherever there is need of relief for a poor or sick or dving brother or sister.

5. To unionize our efforts, to discipline ourselves socially for duty, and so prepare well for the coming crisis initiatory to the Kingdom of Heaven on earth.

I have thus blocked out my ideas in brief, feeling, as I do, the necessity of mutual affiliation and protection. The sooner we act the better; for the hour is fast approaching when souls shall be tried as by fire. Do we not need something of this

kind? Ought we not to do more for the emancipation of our enslaved brethren? Once open the way, so that the lecturers, mediums preachers and other reformers can live when free, and they will flock to the standard of spiritual liberty in scores, hundreds and thousands, and onlist in the army of true Evangelists. "United we stand, divided we fall." EVANGEL.

A Run in the Cold.

Closing my engagement in Washington, a short home of my old friend, A. P. McCombs, whose little volume of original poems has brought him more prominently before the public since my last visit to his Maryland home.

Next ride brought me to the elegant home of Thomas Garrett, in Wilmington, Del., and on the first Sunday of February two good audiences, un-der the call of the organization there, greeted me, and seemed earnest in the cause of true reform. The society there is in a good and prosperous condition.

dition. Second Sunday of February found me in Vine-land, N. J., where we have the most flourishing land, N. J., where we have the most fourishing society I have met in any place. Lectured twice in the new hall, and had a most heart-cheering treat in seeing A. J. and Mary F. Davis organize the Children's Progressive Lyceum. The pleasant visits with these able and devoted ploneers seem-cd like renewing the visits to a childhood's home, with the early associations of life and love. Here I also met our most industrious and untiring bro-ther, L. K. Coonley, who has stirred the mental waters in so many places, and scattered so many, books, that few of the workers in the field have done more for the cause than Bro. Coonley and his wife. I found him hard at work in Vineland, fitting up a new home which he had purchased; so Vineland is to be blossed with two of our best speakers-Charley Hayden and L. K. Coonley-and probably several others will yet locate there, as the mental atmosphere is more liberal than in

any town or oity east of the Alleghanies. Parting from these warm friends early in the week, I met my engagement at Morrisania, N. Y., where the elegant hall of Bro. J. L. Parshall is in the erection of the Spiritual Temple. Those rooted and grounded in *integrity* and PURITY, with all good, faithful, skillful workmen, will find plenty of employment. As to "antecedenta": suppose a city lecture-committee should raise the question of John B. Gough's ditch and dramshop

MRS. FARMER B. FELTON Will speak in Taunton during March; in Fortsmouth, April 1, 8 and 15; in Haverhill during day. Address, South Malden, Mass. MRS. Autress, South Malden, Mass. MRS.N.J. WiLLs, trance speakor, will lecture in Worces-ter, July 1, 8, 15 and 22. Address, Boston, Mass.

MRS. SAEAH A. BTENES will speak in Gloucester, March 18; in Charlestown, April 15, 22 and 29. Address, 87 Spring street, East Cambridge, Mass.

Mas. S. A. HORTON will speak in Hammonton, N. J., during March; in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

ISAAO P. GREENLEAF will speak in Charlestown, March 18 and 23; in Taunton during April. Is ready to make further ingagements anywhere in New England for the season. Ad-icess as above, or Lowell, Mass.

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

J. MADISON ALLYN will speak in Rutland, Vt., March 11, Address as per appointment, or box 70, Rockland, Me.

Miss Sagan A. NUTT will speak in Morish, N. Y., March 11 and 18; in Forrisburg, Vt., March 25. Address as above, or Claremont, N. H.

DR. R. P. FAIRFIELD, trance speakor, will lecture in Rock. ord, Ill., during March. Will Answer calls to lecture// Ad-III., during March. , Rockford, Iii.

MRS. MARY J. WILCOXSON will speak in Buffalo during April. Will answer calls to locture during the coming year. General address, Hammonton, Atlantic Co., N. J.

MISS SUSIE M. JOHRSON will speak in Plymouth, March 18 and 25; in Haverhill during April.

J. G. Fish will speak in Ebbitt Hall, New York, during March: in Boston, April 22 and 29; in Lowell during May and June Will receive subscriptious for the Banner of Light. Addresses above.

MRS. MARY M. WOOD will speak in Worcester during March; in Plymouth the last two Hundays in April. Address, i Dowey street, Worcester, Mass.

Dowey street, Worcester, Mass.
 Mass., M. S.-Towwanno will speak in Troy, N. Y., during March in Philadelphia, PA:, during April.
 Mass. Saman Titum Martnuwa will speak in Quincy, Mass., during March and April 1 and 8.: Address as above, in care of Ulin Rogers, Eag., or East Westmoreland, N. H.

E. B. WHRELER, inspirational speaker, will locture in Chel-ses, April 1, 8 and 15; in Foxboro', April 29. Address this

Mice. DR. JAMES COOPER, of Bellefontaine, Ohio, will be at the Quarterly Meeting at Greensboro', Henry Co., Ind., on the 23d, 28th and 25th of March, and at Cadix the 26th and 27th, with a supply of books, and will take subscriptions for the Banner of Light.

LEO MILLER will speak in Detroit, Mich., during March In St. Louis, Mo., during April. Address as above, or 22 Mar ket street, Chicago, Ili.

A. B. WHITING will speak in Cincinnati, O., during April." A. B. Warrie will speak in Cincinnati, O., during April. M. HENER HOUGHTON will lecture in North Wrentham, iasa., every Sunday until April; in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle itates the remainder of the year. All applications for weak wening lectures and the attending of funerals will be happl-y received and speedily answered. Address as above, or Vest Veris Ms. st Parls. Me.

J. M. PEESLES will lecture in Richmond, Ind., during March. Address, box 1402, Cincinnati, O. Mas. LAURA CUPPY will lecture in San Francisco, Cal., till Arther notice.

ALCINDA WILLINELM, M. D., inspirational speaker, will lec-ture in Quincy and Hannibal, Mo., during March; in Kansas during the summer; in Iowa during the fail. Address, carc W. Brown, box 603, Quincy, III., until further notice.

L. JUDD PARDER will lecture in Buffalo, N. Y., during darch. Address, care of Thomas Rathbun, box 1231; Buffalo. DR. W. K. RIFLEY will speak in Chelses, March 18 and 25; In North Wrentham during April; in Charlestown during May. Address, boz 96, Foxboro, Mass.

Mas. Busis A. Hurtunison will speak in Willimantic, Ct., ariug March. Address as above, or East Braintree, VL

MRS. ANNA M. MIDDLEBROOK will lecture in Lowell dur-ng March; in Boston, April 1 and 8. Will answer calls to octure week-evenings. Address as above, or box 778, Bridge ng March;

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

Mus. Susan E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmonth, Me., till further notice. Address as above.

F. L. WADSWORTH Speaks every Sunday in February in BERJANIE TODD, normal speaker, care Banner of Light.

JUDGE A. G. W. CARTER, of Cincinnati, O., will answer salis to lecture on the Spiritual Philosophy, FRANCIS P. THOMAS, M. D., will answer calls to feoture on Spiritualism. Address, Harmonia, Kansas.

overy, Sunday afternoon and evening. Bpeakers engaged --Mrs. Mary M. Wood during March: Henry C. Wright Aprill and 8: Mrs. Fannic Davis Smith. April 16, 22 and 29; Rosse M Johnson during May; F. L. H. Willis, M. D., during June.

NORTH WHENTHAM, MASS.—The Spiritualists have organ-zed a society, and will hold regular meetings in Harmonia lial at 10% A. M. and LW F. M. Seats free, and the public are nvited. Speaker ongsged ...M. Henry Houghton until April. Mariboo', Mass.-Spiritualisis hold meetings in Forest Hall every other Sunday at 12 r. m. birs. Yeaw, of North boro', regular speaker

HANSON, MASS. - Meetings are held in the Universalist Church in Hanson every other Bunday.

FOXBORO', MASS.-Meetings in Town Hall. Speaker en-gaged :-- 12. S. Wheeler, April 29.

gargen:--L. B. whereif, April 29. PROVIDENCE, R. L.-Meetings are held in Pratt's Hall, Wey-bosset street, Suudays, afternoous at 3 and ovenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged :-- Adin Ballou. March 18; Henry C. Wright, March 20; S J. Finney during April; A.J. Davis during June.

PUTNAM, CONN.-Meetings are held at Central Hall every Sunday aftermoon at 15 o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

Portiano, Ma. - The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Hock, corner of Congress Brid Elm streets. Free Conference in the forenoon. Lectures atternoon and evening, at 3 and 70 clock. forencon., Lectures atternoon and evening, at 3 and 7 o'clock. Dover AND FOXCEOFT, Mz.—The Spiritualists hold regular meetings every Bunday, forencon and evening, in the Univer-salist church. A successful Sabbath School is in operation. Naw Tobat Criz.—The First Society of Spiritualists hold meetings every Sunday in Hope Chapel, 720 Broadway. Seats

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unnias depot for information, etc. All are invited. PHILADELTRIA, PA.-Mectings are hield at Sansom street Hall every Sunday at 104 and 74 P. M. Children's Lyceum regular Sunday accesion at 26 o'clock. M. B. Dyott, Conduc-tor: Mirs. Issilanger, Guardian. Meetings are also held in the new hall in Phomix street ev-ery Sunday afternoon at 3 o'clock. Prof. I. Behn, Conductor. ductor

VINELAND, N. J.-Friends of Progress meetings are held in the new hell every Hunday at 104 A.M. Children's Progressic Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hoses Allen, Conductor; Mrs. Deborai Butler, Guardian.

Allen, Conductor; Ans. Dedoran Butter, Guardan. HAmsonron, N. J.-Meetings held every Sunday at 10 A. M. and T.P. M., at Eills Hall, Belleview Avenue. BALTIMORE, MD.-The 'First Spiritualist Congregation of Baltimore' hold regular meetings on Sundays, at Barators Hall, southcast corner of Calvort and Sarators streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther notice. WILMINGTON, DEL.—The Spiritualises of Wilmington, Del, meet overy Bunday at McDonucli's Hall, Market street. Good lecturers are always provided. Lecturers wishing to make engagements will please address either of the following off-cers of the organization: Thomas Garrott, Esq., Presidenti Les Puscy, Esq., Tressurer: Dr. Wm. Fitzgibbon, Sccretar, Spratorgarb, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lycoum every Sunday in the hall. Children's Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. Se Louis Mo. Schritualists and Prionds of Progress hold

tor; Mrs. E. G. Planck, Guardian. 8r. Lours, Mo. - Spiritualists and Friends of Progress hold meetings voiry Sauday in Mercantille Hall, at 103 A. M. and 19 P. M. Children's Progressive Lyccum regular acession every Sunday attentions at 34 P. M. Col. Wm. E. Moberly, Conduc-tor; Mrs. Nary Blood, Guardian.

WASHINGTON, D. C. The Spiritualists of Washington hold regular meetings every Sunday at 11 A. M. and 73 P. M. In Union League Hall. Thomas Gales Forster will lecture dur-lar Marmh.

ing March. CINCINNATI, O.-The Spiritualists of Cincinnati have organ-ized themselves adder the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured Metropolitan Tall, cornes, of Xinth and Yannut streets, where they hold requiar meetings on Banday mornings and evenings, at 10% of the street of the

and TN 0. Cloos. CLANSIAND, O. - Spiritualists meet in Temperance Hall ev-ery Sunday, at 10 A. M. and The M. Ohlidren's Progressive Lycoum regular Sunday season at 1 octock F. M. L. Sweet, Conductor, Mrs. D. A. Eddy, Quardian.

sawett, Donductor; Mrs. D. A. Eddy, Gusrdian. BAW Frawbisco, OAL-Mrs. Laure Ouppy Lockness for the Prionds of Progress is their ball, corners of 4th and Jesie streets, Ban Francisco, every Sunday, at 11 A. M. and 7M r. M. Admission free. Children's Progressive Lyceum meets in the same haal at 3 r. M.

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