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# Original Essays.

### SPIRITISM PHILOSOPHICALLY CON-SIDERED.

BY HENRY LACROIX, MONTREAL, CANADA.

Investigation until now has revealed a good deal concerning the nature and purposes of Spiritism, but we opine that inquiry constantly busied will reveal more and more.

The angry voice of authority has not, happily, the power, as heretofore, to oblige us to conceal our inspirations, or to dress them in the disguise of fairy tales. Every thought can now be boldly expressed without incurring the risk of strangulation, or of the no less enviable purifying process of the stake. There are people who do not believe in progression; surely such a state of things speaks volumes as to its existence. Authority. when vested in the hands of a few, has a tendency come its possessor, it loses its vicious or gross propensities and becomes a virtue most inestima-

Much is to be gained, we imagine, by encouraging the speculative powers of the mind. There is lying in the casket or cranium of each man much wisdom that motion, or discussion, tends to bring forth to enrich the stores of knowledge. In a country like ours, where free scope is the birthright of every one, none need stray far behind one another in the steeple-chase after unknown truths. We are of opinion that Spiritism, in its manifold manifestations, up to this day, has been of a nature to teach men in many respects but the alphabet of their mental and other capacities. There is a wide range of thought above all that has been advanced and experienced on the subject, which we would call inquiring minds to lie hold of with earnestness. Were we to recall and partners closely bound together by the most inpoint out to our readers the many hints which have at different times been received from the controllingspirits of the Banner concerning the high sense of spirit-manifestations, we would have some trouble to put them into tangible or consecutive form. It is sufficient to say that we rely more on our general memory in the premises, and on our analytical powers, to derive from those teachings, and from others, the essence of thought which may be found in this article.

Intelligence, that universal law-giver and director of all ideas, is continually leading men forward, from one step to another, from one. sense to another. The high sense of the great mental revolution of the day, we imagine, is yet to be known, and the way to arrive at that knowledge is through the action of conflicting thoughts or theories.

Truth is everywhere, and there is no getting out of it. Every motion is sure to lead forward to progression. If new ideas have the effect of to ascend the highest hills of observation in search | giving out at this moment many of its bright and | its faith on the essentiality of existence, and the drawing forth, in opposition, ideas of a combative of the higher forms of truth. By doing so, we are and, more or less, vindictive kind, none, wisely inspired, will see anything detrimental in that. into the ways of perdition! Why? Because our No cause whatever has ever been lessoned in faith hope and love know no boundaries: hevalue, nor has truly suffered, in its onward course, cause our intellect is set free and has the whole by even internal conflictions. None need be afraid unfathomable infinitude, it would seem, as a doto venture into the unseen to arrive at the knowledge of the unknown. Every labor is sure to repay with interest the adventurer, or his successors, who undertake to increase the sum of human knowledge

Truth, or accepted ideas, as commonly inferred, always bear at first the speculative form. Those who are not gifted with speculative powers, cannot conceive that truth can be found outside of but a real matter of fact. We agree to disagree, the small horizon in which they live. There are and assert that no ill can come from it, but imothers, less absolute in their views, who imagine that truth has yet many revealments to make to mankind; but they want it to come through the blasting trumpet of Authority, and, as very little active truth does come through that channel these people are often occupied in denouncing tates, infallible or otherwise, of Authority; but what they cannot comprehend, in scouting almost every new idea not baptized by official hands. Those who are in the habit of bowing to authority, and to look to it for succor, are necessarily Weakly constituted.

Philosophers are the discoverers of the unknown; and they are so gifted, in virtue of their thirst of knowledge, boldness of conception and undauntedness of character. The New World Wise men of all times have entertained it. The contains, at this day, many of this class. The new discoveries in the spiritistic phase bear witness to their existence and to their capabilities. There has always been light, even in the darkest Genius is getting to be rated lower than heretofore on account of its quasi universality.

The ancient sages, at the time principally of the maturity of the first era, were impressed with the philosophical idea that Nature was the embodiment of universal or eternal intelligence! (Let every reader weigh well those words.) The second era which followed necessarily commenced in infancy, and a somewhat new code became the accept constant condition. By the philosophy of the ed law. This mental and social revolution is to be seen exemplified, at every moment, among in- possessed of and swayed by three attributes, dividual men, in passing from one of their three epochs of existence to another. A new age brings theological notion of the triune division of the new ideas, which at first are more or less envelop- Godhead. The new Philosophy is slowly but ed in swaddling-clothes. Taking it, therefore, in surely leading the way to the rational view of this light, it becomes easy to comprehend why the philosophical ideas of the ancient sages have been for so long a time cast in the background of public notice. Many superficial reasoners have They refoloe more over their freedom, and think imagined that humanity had taken a backward step since the glorious age of ancient philosophers. With a greater light we are able to think other wise, and see that development is boustant, even in lethargic states, or what may seem so, its

The second age of enlightened human spirits was at first characterized by purity; which condition falls, also, to the lot of all individuals new sensuous kind, as in individual cases. History only Bring, Univ existing, and that all organthis second era, we perceive that the philosophi-

human spirits became what they have been, ignoring, for a time, the realities and future possibility of the philosophical status and its useful-

We have seen for some time past, or some years, that a revival of the ancient philosophy is taking place; therefore, we take it for granted that a good portion of the human family are entering into the matured phase of their second age. The dawn of this great epoch is necessarily bringing again to light those discarded ideas which would have been irrelevant in former ages, and which now become, as a matter of course, suitable to the new times and their conditions. Intelligence has always the sway over all things, at all times; but we perceive that it modifies its manifestations, by and through seemingly three consecutive conditions. Through man, woman and child, intelligence is manifested differently; but that variety of manifestation in no way constitutes and reveals the existence of three causes, to become tyrannical; but when the millions be- or of the triune division of the cause. By a superficial study man seems possessed of a threefold nature; but a careful insight into the human organism, reveals that it is possessed of and actuated by only one single faculty: intelligence! which faculty animates as well all other parts of nature. The repeated attempts on the part of man to arrive at a thorough knowledge of the cause, and of his own nature, show and simply prove that intelligence is perfectly revealed only through a matured medium, and that the third stage, or flowering process, in all reigns of Nature, only brings forth that status.

Theology teaches that man is like unto God, or made to his image. We take this proposition, or revealed saying, as a true basis, inferring therefrom, as a logical conclusion, that the knowledge of one reveals the knowledge of the other. God and man, or intelligence and medium, are cotimate relationship, impelled by the same immediate and ulterior purposes and governed by identical interests. Man is God made manifest; but we hold that man is not the only representative of God, but that all other organisms, throughout unbounded nature, hold the same position.

These theories form the basis of the mental structure of this world, and are held in a negative way, if not in a positive one, by those who are opposed to us. We of the Spiritualistic school come forward with new definitions, but not with any thing that has not before been engrafted on the universal tree of knowledge. We have entered into the phase of existence, where none are bound down with the fetters of Old Theology and the more or less wild notions of ignorance; but where every one is free to build and unbuild, over and over again, without a permission from this one and that one. We are all individually free to wander away from one another on all points, and not afraid or in danger of going astroy, of main to live in, to draw from

Liberty is the most favorable condition for the acquisition of knowledge, and to serve the ends of happiness in the most positive sense; and if those who are thus situated do not all see by and in the same light, it is more to the credit of the system than otherwise, as individual freedom is not then a merely nominal term and condition, mense, incalculable good.

We had been taught to believe in a personal God, a Blue-Beard myth, ever ready to devour those who happened to be feebly organized, in a moral sense, or those who dared question the dicwe are now out of that hell.

There is no disguising the fact that the theological God, as an idea, is losing much of its power and influence over the intelligent masses, and that the spirit of inquiry is fast substituting in its stead, Universal Principles, or Laws. Those who uphold the spiritistic doctrine cannot be said to have been the originators of this theory. essence of truth has always existed along with its rudimentary conditions, or manifestations. night

UNIVERSAL INTELLIGENCE, in these times, through many human organisms, is asserting itself in a more positive manner than heretofore, in consequence of a great development of those mediums. This Impersonal God, or Head Principle, is at all times assuming different phases of existence, demonstrating thereby that action is its ancients, we have been taught that existence was corresponding with the borrowed and travestled

Unitarianism, but in an unsectarian sense. The new converts, as a rule, do not yet enter tain well defined opinions concerning their faith. more over that subject, than they realise the philosophical sense of the great revolution which has taken place within themselved! The time in coming however when the new converts will boldly assert, as of old, that all men are Gods, 'bit, that all particles of Nature are Godly. The positive or high comprehension of the Word of all Words, will unravel former and present mysteries, and born; their adolescence has necessarily been of a show that Invalled mind is the Supreme and proves it. During those two epochs or phases of ized forms of matter or substance, in whatever phase of existence, physical, spiritual or ethereal, cal ideas of ancient sages were somewhat dast in which speak, think, write, &c., are dependent wholthe shade of oblivion. Faithful to the laws ap- ly upon that intelligence for every one of their

pertaining to their new states of existence, those | motions, either physical, moral or intellectual. Man's free will will soon by found out to have a different meaning from that generally entertained at present. Universal Intelligence speaks through such countless mediums of all sorts, all differing in degree of states or unfoldment, it necessarily follows that so many versions of its status are exhibited, manifested. We opine that man's will is God's own will; man's intellect is God's own intellect. That God is the Eternal, Universal intelligence, permeating Nature as its Soul. All former intuitions, systematized or not, when rightly interpreted, point out to this definition as the rational explanation of the philosophy of exist-

> The tri-nit-arian philosophy of the ancients. which viewed three principles in the government of nature, after having undergone a theological survey for so many ages, is bound to receive further developments from the present and future

It is easy to understand that infancy, in the general sense, as well as in the individual sense, should be inspired as in the latter case, with many disjointed theories, which subsequently become condensed, at the time of maturity, into a well defined compact and simple system. The refraction from the brain, or expressed thoughts, however different in appearance they may be when issuing from each individual, tend truly toward one single direction. Mankind, after having in its first infancy seen so many gods in every object striking and appealing to their senses, limside of several ages.

Although the maturity of the second era is at hand, working wonders in all ways, still we do witness the varieties of opinions concerning art, not consider that memorable spech as constituting the culminative maturity alleged to above. The clude diversity of opinion.

There is also a moral aspect to this dispute, as equivalent to the wisdom of his manhood. When the Intellectual Era shall be, the Harmonial Phil- plied to action, as well as knowledge. The moral osophy, lately come into existence, will surely by that time have undergone many alterations to suit it to those new times.

parts, instead of three principles? How shall The latter, places the rules of conduct on the prinmen become unit-ed unto that understanding? ciple of the greater diffusion of happiness, based By the process of division and contention, we say. upon and rectified by experimental knowledge, The more they divide, the closer they will be to a the only kind in which is believed. general and wise understanding.

The moral law, which holds still the sway over the civilized portion of this world, although it is ance, and not of reality; that the one party bases wise pages for the government and enlighten other on the relativity of human knowledge. ment of humanity, will have eventually to be They are not opposed, but analysis proves their succeeded and replaced by a Code more simple. comprehensive and effective. The era of INTEL. LECTUALITY, or the "GOLDEN AGE" of human- tion. ity, will have its Law or Code, and the light it and glorious light. Harmony will then be found to exist, and to have always existed. When Intelligence shall have modeled its highest medium on this earth-MAN-to a complete state of development, then that medium will write and speak volumes of wisdom not yet conceived of; and all particles of matter and substance, which form this globe, will be found to have a voice, and to have cooperated at all times, with their microcosmic partner-man-to the formation and development of this world.

Much has been said and written in olden and modern times in favor of the free will and free action of man, establishing thereby a theory quite conflicting with the logical deductions of true philosophy or sound reasoning. Like all other ideas, this one is bound to undergo a closer and wiser examination.

The idea that man is gifted with and exercises free will and free action, is consistent with theological comprehension. It is well adapted to that system of reasoning which goes only over superficial grounds, but it does not and cannot suit a higher mode of investigation. Theology, in its multiform kinds, has taught the independence of man, as a practical lesson; but it would not be a difficult matter to prove that it has, at the same time, in its laid-aside theories, entertained quite a different doctrine. We advert to theology in this case, simply for the purpose of proving that truth is to be found-although in a latent state-in all former official and popular bodies of doctrine. It is well said, "There is nothing new under the sun." Theology has recognized the positive portion of the above question, by saying that " Not a law as the physical. When statisticians prove hair falls from the head of man, without the will of that murders, suicides, with all the subtle minuthe Overruling Power." Those words mean what they say, but the theological or current interpretation of them spoils their sense, their truest

Man, a willing power! Why, such an idea cannot bear the test of logic. Were man considered as a particle of God, as an actual portion of his entity, as a denominative part of His Self-hood, the independence of man would then be a logical conclusion. But this view of the case—although lingering in the background of all official theories, and in the interior of every individual; as a presiding principle—cannot and will not be acknowledged before the world, by those who see that principle, but cannot yet understand life value.

Our philosophers of the day speake of man's faste mind. How much of theological reministence is there not in that expression? We are not afraid to discountenance such a view, and to reject it as illogical and unreasonable. The Mind (and not the minds) which animates Nature—although speaking through so many violes; through so many individualized, congregated or isolated atoms of all regins of stratas of material or spiritual regions—cannot be otherwise than inficite. not bear the test of logic. Were man considered

atoms or all regges or strates or material or spirit-ual regions—cannot be otherwise than infinite, self-sufficing. Words, at all times, reveal but what we would call the dark portion of truth: expression is equivalent to expiration.

# INTUITION AND EMPIRICISM.

It has been said that all men belong either to the intuitive or empirical schools of philosophy. These have ever been opposed since the dawn of philosophical discussion, and the contest is not yet decided; nor, it is believed, is it likely to be for some time to come, if ever. Mill's philosophy has not shaken that of Hamilton. Locke in his day was thought to have settled the question in favor of the empiricist, by demonstrating that all our knowledge was derived from experience, or analogies from it. Subsequently Kant was generally believed to have given oriteria of knowledge not arisen out of, though he allowed begun with, experience; these being necessity and universality. At length the partisans of each school have proved themselves unconquerable by the opposing. Those who uphold the doctrine of innate ideas or transcendentalism, include generally the minds of loftiest contemplation, profoundest thought, and intensest feeling, but withal the most visionary in practical judgment. They base their belief mainly on the certainty of the truth of immutable laws; mind being capable of cognizing only particular facts. Man, for instance, knows that every effect has a cause, and the knowledge of change-derived from experiencecannot give the certain knowledge of that law which we are said to have. The artist knows that there is a beauty possible, an ideal, far surpassing all that he has ever witnessed; that very fact proving empiricism inadequate to account for ited subsequently the number unto the sum of all our knowledge. On the other hand, the pure three. (This alludes to the enlightened class.) empiricist, more sober in mentality and safer in We are yet under the rule of three. There will be practice, but whose mind is bounded by the cerantagonism and warfare, in words and otherwise, | tainty of practical demonstrability, asserts that a greater or lesser want of general happiness, un- we can only know that which is amenable to til we reach the culminative point of the UNIT. proof; and only objects of experience furnish ma-We cannot surmise the advent of that time this terial for demonstration. Our knowledge of law is founded upon the cognition of facts, experience As the life of each individual is divided into itself letting us into the knowledge of the necesthree epochs, so likewise the life of humanity. sary and universal. The appreciation of beauty, &c., depends upon educational development; as

well as an intellectual; both theories being apaspect of transcendentalism we may call moral intuition; that of empiricism is named utilitarianism. The first, places the line of conduct under How will it be proved and established, that the control of an inward monitor named conone principle alone is animating Nature in all its science, supposed if unwarped to be infallible.

Now we hope to prove that the apparently irreconcilable difference is merely one of appearultimate blending or identity; the veil of simplicity, one would think, merely hiding the solu-

The transcendental ideas of something beyond will shed on the world, will indeed be a joyous and above nature, such as God, the derivation of human souls from Him, and freedom (of the will) we cast aside for the present-without thereby denying or ignoring-because they are objects of faith, not knowledge. They do not pertain to the phenomenal, and only of the phenomenal is our knowledge. When therefore we assert that man is bound by the laws which govern nature, without noticing tenets of faith, it is for the purpose of standing upon indisputable ground; their holders allowing the assertion to be true in one sense, their opponents in that of all.

In the first place, all agree that while we know nothing of "things in themselves," we are certain of their existence, else there would be nothing. Whether these nonmena be looked upon as substantial or insubstantial, matters nothing to our argument. In the second place, man himself is an individualized atom of these nonmena, manifesting himself phenomenally, like everything else in nature. He is subject to all those laws or force which govern nature, because he is a part of nature. "All are but parts of one stupendops whole."

All manifestations of life are septient phenomena, as all else are insentient. It may be that, apart from the perturbations of circumstances and the laws of progress, a certain amount of intellect can only be grown in a community, like vegetation in its native regions, with periods of fertility and difference of kind, according to the human soil, circumstances and climate. Be that as it may, science and statistics force us irresistibly to the conclusion that the mental-moral constitution of nature, is as much under the control of tim of accident to strike the balance of their committal; that the long train of evils, when even cases of forgetfulness, such as the directing of letters, are in regular periods strikingly proportionate in similarity of numbers, we naturally believe that the mass of mind, however broken into individualities over the world, is as much under the control of law as matter. Mental development is not therefore a process of disengagement from nature; but being a natural phenomenon, it can be easily understood why all knowledge is alone of the phenomenal. Man then being, like all life, a part of the objects of his knowledge. experience is a part of nature developed to life, acting and acled upon by the externally correlative; for life is a part of nature become relatively conscipus. Intelligence or mental power is a mode of its development; instinct or intuition, the spontaneous course of this mode. Being substantially the same as the objects of his knowledge, man is essentially that knowledge personified, or become conscious. Thus it cannot be otherwise than innate, all innate; for external objects of sensation

All our knowledge, therefore, is innate, man being a part of the absolute which contains all knowledge in it, and of it. And all our knowledge arises out of experience, even when developing internally, because it is alone of the phenomenal; phenomena are characterized by change, and change produces sensation.

It follows from the above that utilitarianism and moral principle are one; the former being the external side, or manifestation of the latter, its relative standard of activity. The individual is of course as liable to error in conforming to it. acting upon the external, as he is in regard to his deductions from experience, he being acted upon by the external. Conscience holds to conduct the same relation that intuition or inspiration holds to thought; both being spentaneous flashes of the internally absolute, although the external may furnish the spark which originates the flush.

A subtle difficulty may have presented itself to the mind of the reader. The actions of all in the aggregate being controlled by a qualitative and quantitative law or laws, and utilitarianism furnishing the only external standard of morality, it would appear that philanthropy would be useless; or rather that nobleness of character would consist in its opposite-self-debasement; and kindness to man in self-inflicted misery, because as a certain amount of crime is necessitated in the world, a good man could only save others from being criminals by being one himself. But when we reflect that there is a process of advancement in nature, as geology proves by tracing back the conditions of the earth, and the course of history proves with man in the aggregate, we will find that evil-doing would only clog the wheels of progress. Conduct produces similar conduct in others, and is transmitted in generation. As there is a larger amount of knowledge in the world than ever before, so is the world better conducted, and we may therefore believe that that mode of force which issues in crime, may in the future, at a more advanced stage of knowledge and power, be to some extent directed to the use and wellbeing of the race.

### PRECOCIOUS CHILDREN. BY JANE M. JACKSON.

Various are the opinions concerning the mangement of children. Very opposite are the measures adopted by parents and guardians. Some suppose that restraint and severity is the best mode. They punish every deviation from their established rules; exact implicit and blind obedience; control every action; watch each word and look: allowing not the least infringement upon parental laws. Such children early become adepts in concealment, in cunning avoldance of reprimands. If caught in acts of disobedience, they boldly deny their occurrence, and instead of feeling parental respect and love, will be anxious to quit a home so distasteful to their views.

Strict discipline is to be regretted. It destroys natural courage and frankness of character, traits so engaging in a child who has been judiciously reared. Others, by avoiding this treatment, permit a too great freedom of action, and abandon restraint altogether. Fearing to check the flow of spirits, they are indulged until their familiarity disgusts and annoys every well-bred person near them, and pretty, interesting children are rendered pert and insufferable, from the fact that their parents spoil them by injudicious treatment and weak indulgence. Those parents who pursue the middle course, and are actuated by sensible and prudent motives, show more real love for their offspring than the first mentioned.

Demands, resulting from ignorance or caprice. should be refused kindly but promptly. If the subject is suited to their comprehension, the cause should be explained, but never be complied with by the child's tensing, which soon becomes a trial, and the tender mother yields, for peace's sake, being unable to rule an exhibition of temper. It is then she loses her authority, and confirms her children in obstinacy and unreasonableness. That is a great error.

Love and respect of children can only be retained by a uniform correctness of deportment. always unattended with passion or violence. An example of patience and gentle firmness will do more to influence a child than a thousand pre-

A wholesome restraint is favorable to develope ment of affection, which will be joined with respect. Severe chastisement always excites revengeful feelings, and punishment will not eradicate the seeds of a wrong system of education.

Let any one glance around the circle of their acquaintances and note the absence of the innocence and sweet bloom of childhood among the children. In the majority of families girls of twelve occupy the positions of young ladies of twenty. Those who love docile and obedient children feel sick at heart to behold the sight. They are praised freely in your presence, exhibiting all their accomplishments, calling your attention to their dress and their beauty-all of which increases their vanity, and imparts to their actions a flippancy and boldness that sits so strangely upon the sweet brow of girthood, and the charm is lost in eager thirst for admiration to obtain it. Art. selfishness and coquetry are practiced, until beautiful youth is exchanged for premature woman-

Boys early learn to throw off restraints; and the anxiety to become men leads to the cigar, incipient manhood, independence and early decay. Children die young who are urged on too rapidly in their education. Prematurely developed intelleet is admired, and stimulated by injudicious praise from parents and teachers. The appetite is pampered by unsuitable condiments that heat and disorder the digestion, and taint the blood. The nervous system is excited by this mental precocity-no sooner blown into an intellectual bud than blasted, either by hypochondriasis or the assimilate themselves in effect with the mind. I various forms of nervous diseases, and death

-no less than the fountain of mortal life,
Parents should consider that generally men tal precocity results from an tinne tural or proma-ture development of one organ of the body, at the expense of the constitution of the child; and instead of straining the irritable powers, or gifts, to the utmost, the child should be restrained, and physical exercises encouraged, short stories repeated, and books suitable to its age should be furnished it.

If death does not overtake the precocious child, there is a probability of its being worn out by premature exertion and becoming diseased, so as to leave the mind feeble or depressed during life.

This precaution need not be used with the healthy, backward boy, for he requires to be stimulated; and praise and encouragement cannot better be bestowed than upon his alightest auccess. Entertaining books should be thrown in his way, fireside reading encouraged; his ambition needs a slimulant; but as Sir Walter Scott was a dull boy, no one need fear that a little delay will prove dangerous; for the most playful child and careless student will make a bright scholar by application and perseverance.

The education of children is a great responsibility; but patience, love, and the blessings of God, with the aid of guardian spirits, will eventually effect all that the most anxious and intelligent parents can ever wish for or hope to attain, "for of such is the kingdom of Heaven."

# FELLOWSHIP OF SOUL.

BY F. T. LANE.

Fellowship of soul is to be felt rather than expressed. Wherever it exists, oral affirmation and external formalities are entirely superfluous. The silent realm is full of the sweetest tokens. Gifts and mementoes perish, but pleasant memories are a perpetual solace and delight. We cannot put the sunshine of the soul in an album. We may talk sentimentalism, but when we speak the language of the heart, the lips are silent. Through magnetic sympathy and rapport the delights of friendship are received and imparted. The holding of such communion is a subtle process, and requires the clearest and deepest selfpossession. The agencies at our command are numerous. In ecstatic moments we may touch all the keys and produce a humdrum medley, but if the notes are distinct, resonant, and farreaching, the distant friend will catch the echo and send back the fraternal response.

We cannot receive and impart, indiscriminately, because the magnetic atmosphere is vitiated by millions of unconscious operators. As we look out on the spiritual thoroughfare, we notice here and there, professional mediums completely exhausted; reduced to a mere bundle of nerves, they lay palpitating by the wayside, and the crowd hurry on like so many animated sponges, ready to apply their absorbents to a fresh victim.

The things of the spirit are spiritually discerned, therefore we cannot minister to the gaping crowd, who greedily clutch the phenomenal sign or token, regardless of the thing symbolized. In the quietude of better moments, we may find a startling confirmation of the truth, that the kingdom of heaven cometh not with observation. Scattered over our fair New England are many clear heads and pure hearts who suffer more than they enjoy. Sufficiently intuitional to appreciate the unseen realities which environ them, and equally sensitive to the infelicities of external surroundings, the sunshine in their pathway is mottled with "little things" that are a perpetual annovance. Spiritual culture and training are to the soul what gymnastics are to the body; they make the soul bounding and elastic, the action of the faculties graceful, agile. We may sprawl out in a moment, but to grow out requires time as well as discipline. The higher faculties may become dissipated, and morbid conditions thereby engendered; but in genuine growth the sources of enjoyment are clarified; the magnetic currents are no longer swollen and turgid; the influx is much less in quantity, but of a far higher quality; we infiltrate only the crystal drops; the spiritual atmosphere is clear, crisp and vibrant. Thus, with the embodied, spiritual commerce, fellowship and sympathy, may be rendered both delightful and salutary. We look too much toward the zenith; there are fountains by the wayside; we are not sufficiently conscious of the gifts and amenities of human souls. Every cloud has its silver lining; so outwardly the human aspect is often forbidding, while interiorly there is the same sunshine that illuminates our own souls; thus, we may shake hands over sectarian barriers, or meet in spirit, though no word be spoken. Thus, too, our dearest friends are ever the nearest, and fraternal ties interlink us in unbroken fellowship.

Lawrence, Mass.

# FREE MORAL AGENCY. BY JAMES G. ALBEE.

I know this subject has been pretty well discussed-picked to pieces, in fact-by previous writers and talkers; but there is yet opportunity for thought and action in reference to it; and I feel like offering a few words upon it in a direction altogether different from that taken by any who have preceded me, so far as their productions have come to my notice.

The word "Free" implies much more than is generally admitted, or even supposed. Shakspeare says, Liberty! Freedom! tyranny is dead! Shelley says, Freedom is Justice, Peace, Love. To be free is perfect liberty; no restraint, no conditions, except those named by Shelley; and, to the pure heart, those are the results, rather than the

"Agency" is conditional, as all reasoning minds will see at once. An agent, also, is a sort of "gobetween," acting in his semi-official capacity for two other parties. Hence, he is really a third person, with none except delegated power. To illustrate tids, take the case of an insurance agent. He operates between the people and the company he represents. His authority is delegated to him by that company. His own individuality is swallowed up in his agency." And to become free he must dissolve his connection with his employers, and thereby his agency ceases.

And thus we see there can be no such thing as a "Free Agent." The term is paradoxical, and contradicts itself. One division signifies restraint, .condition, conformity; the other, the reverse.

The word " Moral," I contend, in the view I have taken of the matter, has no significance whatever. Introduce it, or take it away, and the argument stands the same. It simply denotes the applicacion of the subject. You may just as well say, "Tree Insurance Agent"

The careful reader has undoubtedly discovered ero this, that I discard the theory of agency altogether. True, and how can you do otherwise. candid friend?" If you are an agent, you cannot !

me. I know that we are to some extent controlled by our surroundings, but only when our surroundings are superior to us. My spirit guides, who have been with me, lot these many years, teach me that I must not let my individuality, be to rise higher and make conditions. They tell me to be true to the God-principle within me, and I shall neither require or need myself to become an ngent. Who can be a better judge of morals than he who is the most intensely concerned? Then let us get out of the quagmire of dependence; be men and women; shoulder the responsibility of our deeds-be they good or evil-by asserting that we are the actors.

Oh, how I love to contemplate the truth as it is revealed to me; how gloriously beautiful it becomes with each new revelation. What heights of blessedness may yet be in store for me I know not; but in holy communion am I lifted higher, higher and higher still, by the pure band who continually hover around me. Not invisible, for to me are they often revealed in those realms of beauty, surpassing in loveliness all that my heart had hitherto conceived. I feel that 'tis good to range throughout-no, that is impossible, but where the spirit hath power in those elysian fields: and I find consolation in the fact that after a season of sorrow and of tears, of joy and of rejoicing, the privilege will be mine always.

### ARE SPIRITUALISTS ATHEISTS?

I find an essay in the Banner of May 26th, that cannot fail to arouse the righteous indignation of many of your spiritual readers. I have always supposed that Spiritualism and materialism were based on principles as opposite as day and night. The one points to an immortal life; the other to an endless death. The one links the present with the past and future, into one sphere of life and joy; the other builds an eternal wall of separation between all that preceded, and all that shall follow our earthly existence. Yet your essayist seems to conform the two ideas, seeming to be utterly unconscious of the entirely antagonistic principles of the two themes. His zeal in tearing down all that men have previously held sacred, has betrayed him into a dangerous error. He first says: "The dogmas of the Church, and the teachings of theology, must be swept away, and then the new philosophy will advance with rapid strides, and thoughts will flow as free and pure as the air of heaven."

This would be important if true; but unfortunately it is false in theory, and not supported by any facts. No class of men are so hopelessly perverted as those who have lost all their faith in the inspiration of the good and great of past ages. If men have never before been inspired, how shall we convince the skeptical that inspiration is possible? But if "holy men of old spake as they were moved by the Holy Ghost," it gives us the strongest assurance that the same spirit may work equal wonders to-day.

After enforcing the necessity of introducing infidelity as a ground work for a spiritual faith, your essayist comes down to the "cause of all error," the "belief in a personal God, as above Nature," He finds the same difficulties in the "mazes of Deism," that materialists do; and seeks in Atheism a cure for all the ills men suffer from their faith in inspiration. The qualifying clause " as above Nature." might lead us to hope that the writer would stop short of Atheism; but, after a careful reading of the whole paper, I am unable to detect any difference between his theory and that which materialists have maintained for the past century. I am not disposed to defend the old theology, nor do I care to raise a personal deity above nature. God is the God of universal nature, the soul and animating spirit of all things. Spiritual laws are as natural as physical. But this writer denies every spiritual agency, and would have us believe that nothing throughout the history of the world has taken place "by the act of God," but everything, as a necessary conse-

quence, has some physical cause. Of course the only logical conclusion of such a theory is, that there is no soul-"neither angel nor spirit"-and a spirit-life and a future existence, become equally impossible. Mr. Editor. permit me to say to your essayist, that he is rapidly drifting away on that unbounded sea of error-that region of chaos, from whose unexplored darkness few return-and beg him to look to the dim beacons of earth, until he gains enough knowledge of the stars in the spiritual firmament to be guided by them to the haven of rest. Let him not wildly dream that unbelief is the best soil in which to plant the seeds of a true faith: nor seek in the blank emptiness of Atheism for the immortal fruits of an eternal spiritual exist-A BELIEVER.

# SPIRITUALISM.

BY W. C. FULLER.

Man, in his religious history, shows a gradual progression to his present condition. In his first desires to worship he looks for something to correspond with his then present enfoldment. We find him bowing to idols of the most hideous der velop them all. There were also altars of pure signs, calculated to appeal to the terrible, the silver, upon which were ald the hearts of men grand, and the mysterious of his own soul. He and women; jets of light issued from the sides of looks upon them as the highest manifestations of them; there were altars of wood, also, from which

the free first; and sino, what and where are the studies described the world, first as a ment of the first to such a position. Where are your credentials? Het stock at them.

Admitting, for argument's aska, that such agency does exist, and that the All-Father is the first party, who or what is the second party? As I have already shown, the agent is necessarily the third person in this arrangement.

I acknowledge the existence of no devil who has angel to do with my morality, or who, as an individuality. In the least controls my actions. Neither will I admit of a God who has appointed me an agent to supervise and direct my own morals, except that God which is implanted within me. I know that we are to some extent controlled and love, and through our emotions and deeds to God and humanity we shall be happy or miser able; making us responsible for our own acts, raising man to the dignity of a king and indge to rule and mete out judgment to curselyes; makabsorbed by so filmsy a pretext at all times; but ing religion a science, raising humanity from the degradation and unworthiness in which a wicked priesthood enslaves him to the knowledge and beauty of himself; that to do justice to God and humanity, he must first deal justly with himself. Spiritualism comes to us as the good Samaritan, taking away death, giving immortality, bringing tidings from loved ones who have gone to "prepare a place for us"-not to worship around the 'great white throne" on the "echoless shore," but to the world of reality, there to lighten our burdens as we pass through the journey of life.

Oh, man! heed well the duties of to-day, for in them we read your destiny and the future destiny of the world. Break the chains of the enslaved, and let the bondman go free. Deal mercifully and justly to all mankind. Ever maintain the right, at whatever sacrifice, and yours will be the "kingdom of heaven."

### . TO E. R. H.

BY A SPIRIT-PRIBND.

From the shining realms of gladness, From the fair celestial shore, Come I to your world of sadness, Breathing friendly words once more.

Often, to thine inward seeing, Glide I in at open door, To thy spirit's quickened being Speaking truth from Eden's shore.

In my hand is seen a flower, Which to thee I gladly send, Fairest of that angel-bower, Which enshrines thy faithful friend.

On its petals sparkle brightly Proofs of my undying love; Oh! can any flower more sweetly Deck the spirit-walks above?

When the shades of grief and anguish Deepen round thine earthly life," And about thy pathway languish it Thunder-clouds of woe and strife;

When thy spirit, faint and weary, ... Longs to take its heavenward flight, And around thy journey dreary, ale does to A Leaves no silver line of light;

Dost not feel that I am present, Blessing thee with Friendship's ray, Making e'en the night as pleasant As the bright and placed day?

Many think the love we cherish For our friends while in the clay, said trill Like the tiny dewdrops, perish When from them we pass away.

But ah! love is not so fickle That it will no more endure, When the Reaper's golden sickle Gathers in his harvest sure.

That divine emotion, rather, Through eternity will range, the torn Fresher strength and power to gather, By the sweet and blissful change.

Thus, my genial friend and brother, Shall thou my love influence feel; Unto thee, as to none other, I my presence will reveal.

In the future are embowered Mighty works which thou wilt do, And thy pathway will be flowered With blossoms rich of gorgeous hue.

Fear not for the world's cold jeering; Care not for what slanderers say; All this rude and cruel sneering Soon, dear friend, will pass away.

When at last the heavenly portals Shall be opened unto thee, Up among the bright immortals, Thou shalt pass to dwell with me. Franklin, N. II., 1866. ELLEN.

# A Vision.

In vision, I beheld a structure of pure white

marble, so vast in dimensions that it appeared to

cover an area of many miles. It was surmounted by a dome of colossal size, from whose summit waved a white banner, upon which was written in letters of flame, "And whosoever will, let him take the water of life freely," This building was divided into many compartments; there were various entrances into each; long flights of marble steps led to the upper divisions, while on the ground floor this yast edifice was devoted to altars of every size and description; from the primitive altar of stone, to the brazen one of sacrifice, there were golden ones likewise, sparkling with gems, from which the sacrifice of the mass was being offered, and others upon which human beings were offered; a dark cloud appeared to enlooks upon them as the highest manifestations of God.

As he progresses and unfolds his soul, he begins to worship that which gives him more mystery and grandeur; thus the sun, moon and stars, each in their turn are worshiped by him.

As civilization advances and the mystorias of these are expounded, he leaves his idols of wood and stars. He no longer worships the sun, moon and stars, the lower part of this vast structure, I saw that the lower part of this vast structure, I saw then contending in inger! After they was filled. With pools—in the lower part of this vast structure, I saw that the lower part of this vast structure, I saw that the lower part of this vast structure, I saw that the lower part of this vast structure, I saw that the lower part of this vast structure, I saw that the lower part of this vast structure, I saw then contending in inger! After they was filled. With pools—in the lower part of this vast structure, I s

ADDES OF BANNER OF LIGHT BOSTON.

# SOLOMON'S COURTSHIP

Patience Pettigrew had so far recovered from her injury and its omesquences, that she was able to alt up paying all day; but she could not saw diknit and a dizziness in her head prevented her reading, so the days were rather long to her, and she saked often to have Solomon and Will come and ait with her. This gave frequent opportunities to Solomon to talk, and to Will to look about that beautiful parlor, and into the loving eyes of his dear mother's picture, with its girl's face, yet its woman's smile. To dream of what she must have been when she was young like himself, was one of his delights. He fancied how she used to play under the apple trees, and hunt birds'-nests in the tall grass, but never disturbing the little eggs that held so much love in their delicate, thin shells.

Ever since the day that Miss Pettigrew was moved into the best parlor, she had been like another person. Solomon was right: there was something very much like heaven in that room, and the very atmosphere was full of peace. But yet this peace sometimes seemed like a dangerous blessing to Patience, whose active, restless life had led her so far from it for so many years. Will thought sometimes that she liked to fret and scold, and then pray a while for forgiveness, just for the sake of the excitement. But Will could not understand the kind of religion that Patience had been taught by years of custom to reverence. He understood perfectly what Solomon meant by religion and by prayer; it was to always do right, or to seek to do right.

"Now, Solomon, I rather think," said Patience, "that I'd better be moved out into the diningroom, where I can just look after Sally Ann a little. You see I'm of no sort of use here. I'm just doing nothing at all, only sitting around like an old cat, when it would be much better if I was catching the mice."

"Well, Miss Pettigrew, if I might freely express my opinion, I should say that you were never doing better work than now."

"Oh, Solomoni" said Patience, smoothing her hair and adjusting her cap, "I'm sure I'm just fooling away precious time. It is our duty to work; we must work. Will, I wish you to remember this: we have all got to work in this world. 'The devil always finds something for idle hands to do.'"

"That is not exactly a true proverb," said Solomon. "Idle minds are sure to run into evil, but not always idle hands. Now, as I see things, the best we can do in this world is to gain the most good in ourselves, and I believe, Miss Pettigrew, that you are gaining a good degree of patience and faith here under the shadow of these fine old pictures, and perhaps that is better than to have your tin pans all shining like silver, and your kitchen floor polished like wax. And as for Sally Ann, she is getting experience through her failures; and if we have to eat bread that is a little sour once in awhile, and we all keep our tempers sweet, it will not matter so very much."

So Patience sat there a few days longer; but the day that Will dreaded came at last. When she was really strong enough to walk, she rose from her chair quietly, and walked into the dining-room. This room had been under Solomon's special care, and he had allowed Will to enjoy himself quietly there. He had pinned against the wall a large map of the United States, that they might talk, when Miss Pettigrew was asleep, of the various places that Solomon knew about And Will found himself becoming quite familiar with the various States, and could tell the capitals of each, and to what productions their soil was best suited.

He had also discovered in the chimney of his own room that the swallows were building, and one night a heavy rain dislodged the nest, and the little ones came tumbling down before they were able to care for themselves. Will ran to Solomon for council, who told him that it was altogether proper for him to try and rear the birds; but to do it he must study their habits, and flud

the kind of food adapted to them, ..... Will had taken advantage of his aunt's permission, and had brought out all the books that he could find on Natural History, and he had piled them up carefully on the table, after having searched for the information he sought. He had been able to rear only one of the broad, and that was thriving quite well, and seemed to be very fond of Will, waiting for its food from his hand, and allowing him to stroke its head, and sometimes it would stand on his hand, Solomon had made a rough cage out of an open box, and this was on the table, also, with a nice paper, under

d. A stray chicken had been found quite numb and lifeless in the garden, and Solomon had held it in his loving, strong hands, until he had; given to it life and warmth, and this was placed in a basket a part of the time and covered with an old jacket; and, that it might not he in Sally Ann's way in the kitchen, it was hought into the dining room. Bolomon had also arranged different colored, balls on wires, to teach Will to add and multiply, and these hung near the maps.

Will had thought every morning of his aunt's coming back to this room with real dread, "He had enjoyed Solomon's teaching so much, and found himself learning without the hard hours of lonely study that his aunt had insisted that he must, take—that, he could not bear to here any change come, Even Sally Ann's eye, brightened as she heard Solomon talk about Geography, as if it was a pleasant story; and she had been able to remember that, Georgia, was, not mext to Massachusetts; and that nine times nine, makes eightyone; a result that she could meyer comprehend until she saw the balls all placed in rows, and heard Will conne them off the door at last one

summer's arethogn, made, dally, Ann. was "doing up", the dinner, dishes, and stoppon and will water a the arpla: tree in the garden, by watching a broad of caterpillare, and the groups that remote feed on them. they had felt quite seems dustic possession of

grow sank into the large arm chair. " Is, this the borandthat; and so one robbafter another went off, way you allow my regime to be littered up? Who, patil & acq afraid that her tred iquied seared and ever say and has burder? Take down that many brown to be people ( and here is | Will—be? directly, and nutlit in the barral dos lighting the wants to have the great trea of flore growing, but here first, and let me open the door; and uncover "Oh, do n't, Uncle Solomon!" exclaimed Will.

not fit for the pigs to live iny "I've sorub-'am," said Sally Ann, timidly, "I've sorub-dry Wednesday and Saturday, and swept diugnal, and politifed, justial you said."

Yet ris; but all these traps, burry and carry

them of Mr. Solomon, he said.

"Mr. Solomon, he said.

"Who cares what anybody says. This is my home."

still said Saily Ann, a little more briskly. as the porte Education coming into the woodshed.
I didn't room out some other folks might be a getting at homohere, and have some rights. Yes, ma'am, I reakon other folks knows what's right, ma'am." "Sally Ann, give me that cage."

Open came the little door, prepared with so much care by Solomon, and so carefully watched by Will, and the chimney awallow, eager to try its wing, circled around the room, and then daried through the open door. "Now take out the basket."

But Solomon just then entered. At a glance he saw what had happened; but his face lost none of its usual calm. (1112 4114)
"Well, Miss Pettigrew, I thought likely you'd

forsake the parlor for the kitchen one of these days, but we were not expecting you yet; but you look fatigued; let me help you to the bed again." Patience was too much exhausted by her efforts

to resist, and Solomon lifted her in his strong arms on to the bed. Will in the meantime entered, and beholding what was done, felt his indignation and anger rising, but Solomon returned, and sitting down, said quietly,

"You see, Will, I was thinking that it was best to let out that swallow and let it try its wing. We did not wish to made a prisoner of it; but only to rescue it from death. What a beautiful teacher it has been to us; and now it will go with its fitting companions to its happy life in the free

"But Aunt Patience is just as ugly as she can be," said Will."

"Now think a moment." said Solomon; "she has only left her best parlor for a moment; she will return to it. But don't you leave yours. Keep in that beautiful room of loving kindness. and no harm can come to you by the acts of

When the twilight came, Solomon took Will into the parlor where his aunt was lying hot and feverish from her excitement, and the thoughts that had followed it. As they sat in the window, a chimney swallow circled around and then flew into the window and lighted on Will's hand. It was his pet bird seeking the hand of its kind protector. Will was even glad of its release, for this proof of its faithful attachment was greater than all its demonstrations while a prisoner.

Miss Pettigrew looked on, but said not a word. Gradually a tear gathered in her eye and flowed down her cheek. They followed thick and fast; and in the silent room came beautiful thoughts of love, of repentance and hope. Solomon seemed to know when his words were needed, just as a mother knows when a child needs rest; and he began to talk while Will nestled the little hird in his hand, and Patience looked out toward the evening star.

"Are not two sparrows sold for a farthing? and yet one of them shall not fall to the ground without our Heavenly Father. Just think of the love in that little bird's breast. Do we not understand better how God cares for the birds, since it came in here and showed us its love and affection? God has put a little of himself even in the birds."

"Oh, Solomon," exclaimed Patience, staying her tears, "how can you talk so? Birds are of no account, and I hate chimney swallows!"
"Well I will not try to reason you and

I will not try to r prejudices, Miss Pettigrew, but the love that one feels for birds is a little root of that tree of love that grows up eyer nearer the heavens. But Will does not like sermons, even about birds, so here is a little story:

A noblemen lived in a country where were no trees; and as he journeyed through other countries. he was charmed with the fine forests and the shelter of the beautiful parks. 'I would give many acres of my land for only one tree, he said. And they offered to carry him a tree with great care. There was no way to transport it but on the backs of the men; consequently it was with great trouble that the tree was at length removed to the grounds of the nobleman. It had been taken up with great care, and its roots were all carefully preserved upon the tree. When they were ready to plant it, the nobleman appeared and was delighted with the appearance of the tree.

What elegant branches it has how; perfect in its form! I am delighted! but I tell you it is all nonsense that you have brought these unsightly roots along. I only want, the tree with its green leaves, . I will not allow you to dig up my ground and put all these roots in., Out them off.

The laborers begged him to let them remain, as they were, considered essential to the growth of the tree, and in hally on our want have a world

comber the ground. To part to be attended. And so, they planted the troop, without its roots. For a few days it kept its freshness, and the nobleman, was greatly, delighted, with his success. But the leaves soon withered, and the tree was an unsightly object, with its brown seared covering. Everybody langued at the nobleman, and said,

We do not believe that trees do grow! It was only something made up to make fools of us!" ... Did he eyer get a tree?" naked William

History does not tell." said Solomon, smiling. But what do you mean hy such a story? for I eg you mean something, and Lunes only thinking where that country, was till was not one of the great prairies of the West, was it?

"I should,not wonder if it was here," said Solo". the of existence to another. A new age by 400 "Here!" exclaimed Patience! "Why look at my

dima and locks is special please to the public

Some people make their love of God just like the nobleman's treey add Solomonia HThey plant altrath and expeds is to grow without any routs. Now, to explain; there is Miss Pettigrew-if she will, extends mesiate being welltele personal-abe Wishda to links a great deal of love to God, but she cuts billithe riebts to it will hates ohimney their room for this Asyliand supposed Miss Battle, a wallo man which is one wire distinct root, and sho care to be quiet a seening made: the shadown of outs it off; and she hates blokens, which is onthe graceful plus with the soft summer sire blower other very little book and she cuts Roff. And, ing in upon her, through the hest perior, window.

"Gracions cooking the hest perior, window.

Bally Ann, come, here quick,", and Miss. Pettin one of the main roote: And she hatel this neigh-

"I see it all li I have not a much better tree than Aunt Patience, only I love obluney swallows and chickens and cats, and dogs, but I don't let

some of those great roots grow,"
"Oh, dear, dear," said Patience, "if I had only minded your advice, and not left the best parlor where love and kindness reign. Oh, who will help me to be good? Who will help me to become dear Patie? Sally Ann can't. Ishall grow crazy if I think of her and that kitchen all in a muss! And Will can't, for he do n't love me, I am sure. that is one of the great roots that he out off."

And Patience held up her hands, as if imploring

some one to come to her.

"There is always a helping hand near," said Solomon. "The Father of Love cares tenderly for all his creatures, even for the sparrows, and We are much dearer to him than many sparrows. And then there are blessed angels ever near, that know all our wants; and then we can all help each other. What think you, Will? Shall we all help each other, or shall we keep up this sort of life that sets aside those that are not quite agreeable to us? There is Sally Ann-poor, foolish, weak child that she is! yet God has a place for her, and she is one of the roots of the tree of his-

"Solomon, please come here," said Patience; and she put her hand in his. "Nobody helps me as much as you do; you are not afraid to tell me when I am wrong. I wish you'd stay and help me always."

"Well, Miss Pettigrew," said Solomon gravely, "there is only one way I can promise to do that: I must marry you. I have been, thinking of it, and the truth is that I think I can find dear Patie after a while and bring her back to her beautiful life of love."

Will listened to this courtship with his eyes wide open and his heart beating with excitement. What would his aunt do? Solomon's wife would be a very different person from his aunt. Any one so near to Solomon he must love some. But Patience said not a word. 'She left her hand lying there in Solomon's, and her eyes closed as if she was asking something within herself. At last The said:

"I am not good enough. No, it will not do. Patience can never be dear Patie to any one again. But what shall I do when you are gone, Solomon? Oh, if I could, if I could be good enough! Shall I try? Tell me; you know best if I can?"

"I say yes," said Solomon, "my lieart says yes; but I will ask Will. Come, my boy, shall I stay here with your aunt, while we all try to help each

"If she will agree to let you have the diningroom and kitchen for yours, I think I would, Uncle Solomon."

Solomon and Patience both laughed.

"Well said," said Solomon; " for if I can order that humbler part of Miss Pettigrew's life, I am convinced she will soon inhabit those beautiful rooms of her soul that love always reigns in."

"But I did n't mean those rooms," said Will. "hut the real dining-room and kitchen, where we have our maps and lessons, and birds and chickens, when we like them."

"Ah, Will, I see what you think of me," said Patience; "but, you see, if I do marry Solomon, I shall promise to obey him." "But women don't, if they do promise," said

"Well, I agree to let Solomon do pretty much as he pleases," said Patience, " if he only pleases

to love me and think of me as dear Patie." Will felt as if it was the best time for him to leave, and so with his swallow nestled in his hand he went out to have a talk with Sally Ann. But he said not a word about Solomon and his aunt, feeling as if he had been admitted to a very sacred council, which should not be mentioned to any one, But, as he went to bed that night he waited by his door until Solomon came up, who,

"We shall be married to-morrow, Will." And that was all their courtship.

as he passed, said:

11.

# A Waif from Cora Wilburn.

ad. Paradisean State of Missouri, from the promising town of Springfield, that is rife with incidents and recollections of the war for Freedom. In all my journeyings over God's beautiful and bountiful earth. I have not met with a more attractive country than this; such a sweep of fertile prairie and of rolling hills! of mysterious depths of forests, of streams crystal clear; and sweet to the taste as the waters of Truth in the Eternal lands! Such parity in the air, such spicy fragrance on the breezel room here for the oppressed of many lands; and the Banner of Emancipation and of Education unfurled to the free airs of heaven! It seems to me as if the very soil pulsated with thankful gladness, in tributary gifts of summer life, celebrating Free Missouri's jubilee!

Here is the Orphan's Home, whose rise and prosperity is owing to the benevolent heart and indefatigable labors of Mrs. Mary Phelps, who collected together the poor and perishing little orphan children, whose refugee parents, forced to flee from their homes, had left in dying to the chances of war, and the cruel mercies of the world. Here they are fed, clothed; and educated. In another part of the building is the flourishing colored school, under the charge of the Misses Howard and Townsend, from Iowa. These noble young girls, of the Society of Friends, undertook the Herculean task of educating the colored people at a time when prejudice was rampant against the elevation of the Freedmen, as it had been against the abolition of the curse of Slavery. This it was that randered their task so difficult; not a ['ed." want of capacity in their scholars, who are brightly intelligent, and learn with remarkable facility. God: will bless such labors of love. It is to me a pleasant return to the "Dream Life" of my youth, this living among a race so long oppressed, at last redeemed from boudage by the enlightenment of the age, through the marty senior the blood of self-sacrifice.
Our spiritual Religion and Philosophy lives and

grows in the hearts and homes of a few families better the hearts and homes of a few families here, who, comprehending its scope toward all theiling spirits, and that they possess the power to divine ends, accept its clevated teachings in all their burity and blessedness. Atheistic and "Free learns to hear through me. And just as I live in principle and truth, by just such powers shall I be control-their purity and blessedness. Atheistic and "Free learns appears can come Love" Spiritualism cannot thrive here. Our re-Love" Spiritualism cannot thrive here. Our respected teacher and eloquent young lecturer. Our respected teacher and eloquent young lecturer. Others A. Hayden, in one of his discourses, delivered in Chicago, advised the believers in and practicers of the "Free Love" abomination to form a society of their own, and not assume a name they had no disfin upon by falsely asserting their companionship with deacht people. It is time that the outside world was informed that the sick one is healed:

Livil specifically of their own and not assume a name they had no disfin upon by falsely asserting their companionship with deacht people. It is time that the outside world was informed that the sick one is healed:

Livil specifically of columbus. Only, and to have write out the brain, apparently unconscious and paralyzed; had lain in this state three months in act to the fed with a tea spoon, had no power of Love, Spiritualism cappot tivive here. Our reor groundy repellant or sophistically velled.

May the ministering digels guide us, in wisdom and in love, for self-resommetion and universal redemption from all forms of wrongs one and week

CORA-WILBURN. pages, given through the instrumentally of Men. bowhed sent buseless to use the bottom's book?

When it is Lent.

# The Lecture Room.

THEORY AND PRACTICE.

A Locined delivered in Dodworth's Hall, New 

[Reported for the Ranner of Light] Mr. Partridge introduced Dr. J. R. Newton in the following words: "17"

MR. PARTRIDGE'S REMARKS " "Wes Ladies and Gentlemen—I observe that there are a number of faces present this morning not usually with us, and it gives me great pleasure to welcome you to this Hall. Let me, say that this Society seeks to carry out practical religion; usefulness; good in every direction; and we consider that the healing of persons diseased is a great deal better than many sermons. We have invited a gentleman this morning to ejucidate healing by touch and will-power. We have invited him to practically illustrate the mode on invalids who may be present. I have the pleasure of introductions. may be present. I have the pleasure of introduc-ing Dr. J. R. Newton, residence No. 6 St. Marks

Dr. Newton then came forward and said: DR NEWTON'S BEMARKS.

My friends, I am happy to address you this morning on a subject which is important not only to each and every one of us, but to all mankind. It is in regard to healing the sick by touch, will-power, or the laying on of hands, as it was railed in the side of by the ancients. There is a latent power of magnetic life in all. Some have it to greater and some to a less extent. The linparting of it depends somewhat on the individual organization. I will endeavor to elucidate this so clearly as to be perceptible, and, I think, practicable to those that wish.: I shall have to speak of myself, of science and of religion, in order to show you that it is a moral and religions, as well as a scientific mode of cure.

mode of cure.

In the first place, the fundamental principles are the same that Christ taught—"Love your neighbor. Do unto others as you would have them do unto you." And, as he says, if you love your neighbor, the works I do shall ye do also, Prenchers that teach and practice what they teach are few, or else they would heal the sick, as did Jesus and the apostles. It seems to me to be the highest calling and duty of the clergy to lay hands on the sick and heal them, and their want of practical faith is the reason they do not do it.

It was not alone in Christ's time, but for three or four hundred years after, the same mode of cure was generally practiced. What was good and a law eighteen hundred years ago, is good and a law to-day; Jesus came not to destroy the

and a law to-day; Jesus came not to destroy the law, but to fulfill. Now if persons desire me to heal them, and come freely, of their own will, I am certain to heal them, if they have a curable disease; but if they are brought, or do not desire to come, I might not perhaps succeed, though I have sometimes done so. A person should come voluntarily. "Ask, and ye shall receive; seek, and ye shall find." Having a strong will power, I feel that the power of God is with me. Each one is an emanation from the Divine Father; and knowing this, and that the spirit of God abideth within us. I endeavor to live such a life as to have confidence in myself, and I have the evidence that when I speak to an assembly I carry that mag-netic force and principle with the words I speak, so that each one shall feel in the recess of his in-

so that each one shall feel in the recess of his in-dividual soul that I practice what I teach. I would be ashained, if I was a speaker or preacher, to address an audience and have some of them go to sleep because of the want of mag-netic force. What and whence is the power of the orator and statesman in all ages? It is mediumship of magnetic force that influences. The man must have faith in himself and his powers to have this controlling influence; and whoever has this faith, real and true faith, can control a na-tion with their individual force. This is the power by which Napoleon and other heroes control na-tions. With this faith in perfection, he may say to the mountain and to the sygamore tree, "Be thou removed into the sea!" and it shall obey; not that it may, but it shall. This magnetic power—if any one has it to a great extent—all present er—if any one has it to a great extent—all present shall feel its influence and effect; not only those present, but the city in which he is, and the country only, but the universe itself feels the influence and power of one good man or magnetizer. Know ye not that God is within you, and that the internal or soul of man is God manifest in the flesh?

You may have all the religion in the world, and without good works it is nothing; and you will never be developed in wisdom without a practical religion of good will to all and good works. Feed the hungry and clothe the naked. It will

Feed the hungry and clothe the naked. It will be of greater benefit to either of us to feed one A Waif from Cora Wilburn.

I greet you, dear Banner, from the world-apartd, Paradisean State of Missouri, from the promsing town of Springfield, that is rife with inciand luxuries as comforts, should go among the fallen, unfortunate and debased, and urge them to morality and virtue, and to come up to higher life.

I have to speak of religion more than I should, in order to show you that it is with science and philosophy inseparable; but I will give you practical illustrations presently, to show how that healing is done. I heal a great deal by the garments of the sick which are brought to me, by the magnetic influence that attaches to them, and also by the influence of persons coming from their sick friends at a distance. I say I heal but it is not me, it is the Father that dwelleth in me; and he dwelleth in you just the same as in me. We are one common Father, and how we ought to love one another. If we could realize how we are spiritually connected, this magnetism of love passing from one to another is an influence that is felt by susceptible persons. There is not one there is not one that I have love toward them; there is not one that I have love toward them; there is not one but feels there is in my expression integrity. And I know that we are eyer, molding our faces in expression, by our thoughts, deeds and motives. These principles cannot be doubted by either sage

or philosopher. The process of healing by touch of garment I will try to explain. I will say in the outset that I never receive pay for healing in this way, as it might be a check on the faith; for the person, and their faith in coming constitutes the medium through which I cure. I sometimes take a garment and sny, "There is nothing the matter with this person; that is sent to me for a test," or "That person is cured from this hour," "This one was born lame; I can do nothing." And then I take another garment in my hands and say, "Do you know this person?" Yes. "He will be instantly heal-

agrment in myt hauda and say; "Do you know this person?" Yes, "He will be instantly healied." I must feel that the power of God is within me: Where there is good hope and great faith I say, "Your daughter is healed from this time."

I feel and eliminate a shock just as much and as powerful as by a galvanic battery. I would not dare to do these things unless I felt that I had the power, or that such power existed through me; and, having it; I endeavor to elucidate it, to make it practicable to others. Any person, that is eithing here may be a medium through which the life the better the healer will be. For instante, I believe I am; controlled by guardian and con-

paralyzedy had lain in this state three inouths; takto the fed with a tea-spoon, had no power of motion with its limbs. The motion bright againment of the child; I took the garment and said, "yo home, woman, your child is well." The went home and found the child is well." The went home and found the child is well." The went want brought this whild to my trooms well; "I have the property on a present who thays, heen as rewarkably ourse, whose cases I will presently make known to you. In healing there must be faith on one side or the ones, is hear about the present son of great faith, great energy; sympathetic, and

.nigrads "signoits tel son of great faith, great energy; sympathetic and

kind; a man who is true to himself; a muscular man, with a fixed, positive and determined will. A healer possessing a good share of these qualifications will be successful.

In my own practice, I have no doubt that I oute, In my own practice, I have no doubt that I cure, nineteen cases out of eventy, those who were bedridden. They should be made to rise, dress and walk out of doors. I will now mention a case that was cured four years ago in this city. A Mrs. Torquand brought her child to me, when I was in Eighteenth street: I had a house full at the time, and, some one said, "Why do they bring dead people here for Dr. Newton to restore?" The child was almost totally paralyzed in body and mind, with the head and feet hanging down. It had no power to move the muscles, except to turn the eye; had been so for twenty-two months. I had the child down and looked at it, and had myself, but little faith; but the mother had smitteent, and on raising the child's head I found a little stiffenbut little faith; but the mother had sufficient, and on raising the child's head I found a little stiffening in the neck; and in raising it in like manner the third time, I said. "I can cure your child." I worked on it, first and last, about one hour, and it was perfectly cured, and ran and walked in full vigor and health. "I gave her a jump rope, and she went off jumping the rope. I give these cases to show that these cures; are permanent, and if the young lady is here I would like to have her come forward. [A stout, hearty young girl came forward to corroborate the statement of the Doctor, she having been the patient referred to.]

Is Mr. Daniel G. Taylor here? I will, state his case. About the same time the same year, Dr. Wilson, an eminent physician of this city, was called to his house, and he told Mrs. Taylor that there was no chance for her husband to live, the

called to his house, and he void Mrs. Taylor that there was no chance for her husband to live, the had had a bad cough for fifteen years) that he had better make his will. I went to see Mr. Taylor, and told his wife there was but little chance for him. I worked on him for ten minutes, told him to get up and dress and go out. "Your disease has left you." He rose to his feet, dressed himself, and walked a wife the part day he walked two has left you." He rose to his feet, dressed himself, and walked a mile; the next day he walked two miles; he has never had a cough since. He is here present. There is another case present, a Mrs. Hopkins. She was paralyzed from her waist down. She was moved around for six years in a down. She was moved around for six years in a chair on wheels, and was a subject that the doctors liked to practice on; they had performed all kinds of experiments, especially "Moxa," upon her, burning her back from her neck down its entire length, with a hot hammer—a horrible practical than the same of the second of the s tice to torment a poor sufferer, when they know they can do no good; it is the applying of a ham-mer heated nearly red hot to the bare fiesh. She was brought to my rooms in Philadelphia in the arms of her brother. I worked on her for about ten minutes, and then said, "get up up with you," and in ten minutes she walked around; first by my side, and in fifteen minutes, she ran up and down stairs perfectly cured. If the lady is present I would like her to rise. [The lady stood up, the picture of perfect health.] Mind you, this cure

picture of perfect health.] Mind you, this cure was four years since.

There is another lady, not present, but well known to Mrs. Hopkins. They brought her fifty miles on a litter, and few of her neighbors or friends thought she would live to get to my rooms; but the patient, full of faith, was determined to see Dr. Newton. Now as I have before said, faith must be on one side or the other. I gave her treatment, and in five minutes she was perfectly cured and on her feet. This lady was Mary A. Rumor, Unionville, Pa.; she had been bedridden eleven years.

These are not isolated cases; their name is lezion. I have been instrumental in curing more one hundred and fifty thousand people. say this not in egotism, but to prove that the power of God is still with us to heal the sick and suffering, the same as it was eighteen hundred years ago. Healing power is inherent in every one; and if you feel that you have that power, and that the spirit of God is in you, you can go to work and heal the sick as I do. Should I go on work and heal the sick as I do. Should I go on to tell you all the power manifest through me, you would call me a fanatic. Now, my friends, it is the condition that is required to heal—not that the power has been lost. I am frequently asked if I do not feel a loss of power or magnetism, or become weakened by healing so many; on the contrary, I become strengthened; it is like the magnet from which may be imparted the same properties to an indefinite number of pieces of

iron, and yet without loss to the magnet; its power is increased thereby. The more we give, the more we receive. Now I will speak of the power one individual has over another: Each one of you can sit down and think of a friend or foe, with kind thoughts and good will, and desire to do them good, and you will do them good, and make them feel happy, or by thinking ill of them, make them unhappy. Each one of you has the power to throw off a bad magnetism, of appear, hatred or revenge. Do not do this, for whatever you sow, that shall you also reap; for these influences will all come back to you again with twofold bitterness. You may make persons almost frantic with grief; but let me warn you not to do it. If you sow to the flesh, you shall reap corruption; but sow kinding it. If you look flesh, you shall reap corruption; but sow kinding its it, if you look the flesh, you shall reap corruption; but sow kinding its it, if you look the flesh, you shall reap corruption; but sow kinding its it, if you look the flesh, you shall reap corruption; but sow kinding its it, if you look then, I Now I will speak of the power one individual shall be health and happiness to those that give, as well as to those that receive. I would not dare that are in pain to rise—only those who are in to have a hard thought, or feel evil disposed to-ward any one. We should believe that all perward any one. We should believe that all persons do about the best they know how, it is only their spiritual darkness that make men think

If there is any one here that wishes to be healing medium, let them go to the sick, and feel a good faith, with a strong, positive will-force; feel that all are your brothers, slaters and children, and they will be healed by the touch; when conditions are right, they will be cured. This is conditions are right, they will be cured. This is the power that Jesus taught; all is subject to your will, all is yours. I can heal any person in this room just as well without touching, (if it is not an organic disease.) Sometimes I must come in contact with the patient, and at others it can be done by will alone.

If a person comes and says it will take nine operations for you to cure me, it will take nine; but if they say "I will be cured by the touch of the hem of your garment," it will be so. I have felt the influence pass from me by a simple touch, while the person was cured.

Mr. Partridge was in my room on the 4th day of this month; he came in on two crutches; he came on business, and not with expectation of treatment—but he will tell you his own story. If, after working on a sick person, I should say "don't you feel a little better?" In a mild and negative way, why, I should never cure any one; for by asking a question, would imply a negative condition. I produce this shock, and say, "get up; arise on your feet," in a loud, determined manner which is sometimes startling. I cured Mrs. Campbell, in New Haven, Ct. She

had not been able to walk for thirty-two years. After working a few minutes, I told her to arise and stand upon her feet. She said, "I cannot." I said "How dare you say that? Get up;" and in a few minutes she walked freely, slone—a well woman. She said she thought me the ugliest woman. She said also take the tree uprest man she ever saw. It was my positive force that controlled her and her disease; but she afterward apologized for it with grateful thanks, and could hardly keep from coming to see me every day.

I will mention one other case before Mr. Par-tridge relates his story, and it is that of a lady in Rochester, who had not spoken, even in a whisper, for twenty-seven years. She could hear as well Rochester, who had not spoken, even in a whisper, for twenty-seven years. She could hear as well net any one. I said, "I can "cure you, but you must not expect to be cured instantly, but in a few minutes; speak first, in a whisper." Her name was Parkhurst. Said I, "Whisper Mary Parkhurst." She did so. I said, "That is right. Now speak it louder." She said, "Mary Parkhurst." in a full loud tone of thice. "She seen. now speak it louder." She said, "Mary Park-hurst," in a full, loud tone of voice. She after-ward (the same day) talked as loud and freely as any one. She said, "Thank God, I can now talk with my children, who have never heard my voice."

I'do not wish you to feel that I am different from any one else; but I feel that I have a develfrom any one else; but I feel that I have a development of magnetic power; to heal, the sick by touch, or will-force, and that it is my duty to make the knowledge of this power known, so far as I know it myself. In my healing I have discovered so cure for all diseases of the brain, and it should be known to every physician and every man. If a physician is called, in "brain forcer and most of a physician is called, in brain layer and most or other brain diseases, they put cold water, or even less on the head, which is, a gross mistake. All diseases of the brain, water on the brain, dementia, delirium tremens, congestion, insanity, paralysis. of the brain, and even scrofula; can, in most dases.

cases of delirium tremens, and in fifteen minutes cases of delirium tremens and in fiteen minutes entirely care them; when it was thought the person would not live. This is important, and should be promulgated. Now this is a matter of knowledge—not simply of experiment. I have never known anything but benefit to result from it; and if you can cure hearly all diseases of the brain in this way, the principle should be wide-spread in all this land, as well as in every other nation. If there are any physicians here. I hope they will practice, as here suggested, in all cases of disease of the brain. The lady who sits opposite me had a prother who was crazy, and he wandered away. a brother who was crazy, and he wandered away as far as, Buffalo. He was, demented, and good for nothing. I was called to cure him, and put hot water on his head, and from that time he was perfectly restored, and is now living and well. This was four years since. (A person in the audiance desired to know how it was applied, but this question is answered above. It gives vitali-ty and life from the magnetism of the water; restores perfect, natural action, and the heat equalizes the vital forces through the whole body. In most diseases of the brain there, is more or less congestion. How will you get up action? By heat; and hot water is the best way to apply it. Question.—How as to Catarin? Excellent; it will quie to a certainty by applying it to the forehead, keeping the eyes closed. Many cases of catarin are cured by touch—in fact, most cases.

Mr. Partridge being called on by Dr. Newton to state the result of his healing application to him-self, said, That on the 15th day of May nearly a state the result of his healing application to himself, said, That on the 15th day of May, nearly a year ago, he turned quickly around while on the street, and at the time a dreadful sensation and pain occurred in the calf of his leg; it was such as to give him the impression that somebody had thrown a stone and broke it. He looked around to discover the person, and to find the stone, but saw neither. He rode home, and bathed it, &c. The next morning blood had settled, and very much discolored his leg from his knee down under his foot. He then consulted his physician, who pronounced it a rupture of a muscle deep in the thick part of the calf of his leg, and advised that he should lay by and keep it still for ten or twelve days. Pressing business induced him to disregard this advice, and instead, to get two crutches, and go about his home and store on them, holding up the leg, and this is the way he has done ever since. All the physicians and surgeons with whom he consulted, and among them Dr. Parker, confirmed his 'physician's opinion, that the rupture of a muscle had occurred. During the last six months several physicians have expressed the onlying the results. last six months several physicians have expressed the opinion that the ends of the ruptured muscle must have healed over so that they never would unite, and the consequence would be permanent lameness. On Friday morning, the 4th of May, 1866, I called on Dr. J. R. Newton, at No. 6 St. Marks Place, on business. Although I had heard much of him, I had never personally known him, and I did not believe that he could do any good form, and I would be seen all the part to say the morning that the say they would be say they are the say that the say they are the say that they are t and I did not believe that he could do any good to my runtured muscle, and did not intend to ask him to. I mentioned my name to him, and was proceeding to state my business, when he was suddenly influenced, and said, "Stop, stop! I see you are lame in this leg, and I must cure that first"—(at this time I was sitting down, my crutches standing behind the door, out of the Doctor's sight)—at the same time grasped my leg—taking off boot and stocking—and manipulated it a few times, and pronounced it cured, and asked me to stand up and stann my foot down, and me to stand up and stamp my foot down, and walk off without favoring it or limping, and to my astonishment, I could walk much better, with out pain. He then invited me to his bathroom where he applied hot and cold water, and then hot again, and requested me to go without my crutches, which I have done ever since. There is a little stiffness, or habit of limping, which is still

indication of speedy and complete cure. All this was accomplished in a time not longer than it has taken me to state it. He said that hot and cold water was to stimulate circulation. Dr. Newton here resumed: I want to make a few further remarks. This magnetic force not only of ots your body, but your mind. There is no one but will be benefited by the touch. I am so possessed of this magnetic power, that the magnetism may be felt like a cool breeze through the room, when I desire; but I have too much to do for that now; but it is as I tell you: the person that is touched is happier in mind; it is a power that makes people happy, and can be communicated from one to another. No man can have faith if he is filled with selfishness, over-reaching his neighbor, and devoid of sympathy. Those having faith will clothe the naked, and do unto others as they would have others do unto them. Those who do

observable in my walk; but my leg, if not com-pletely cured, is immensely better, and has every

this, follow literally the teachings of Jesus the great Mediator, or Medium, the Messiah, and will heal in the same way that he and the apostles did. Now as I am talking to you, I am being sur-charged with magnetism from you. Some are incapable of imparting it after they have received it. If you look at that desk you cannot magnetize it, for it is incapable of being magnetized by

acute pain. About twenty rose, and the Doctor threw his

arms forcibly forward, and said, " Now your pain

He then requested those whose pains is gone," were cured to sit down, and they all sat down.
This is all very simple—it is not a miracle. If a
leg were to grow where one had been cut off, it
would be a miracle; but we have no record that
it was ever done. I have circulars here, and I want you all to be missionaries to bring the blind and lame and the sick to be healed. I take no money, except from the rich. The poor-God bless them-it is their right to be healed," with-

out money and without price."
A gentleman in the room said he felt the influence by the Doctor's magnetism, and that there was a lady present who was sick. Will the Doc-

tor pass his influence? The Doctor did so, and said she was healed.

Achild was brought up that had not stepped for six months without his crutches. The Doctor took the crutches away, and hade the child to walk, and he stepped off without them. The Doctor said there was organic disease of the hip and dislocation, which prevented a cure, and illustrated by saying, If a man's eye is out, I cannot give him a new one. In my practice I never do anything to cause suffering or pain.

He then descended from the platform, and about

one-half of the audience came forward to receive the benefit of the process of healing by the laying the benefit of the process of healing by the laying on of hands, during which one lady touched lightly the skirt of his coat, when he said, "That is right. I feel the influence pass from me. Be healed." And so he continued for a long time, passing from one to another with rapid touch, saying, "He healed," and during this time one gentleman came to the reporter and stated that his vison was entirely cleared from the false images presented for two years previous. But the con-fusion was so great that individual cases could not be noted, though one old gentleman operated on stated in the evening that after having hobbled with a cane for a year, he was now able to step off briskly, and jumped from the platform, about two and a half feet high, and then up again.

and a half feet high, and then up again.

The Doctor resumed:

When I was healing in Auburn, in this State, a person was brought to me on a bed, and some asked questions, and said it was too had to bring that poor dying woman there; but still I gathered up my strength and faith and went to the woman and said, "Disease, depart. Arise and walk."

She arose on her feet, perfectly cured. I said, "Go out and eat a good beef steak," and she did so. She had been bedridden for three years, and had eaten nothing, but gruel from a teampoon for lad eaten nothing but gruel from a tempoon for six months. This was late in the fall, and in the spring I heard that she liad passed a comfortable winter, was able to be about her house, and had

winter, was able to be about her house, and had gained largely in flesh. These things are wonderful, and sometimes I am struck with astonishment at the results, the same as others are. I could give you thousands of examples, but I give you just what happens to come to my mind.

Dr. Stone, at Portland, Me., (an eminent physician residing in Westbrook,) wanted evidence that I did heal the sick that ware considered incurable; so he brought a young min that was born decrepit, with his feet turned in so that his tops almost pointed toward each other, and his hands and his mind seemed in keeping with his feet and legs. Dr. Stone had known him from his birth. I said, "Come here," and I put my arm; stround him and then said, "Bend your kneed so" (bending mine at the same intere). "Now turn of the brain, and even coronia, can, is most asses, strong him and then said, "I send your kness so becuted by pouring het water on his cerebellum, (bending mine at the same time). "Most time, then in faith, in love agree, or or base brain, It should be in extreme cases, one hindred and twenty two degrees, and poured on he walked off as well and straight as in the faith in a sine, holding the head over a tub, cassing words, with the positive will that I exercise. (I the water of the material of the materi

that I have better success where the language is understood.) I took the lad into the other room, where I had patients waiting, and asked him to show the people how he had been; but I found he could not get his feet into the position that they were in when he came to me, and I: often afterwards had the pleasure of seeing him, after being cured—A Young man as a reselect and as headenwards. -a young man as straight and as handsome

in address as any one.

The religion that Jesus taught was good and The religion that Jesus taught was good and glorious, and professing Christians are doing good, and could do a great deal more, if they would only practice what they profess—"clothe the naked," "feed the hungry," for inasmuch as ye do it unto the least of these ye do it unto me." Let us struggle to do good, and when we cross the Biver of Life we shall not be asked what we believe, but what have we done. If we can show good works, then the angels will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I believe in the ministration of angels, and that they are ever present to help us, and that not only our works present to help ns, and that not only our works but our thoughts are known to them. This belief will make men lead better lives; and there is a time coming when there will be a power, a con-trolling will force, to compel mankind to lead better lives, through mediums, and the Millennium that I believe is coming, will be in this way.

Angels, or spirits, control us all, more or less, Live right ourselves, and then the bright angels can control in love to good works and faith, which are the controlling principles of all healing, either of body or mind. Then let us go forward from this hour, and improve not only ourselves, but our neighbor, and the best way to improve our

I have gone through many persecutions in this cause of the cross, and I live to thank God for all the afflictions I have ever had. We must expect persecutions in this age, though we take the whole weight of the cross upon our backs. There will arise true men and true women, who will give their houses and their lands for the Christ-principle, and so reform and redeem the world.

I now thank you for your kindness and attention. Go forth with this love that I impart to you, and it is for you to impart it to others. It is the true wisdom from on high; it is the "pearl of great price," and is eternal.

### Confirmation of a Spirit Message.

In the BANNER OF LIGHT of March 10th, 1866. we published a communication from the spirit of the venerable Seth Hinshaw, of Greensboro', Indiana, given at our Public Circle through Mrs. Conant. A gentleman residing in East Brewster, in this State, being desirous of ascertaining the truthfulness of the Message, wrote to the Selectmen of Greensboro' for information. The following correspondence was the result. We publish it entire, as corroborative evidence of direct spiritcommunion:

### LETTER TO THE SELECTMEN.

EAST BREWSTER, MASS., March 10, 1806.
GERTLEMEN:—Feeling a desire to know if
there ever was a man in your town by the name
of Seth Hinshaw—his religious belief and occupation—is the reason why I trouble you with these few lines. An answer from either of you to the above, at your earliest convenience, will oblige your humble servant,

To the Selectmen of Greenshoro', Indiana.

RESPONSE.

GREENSBORO', HENRY CO., IND., }

March 17, 1866.

Mr. Crosby: Sir-Yours of the 10th inst., making inquiry about Seth Hinshaw, is received. In reply, I will inform you that there have been three men living in Greensboro' of that name, three men living in Greensboro' of that name, within the last ten years. There is one of that name here now. He is at present engaged in mercantile business; was formerly a farmer. Another of the name did live here some years ago, but he was a young man and left here before engaging in any business. And a third of the same name, and the senior of both of the others, but not before the fathers before the same of same name, and the senior of both of the others, but not the father or brother of either of them, has resided in the place for over thirty years—until his death, which occurred on the 15th day of November last. The last thirty years of his life—until within a few years—was spent in mercantile business; and the last few years before his death, he was engaged, in a small way, in the stove and tin-scrit husiness.

stove and tin-smith husiness.

In regard to his religious belief, I think the In regard to his religious bellef, I think the most definite answer I could give, would be to say that he was a "Spiritualist," in the broadest sense of the term; though he was raised and lived in the Quaker faith, and was a member of that sect until he was over sixty years of age; but after embracing the philosophy of spirit intercourse, he changed many of his Orthodox notions, but retained the plain simplicity of the Quaker, both in dress and language.

Thus I have endeavored to answer your questions

Thus I have endeavored to answer your queries; and if it would not be asking too much, I should be glad to hear from you again, with some explanation from you, of your reasons for the inquiry. I am satisfied in my own mind that it has some reference to spiritual communications, but would like to know the particulars.

with respect, I am, yours truly,
SILAS SMALL.

FURTHER EXPLANATIONS

EAST BREWSTER, March 24, 1866.

B. S., ESQ.: DEAR SIR—Your favor of the 17th inst., giving a description of Mr. Seth Hinshaw, &c., is received, for which please accept my thanks. You ask me to give an explanation, &c., which I now most cheerfully do. In the first place, I will say I have lived over my three score and ten years; was nursed in my youth with the milk of Calvinism; but at mature age, I read the life and works of Rev. John Murray, and became, with my parents, a Universalist. I lived many years believing in that glorious doctrine. Not many years since, I bought quite a powerful telescope, and commenced exploring the stellar heavens, and while looking at the astounding magnificence extending through boundless space—the handlwork of that Great First Cause which we call God-I could not discover any location for that heaven which had been so vividly painted in my imagination. I saw so much splendor disin my imagination. I saw so much spiender dis-played in the vastness of the great Jehovah's works, that I began to speculate whether puny man ever lived after the body went to dust; and finding so many discrepancies in what is called the "Word of God," I finally settled down into

But a bright day has dawned on my childhood." The God I now worship is n childhood." The God I now worship is not a personage, but a living principle, all things being subject to that power. The Bible I now read is spread out over heaven, earth and sea; there I cannot find any variableness or shadow of turn-

I am now, my dear sir, a real, substantial Spiritunlist, having no doubt but puny man lives after leaving the body, and progresses on forever; but can never, in an eternity, progress so far as to learn or know the grand whole of the Great Unirea of God

On the first dawning of modern spiritual intercourse, through mediums, to man, I ridiculed the idea for years as a humbug; but to satisfy curios-ity, I went to hear a lecture from an illiterate female speaker, and was astonished at the sublime language which flowed from such a source. Suffinguings which hower hom such a source. Suffice it to say, I went on investigating, and saw many wonderful tests. I have witnessed so much of the philosophy of spirit intercourse, that I now not only believe, but know that what is called Spiritualism is a truth.

Spiritualism is a truth.

Seeing a letter published in a paper called the Banner of Light, purporting to come from Mr. Hinshaw, through a medium living in Boston, giving the town and State of his residence, when he left the body, &c., and supposing said medium would not know anything about said Hinsham he living as remote from the medium in shaw, he living so remote from the medium, in-diced me to write you as I did, and your letter adds one more test to the many I have seen since my conversion to the truth. Yours truly,

## INTOLERANCE REBUKED.

"What mattered, in the sufferer's sight, The Quaker matrou's inward light The doctor's mail of Calvin's creed,
Who, twain in faith, in love agree,
Aid melv not in an acid sect

The Christian pearl of charity."- Whittier.

A warning needed at all fashionable assem

# Banner of

BOSTON, SATURDAY, JUNE 9, 1866.

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ROOM NO. 2, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

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

BPIRITY ALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it alma, through a carefal, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—(London Spiritual Magazins.

### Mr. Gaylord on Spiritualism.

On Sunday forenoon, May 20th, the Rev. N. M. Gaylord, of this city, preached a sermon on this subject: "Spiritualism, and its relations to the Orthodox theology. Causes of its rapid progress." Some points made by the speaker are worthy of notice.

Mr. Gaylord was formerly associate pastor of the Universalist church, of which the venerable Sebastian Streeter was the senior pastor. That denomination being a little "too strait-laced" for Mr. G., he left it, and is now endeavoring to form a new Society, called "The Free Church." He holds free meetings every Sunday forenoon and evening in Horticultural Hall. The meetings are attended by a goodly number of free thinkers, men and women who have come out from various churches, and are now on the right road to Spiritualism. But these unsatisfied souls, not having entirely thrown off the old prejudices of a bigoted religious education, or outgrown the cramping effects of church creeds and dogmas, are tarrying awhile at this half-way station between Universalism and Spiritualism. In due time, in compliance with the demands of the soul for more knowledge of the life hereafter, such as Spiritualism teaches, they will take a fresh start, and enter the folds of Spiritualism, all the better prepared to receive, comprehend and appreciate its glorious truths. Mr. Gaylord, in his religious views, is probably more liberal than any sectarian minister in the city except Mr. Wasson, and is therefore a fitting spiritual guide for these sojourners, and will do a good work for them and humanity.

Before entering upon the main subject of his discourse, he remarked that every religion of which we have any account had its origin in some miraculous occurrence, or was based upon the supernatural. Further on he spoke of Spiritualism as a "new religion," thus leaving his hearers to infer that it was based on one or the other of those incomprehensible assumptions. When our good brother gets a clearer insight into Spiritualism, he will perceive that it is based on science and philosophy-facts and common sense-rather than upon any visionary ideas; that it unfolds to the internal senses substantial realities, as well as to the external senses. Spiritualists do not believe in miracles as understood by the Church, but see in them the working of natural laws not beretofore understood

It is the indisputable facts, the positive knowledge, the reasonableness of the beautiful truths taught by Spiritualism, that so disturb the priesthood and their votaries. They see that their own doctrine, based on such uncertainty, is entirely distasteful to the great heart of the people, and that they are fast embracing the Spiritual Philosophy.

In commenting on the growth of Spiritualism, he said it was of but recent origin, yet it had taken a strong hold on the hearts and reason of the people, and had spread with the most astonishing rapidity over all parts of the land, at home and abroad, and in a very short space of time. He said he had seen a statement made by M. D. Conway, estimating that the avowed believers in this country numbered three hundred thousand. He thought if there were that number of believers. there must be two hundred thousand more who sympathized with them, or were secretly believers, but not willing to make an open confession of it. This immense number of believers in a doctrine of such recent origin he thought was truly miraculous, and far exceeded any other religious denomination since the birth of Christianity.

If that statement is astonishing to our clerical friends, what will they think when they got at the figures which come a great deal nearer the facts in the case? Mr. Conway made his statement on estimates made several years ago. Since that time Spiritualism has made more rapid strides than ever. Its avowed believers are probably not less than four millions, with eight millions more of sympathizers.

Mr. Gaylord then commented at length upon "the rapid progress this new religion had made against the powerful odds possessed by Old Theology," asserting that it was owing to the natural desire of man to pierce through the veil which hides the spirit-world, to learn something more efinite of the condition of the soul in the future state than theology has yet been able to give. Spiritualism, he said, claimed to be able to furnish that information; it comes in close contact with the invisible world; it receives messages direct from the dwellers there—our dearly beloved friends whom we knew in earth-life. These spirits give minute details of everything relating to their home which mortals could desire to know. They come and go at will, so completely has the chasm been bridged over.

He then drew a vivid and correct picture of the anxiety felt by mothers, fathers, wives, husbands, brothers and sisters, to communicate with departed ones; plainly indicating that the windows of his own soul are not entirely barred against the reception of light by such means. This, he truthfully remarked, is what the great body of the Christian world want. And he might safely have added that, as there is always a corresponding supply for every demand, they will possess it sooner or later.

He attered an important truth, when he said, Whenever the Church has been as ked by unsatisfied minds for information concerning the future state, it has only been able to give a vague and indefinite, idea of heaven, locating it in some faroff region, with a terrible God sitting on a great white throne impetient to deal out sternal damnation to poor, weak humanity; but as to bell, it is profusely lavish of its description of that peculiar locality, going into all the minute details, even to the amount of thre and brimstone it requires to burn the poor wretches who are damned to all eternity for having, gone to the spirit-world without the saving grace; of the Church, as laid down by Old Thesiagr. What a morrid idea of the future! Accompanying such finformation, it generally gives the comforting assurance, that but, few found their way to the regions of the blest, while the much larger portion tweep doemed to eternal torments. A gloomy picture indeed!

gives a far brighter picture of the other life, based on what is believed to be positive knowledge. Is it a wonder, then, that so many are driven from the churches, and accept the new revelations? age, in benefiting humanity. It is breaking up the hard crust of rigid church discipline and bigotry, which has so long existed in society. And w' ile Old Theology continues to promulgate such doctrines as it now does and has for the last eighteen hundred years, Spiritualism will continue to increase and uproot all such false doctrines, and plant in the minds of the people the far more acceptable belief.

Mr. Gaylord frankly admitted that he believed in the religion of Spiritualism. But as regards physical manifestations, he did not believe in them, though he should dispute with no one on that point; and as for trance mediums, it was a puzzle to him how they could talk by the hour what to him was a mess of twaddle.

Here seems to be a looseness of expression en tirely inconsistent with the fact in the experience of thousands of competent judges who listen medium utterances. We cannot account for Mr. Gaylord's thrust at trance mediums, unless he has been so very unfortunate as to meet with only those who were in the incipient stages of development. Even then the remark is harsh. It often requires years of effort on the part of the invisibles to develop the medium powers of some, in order to use them with any degree of satinfaction, though in time they make excellent channels for the communication of thought from the unseen world. Besides, much of the teachings of what he terms the "religion of Spiritualism" are obtained through the instrumentality of trance mediums, while the mediums for physical manifestations furnish corroborative proof of the genuineness of both. Every phase of the phenomena develops some spiritual truth.

When a man says he believes in the religion of Spiritualism, but not in the phenomena as far as the manifestations are concerned, his faith would seem to be based on a slight foundation. It is not so with Spiritualism. It is based on certain knowledge, obtained through demonstrated facts. Mr. Gaylord may not be satisfied on this point, but millions of as intelligent persons are-and he would be, if he did not shrink from the investigation of so important a subject.

He admitted that "people in all grades of society, among whom were some of the most intelligent and cultivated minds of the age, had become converts to the doctrine of Spiritualism." Is he willing to believe this large number of intelligent people are victims of deception, without sufficient apacity, in this particular instance, to discriminate between fact and fiction? Or does he favor the idea that all knowledge, all wisdom, of matters pertaining to the welfare of the soul, is bound up in the sack of those who will not investigate the philosophy of Spiritualism?

How is it, Mr. Gaylord, if trance mediums talk mere "twaddle," that they draw together such multitudes of "intelligent minds," all over the land, Sabbath after Sabbath, who listen with wrapt attention and "find more real food for the soul," as you assert, "than in all the teachings which Old Theology has put forth for the last eighteen hundred years?"

Again, Mr. Gaylord says he is satisfied with the New Testament, and can go there and find beautiful truths sufficient to base his religion upon. We don't Joubt that. The "infallible Word" is full of beautiful truths, when rightfully comprehended; but its sayings are susceptible of a great variety of constructions—as the various religious tenets prove. It is there where Old Theology finds its hell fire and eternal damnation. But, thank God, the clergy will find it harder work in the coming time to induce people to place such implicit faith in the "infallible" inconsistency of eternal damnation, as heretofore.

He said he knew the churches were full of beilevers in Spiritualism; but they did not openly avow their belief, for fear of the odium and persecution which would be heaped upon them by ministers and deacons.

He did not blame those Spiritualists who had thought they could have enjoyed all the liberty of thought they could wish. The selfishness here apparent need not be pointed out. The churches which are so liberal as not to be choked by creeds, cannot be found in many places. Spiritunlists cannot enjoy perfect freedom where creeds are binding; nor would they be peacefully tolerated. Therefore it is perfectly right and proper that all who accept the glorious truths taught by Spiritualism, should step out from all the churches, and unite under the broad folds of the banner of spiritual freedom.

### The Matter of Revivals.

We observe that the drift and tendency of revivals are discussed quite freely in comparison of what they used to be. Now it is inquired if they answer to the ends aimed at, and are truly promoted by the means employed; if they are legitimate outgrowths of a religion calling itself rational and spiritual, and if the element of fear which inspires them chiefly is compatible with the real purposes of the Creator, who has made men for higher ends than to reach them only through spasms of terror and impulses that take reason and perception off their feet. We ridicule the Eastern devotee who says his prayers by the job, with the aid of a board; but it never occurs to us that our own modes of becoming suddenly religlous are quite as much open to remark, sometimes of a kind not altogether serious.

The old series of experiments in connection with these revival seasons have been tried in Boston this winter, but to no such purpose as formerly. The machinery does not run with its old effect. Men are not acted on now by the appeals which once frightened them into goodness. They alt down and reason more. They indulge more freely in reflection. They realize that they are possessed of souls which receive their impulsive power from the spirit-world, rather than from the forms of creeds and the lips of ministers. This is not a mark of increasing infidelity at all; on the contrary, it proves that human souls are more free than ever, and more religiously active. Were they prostrated and dead, as under the weight of ecclemasticism, there would be no such rebellion and revolt as we now see. There would be more general conformity and stagnation. The revival business can never be revived on its old basis again.

### Freedmon's Schools.

It is indeed gratifying to know that upwards of six hundred schools for freedmen have been established and are now in operation in the Southern States, under the charge of eleven societies, whose headquarters are in the North. The largest number—more than two hundred—are sustained by the Freedman's Aid Societies in New York; one hundred and eighty by the New English branch; mortality, and at the same time ventilated the about fifty each by the Northwestern Freedmen's dark ages of superstition, and showed up the fall.

Add Commission, the Western Commission, and lacks of modern dogmas. She speaks in Wash-Spiritualism, he affirmed, denies all this and the Pennsylvania branch, bearing the second ingred Hall, Charlestown, during this month.

### The Spirit-World.

What makes so many persons timid and halting, even when not positively superstitious, about their belief in the spirit-world and the expression Not at all. Spiritualism is doing the work of the of that belief to others, is the fact that they have an idea it must be some place very far off, to which, when spirits go, they cannot return from it again to earth. They do not stop to consider the very simple realities that lie thickly right around us. The fact is, we are pressed in and compassed about by these spirit influences all the time. If we are urged to offer prayer, it is to place the soul at once in a receptive attitude, and freely admit to an audience all the spirit influences that are hovering about us. When we seek the Father's presence, we try to realize that He is near us, around us, at our right hand. When we think of angels, it is to make them close beside us, listening to what we would say and think. Our world at such moments is merely the invisible world made more real and present by the instinctive act of the spirit. And he is the most spiritual man in his mind and life who dwells longest in that world during his waking and working hours.

What is it that energizes us but the power directly drawn from that world which so many effect to esteem a ghostly airiness and nothingness? In our moments of doubt and depression, whence comes our support but from that same realm? In our hours of grief and soul-weariness, when the things of earth look too insignificant in the spirit's eyes to be able to excite even the slightest degree of interest, what should we do. what solace should we have, where could we go for the only sustenance and stimulus that can reach the depths of our woe and weakness, if it were not to the world which we think at other times so very far off, but then seems so near, so much peopled, and so full of sympathizing friends and co-workers?

But questions like these are all futile, if one will but attend to the developments of his own experience. There is no such mystery about the business, in the light of that. Practically, it becomes a plain and a daily affair. Whether we know anything about the spiritual theory or not, we are apt, those of us who have attained much spiritual development, to go straight to the right quarter for the help we stand in need of. Any one's own history will show him, if it be thoughtfully read, where he obtains his strength, his energy, his inspiration. His spirit has to be fed and stimulated. But how and whence? Not from earthly and visible sources. Not as we eat and drink. Not by outward contact and open giving and borrowing. Far different. The process is subtle and silent. Yet it is within the reach and means of all, even the humblest and least developed. There is a yearning, a reaching out of the spirit in the direction of the unseen. It is a perfectly natural motion, and an effective one. Thus has it been intended, because thus we put forth our effort without forethought.

They who sneer at Spiritualism, by which the invisible world is brought closer than ever to each one, are infidel to the great fact of a spiritworld at all. It cannot be otherwise. The grand revelation of this age is this: that the two worlds are made coterminous, and cannot be separated.

### War in Europe.

As we write this article, it is yet problematical whether the great war which threatens all Europe will break with full force on the devoted heads of the people or not. It is beyond question a war of ambition, and will be waged, if at all, in that interest. But it must not be forgotten that the ambition of to-day is only the fruit of the seed which was planted yesterday. The Holy Alliance parceled out the peoples of Europe as they thought best, so as to keep power perpetually in their own hands; and the present symptoms are logically those of modern revolt at the tyrannical arrangement they laid down. It has merely been a protracted struggle between Kings and the People. The former have had their way these fifty years-now the latter are about to have theirs.

left such churches. But he did blame those who he has the sagacity to read the meaning of cirhad left the liberal churches, for in them he cumstances, and, above all, to bend and combine them to the great, ruling purpose of his life. He is the instrument by which the wrongs done by crowned heads are likely to be avenged. He has nursed his purpose in solitude and exile all the early part of his life, and now appears before Europe to bring it to a consummation. It was of course for a high end that he was thus inspired to follow out his plans in silence and penury, as all great geniuses do by the thoughts that master and control them. He has shown himself great by keeping his object steadily in view all his life, and by using circumstances so that they should become his agents and ministers. He felt that France and the First Emperor were degraded by the Holy Alliance when that combination brought them low in 1815, and his single aim and desire has been to release the one from its bondage and vindicate the memory of the other to the world. Thus is it that a wrong doing of one generation of men becomes the tormentor and avenger of a

future generation. It is too late to speculate here on the probabilities of a general European war. Before these words fall under the eye of the reader, the outbreak may have actually occurred. When three powerful nations stand confronting one another with arms in their bands, it is next to a miracle if they are induced to lay them down without making use of them. Therefore we expect the havoc of violence before we look for the fruits of an accommodation. The harvest of ideas is yet to be gathered on the continental plains of Europe, but the sickle of war must be put in. Prussia on the North, Italy on the South, and France looking on, while Austria is to be the loser. England is counted out of the game. She interested herself the most in perfecting the Vienna arrangement by which the people were to be kept under by the kings and princes-and she will be compelled to look on in silence and witness the uprising that is to establish her rival in greater strength than ever before her eyes. France will stretch to the Rhine, and take in Belgium. Prussia will lead a consolidated and powerful Germany. Italy will expand to the Alps, and include Venetia within her territories. Thus three great nations will supplant the small territorial arrangements by which the crowned heads once thought they could keep the people under always. Revolution has returned to plague those who believed they had killed revolution forever.

Mrs. Mary Macomber Wood. This lady loctured at Chelsen the three last Sundays in May, to well filled houses of appreciative hearers. Her discourses were deeply interseting, strong, logical, argumentative and conclusive; every point was ably sustained and illustrated, to make it clear and well understood. She shook the firmness of many an unbeliever in immortality, and at the same time ventilated the dark ages of superstition, and showed up the fal-

Miss Laura V. Ellis, the Medium.

The seances of this remarkable medium closed at 158 Washington street, Boston, on Wednesday evening of last week. Several of our prominent citizens, among whom we may mention Judge Putnam, Rev. Mr. Mountford, Mr. Appleton, Dr. H. F. Gardner, and others, have witnessed the manifestations given through the instrumentality of Miss Ellis, and do not hesitate to say that they were produced by spirit agency. We should except Judge Putnam, perhaps, as we understand that while he was perfectly satisfied that some power outside of the medium manifested-what power he could not say—he was not willing to attribute it to a supra-mundane source.

As we have heretofore given in these columns, editorially, a full account of the manifestations of spirit-power through this child-medium, we deem it unnecessary to repeat them; but we have no objection to allowing our friend, Dr. A. B. Child, of this city, who attended one of the seances last week, to present his views, as they are corroborative evidence in regard to the reliability of the medium.

The manifestations of a spirit through the medium powers of this young girl are interesting, are extraordinary. There is scarcely a doubt that they are what is claimed for them, real spiritual manifestations. All who have witnessed them seem to be satisfied that there is no deception on the part of Mr. Ellis, or his young, innocent, guileless daughter. Mr. Ellis appears a plain, honest man, endowed with generous feelings and force of character. He conscientionsly presents his of character. He conscientiously presents his daughter before seekers for spiritual truths, because he is so directed.

One of the most remarkable features of the manifestations through Miss Ellis, is the spirit's voice and speaking, without the apparent use of the medium's organism, which continues throughthe medium's organism, which continues throughout the whole evening's scance, much to the
amusement and entertainment of the audience.
The speaking is somewhat different from the human voice, as it not muffled or obstructed by a
passage through the mouth. It is audible, clear
and distinct. Like every real manifestation in
Spiritualism, it is unaccountable how these utter-

ances are produced.

The spirit who makes these manifestations says The spirit who makes these manifestations says that his name was Blake; was a Union soldier; was wounded at the Battle of Bull Run; taken prisoner, and died in a rebel hospital. His manners are uncultured, but he is full of mirth and good nature; does whatever Mr. Ellis asks of him that he can do; jokes and talks all the time the cabinet door is shut, besides doing the work of twing and untying more familiar Laws allow. of tying and untying ropes, fanning Laura, playing on instruments, &c.

The following are specimens of his sentences: "Hurry up there, it is awful hot in here!" "How many knots do you think I have got tied, Mr. Ellis?" "Twelve." "Come ahead, and open the door."

The reports of all the committee at the scances of this girl, which committee have generally been chosen from the ranks of unbelievers, have been in favor of the truthfulness of what the manifestations in themselves purport to be—viz. spiritual; that there is no deception; all seemed a reality. How the manifestations are made is a mystery. The girl does not make them. A. B. CHILD.

#### The Progress of Spiritualism In Great Britain.

That Spiritualism is rapidly on the increase in the British Isles there can be no doubt, from the evidence we are continually receiving upon the subject; but it is working its way into the hearts of the people there, the educated and uneducated, more silently but no less surely than in Spiritualists established in London, Glasgow, towns. The Spiritualists of London are also organizing a society, to be called "The Psychological Society."

Miss Hardinge, who has been one of the great instrumentalities, in the hands of Divine Provispirational addresses at Harley street, London, April 30th, and had been requested to lecture souls of humanity derstand that Miss Hardinge will return to America some time the present month. She will indeed be welcome.

### Independent Order of Good Templars.

The Right Worthy Grand Lodge of North America met in Lurline Hall, in Boston, on Tuesday, May 22. Hon. S. T. Hastings, of Wisconsin, in the chair. Rolla A. Law, Esq., Editor of The Good Templar of Illinois, acting as Secretary. ing the past year, so that there are now over 200,-000 Good Templars in North America. Delegates were present from Wisconsin, Illinois, Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Kentucky, Kansas, Minnesota, California and Canada West. This Temperance Or der is already a power in the land for good.

In this connection we would suggest to the friends of temperance everywhere that they should engage as a lecturer Dr. F. L. H. WILLIS, of this city. He is a gentleman of liberal education, a fine lecturer, and available. Mr. Willis recently delivered a lecture upon temperance in Huntington Hall, Lowell, and the local papers alluded to it in the highest terms of praise. He may be addressed for the present at this office.

### Establishing Morals by Law.

Over and over again the experiment has been tried, and each time only to fall, of making men virtuous by the easy machinery of legislation. No patent was ever issued for the process, and it is not likely one ever will be. We can do much toward protecting the public-that is, one another -by the agency of law, but it is not within the province of law to take individuals, or classes, and convert them into saints. Neither on the temperance question, or any other, will the notion prove a practical one. We often think the law is lugged in because reformers are tired of trusting to the slow, but sure, process of reason and persussion. Yet it should be carefully borne in mind that the operation of law is not to make men better by nature, whereas the employment of persuasion is. That goes to the right point at once, and its work is done.

### Rich and Poor.

It is all the same for a man, in point of fact. If you are rich—it is well; if you are poor—it is well likewise. These things fome and go, like summer and winter. We ought to feel about making and losing worldly goods as the trees of the forest suggest to us we should; every spring they put forth a new coronal of green leaves, which in retary. The Society will hold regular meetings turn are shed by the frosts of autumn. But this process does not bankrupt the trees. We do not say they are ruined. On the contrary, they challenge our admiration for the tireless power they display in the work of prestion. There is the secret; we are always happlest in the act of creation, as standard species to maintain there to not for thought" therein.

Close of the Meledeen Meetings.

The free meetings which have been held in the Melodeon by the Lyceum Society of Spiritualists during the last year, closed the last Sunday in May for the hot season, and will probably be resumed again in September, but not in the Melodeon, as that hall has been leased for a billiard

These meetings have been fully attended, the large hall being crowded nearly every Sunday, proving conclusively that the experiment of free meetings has been a perfect success. We are glad to know it is the intention of the managers to have them continued free. We hope that during the vacation a suitable hall will be built, so the 80clety will not be obliged to change location quite so often.

During the season, the platform has been supplied with as good speakers as could be found in the lecturing field, and their discourses have been much admired. Efforts will be made to secure able speakers for the coming year.

Miss Lizzle Doten closed the meetings, having spoken during the month of May. No lectures have been better received, or more able, than those of the course given by her at the Melodeon this season. The people filled the hall every Sunday-even to the last, although it rained hard all day and evening. At the close of each evening discourse, she gave an original poem under inspiration from the spirit-world, which we have published from time to time, and with which our readers have been much pleased. In another column will be found the beautiful poem she gave on the closing evening. During June, Miss Doten will lecture before the Society of Spiritualists in Chelses.

#### Charlestown Mechanics' Hall Meetings.

The free meetings of Spiritualists, which have been carried on in Mechanics' Hall, Charlestown, since last August, will continue through the summer. Some of the best inspirational speakers have addressed the audiences. The liberal-minded few who undertook the burden of free meetings feel satisfied with the result. They have also inaugurated a Children's Lyceum, which is meeting with encouraging success. Mrs. Juliet Yeaw, an inspirational speaker, addressed the audience last Sunday, and will also again next Sunday, and Mr. J. H. Currier the two following. During July, Mrs. Susie A. Hutchinson is engaged. She is much liked wherever she speaks. Her subjects are generally selected by the audience, and are treated by her with much ability.

A PICNIC.-We are informed that the abovenamed Society, in connection with their Children's Lyceum, intend to hold a grand Picnic in Stanley's Grove, Beverly, on Tuesday, June 19th. The warm season will be fully on by that time, and no doubt many will be glad to leave, if only for a day, the heat and dust of the city, to recuperate their physical systems in the grand old woods of Beverly. Able speakers will be present.

### Colchester again.

The Daily National Union, of Cincinnati, Ohio, contains an editorial "statement of facts" in regard to Mr. C. J. Colchester, whom we have recently cautioned our friends to beware of, as an America. We learn that there are societies of unreliable person in his daily walks of life. That he is a medium for spiritual manifestations we Liverpool, Nottingham, Birmingham, and other positively know; and that he will cheat sometimes at his seances we do not wonder at, knowing as we do, the character of the man. We have done our duty in regard to this individual; we have therefore nothing more to say, than to thank the Union for its expose in regard dence, in spreading the Gospel of Truth among to Mr. C.'s conduct. Mr. McLord's statement, the people of England, finished her course of in- that the spirit manifestations given through the instrumentality of Mr. Colchester, are all tricks, deceptions and the vilest impositions," again in Cleveland Hall. God bless this noble | we do not endorse, for we well know, as do many ploneer of our cause. We pray that she may re- of the most reliable people in the United States, turn to us at the appointed time, with renewed that they are not. But the sooner Spiritualists health, to do battle in the great cause, which is to discard Mr. Colchester, the better, however, as he ultimately liberate from mental bondage the disgraces them and everybody else he has anyhing to do with.

### Going Abroad.

A great many Americans will this season go to Europe, some to realize the fond dream of a lifetime, some to spend time and money, some to say they have been beyond the seas, some to escape the cholera, and some because they think everybody else is going, and they must go, too. Whatever the motive or desire, the hegira will be a more general one than ever before. We shall be From the reports of the Right Worthy Grand glad to have Americans seen in European towns Templar and Right Worthy Grand Secretary, it and cities as liberally as possible, and we certainappears that the Order has greatly increased dur- | ly do take a pride in reflecting that no other people so readily adapt their manners to the situation in which they find themselves. The Old World will get a better idea of us from seeing the best specimens which we have to send over, and we shall fill out and fill up our conceptions of the Old World life as they deserve to be. A short voyage and a pleasant summer to all the absentes, and our sincers wish that they may return safe and sound in early autumn.

### Spirit Messages.

We frequently publish messages in the Banner rom spirits who say that, when in the body, they resided in the old country, and when they left it, came to our circle before we could possibly receive the information of their demise through the usual channels of communication, for the purpose of giving tests to their friends at home, establishing the fact of direct spirit-communion. As we had no previous knowledge of such parties who presented themselves at our circles, we should feel under great obligations to any of our friends in England, if they would post us in regard to the truthfulness or otherwise of the statements contained in these messages.

# Dr. U. Clark's Grove Meeting.

Dr. U. Clark's Rural Home for Invalids, on Salem street, Maiden, will be dedicated by a Grove Meeting on the premises, at 11 A. M., Sunday, June 10th. Among those invited and expected to participate, are Dr. A. B. Child, H. F. Gardner, J. H. W. Toohey, Judge Ladd, John Wetherbee, Jr., A. E. Giles, Esq., Jacob Edson, Mrs. L. B. Stockwell, and others. The horse cars leave Scollay's Building every half hour; fare, fifteen cents.

# Bock Island, Ill.

The First Spiritualist Society of Rock Island, Ill., was organised on Sunday, the 20th of May, 1866, by the election of W. T. Norris, President; J. A. Stiles, Vice-President; Dr. A. J. Grover, Secretary, and Alfred Taylor, Corresponding Secthe first Sunday of each month at Norris Hall Speakers are invited. In carried his spect halfquith

Peruse the spirit messages upon our sixth page, given through the instrumentality of Mrs. J. H. Conant. The reader will And much . food

### GUARDIAN ANGELS.

AN INSPIRATIONAL POBM, DELIVERED BY MISS LIVELE DOTEN, IN THE MELQDRON, SUNDAY EVENING, MAY 26, 1866.

Holy ministers of light! Hidden from our mortal sight, But whose presence can impart Peace and comfort to the heart. When we weep, or when we pray, When we falter in the way, Or our hearts grow faint with fear, Let us feel your presence near.

Wandering over ways untrod. Doubting self and doubting God, Oft we miss the shining mark, Of we stumble in the dark. Holy, holy life above! Full of peace and perfect love. Some sweet rays of summer shed On the wintry ways we tread.

Blessed angelsi ye who heed All our striving, all our need, When our eyes with weeping ache, When our hearts in silence break. When the cross is hard to bear. When we fail to do and dare, Make our wounded spirits feel All your power to bless and heal.

When we gaze on new made graves, When the love the spirit craves, Pure and saintly, like a star, Shines upon us from afar, Lead us upward to that light Till our faith is changed to sight, Till we learn to murmur not. And with patience bear our lot.

By our human weal and woe, By our life of toil below. By our sorrow and our pain, By our hope of heavenly gain, By these cherished forms of clay, Fading from our sight away, Do we plead for light, more light, From that world beyond our sight.

Never, till our hearts are dust, Till our souls shall cease to trust, Till our love becomes a lie, And our aspirations die, Shall we cease with hope, to gaze On that veil's mysterious haze. Or the presence to implore, Of the loved ones gone before.

Holy spirit! quickening all, On thy boundless love we call; Send thy messengers of light, To unseal our inward sight; Lift us from our low estate, Make us truly wise and great, That our lives, through love, may be Full of peace and rest in Thee.

### Spiritualism in the West.

Moses Hull says, in his new Monthly Clarion: Moses Hull says, in his new Monthly Clarion:

Spiritualism still lives in the region of our travels. Circles are now being held in Decatur, which are resulting in good, yes, good, if in nothing more than arousing the latent faculties of some mediums whose light has long been under the bushel. If the Decatur circles continue, and a fair opportunity is given by the spirit-world, Spiritualism will "arise, put on its beautiful garments and march forth."

Dr. Slade, of Jackson, Mich., who spends all of his time in doing good, has lately given us several

his time in doing good, has lately given us several visits, each of which has resulted in removing skepticism, by demonstrating immortality. The spirits long since promised him through the me-diumship of Mrs. H. F. M. Brown, that his own diumship of Mrs. H. F. M. Brown, that his own hand would be the instrument through which he would catch the shadow of his departed wife. That promise has recently been fulfilled, and the most perfect work of art that ever met our eye is the life-size portrait of Mrs. Slade, taken and framed by the doctor in one hour and thirty minutes, while in a trance condition.

## ALL SORTS OF PARAGRAPHS.

A good deal of fault is found with us because we admitted Judge Carter's report of a late sitting with Thomas Gales Forster into our columns. Previous to receiving the report from the Judge, our associate in Cincinnati wrote us that he had requested the Judge to write out an ac-count of the scance for the Banuer, as it was a very interesting affair. Thus the matter stood until we received a note from the Judge. (with the manuscript report,) in which he says that he wrote it out for our columns at the particular request of Mr. Peebles. With such a definite understanding in advance, from our friends, we, without the least reservation, gave the report to the printer. Now all we can say in the premises, is, that, so far as we are concerned, we had no desire to cause inharmony in any quarter by the publication of the communication in question. Our associate speaks for himself in the Western Department

We shall print in our next issue the Reort of the National Peace Convention held in Providence, R. I., on the 16th ult.

We are in receipt of the proceedings of the Pennsylvania State Convention recently held in Philadelphia, which we shall publish in our next

The second anniversary of Dr. Dio Lewis's Private School for Young Ladies, will occur on Tuesday and Wednesday; the 5th and 6th of June, in the hall of the School Building at Lexington.

DEATH OF GENERAL SCOTT.—Gen. Winfield Scott died at West Point, May 29th, in the 80th year of his age.

Elder Grant announces that he has received some "Rays of Comfort." We congratulate our "demoniac" neighbor. We supposed he had "gone up," or down/—judging from his unearthly yells of late against Spiritualism.

Byron had his hands full when he had this ad-

# "I stood in Venice on the Bridge of Sighs, A palace and a prison on each hand."

An enthusiastic newspaper reader was heard soliloquising as follows after perusing his pet paper: "Think of it! for three dollars a year I buy a season ticket to this great Globe Theatre, whose scene-shifter is Time, and whose curtain is rung down by Death."

Three men were in company—Strange, Wright and Moore. Says Wright, "There is one rogue amongst us, and that is strange." "No" says Strange, "there is one more." "Ay, says Moore, that is right."

A fire occurred at Oil Oreek, Pa., May 26th, which destroyed seventy-five stores; forty residences, and eight hotels; making a loss of one million of dollars.

John Stuart Mill asserts that at the present rate of consumption, the coal mines of England will be practically exhausted in three generations.

The Episconalians in New York have a religious Order, called "The Sisterhood of St. Mary," whose members devote themselves to works of mercy, visiting and aiding the poor and sick and instructing the young.

One of the Jenni fathers, connected with the church of St. Francis Kayler, New York has delivered a sermon against tilting; hoops. He says nothing so immoral or immodest was ever seen before in that city.

A writer in the New Orleans Christian Advocate says that, so far as he has ascertained, be-tween one thousand and twelve hundred meeting houses were burned during the war. These churches he thinks, had cost the people not less than five millions of dollars. The old story: Plenty of churches, plenty of war.

Dr. Solomon Andrews, with three others, made an ascent in his flying ship at New York, one afternoon recently. After remaining an hour in the air, they landed at Asteria, five miles distant. They found no difficulty in making headway against the wind. The doctor has no doubt of his ability to navigate the air.

Rev. S. R. Calthorp has accepted the Unitarian pastorate at Newburyport. He has also accepted the Philosophy of Spiritualism.

Steam omnibuses are to be established in Paris.

Mrs. Ritchie, (late Anna Cora Mowatt, whose recent private theatricals in Rome and Florence have been produced with so much eclat,) has found time since the publication of "Fairy Fingers," to prepare another charming novel, which Mr. Carleton will publish this week, under the title of "The Mute Binger."

The New Haven Board of Education have vot ed to exclude colored children from the public schools of that city.

Mr. E. Joy Morris, United States Minister to Turkey, speaks no less than seven foreign tongues French, Italian, Spanish, German, Turkish, Arabic and Persian.

A pull of two hundred and fifty pounds is the maximum effort which a good horse can exert for

GAS FROM PETROLEUM.—It is claimed in New York that a process has been discovered for making gas from petroleum, and that it can be economically applied to lighting and heating purposes. Experiments will soon be made to test the practicability of its being brought into general

A man advertises for a "competent person to undertake the sale of a new medicine," and adds that "it will be profitable to the undertaker."

The Civil Rights Bill, legalizing slave marriages, giving their children the right of inheritance, and making all persons, without regard to color, equal before the law, has passed both branches of the Tennessee Legislature, and become a law of the State:

Mrs. Susan M. King, widow of Rev. Thos. F. King, and mother of Rev. Thos. Starr King, died in Charlestown, Saturday morning, May 19, at the age of sixty years.

Rev. Mr. Walton has accepted the call of the third parish in Portland, on condition that he shall be required to preach only one sermon on the Sabbath, which the parish assents to. That's one to many.

Mrs. Johnson Hatch, of Wells, Me., some years ago made a series of curious experiments, to find how long the germinating principle in corn would continue. She selected a sound ear of corn, and planted a few kernels of it every year for thirty years. Every year for twenty-nine years the corn grew and flourished, but the thirtieth year it failed to sprout.

THE MEETING.

I met her in the quiet lane
One Sabbath morning early:
The sun was bright, aithough the rain
Still glittered on the barley.
The lark was singing to his mate,
The wild bells chimed their warning.
We paused awhile outside the gate;
We lingered till it was too late
To go to church that morning

Again we met. The whispering leaves
Glanced night in sight and shadow;
The respers piled the yellow sheaves;
The bees hummed o'er the meadow.
The royal sun rose up in state,
Our marriage day adorning:
The belis rang out, wide stood the gate,
And neither of us were too late.
To go to church that morning.

Digby says the recriminations of married peo-ple resemble the sounds of the waves on the sea shore-being the murmurs of the tied.

In Blackwood's Magazine is an article on "Demonology at Home and Abroad," in which the writer states that as late as August, 1863, a man 80 years of age was flung into a mill-stream in the parish of Sible Hedingham, and "swum for a wizard," and died of his maltreatment in Christian England Christian England.

The sun's parallax, calculated from the observa-tions of the last transit of Venus over the disk of the sun, is fixed at 8.67 seconds; hence the distance of the sun from the earth is equal to 24,109 times

William Robinson, a native of Exeter, lately died in Georgia, and left about two hundred thousand dollars, the bulk of his property, for the en-dowment of a seminary at Exeter for the educa-tion of the female children of indigent parents.

"How does that look?" said Mr. Cramp, holding out his brawny hands. "That," interposed Amos, "looks as if you were out of soap."

Poverty of soul-living in an elegant mansion worth \$20,000, and never giving a shilling for charitable purposes; and never visiting the needy, as it involves a gift of fifty cents or so.

LA BELLE FRANCE ECLIPSED .- A letter just received by Phalon & Son from an American lady in Paris, containing an order for two cases of their 'Night-Blooming Cereus," concludes with these words: "Votre parfum est le meilleur du monde"-Yours is the best perfume in the world." Remember, this is from Paris, the capital of the world of Fashion! Sold everywhere.

# Treat and Betreat.

First two Sundays of May I met a few old and many new friends in Cleveland, and found the cause in a more healthy and prosperous condition than I ever found it before; and our old true and tried friends, Mr. and Mrs. D. A. Eddy, who have summered and wintered with the cause and never lied out by frost and heat, are heart and soul in the work, in lectures and Lyceum. Mr. and Mrs. Thompson (Mrs. T. away lecturing.) and Captain Turner and wife, and a few other familiar faces, were in my audiences; but quite a number of the early ploneers have switched off the track; some too rich, some too lazy, some gone to the upper life, and some to other sections of country; but none of them to the churches, that I know of.

From Cleveland I made a long run to my Egyptian home at South Pass, Ill., from which my son-in-law began to ship strawberries to Chicago, the 8th of May, and for the last ten days we have sent from three to fourteen bushels each day, and they have thus far brought us over fi teen cents per quart above all expenses. We have over one thousand fruit trees set and grow have over one thousand fruit trees set and 'growing finely; eight acres of 'awest potatoes, and
plenty of hard work; but I have never seen a
country where hard work; will pay better. We
are all well, and too busy in my treat and retreat
among the berries and Egyptian berry pickers, to
write more now, except to say we fill two railroad cars per day with orates of atrawberries at
this station, which run three hundred miles to
the Chicago market. I shall be on my course
again in June, at Decatur. WARREN CHASE.

\*\*Routh Pros. Union Co. III., May 25, 1866. Again in June, at Decatur. WARREN O South Pass, Union Co., Ill., May 25, 1866.

"A Two Days' Mooting at Sturels. The Spiritualists and friends of Progress of Storgis and vicinity, will hold a two days' meeting at the village of Sturgle, St. Joseph County, Michigan, commencing on the 16th day of June, at 10 o'clock A. M., of that day, and cloiding on Shinday the 17th! A general invitation is extended to all reformers in all the great interests of the life, whether it be religious, political or sooist. A free platform is extended to all, on which to A colored man served on a jury in the U. S. Court in this city last week, with credit. This is the first instance here of a polored man serving on a jury.

A free platform is extended to all, on which with the first instance here of a polored man serving on a jury.

A free platform is extended to all, on which with the first instance here of a polored man serving on a jury. other good speakers will be in attendance, seem

### SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every banday, at 23. F. M., in No. 3 Tremont Row, Itali 25. Evening meeting will commence at 15 F. M.

Sprintual, Marinus will be held through Jana in Harrison Hall, corner of Essex and Chauncy streets, at 8 and 7 M. F. M.

Abbusions. Free. All are invited to attend. Entrance on Chauncy street.

The C. S. D. M. U. & Frist Prooperstyre Bible Society will held meetings every danday in No. 10 Tremont Temple, at 3 F. M.; also Sunday, Menday, Wednesday and Friday even. inps. at 7 M. F. M.

The members of the Christian Scholars' Missionary Union Will meet every Saturday, at 25 F. M., in No. 3 Tremont Row, Itali 22. Circle will commence at 25 F. M.

CHARLESTOW, — The First Society of Spiritualists hold.

will meet every Saturday, at \$\frac{1}{2}\text{ F. M.}. In No. 3 Tremont Row, Hall \$\frac{1}{2}\text{. Circle will commesce at \$\frac{1}{2}\text{ F. M.}. CRARLESTOWE. — The First Society of Spiritualists hold meetings every Sanday in Washington Hall, at \$\frac{1}{2}\text{ M and \$\frac{1}{2}\$ o'clock F. M., ander the supervision of A. H. Richardson. The public are invited. The Childron's Lyceum meets at \$10 A. M. Sichardson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. Mary Macomber Wood during \$\frac{1}{2}\text{ Mrs.} \text{ Spiritualists of Chalassiows have commenced a series of free meetings at Meebanics 'Hall, corner of Chelsea street and City aquare, every Sunday afternoon and evening. All are invited to attend. Children's Lyceum meets every Sanday at \$10 M. A. M. Dr. C. C. York, Conductor, Speakers engaged:—Mrs. Juliett Yeaw, June \$10 J. H. Currier, June \$11 and \$\frac{1}{2}\text{ H Mrs. Susie A. Hutchinson during July.}

Chilsea.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to \$1. S. Dodge, \$17 Hanover street, Beston. Speaker engaged:—Lizike Doten during Juno.

The Brise Churshiam Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at \$\frac{1}{2}\text{ and }7\frac{1}{2}\text{ P. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Supt.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Propressive Lyceum

Lowell, Spiritualists hold meetings in Les street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—E. S. Wheeler during June; J. Madison Allyn during August; S. J. Finney during September, October and November; Mrs. A. M. Middlebrook during December.

diebrook during December.

HAYERHILL, MASS.—The Spiritualists and liberal minds of Hayerhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 octock a. M.

PLYMODTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-haif the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2% and 1% P. M. Admission free. Woedstra, Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 M. a. w. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during June;

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 12 P. M. Mrs. Yeaw, speaker. NORTH WRENTHAM, Mass.—The Spiritualists have organ-ized a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% P. M. Beats free.

HANSON, Mass.—Spiritual meetings are held in the Univer-salist Church, Hanson, every other Sunday. Mediums and nor-mal speakers wishing to make engagements will please ad-dress, John Puffer, South Hanover, Mass.

dress, John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROVIDENCE, E. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged:—A. J. Davis during Juno.

PUTNAM, COMM.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Chapp's Block, corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 7 o'clock. DOVER AND FOXOROFT, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 808 Broadway.

meetings every Sunday in Doublett, Section Section of Progressive Sprint Alists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 12d o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall. Mrs. Emma F. Jay Bullene is the speaker for the present. All are invited free.

MORRISANIA, N. Y.—First Society of Progressive Spiritual-lats—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

ROCHESTER, N. Y.—Children's Progressive Lycoum holds public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian. TROT, N. Y.—Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 10 A. M. and 14 P. M.—Children's Lycoum at 24 P. M.—Henry Rosseau, Con-ductor; Mrs. Louiss Keith, Guardian.

quetor; Mrs. Louisa Keith, Guardian.

PHILADELPHIA, PA.—Meetings are held at Sansom street
Hall every Sunday at 10½ and 7½ r. k. Children's Lyceum
regular Sunday session at 2½ o'clock. M. B. Dyott, Conductor: Mrs. Bailenger, Guardian.
Meetings are also held in the new hall in Phænix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

Conductor.

Vinkland, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10\frac{1}{2} A. M. Children's Progressive Lyceum holds Sunday seasion at 1 o'clock r. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10\frac{1}{2} A. M. and Tr. M., at Ellis Hall, Belleview Avenue.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Calvert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

ther notice.

CHIGAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritaalists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10<sup>1</sup>/<sub>2</sub> A. M. and 1<sup>2</sup>/<sub>2</sub> P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

tor; Mrs. E. G. Planck, Guardian.

87. Louis, Mo.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular session every Sunday afternoon at 2½ P. M. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists. WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7% P. M., in Union League Hall.

Union League IIsil.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold régular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M. Children's Progressive Lyceum regular Sunday session at 10 clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

## Business Matters.

Those who suffer from nervous irritations, itching uneasiness, and the discomfort that follows from an enfeebled and disordered state of the system, should take AYER'S SARRAPARILLA and cleanse the blood. Purge out the lurking distemper that undermines the health, and the constitutional vigor will return.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

L. L. FARNSWORTH'S ADDRESS-Randolph, Mass.

### Special Notices. DR. VALENTINE.

THE CELEBRATED HEALING MEDIUM, who diseases without the use of medicine, by the laying on of hands, has been very successful in Wooster, Canto ren, and a number of other places in Ohio; will be in NEW-

CASTLE, PA., from the let to the 15th of June; in AKRON, O., from the 15th of June to the lat of July, TO SCALDS AND BURNS.



### LITCHFIELD'S DIPTHERIA VANQUISHER. (Used with Litchfield's External Application.);

DIPTHERIA AND ALL THROAT TROUBLES. Eschaeld's External Application,
Warranted to ours RHEUMATIO AND SOLATIO LAME MESS, and all LAMENESS, where there is no fracture,

JOHN F. HENRY & Co., Waterbury, Vt.; General Agenta.

DABBITT'S PURE CONCENTRATED POTASH, of READY SOAP MAKER. Warranted double the strength of common SOAP MAKER. Warranted double the strength of common Rotask, and auperier to any other asponitor, w. ley, in market. Put, up in case of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German; for making Hard and Bort Soap. 'Only jound will make unless gallons of Soap. 'No line is regalises.' (Consumers will find this the cheapest Potash in market.

et, 65, 66, 47, 68, 69, 79, 17 and 16 Washington street, New York.

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## PROSPECTUS

ARTESIAN WELL

# PAPER MANUFACTURING COMPY OF CHICAGO, ILLINOIS.

OF OHIOAGO, ILLINOIS.

It is proposed to build and establish a manufactory of Wrapping, Printing, Writing and Book Paper, in Chicago. There is at present no factory nearer to Chicago, where fine Writing and Book Paper are made, than Cleveland and Middletown, in Ohio. And none where Wrapping and Print Paper are manufactured nearer than Beloit, Wisconsin, and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and ten and two hundred and Rock Island, Illinois, one hundred and two hundred and Rock Island, Illinois, one hundred and the sand the sar and the sarre business.

There is, of print paper alone, consumed in Chicago annually, five millions of pounds; writing and book paper, probably as much more; and of the latter not one pound is made west of Ohio, and these amounts are annually increasing.

The absence of pure water, an essential pre-requisite in the manufacture of print and fine writing, and book paper, has hitherto debarred Chicago from her share in this profitable branch of manufactures. This objection is now obviated by the discovery and successful completion of the celebrated Chicago Artesian Wells, now discharging nearly one and a haif millions of gallous perday of the purest and clearest apring water to be found anywhere on the face of the earth. This water is admirably adapted to the manufacture of the least and finest articles of paper. The discharge of these wells can be increased by enlarging the diameters to an almost unlimited extent, and while the quantity of water is at present amply sufficient for the "wash" of the largest mill, yet it is comparatively an easy matter to secure the entire motive power for all the machinery of the mills by simply increasing the size of the wells.

sumelent for the "wash" of the largest mill, yet it is comparatively an easy matter to secure the entire motive power for all the machinery of the mills by simply increasing the size of the wells.

One of these wells is now heing enlarged; the water has a head of one hundred feet above the level of Lake Michigan, and a stream twenty inches in diameter which will be obtained, and will give ample power to run all the rag englines and machinery necessary for the largest mill.

There is now a twenty foot overshot wheel running by the power of these wells, applied to different kinds of machinery, and the mere enlargement of the well will add to the power indefinitely.

It is now proposed, for this business, to organize a company with a capital stock of three hundred thousand dollars, in shares of five hundred dollars each.

The one-half, or one hundred and fifty thousand dollars of this stock, is now offered for subscription, and will be used for the effection of the buildings, the purchase of machinery, and the explical to carry on the business. At present it is not proposed to spend large amounts of money, nor to build expensive buildings nor machinery, but to compence on a moderate scale, and add to the same as the business grows and requires it, and to this end only about ten percent, on the stock subscribed would be called in, another ten percent, perhaps in three months, or as it may be required in the construction of the mill and machinery. It is not probable that over fifty percent, would be called in within a year.

It is scarcely necessary to say that with all these considerations in view, Chicago, the most energetic and enterprising city in the Union, and the largest home market for paper in the country, with this pure, crystal water in unlimited quantities to make the finest qualities of paper, and an abundance of material from which to manufacture it, that there is presented the best opportunity ever offered in the United States for the catablishment of the most successful paper mill ever constructed.

for the establishment of the library of the country of the constructed.

To our liberal friends throughout the country, who desire not only to make a profitable investment, but to aid in the work of developing the grand design connected with the Chicago Artesian Wells, this company presents a favorable Chicago Artesian Wells, this company presents a favorable opportunity.

By Subscriptions may be made, and communications addressed to

A. F. CROSKEY & CO., 70 Washington St., Chicago, Ill. DR. U. CLARK'S INVALIDS' RURAL HOME OURE, But a few minutes' ride by ateam or horse-cars from Boston. MALDEN, MASS

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SPIRITUAL PICNIC.

FIFTEENTH ANNIVERSARY, at DUNGEON ROCK. A Grand Celebration, on Tucsday, June 5, 1866. Refreshments furnished by the Proprietor, and all others positively forbidden to sell on the grounds. Speakers engaged. Music furnished for dancing. The excavation will be brilliantly lighted. A special train will leave Eastern Railroad Station for Lynn Common, at 9 o'clock a. M., returning at 6 fr. M. Fare, both ways, 40 cents. Tickets to be had at the Bepot. Accommodations will be furnished for those who wish to ride to and from the Rock to the cars.

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June 2-2w

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be, by those who yet live in the sphere of selfaliness and bigotry.

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the New Testament, it must do good. " www.May 26. The Children's Progressive Lyceum.

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# THE GREAT SPIRITUAL REMEDY,

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Stafford, Ct., March 22, 1866.

PROF. SPENCE—Dear Sir: About seven weeks ago I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of pnerperal convalsions, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every convulsion was more violent than the preceding one. Finally she had one so severe that we called her dead—no pulse could be felt, and everything indicated death. She rallied, however, but was much exhausted, and her friends did not think it possible for her to live through another. As soon as she could suculous I commenced giving her the Fositive Powders (a powder and a half every hour at first), and from that time forth she had no more convulsions. She is now well, and able to attend to her household duties. She visited me this afternoon, and told me that she believes that the Positive Powders saved her life. Yours truly, Dr. M. F. Dwight.

DR. M. F. DWIGHT.

Chenoa, Ill., Dec. 23, 1865.

DB. P. SPENCE—Dear Sir: Mrs. Spence's

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tain. They are a most wonderful medicine—so silent, and yet so efficacious. One of my boys, now eleven years old, has always been weakly, and has suffered from a relaxed state of the muscles of the urlnary organs. He is now robust and teell, ofter having used about one-half a box of the Pow-

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A lady of my acquaintance, who has suitered for several years with **Prolamsus Uteri** (falling of the womb), was induced by me to try the Powders, and was astonished at her speedy recovery. Very respectfully, S. W. RICHMOND. The above letters, together with those referred to below, and the hundreds of similar ones in our possession, are more than sufficient to convince where the restrict or state that every Female, whether married or single, that Mrs. Spence's Positive and Negative

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were diseases of long standing which had defied all other treatment: Rheumatic Neuralgia, Dim Vision, Twitching of the Eyelids, Melancholy. —(Banner, June 17th, 1865.) Siceplessness, Dropsy, Stiff Ankles, Decay of the Lungs, Neuralgia.—(Ban-per Aug 19th, 1865.)

ner. Aug. 12th, 1865.) Dyspepsia, Pain and Heaviness of Limbs, Sleeplessness, Bronchitis.— (Banner, Nov. 11th, 1865.) A disease that three physicians could neither

A disease that three physicians could neither name nor cure.—(Banner, Nov. 25th, 1865.) Neuralgia, (two cases); Toothache, Fe-male Disease.—(Banner, Dec. 2d, 1865.) Dyspepsia of 58 years' standing, Inflam-mation of the Panerestic Glaud, Ca-tarrh, Inflammation and Enlargement of the Prostate Gland.—(Banner, Dec. 9th,

1805. Chills and Fever, (two cases); Excessive Menstruation, Threatened Abortion, Congestive Chill.—(Banner, Jan, 13th,

Laune Ankle, Bronchitis, Dyspepsia, Prostration, Loss of Vitality.—(Banner, Jan. 27th, 1896.)
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Chills and Fever, (four cases); Worms.—Banner, Feb. 17th, 1866.)
Cutarrh, (two cases); Neuralgia, Dyspepsia, (two cases); Inflammation of the Bladder, Amaurosis, Melancholy, Flatulence.—(Banner, Feb. 24th, 1866.)
Paralysis, Congestion of the Lungs, Black Jaundice, Pulmonary Disease.—(Banner, March 24th, 1866.)
Rheumatism, Deaffuces, Croup, Ergenbarg, Fever and Ague, Toothache. sipelas, Fever and Ague, Toothache.

—(Banner, April 7th and 14th, 1866.)

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Negative Powders alone, any one or more or the diseases named in our Circular, such as Dys-pepsia, Neuralkia, Ikheumatism, Ash-ma, Suppressed Monatruation, Pain-ful Monstruation, &c., &c. Terms to Physicians malled free, postpaid. Diseases of all kinds rapidly yield to the magic influence of Mrs. Sponce's

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# in in it de go and de la contract de

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

while in an abnormal condition called the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all

as per dates, by the Spirit-guides of the circle—an reported reroding.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether fur good or syil. But those who leave the earth-spirite 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 Boom. Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be sumitted. Donations solicited.

MRS. CONAT gives no private sittings, and re-ceives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Treaday, Murch 12.—Invocation; Questions and Answers; Joseph Gooch, to friends in Augusta, Me.: Daniel Hall, of Wisconsin, to parties having charge of his daughter; Maria L. Bosworth, to her mother, in Chicago, Ill.

Thursday, Murch 15.—Invocation; Questions and Answers; Ann Leolisa Dennette, wife of Capt. Alpheus Dennette, to her relatives; Thos. J. Guyson, to his father, Henry Guyson, in Raleigh, N. C.: Joseph IL Kimball, to friends; Howard Ferguson, to friends.

#### Invocation.

Infinite Spirit, thou who hath breathed thine own Divine life into every living soul, thou to whom the sunbeam is indebted for its radiance, thon who give the shadows to the night, thon Father and Mother of all life, here in the sacred sanctuary of human life, do we praise thee; here upon the sacred altar of humanity, do we lay our offerings, humble though they may be, yet in thy love thou wilt accept them. Oh Spirit of the hour. though the dews of our earthly lives are yet upon our brows, though our human experiences still cluster thick around us, though the shades of time are still at our feet, yet humbly and reverently do we praise thee. Even though darkness be behind and before us, still do we lift up our souls in thanksgiving to thee, for we are taught by our own inner teachers thou art good and holy, and the soul's constant protection. Therefore we know 'tis thy hand will lead us out of all the dark places of life. Therefore it is we know that thy voice shall be heard, even beyond all the din and misery of war, saying, "This way my child, this way." We hear thee call, and stendily we rise, slowly though it may be, toward thine own perfectness, thine own great life, leaving behind us our errors, leaving behind us all our imperfections, ever pressing onward, ever going outward to that great Sun, that Eternal Presence that we recognize as the Father and Mother of all life. No blessing we claim for these thy mortal children, for around their footsteps are clustering many blessings. Some kind angel is leading each soul upward and outward from darkness to light, and all thy blessings are entering their soul-lives, and being appropriated to their use. So then we leave them with thee, trusting thee, never fearing thee, but loving thee supremely. March 6.

### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready to respond to whatever inquiries you have

Ques .- Are all diseases that we are heir to,

brought on by some evil or sin we commit? Ans.-Absolutely, there is no sin, no wrong, no evil: these are only terms used to convey your human ideas concerning the manifestations of life. That which distresses you, that which is not in harmony with your own inner lives, you call evil, sin. But is it really so? Not unthere is then indeed it may be un avil. But if God is omnipotent, as we believe, there can be no evil, sin, for he, as God, must be the author of all goodness, therefore he must be of all life. Diseases come in consequence, not of mistakes you make as you pass through earth-life, but come as natural sequences of the soul's growth. It is absolutely necessary for some mentalities or souls to pass through certain stages of suffering in order that they may be harmoniously unfolded. There are some souls that might remain for centuries in darkness, were it not for the experience born of suffering. It is often said that the sorrows of human life are the greatest blessings God con-

fers upon his children; and we believe there is a great truth underlying this remark. These many evils are but the experiences of which the soul has need. If there was no need of them, they would not exist. Poisonous plants grow upon the sur-- face of the earth. You may say they are useless; we contend they are not useless. Although if you eat them they may cause you to change worlds, to lay down this human casket: vet that does not prove that they are not good, that the Great Author of nature and human life, made them for no use. No, no; all these things are but the natural results of life, the revolutions you are

ward. Q.-Then what is meant where the passage reads thus: "Afterward Jesus findeth him in the temple and said unto him, behold thou art made whole. Sin no more, least a worse thing come unto thee?""

passing through as you journey outward and on-

A.-Jesus well knew with whom he was dealing. It was his purpose and his mission to lead all souls upward. But he well knew that he could not lead all souls upward in the same way. The world of sin and evil had been so incorporated in their spiritual beings, that he must approach them from that standard, if indeed he appronched them at all. When he eaid "Thy sins are forgiven thee, go and sin no more," he but read what was mirrored in the woman's mind. and he knew that if he gave an answer in other words than he did, it would fall short of the desired effect, namely, of elevating her above her present standard. They recognized sin to be what you recognize it to be; and, knowing this,

Jestis addressed them from that plane, and sales "11 Q. What was the effect of Cloero's great wealth in earth-life upon his progress in spirit-life? Will

the answer for himself); the your total it world, always produces spiritual fellarty. You all have need of some propelling force in all the departments of life, to force you onward and outwardanceThat rich man; as a general thing, mixtues but little effort in any direction outside of that particular material sphere: He cannot; he is surrounded on every hand bythe mentionts. tions of that sphere; cannot go beyond them, tinand the absolutery outlived them. The experi-ences of a man briter life if them a long time to obliterate. You should all remember this and obliterate. You should all remember this and to write he will get it; but I be will get it; but I bould not all the sound of suit but its around when going of the sound of th

wealth may be worse than a mill-stone about your necks there. your necks there.

olive: Anderson.

I am Olive Anderson, from Cincinnati. As all have an object in view when they return in this way, it is to be supposed that I have. I closed my earthly life in the city of New Orleans, one year ago in January. The circumstances attending the last few years of my life, were not so nlenannt as I would wish to look back upon, and I have no wish to rehearse them here.

I was educated for the stage, and acted my part there a few years; was married, and it was said I was insane, and so for a time I was incarcerated in an asylum. When I came out from thence, I could gain no tidings of my husband and infant child, only that the child had died; and I heard vague rumors that my husband had crossed the which willing the lightly because

Being saddened in spirit and sick at heart, I fied to that goal to which many flee to, namely: the wine cup, because I hoped to find therein something that would destroy my grief and make me forget my own miserable condition. But alas! it was only temporary, and in my moments of sadness I was more miserable than ever. So I died; died because of cold, resulting in fever, from exposure, which I presume may be attributed to drunkenness.

Soon after coming to the spirit-world, I learned that I had been falsely informed; that my child was living. My first thought on being conscious in the spirit-world was to see it, recognize it, and see whether it would know me. I learned it was not there, and they who had professed to be my friends were false to me in that.

So now I come back in all kindness, to inform those friends that I know where they stand, and ask now, as reparation for their wrong to me, that they allow me, through some fair source, to guide that child through its course in life. It is their intention to rear it in the Catholic faith; and me. I could not rest, were the division of a thousand worlds between me and that child; I should overcome them all, and come to it.

I ask for the privilege of guiding that child. I claim it; and unless it is given me, it may be that their own peace of mind may not be unbroken. I would say more, but perhaps there is no need. March 6.

### Hubert Rollins.

I am Hubert Rollins, son of Major Andrew Rollins, of the 2d Georgia Cavalry. My age, nineteen, near twenty. I fell at Fort Donelson, and have ever since made various attempts to return in this way, but have always failed.

A very fortunate circumstance has aided me in coming here to-day. One of my father's friends was talking with him day before yesterday. My father said to him-I was present, so I saw by and through the gentleman-wan't talking with him-I don't know how, but somehow he was like this lady. [A medium?] Yes. My father said to him, "I would give the world to know how my son died. Sometimes I think he is not dead." The gentleman said, "Why don't you consult some medium?" "Nonsense," said my father; "I don't believe in it." "But," he says, "I tell you there is truth in it. At any rate, it will do you no harm to try it." "Well," said my remembered that there is every grade of intellifather, "if there is truth in it, I would like to know it; but I am yet to be convinced of it." "Well," said he, " what would you say, if your son should return, giving you unmistakable evidence of his identity?" "Why, I should say it was him." "Well," said he, "I don't know how it will be done; don't know that it will be done at all; but it seems to me it will be, if you'll give him a chance."

My father has kept thinking of that ever since. That was the lever that helped me come here, and I have worked pretty lively since then, I can tell you, stranger. I have treasured what I've telligence he calls God. Well, this will do for just given here, carefully, thinking it might be the him. He is but a child in these things, not as less there are two powers governing in life. If golden key that would unlock the door that sep- yet having laid aside the clothes of childhood. Byarates me from my father.

I have been informed that you waive all differences of opinion here, therefore I made no apology in coming. I've only to say I suffered but a few hours after I was wounded, and was buried they will teach him. Then that its given with many others there. I am anxious to convince my friends that the way is open, but I am not anxious to return to earth to dwell again. I'm not Again we say we would advise you to let him sorry I went as I did. On the contrary, I am very glad. I am obliged to you, sir. March 6.

### Henri Loraine.

Monsieur, I have something to say. I have come from the place where I now live, that I may make some things right what I have left.

Thirteen years ago I was in New York City, and from thence I go to Richmond. I make some money, and I have some stock on hand. I have a stock of combs and hair, such as is found in a French hair shop.

At the time of the war I was pretty much sick, and I shut up my place, and I have some of me things boxed up and put away. I was not going to do husiness when there was none to do.

When I hear the Yankees was a coming, that Richmond was to be taken, I was not in business, I was sick, and I have nothing settled. I think I would get well, but I die. Then there was great the spirit itself is unconscious all this time? or only trouble about what I left, I come to straighten it. I give it all to my boy, I do; yes, that's what I-that's my will; I give it all to him.

My name was Henri Lornine, and that's my boy's name. And I want those who are most concerned to know I come; to know I give all I have to my boy. That's why I am here. I had that to say. [Is your boy in Richmond?] No; he's not there. He is this way. [Is your property there?] All I have is there. [Does your son know who has control of your property?] Ah. yes, he does, and he 's waiting for the law to turn up something for him. I am back here, and I come for that. Now, Monsieur, I like you to do for me what you do for others, and I'll be content. [We will. Are you aware that the law does not recognize your return?] Ah, Monsieur, I am aware of that; but I know too that the law will pretty soon work out what I want. But I want those what are most concerned, to know that I can come, and what I want. That's it. March B.

Josephine Watson.

Josephine Watson, twelve Jears old. I have come to tell my mother that my father is not dead. My mother knew that my father was going into action expected he was going in every day when the battle was before Richmond, and when she did not hear from him wher the battles, then she was sure he was dead, and it was so reported. But that was a mistake mile deserted the night before. He's, been in a good many philod theo them bat he we may be seen full list name is Benijschla H. Wilsohi lifty mother can development, or of ordered light and account has write to him if the wilder to the him of the internal partie of the nexternal hand in a country that the him is the nexternal lift in a country of the internal act sixt hand in a country of the c

have an eternity in the spirit-world, and that advise her to !! I only wanted to tell her, so she might know,

I wish I could speak with her. I we a great many things I'd like to tell her, but I don't want to say them here. I was alive when my mother thought my father was killed; but I pretty spon saw be was h't killed when I died. I've soon a great many of our folks in the spirit-land, and they all send love to my mother. I suppose my mother will wonder why I don't tell more about my inther. Well, I would to her, but not here. [Where does your mother reside?] In New York, [City?] Yes, sir. [Do you think she li get your letter?] Yes, sir; Miss Gaines, a colored woman, gets the paper that the letters are in, and she goes to my mother's, and she'll know about it.

March 6. Circle closed by T. Starr King. And Arthur

### Invocation.

Oh God, thou wondrons Spirit of our souls, let thy blessing fall upon us in the dew of holy thoughts. Let thy children remember they are thy children; that though they dwell in the shadows of Time, they are encompassed by the sunlight of Eternity; though they walk in the valley and shadow of Death, they are surrounded by Life Eternal. Let them remember that they are all in the hands of Wisdom and Love; that thy mercy is boundless. It knoweth no death; is the child of life. Our Father and our Mother, too, while we look out upon the universe that thou hast made, while we behold all the beauties of this external world, we are inspired to praise. Every atom teaches us to praise thee. All the worlds are sligging praises to thee. All souls in their inner lives are praising thee. So, in our outer lives, soul of our being, we will praise thee. We only ask this great blessing upon thy children more than all others, that they may learn to serve thee aright; learn to worship thee in thought, in every deed. Wherever they may be, may they ever worship thee. Our Father, our praises go out to thee on the wings of that, of all other faiths, is the most repulsive to life. They reach thee, though unuttered; yet to utter them is a pleasure, a heaven to us. Thou who art our life, our strength, our safe restingplace, to thee be all honor, all glory, all the praise of our souls, forever and forever. Amen. March 12.

### Questions and Answers.

QUES.-By M. W., of La Prairie Centre, Ill.: An old citizen of ours, having been a churchmember for upward of twenty years, has been a confirmed peace upn during the late rebellion; and therefore has not attended church for a long time, (holding they were blood-thirsty and anti-Christian,) and, of late, became very earnest on the subject, so much so, he says the Lord bid him go to warn them of the danger they were in. He went from house to house and warned them of the wrath to come. He says Christians are all blind. They have tied him to prevent him from going where his Lord bids him. He is called crazy. Will you please give the probable cause, and what the best mode of treatment is?

ANS.—The very hest method of treatment we know of, is to let him alone. In all probability those intelligences who are making use of his medium powers, know well how to care for him, and will care for him, if they are suffered to do what is necessary in this particular case. It should be gence to be met with in the spirit-world, as there is with you here. These honest differences of opinion are all lawful, all right. The peacemaker, the peace man, has a right to his opinion, whether he exists as a disembodied spirit or otherwise The man who believes in war has also a right to his opinion. Being all differently (spiritually) compounded, you cannot all think alike; and, because you cannot all think alike, you cannot all act alike. Now this man that is so strangely exercised, does not know by what power he is used, except as he attributes it to the Great Ruling Inand-bye, when he shall learn that these intelligences are but the friends who once lived in human bodies, then, doubtless, he will begin to reason with them; he will become a teacher to them, and through his mediumship will be of a more easy, more harmonious and of less insane character.

Q.-By Francis Rice: In the case of a person who is partially or totally deaf in the mortal life. will there be to that person a corresponding defect after entering the spirit-life? and, if so, how permanent will it be?

A.-Deafness, dumbness, blindness and all those ills that belong to natural life are exhibited only in this physical, human sphere. Should they return, who are deaf, dumb and blind, after death, manifesting through physical mediums, they would doubtless manifest the same deformity. But, in their true, spiritual state, they have no deformity.

Q.-By E. W. K.: If I mistake not, it has been stated by some mediums, that the spirits of some persons, after the death of the natural body, lie in an unconscious state for a thousand or more years. I would ask if we are to understand that the spiritual body? or are both?

A .- The soul, the inner life, is never unconscious; not so far as its own inner life is concerned. It may be unconscious of its surroundings, the external condition by which it is surrounded, but never in its inner life.

Q.-What is the object or use of this long unconscious state?

A.—Every manifestation has a use. The rains fall, the sun shines, all because Nature has need of these manifestations. The soul retires to its inner temple, takes no cognizance of things in the external world, because his soil has need of that condition. We do not believe the Great Buling. Power makes any mistakes, not even in the minor manifestations of life.

Q.-What did the author of the Gospel, according to St. John, and what-did Plate mean by the Greek word Logos Thing The Gospel of St. was the Logos, and the Logor was with God, and

the Logos was God."

A.—In the beginning was the Word, and the
Word was with God, and, the Word was God.
Logos means God. The word may be defined as thought. God is thought. And as the term "word" signifies thought, embodied thought, so, then, God

is in the Word.

Q.—In what does Reason differ from Understanding?

A.T. These are two terms againing the same

SOAP MAKER. Wormuled in also the structing ninesem "Q. Is what is commonly called morality; on virtue in man the result of fileralla growth or development, or of external formation?

is not possible for us to state the exact cause of their unhappiness. Sometimes it is one thing, sometimes another. Sometimes the disturbances that exist with you reach the very furthest outlines of the spirit-world. It is a well-known fact, that all souls, wheresoever situated, are all united. No one is exempt from the influence of all others. You cannot wander so far from the cen-You cannot break it; cannot infringe upon it. Disturbances occur in consequence of law; the action of either Divine or human law. By huwe mean laws pertaining to your natural world, by which worlds are held in place, and that keep you, as physical beings, in your physical orbits. your inner life, or to that which is the real man nud women.

Q.—Is it proper to ask the name of the spirit who has been speaking?

A .- Names are of little account. It is proper and it is equally proper to decline to answer.

Q.—I would ask who controlled Miss Doten, n New York, in her elucidation of the 47th problem of Euclid?

A.-We believe that the intelligence-or intelligences—controlling the speaker at that time, was not one alone, but many combined influences that bad once dwelt on the earth. March 12.

### Alice Phillips.

It is thirteen years since I went from my body, and I thought I should be exempt from the feeling that predominated at the time of my death But it seems I am not. I thought I had been away so long that I should n't call to mind the here, oh, for an instant I thought I was suddenly wakened out of a terrible dream, and it seemed to me that I lived again in that suffering.

I was burned so terribly that I died. Alice Phillips my name. I lived fifteen years on earth. I was in New York. My mother and I were living together. My mother had gone out, I well remember, to buy something for Sunday-it was Saturday night-and I was reading. We were poor; had n't much to do with. I had been sitting by the fire, and, I suppose, my clothes took fire. I thought something was a fire; I looked won't think anything more of it. I wish you had not told me of it."

But oh, I was visited often in dreams by my guardian-spirit, I've learned since; and as my guardian spirit knew what was about to happen the rebellion, that I favored it, was antagonistic to me, it was impressed upon my brain, so I fig. to the North. I was not; had too many friends ured it out in a dream. And she was in such here. I come here simply to make this stateclose rapport with me, that the dream was very clear, and made a deep impression.

My mother lives now, and knows not that I can return this way. I want her to know that I sometimes come to her in dreams now. But she do n't know that I'm alive.

I want her to go where I can come to her, where I can speak to her; where I can tell her all about where I live, and how I live. I have learned many things that I used to ask my mother about, but she'd always turn me off with an answer, "that by-and-bye she'd tell me." She'll know what I mean.

Don't forget my name-Alice Phillips. [Will your mother get this?] You publish? [Yes.] I think I've got the way straight; I don't know. March 12.

# S. L. Barrett.

S.L. Barrett, a baker! How strange that sounds to me now. That means, I used to live here on Cambridge street, and carried on the business. How strange! how strange! most thirty years; how strange! and I am just back here. 🐃 But I've sons, and I've a daughter, that will be

astonished to know that I can come back after sleeping in the grave so many years.

I believed that the soul slept in the grave till the resurrection morning; then it was resurrect. IN AID OF OUR PUBLIC FREE CIRCLES. ed with the body. A miserable belief. I could not realize I lived when I was free; when I was dead in the body and alive in the spirit, And it is only of late, recently, that I've learned I'm alive and free to return here. ...

I do n't know what to say for myself, and what to say for the religion I believed in, except that it is of the devil. It must be, for it's made me so unhappy. I sometimes got excited when I was here, and I'm so over this religion, that makes us believe so fully that we are going down into the grave to sleep till the resurrection morn. When we find that it's false, that we're alive, then we doubt-doubt everything. We doubt our existence, we doubt there is such a person as God! We are nothing, we are nowhere, we've got nothing

to stand upon.

1. want my children who are standing on the same platform I did, to get off of it. "I want them to get off of that, and on to a new one-want them to get off of it-to get off of it! You'd better go across the Atlantic on a loaf of bread, than to try to go to heaven in such a way. There's more my going into the grave with my body turning to linkt! corruption-why, great God! the thought is repulsive, and if I had stopped to consider what a miserable belief mine was, I should have given it up, I didn't think! I didn't think! I was a be-liever in that dootrine because hipsprened to be pushed into it when II was a childand have total iny parents on the other stade I volume them of the character was one thing I curred them for I that I corred them for I that I copied the people you know, whom we believe have injured us. From forest that they were probably probably fits the same lettle. I yes, but they were nearest to me, and I lief.] Yes; but they were pearest to me, and I could n't help cursing them.

Timhtor worth for it mentalessure it obened their eyes. They were as much in darkness as I was. Now they raibetter, off. They see things differently, see they mistaken, they were in They see things as I do now sord. bless the great raiat 10 o'clock A. M. of that day thied rawell and

Alkin while here we to help playing that they also merch the littless and creed elden commerce of the littless and cree

things unhappy? If so, what causes, their, un- else will haverte pull them ent of heli. It's true, happiness?

A. Everything that produces a disturbance in the spiritual atmosphere causes unhappiness to place I was thirty years ago; yes, I am; I am, so the spiritual atmosphere causes unhappiness to place I was thirty years ago; yes, I am; I am, so the spirit that dwells in that atmosphere. It far as divine things are concerned. I have n't progressed, not a step; because I we doubted, was afraid to move, ilid n't dare to take a step. But now I've come back, I believe I shall progress some. [Hope you will.] . Hope I shall, too; believe I shall, too, now that I ve got into a straight path, and out of my old religion. It is a crooked way, and it's a miserable way, and it's ho way at all. [Have n's you been able to advance at all?] the of life as to be beyond the law of life. You are all atoms, connected together by a law that you cannot infringe upon. I know very well it is not so. The law is greater than you are.

I stayed away,
Now I know I can come I believe I shall get on rapidly. I'm revived, resurrected, but not man law we do not mean your civil law. No; from the grave; from the grave of error, that's all I've been resurrected.

Well, now, when my children get my message, I hope they 'll pay heed to it—pay heed to it—and By Divine law we mean that that belongs to drop the straw they're clinging to as soon as possible. Don't cling to it, and curse me when you get to the spirit-world. Remember, I 've told you it's wrong; that I've dropped it; and if you're wise you will do it before you come to me.

I'm just what I am, and I can't talk like anybody else. I was nothing at speech-making, I could make you a good batch of bread, but I could n't make a speech. But I can tell you the March 12. truth, in my plain way.

### Captain John Smalley.

Say that Captain John Smalley, from Barnstable, Massachusetts, would be glad to communicate with his friends, will you? That's all. March 12. But But the

### John Howard Barrows.

I have a father in New York City, with whom I should be glad to open correspondence. I am John Howard Barrows, son of Nehemiah Barrows. Being at the South during the progress of feelings I had here. But oh, as soon as I got the rebellion, and consequently largely identified with Southern justitutions and Southern interests, I saw fit to remain there, and was unable to communicate with my friends at the North for some months. And it was not until the close of hostilities that my friends North heard from me, and then with great regret, because they had been informed that I was every way hostile to the North, and, to use the expression of their informant, was one of the rankest secesh persons that you could find in a day's march.

I am very happy to inform my father that this is a mistake. I stayed at the South because my round to see what was on fire, and the moment I interests were there, but I did not favor the rebelmoved I was all of a blaze. Oh, I was so terribly lion, had nothing to do with it, either directly or burned; and what is strange about it-was indirectly. So far as that was concerned, I stood strange then—was three nights before, I dreamed upon neutral ground, I think. But being somethat I was burned to death. I told my mother of what conversant with medicine—there being a it, and she was quite a believer in dreams. She poor supply of that craft at one time-I was forced thought of it so much, that at last she said, "I'm to go out into the field. While there I became not going to think of it;" at night she says, "I sick, lost my life, as they say. Never mind; I have the satisfaction of knowing that I did my duty, and more than that no man could do.

I was identified with Southern interests, but by that I do not mean to say that I was interested in ment, because I feel it my duty. I am not happy, on account of the state of feeling existing among my friends. They being strong Unionists, no wonder that they should feel rather sad when contemplating the condition they suppose I must have been in at the time of my death. I was in the way of duty, and have no regrets, none at all.

I should be glad to speak with my friends at the North, particularly my father. The way is open. I presume the means are scattered here and there. If they will only avail themselves of them, I shall be very glad to do my part of the work. Farewell.

Circle closed by William E. Channing.

### MESSAGES GIVEN AT OUR OIROLE.

MESSAGES GIVEN: AT OUR OIROLE,

Thurdsoy, May 11.—Invocation; Questions and Answers;
Barah Jane Gates (Jennie), or New Bodford, Mass., to her
father, and the friends; Rev. Arthur Fuller, to his friend
Adams; Naota an Indian girl), oducated in our schools, to
her sire in England; who has called for her.

"Monday, May 21.—Invocation; Questions and Answers;
Dan'! Jones, of the 2d Illiaois Cayairy, to Chaplain Brown,
of Vermont, also to friends in Princeton, Ill.; Mary Richardson, to her children; Willte Johnson, to his father, William
Johnson, of Charleston, S. C.! John Andrew, to his parents,
at Rache, Wie; Elisha Smith, to Eliza.

Tuesday, May 22.—Invocation; Questions and Answers;
Rosa T. Amedey, to friends; James Cooley, to his consin Dantel, in New York City; Capt. Robert Sponford, to the friend
Bouth.

matterett ja et.

# DONA TIONS

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	R. Montague, Los Angelos, Cal	1.	50
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,	II. L. Harrington, Huntsport, N. S., Friend in New York	. 7	Ş
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	R. Carpenter, Ellsworth, N. Y.	1.0	
)	Friend, Quincy, Mass. C. Dye, Fort Edwards, N. Y.	2.0	
ı	C. O. Thomas, St. Albans, Vt.	1.0	
•	Friends	2.3	
3	Friend, Rockland, Mo.	2,0	ŏ
	Friend, Rockland, Me.	-,-	ŗ
•	OHARITY FUND.		

Miss M. Williams, Fly Creek, N. Y B. H. Ives, Murphy's Camp, Cal. Friend. ed bereques The West, in

Arrived here this afternoon, en route for Missouri. The immigration westward through this city is largely on the increason Why do not the Eastern newspapers insist on the poorer classes of the over-prowded cities of the East going West, especially to Missouri, Iowa and Kansas? I take sense in it more sense in it! Why the idea of the following from the Quincy Whig of the 14th

HOMESTEAD LAW, The Missouri Legislature Homestead Law.—The Missouri Legislature has passed one law of importance, and one which will probably induce a large, immigration. The act provides that a homestead in the country, emitted will probably induce a large, immigration. The act provides that a homestead in the country, emitted will be sainted and sixty acres of land, and of the value of the homestead exempted in the land. In a town of the homestead exempted is fifteen hundred dollars, with thirty square rods of ground. It is the home exampted in the bitants, the value of the home exampted in the hundred dollars, with thirty square rods of ground. We think no State in the Union has a statute so liberal in its provisions.

Do the the west of the with the wide folling prairies of the wind, and where a poor man is a free as the wind, and where a poor man is the so spititually will meet the hounder and where a poor man is the spititually will meet the hounder and where so the wind, and where a poor man is the spititually will meet the hounder and where so the wind, and where a poor man is the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder and where so the spititually will meet the hounder of the spititually will meet the sp

"knowledge of the life beyond the grave" for here popel can key. "I our holler than theu, as they at new is the life st and oresis iden com-

# Third National Convention.

Third National Convention.

To the Spiritualists and Reformers of the World: Restrict of Second National Convention of Spiritualists, held in Philadelphia, by adjournment from the 17th to the Alat of October, 1865, it was Resolved. That this Convention, and its successors be, and herely are declared to be, a Fernance! National Organization of Spiritualists, and that the Officers of the Convention hold their respective offices until the next Annual Convention, and their respective offices until the next Annual Convention, and their successors are elected!

Itsolved, That the delegates and substitutes, except such as voluntarily withdraw their names! are hereby declared as voluntarily withdraw their names are relected to the National Organization of Spiritualists, whose members of the National Organization of Spiritualists, whose is one of office, as delegates, shall be elected by their respective local organization, but whose membership of the National Organization of Organization of Spiritualists, withdrawn, provided that membership, without annual appointment by local organization; shall not entitle members to rote, or take part in the business of Annual Conventions; Resolved, That the National Organization, at such times and tions of delegates from local organization, at such times and tions of delegates from local organization, at such times and tions of delegates from local organization, at such times and tions of delegates from local organization, at such times and the officers are hereby declared an Executive Committee for that purpose;

Resolved, That Appointments and records as delegates from Resolved, That Appointments and records as delegates from

and such officers are hereby declared an Exceptive Committee for that purpose;

Resolved, That appointments and records as delegates from Resolved, That shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

bers.

Resolved, That in adopting these criticies, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the poor er to prescribe queed, articles, or declarations of faith for Spittualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, profilerlase, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation to wit: "At a meeting of the Providence Congregation of Spiritualists; held at Pratt's Hall, the following resolutions were unanimously adopted: lowing resolutions were thrundinguisty adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next explain in the city of Freyldence, in the menth of Adgust next:

Resolved, That If this invitation be accepted, we recommend that one day be devoted to an excurnion upon the waters of our Narraganaett Bay. And we tender to the Convention the free use of our hall, a frategnal greeting, and kind hospitality."

(Signed)

And, on conferring with each other, we have decided to call the Third National Convention, to cided to call the Third National Convention, to meet on Tuesday, the 21st day of August, and continue 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 Progressive 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 Conventhe business which may come before said Conven-

- JNO. PIERPONT. President.

  District of Columbia.

  HENRY T. OHILLO, M. D.; Steretary.

  M. B., DYOTT, Treasurer.

  M. B., DYOTT, Treasurer.

  MARY F. DAVIS.

  Vice-President for New York.

  J. G. Fish.

  Vice-President for New Jersey.

  I. REHII.

- I. REHN.
  Vice-President for Pennsylvania.
  THOMAS GARRETT,

- Vice-President for Pennsylvania.
  THOMAS GARRETT,
  Vice-President for Delaware.
  J. A. BOWLAND.
  Vice-President for District of Columbia.
  A. G. W. CARTER,
  BENJAMIN TODD,
  Vice-President for Michigan.
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  Vice-President for Hilmois.
  CHARLES H. CROWELL,
  Vice-President for Massachusetts.
  H. S. BROWN, M. D.
  Vice-President for Wisconsin.
  MRS. M. B. RANDALL, M. D.,
  Vice-President for Yermont.

Anniversary at Middle Granville, N. Y. The Spiritualists of Middle Granville and vicinity, will hold their sixth anniversary in their Hall in Middle Granville, on the 18th, 16th, and 17th of June. Mrs. Fannie Davis Smith, J. S. Loveland and others are engaged for the occasion. No effort will be spared to make it one of the most profitable entertainments of the kind ever held in Middle Granville. Come, then, and join hands with us, and let us make a three days journey in truth and righteousness. Arrangements have been made with a first class Hotel for board at \$1,00 per day. Trains arrive, from Rutland at 1.40 and 5 P. M., from Troy 12.30 and 3.30 P. M. ELIZA BLOSSOM, GEORGE W. BAKEE, Trustees. O. H. BULL, The Spiritualists of Middle Granville and vicin-

GEORGE, C. H. BULL, Middle Granville, May 22.

## Quarterly Meeting.

The "Northern Wisconsin Spiritualist Association" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 5th and 10th of June next. Good speakers will be in attendance.

JOHN P. GALLUP, Secretary Oshkosh, May 5, 1866.

# Obituaries.

Died, in South Warsaw, N. Y., May 11th, Mr. Seth Lane, aged 69 years, after a distressing sickness of many years. Patient in sickness, resigned in death. Through much tribulation he has entered eternal joy. In Bedford, May 24th, Mrs. Mary Lane, aged 71 years.

## Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at thi office, for 25 CENTS RACH:

JUDGE J. W. EDMONDS,

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F. L. H. WILLIS, M. D.,
HUDSON TUTTLE,
MRS. J. H. CONANT,
LUTHER COLBY,

LUTHER COLBY,
WILLIAM WHITE,
IRAAC B. RICH,
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LIT—April 28.

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BY YOHN W. ORR. P. U. P. and P. G. M.

THE AMERICAN ODD FELLOW is the Official organ of the Grand Loogs of the Dalled States.

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dies Conference, Wednesdays and Thursdays, at 3 r. M. Social,
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June 9-3w\*

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May 12.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREBLES, Cincinnati, Ohio; P. O. Blox 1692.

### Beligion Natural and Beautiful.

Enjoying religion this morning as usual, I feel to recommend it to those who through education or other influences have mistaken its benign principles for theologies, creeds and church-dogmas. Religion is not something to be "got." It is innate in man-a part of his original constitution, and when unfolded in harmony with reason and the soul's divinest intuitions, is truly beautiful. It is no more natural for the bud to bloom, or the needle to point northward, than for men to be religious; hence, in all lands and under all skies, where human feet have trodden, you find symbols of men's faith and worship.

Its perversion through ignorance has caused altars to smoke and offerings to bleed. It has led to the grossest superstitions; kindled fires at martyrs' stakes; sharpened the blood-stained instruments of bigots; fired Crusaders with a blinded zeal, resulting in entombing two millions in Europe or beneath Asia's scorching suns, and in the name of Christ, the "Prince of Peace," has deluged the earth in wanton, wicked wars! Religion is not a masked monster, grim and grosning-is not a Sunday sponge to wipe out the effects of six days' sin-is not a tinkered system of theology—is no coup d'état to secure a great prize in the immortal world-is no safeguard against physical calamities in this, nor does it ward off the consequences of mental or moral transgres-

sions. Young people are exhorted by cowled and cunning priests to "get religion," just as physicians tell individuals to "get vaccine virus," and seriously frightened children and youth press to the "mourner's bench" to "get religion." They seek it upon the same principle that a sordid, selfish man strives to marry a rich wife. He marries her not for what she is, not because he loves her, but to get the forthcoming dower. The motive is purely solfish. Professed Christians generally heed religious duties and practice set ceremonies, not because they love them, but because Hell with " flery billows" yearns beneath and Paradise invites. A man going a journey takes his baggage, not because he wants it on the route, but because he expects to use it at his place of destination. So men "embrace religion," carrying it as extra luggage all through life, and, wearied with its crosses and creeds, expect to want it just " on the other side of Jordan," to gain admission into the city of God. Thus the popular religion of the age is made a thoroughly selfish matter-a terrible effort to escape Hell and secure Heaven. Seeing it thus, the sarcastic Shelley wrote:

"Religiont thou ausplelous fiend Who peoplest earth with demons, Hell with men, and Heaven with slares."

This system of "Evangelical religion," toggled up in the dark ages under the shadow of Popery, is a purely policy-religion, full of adaptations and worldly expediencies, counting on profits and losses at the judgment-day; and, what is more, it is completely mechanical in its operations, with judgments, hells and devils for motive powers. Through its substitutions by Christ, through its atonements. pardons, beliefs, baptisms, excluding from heaven such men as Franklin, Adams, Paine, Jefferson, Ethan Allen, Benjamin Rush and Abraham Lincoln, because of non-compliance with the conditions of salvation as prescribed by Evangelical theology, it admits to its walled Paradise thieves from crosses, prayerful hypocrites from aristocratic churches, and murderers from gallows' ends, singing the revival hymn:

While the lamp holds out to burn, The vilest almer may return."

We mention the good man Lincoln as among the endlessly lost, weighed by the Orthodox standard. Churchmen term "theatres the vestibules of Hell." He was not a "professor of religion"was not converted-not "born again "-was not "baptized for the remission of sin"-joined no church; nor did he comply with the "Christian ordinances;" but was instantaneously thrust from a theatre, with all the alleged wicked theatrical surrroundings, and his last thoughts theatrical thoughts, into the immortal world, with his destiny fixed for eternity; for sectarists quote the convenient Scripture: " As the tree falls so it lies!" While Booth had some ten days to be convicted of sin-to repent-to apply the "precious blood of the atoning lamb "-to make his " peace with God;" and consequently joining with his Orthodox brethren in the sentiment of the hymn, went to Paradise singing:

"Jeous died and paid it all... All the debt I owe."

The Orthodox plan of salvation through the atonement, always reminds me of "Peter Parley's system of geography made easy!" When will these notions of substitutions and atonements give place to that rational philosophy of sin and punishment, as cause and effect, fitting like hook and eye, mortise and tenon? When will men dispense with the idea of the supernatural in religion, and the special in relation to revelation? When will they come to understand that religion, their religious natures, are as natural, as much a part of their conscious beings as their intellectual or moral natures? and when will they seek to unfold their higher spiritual powers in harmony with Nature's divine laws; doing right for the love of right; dealing justly for the love of justice; being merciful for the love of it, and blessing others for the love of making them happy?

It was the great Kepler, we think, that said, "The universe is a harmonious whole, the soul of which is God; himself the perfection of harmony, he has impressed upon every soul as his image its own especial harmony. Numbers, figures, the stars, all Nature, indeed, harmonize with the beautiful principles of religion." Man's religious nature is imperishable as the soul, and abiding as God. The forms of religion change—pass away. Its present outward expressions may, will perish and fall, as do scaffoldings from buildings; but the principle remains, harmonizing with Nature, geology, science, and the progressive tendencies of the age. It is a natural upward soul-growth, appealing to the reason, the judgment, the intellect, and especially the affectionate nature, or the affectional and beautiful in humanity. Pulpits, prayers, sermons, sanctuaries, and Sabbaths are no part of religion-rightly used they may be alde-may belp such as need symbolic helps; but the reality lies deeper is infinitely disiner. The Apostle James gave an excellent practical definition of religion thus: "Pure and undefiled religion is this: to visit the widews and fatherless in their afflictions, and keen thyself unspotted from the world." There is nothing miraculous or supernatural in this. A child can comprehend it, because purely practical.

deeds than in words, and "aiming to build up the true harmonial man."

From the plane of speculative theology, we may exclaim how wonderful the progress of religious ideas during the last fifty years! Infant damnation is nowhere preached. Total depravity is seldom named. Hell, partaking of the improvements of the age, has been modified by the Beecherbranch of theologians into quite comfortable quarters, and rather inviting from the consideration of such associates as Franklin, Jefferson, and Lincoln. And agitations and revolutions must continue; for spirit is causation, and spirit, motion, action underlie all things. No conservative influences can stem the mighty wheel of Progress, that has swept away old-fashioned plows and keel-boats; old-fashioned spelling-books and hissing pulpits; old-fashloned monarchies, feudal aristocracies and slaveries. (Even the Czar of Russia said, with a single stroke of the pen, to forty millions of serfs, "Be men-be freemen.") The above have all become obsolete, or been remodeled to suit the genius. of the times. The Calvinism of our boyhood years is dead, and the children of to-day are merrily dancing on its neglected grave. Methodism, with 'book concerns" and publishing houses, feelingly

"Dear Lord, and shall we ever live At this poor dying rate?" Episcopalianism stands up in the green fields of American life, a proud, showy, yet lightningshattered stub, in whose worm-eaten trunk birds nest, but never hatch. Universalism, professing toleration, yet practicing proscription, mourning over the desolations of its Zion, mows the grass from its church-doors, and begs for "more money." Its leaf is withering. Its "ism," saying, "Thus far and no further," is already crowned with rust,

and rancid with rot. Spiritualism, at once a religion and a philosophy, based upon demonstrable facts, truths and principles, is old as all Bibles-old as all the historic ages, and conscious of its truth and strength, says, with John Milton, "Though all the winds of doctrine were let loose to play upon the earth, if Truth and Reason be in the field, we do injuriously to misdoubt her strength. Let Truth and Error grapple. Who ever knew truth put to the worst in a free and open encounter?" Did I write Spiritualism is old? It is also young-young, daring, deflant, conserving the good of all the olden times, and accepting all rational revelations and inspirations of the present. It is, in fact, the great growing religious idea of Europe and America, and the real animus of our best literature. He who fights it, contends against God, angels, spirits, truth, and the highest interests of his own soul. Let us who profess it, "walk worthy of the high vocation whereunto we have been called," so that others may see our "good works," and journey with us toward the heavenly kingdom. Let us abide in the spirit, exercising charity and cultivating our religious natures, so that the spiritual, the scientific, and the truly devotional may all beautifully blend in our inmost beings.

"Thus shall our lips and lives express
The holy teachings we profess;
Thus shall our works and virtues shine,
To prove the doctrine all divine."

### On the Hills with Shaffer, the Naturallst.

Away, away, the other day, from the dust and daub of city life, we hasted to the hills bordering Cincinnati, in company with Bro. D. H. Shaffer, an enthusiastic naturalist and geologist. Grand is God's old rock-book-a Bible that never required a "revision," a Gospel never bound in calf, nor man-labeled "Holy." The masses, with open eyes, go blindly through the world, kicking aside the stones that reveal in their formations the history of countless ages past. This is especially true of citizens in this part of Ohio, whose feet daily press a vast graveyard—innumerable fossil remains that glowed with life and activity during the Silurian periods. Aided by our brother, we secured spirifers, orthis, leptæna, atrypa, a few imperfect

trilobites, and corals without number. If the "undevout astronomer is mad," so is the undevout geologist, for most wonderful is the order, the harmony and the beauty manifest through God's works in the lower kingdoms o As the geologist turns over the crumpled leaves and strata, he finds written on every layer, as with an omnipotent pen, that change has followed change, progression succeeded progression,

and all as preparatory for the habitation of man. And why halt here? Does Nature in her efforts cease? does her economy meet with an abrupt reversal when she reaches man, binding to and bounding all his mighty possibilities by earth? Something cannot become nothing. Man is, therefore he eternally will be. Men live on, as the planets roll along the golden zones of Heaven, because there's no fickle power in Nature to bid their motion or conscious life end. Death is but a gentle ripple on the ocean of life-a tremor, a faint perturbation on the spirit's endless track. Jesus called it the "new birth." Spirits consider it the beginning of a more consciously real life. To the angels, save as connected with our discinline and moral growth, it is no more than the beautiful changes of the insect as larva, pupa and is simply the terminus of terrestrial possessions. and the helping of us to become more really ourselves than when tabernacling in the flesh, with increased spiritual forces and facilities for advancement. To the churchman this is a shadowy hope coupled with a tremulous faith. To the Spiritualist it is absolute knowledge. Blessed, then, be death, for its winter dissolves into the fresh spring time of budding, blooming immortal-

# Arab Civility.

Lady Duff Gordon, in a letter to her husband. when she was traveling in Egypt, writes, "] asked of Hasan, (father of my donkey driver,) if Abd-el-Kader were coming here, as I had heard; he did not know, and asked me if he were not Akhu-el-Benat' (a brother of girls)? I prosaically said I did not know if he had sisters. 'The Arabs, oh Lady! call that man a 'brother of girls,' to whom God has given a clean heart to love all women as his wisters, and strength and courage to fight for their protection." Blessed forever be the holy heart religion of the Muslims! Would that all our Christian brothers had "clean hearts to love women as sisters." Such precious love, such divine love, partaking of the Infinite, would be of vast assistance in the uplifting and redemption of our heart-sick Humanity.

Dickens and Home, the Spiritualist.

When the poet Cowper wrote of the "Natural Brotherhood of Man, " and Buris" A The man's a man for a' that," they only uttored what Charles Dickens has been portraying in a thousand ways through papers and books during the literary labors of half a century. His works are the poetry of the poor, and form a noble tribute to the deep interest be has in our common humanity. Mr. Dickens has recently been giving public readings. in St. James Hall; but a London writer places him, as a reader, far below Mr. Homa, the "great American Spiritualist mediam," He further

sion, though he has that nervous sensitiveness which many great actors possess, and which makes Mr. Home, the Spiritualist, so effective as a reader. We hope Mr. Home, whose mediumship is so highly appreciated by the literati and crowned heads of Europe, will not neglect his scances or mediumistic gifts for the stage.

### A "Free-Love" Murder Trial, in a Spiritual Hall.

Walking up Pearl street, in the thriving city of New Albany, Ind., you see "SPIRITUAL HALL" painted in large letters upon a splendid building. Within, Dr. Newland was last week tried and acquitted for the murder of the Rev. Madison Evans. This Evans was a graduate from an Orthodox College, a minister of the Lord Jesus, a Sabbath School teacher; and yet the seducer of Dr. Newland's daughter. Accordingly, his fatal end. Helen is a mother now. Who wonders that multitudes of fathers and mothers are getting suspicious of "revivals," clerical calls and priestly manipulations, under pretence of saving souls? The developments of these Free-Love practices in Churches, are becoming continually more astounding. Oh how they need the baptism of Spiritualism, the inspirations and impressions of ministering spirit guidance, to lead them into paths of purity and holiness. See how the counsel talked during the trial:

When the terrible struggle which has desointed our country broke out, and our children were rushing to the field in defence of the Union, Dr. Newland deemed it his duty to contribute all in his power to maintain the integrity of the nation. He went with our children into the army; to aid His power to maintain the integrity of the nation. He went with our children into the army; to aid them by his science and relieve them by his humanity, when they were sick and wounded. Ere leaving home to be absent on this sacred mission, he placed his little daughter Helen at school with Evans—entrusting her to him as his friend. It was during his absence that Evans, betraying all the sacred trusts committed to his keeping, seduced the child. He followed her, step by step, pursuing her with wolfish malignity; and when she begs and pleads with him to permit her to reform, he meets her prayers with scoffing and taunts, and threats of exposure—forcing her to the accomplishment of his hellish lusts. See the seducer—the man to whom you have given your warment friendship and your most generous confidence—see him entering your own house under the sacredness of that friendship—yea, more—under the more sacred guise of one of God's pure ministers; a Sunday School teacher; the tutor of your children; under these trebly sacred character see him come into your family, select the choicest flower of the flock, and by a course of infamy and persecution unparalleled, blast it forever, and sink all your future hopes into the grave of deepest, darkest gloom. of deepest, darkest gloom.

Will the secular papers copy this, as a voice of warning against the terrible influences of MOD-ERN SECTARIANISM!!

#### Prayers for Cholera and the Cattle Plague.

When English papers announced that the Rev. Dr. Cullen, Roman Archbishop of Dublin, advised the Papists to bless their fields with prayers, crosses and holy water, to arrest the "cattle plague," American Protestant Christians smiled at the superstition of Catholics. But who may smile now, when in this country Bishop Whitehouse desires "all his diocesans to use the daily form of prayer" that he has written as a prophylactic against the cholera? To the student of Nature, to the enlightened physician who sees in every disease cause and effect, to the logical thinker who observes penalty following violated law everywhere as a natural consequence, putting up prosy prayers to ward off the cholera, is the merest childish absurdity. In the place of prayers, we recommend buckets of whitewash, chloride of lime, abstemious living, and strict temperance, with cleanliness. The filthy and licentious are generally the first swept off-drunkards never recover. During the last visitation of cholera in New York, out of two hundred and four cases, only six were temperate people. In Albany, out of five thousand temperate men, only two are known to have been attacked during the last visitation of the cholera.

# Prof. W. B. Powell, M. D.

This noted author and lecturer upon the science of the temperaments with reference to marriage and children, has just passed to the immortal life. from Cincinnati. We called to see him awhile since, finding him from paralysis physically weak. but mentally strong and clear. A more piercing eye never met ours. He was an adept in the natural sciences, gifted in the mental brain-region, and an enthusiastic investigator of the temperaments, as relating to phrenology, physiology, marriage, the birth and rearing of children. The truths he has breathed will live forever.

### Judge Carter's Spirit Tete-a-Tete.

We are in receipt of several communications not only taking exceptions and repudiating the style, teachings and positions assumed by the controlling spirit of Bro. Forster, in the article penned from memory by Bro. Carter, and published in the Banner May 19th, but holding us responsible for said positions. This is as ungenerous as unjust. We father our productions only-the image to the eye of the profoundly scientific. It spirits must theirs. We distinctly said this in our salutatory.

### J. M. Holland, Medium.

This brother, having excellent mediumistic gifts, will attend circles, heal the sick, and give tests to investigators, in New Albany, Indiana, and vicinity.

Letter from Fred. L. H. Willis, M. D. In the Western Department of the BANNER.

bearing date May 26th, is an article under the caption " Settle Your Speakers," that contains a paragraph relating to me personally, which is such an utter perversion of facts, and does me such gross injustice, that I cannot pass it by in silence. And as the writer thereof had not the manliness to put his own name to his personalities, I am compelled to solicit space in your columns for a reply.

I care nothing for this controversy that is being carried on with regard to settling speakers. It is a matter of the utmost indifference to me whether Spiritualists engage their speakers for one month or for twelve. I consider it a question that each society or congregation is fully competent to decide for itself, without any meddlesome interference from outside sources; and I should never have troubled you, with a thought, even remotely connected with the subject, had not this nameless correspondent placed me before the world in an utterly false position.

Let me quote his paragraph, that I may office it with the simple facts of the case:

"F. L. H. Willis, M. D., settled in Coldwater, Mich. He had an inspired mind, full of great thought—wrote out his sermons—the end, dissatisfaction—society in debt—a general break-up, and Spiritualism at a lower ebb than ten years provided.

In the summer of 1858, I visited foldwater by invitation: Found there is dandled of chinest, liberal souls, who for a short time had been upder the ministrations of Joel Tiffany: Telestured for them one or two Sundays. We were mutually It is being good and doing good, dealing more in | says that Dickens has not much facial express pleased, and they were desirous I should remain Gold in the larger and discust the entire in the entire in

ing so few in number, the burden would of ne-

cesaity fall heavily upon each. But the field was an important one! Coldwater was the shire town of the county, and a centre of wide-spread influence. Old Theology was strongly entrenched there. From the earliest settle ment of the town, it had had the whole sway; the various scots being faithfully represented. There were noble elements there, however, to construct a liberal society from. My spirit guides saw this, and determined I should remain there.

We made an arrangement by which I was to speak every other Sunday for six months. I commenced my regular labors in October, 1858, with the smallest congregation I had ever spoken to—perhaps twenty or thirty souls.

The opposition from all quarters was intense. An effort was even made to prevent Mrs. Willis from being received in society. Not a clergyman in the town for a long time would recognize me in the street, and all those petty means were employed that our sectarian brethren know so well how to use, to thwart our influence and render our position in the community uncomfortable.

However, I continued my labors every other Sunday for six months, itinerating the alternate Sunday. We held our meetings in a large Hall. Before the winter was over, to the surprise of our sectarian friends, the Hall was filled, and that, too, with the thinking minds of the place.

At the expiration of the six months, it was felt by all to be exceedingly important that our relations should continue, and that we should have meetings every Sunday. Consequently, I was reëngaged for one year.

The Hall we were occupying was a very large

We had become deeply attached to each other. Warm and noble hearts had drawn closely around us. Our little, despised Society, had grown to be one of the largest and most popular n the place. Still the entire burden of its support fell upon a

few, as is so often the case. Those few, rather than lose from their midst Mrs. Willis and my-self, with an enthusiasm and a self-sacrifice I can

self, with an enthusiasm and a self-sacrifice I can never forget, took upon themselves the burden of building a Chapel before the Society was able to bear it. They became involved in difficulties. I came East and solicited aid for them. I could only raise one hundred and twenty-five dollars. We struggled along bravely, the ladies working nobly in the cause, and should have weathered all troubles, when the war broke out, absorbed money and interest into other channels, took away some of our prominent men, thus weakening the resources of the Society still further, and they were compelled to give up their permanent they were compelled to give up their permanent speaker, and adopt a cheaper method of conduct-

ng the meetings. Now what was the cause of the Coldwater troubles? Simply and wholly, that through the attachment of the Society for their speaker, and their unwillingness to give him up, they undertook to build when they were not able to, and being still further cramped, pecuniarily, by the outbreak of the war, they were compelled to yield to the pressure.

yield to the pressure.

Now, how does your correspondent represent it? Why, that all their troubles arose from having a settled speaker; that the end was dissatisfaction—with me of course—a general break-up, and Spiritualism at a lower ebb than for ten years previous, all of which points are entirely false.

There was never any dissatisfaction expressed

There was never any dissatisfaction expressed with me or my labors save by a few malcontents, such as are found in every society, who bear none of its pecuniary burdens, make no sacrifices in its behalf, and continually grumble at those who do. There was no break-up, whatever. I believe the meetings were not even suspended, or not for any length of time. And as for Spiritualism being at a lower ebb than for ten years when I left the place, I have only to say that when I went to Coldwater. Spiritualism was neither feared nor Coldwater, Spiritualism was neither feared nor respected in the community; it was literally dead, until Joel Tiffany commenced its resurrection. I left it a power in that community that will never cease to be felt there.

You will excuse me far trespassing to such an extent upon your space, but I have sacrificed and suffered too much in behalf of Spiritualism, from the day that Old Harvard sent me forth into the world branded as an impostor, and our defunct friend, the Boston Courier, made me the target of its venom, down to the present time, to have five of the most satisfactory years of my labor as a lecturer wiped out by a pen-stroke from a nameless newspaper correspondent, even though he be endorsed by the respected editor of your Western Department, who, by the way, was settled at Battle Creek, Mich., at the same time I was in Coldwater; but who, for some reason, was not mentioned in my nameless friend's list of De-

stroying Angels.

Should this meet the eye of my old parishion-Should this meet the eye of my old parishioners in Coldwater, I do not doubt they will cheerfully endorse it. And they need no assurance from me or mine, that wherever we are, our hearts are bound to them by ties that can never be sundered. Our associations through those long years were most sacred and beautiful. We shared with them all the varied experiences of life; rejoiced with them in their joy, wept with them in their sorrow; helped them lay away their beloyed dead; guided the feet of their little ones into the sweet fields of spiritual truths; stood with them at the marriage altar, where the stood with them at the marriage altar, where the beautiful relations of a new life were assumed; and were all the while cheered, and encouraged, and sustained, by the love so freely bestowed upon us from the oldest to the youngest, from the day we went there till we left.

Yours for simple justice,

FRED. L. H. WILLIS, M. D. Boston, May 28, 1868.

LECTURERS' APPOINTMENTS' AND ADDRESSES. PURITORED GRATUITOURY NVERT WHEN IN THE BANGES

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

is intended for Lectwers only.]

Miss Light Doyne will lecture in Chelses during June. She will not make any other engagements to lecture until further notice. Address, Pavillon, 51 Tremont st., Boston.

F. L. H. Willis, M. D., will lecture in Worg ster. Suring June. Address as above, or care Banner of Light, Beston.

K. Frank Writh will speak in Bestie clinch. The form in June; in Seymour, Conn., during July sold street. Applications for week evenings must be made the sure of the control of the

A. T. Foss will speak in Bangor, Me., daying June. Would be stad to make further engagements. In New Empland for the summer and fall. Address, Bangor, Me., permahent address, Manchester, E. H. (1) Mas. N. J. Willis, trance speaker, will legispe in Salem. June 17 and 24; in Worcester, July 1, 8; is and 12. Address, Boston, Mass.

Boston, Mass.

Ausrus E. Simmons will speak in Woodstock, Vt., on the first and fifth Sundays, and in Braintree on the third Sunday of every month during the coming pear.

Miss. M. MACOURIN WOOD will speak in Charlestown (Washington Hall) during June. Address, 11 Dewey street, Worsester Mass.

Mus. M. MACONDER WOOD Will speak in Charlestown (Washington Hall) during June. Address, Il Dewey street, Worcester Mass.

CHARLES A. HAYDER will speak in Davemport, Iowa, June 10; July and August reserved; in Frovidence, E. I., during September; in Cincinnati, O., during October and Rovember; in Cloveland during December; in Ifvidedelphia, Fa., during May, 1877. Will make engagements. Lo speak week evenings in the vicinity of Sunday engagements. Address as above.

WARREN CHARLES WIL lecture in Decktir, Ill., during June. Will receive subscriptions for the Banner of Light.

J. S. LOVERLEN WILl lecture in Troy, N. T., during June. Will snawer calls to lecture and will pey sepecial attention to the catabilishment of Children's Lycoums. Address, Hamburg, Com.

to the catabilahment of Children's Lycenma. Address, Hamburg, Conn.

DR. L. K. COORLEY, Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vinsland, R.J.

MRS. SARAM A. ETHEMA will speak in Salem, Mast., June 19.
Address, 51 Spring street, East Cambridge, Mass.

MRS. S. A. HORTON will speak in Eden Mills, Vt., and vicinity, during June and the first Sanday in July. Address as above, or Brandolf, R.J.

LEAGE P. GREENING Will speak in South Reading, Mass.

with them for a time. The only obstacle in the during June. Address for the month of May, Kenduskear, way, seemed to be lack of pecuniary means; be-may desired address as above.

may desire? Address as above). The way was a marke one means M.C. REFF, dispirational speaker, will lecture in Middle Granville, N.T., the first and third, Sundays is each month, and in Kingsbury the second and fourth up to sulv. Address, Middle Granville or Smith's Basin K. S.

J. Madisov Allyn, traines and inspirational speaker, will lecture in Andorer, Vi., June 19; in Jamaica, June 17, is and 11; in Lowell, Juny 4, Juny 4 and July 1; in Weodstock, July 4, 5, 10, and 71; in Lowell, Mass., during August. Will speak week eyenings in vicinity of Smiday appointments and attend functals. Will also receive subscriptions for the Bannar of Light. Address, Woodstock, Vt., care of Thomas Middleton. C. Farence Allyn will speak in Woodstock, Vt., June 19, 17 une 19, 17 une 19, 17 une 19. Light. Address, Woodstock, Vt., care of Thomas Middleton.
C. Fannis Alliva will speak in Woodstock, Vt., June 18, 17
and 28, and July 4; in Ludlow, July 8 and 18; in Londonderry,
July 22 and 20. Geheral address, Woodstock, Vt.

HES. MANY 5. WILCOMOUN will lecture in Korthwestern
Pennsylvania and Western Kew Tork till after the Mans Convention in Corry. Address, care of Wm. H. Johnston, Corry,
or care of A. O. Stiles, M. D., Hammonton, Atlantic Cu., R. 3.

M. Huws Honostan will better in Coloracte.

M. HEERY HOUGHTON will lecture in Gloucester, Mass., June 17 and 24. Will speak Sundays and week evenings. Address, box 95, Foxboro', Mass.

Mise Susin M. Johnaon will speak in Houlton, Me., during June.

MES. SARAH HALRE MATTHEWS will speak in Quincy, Mass., during June and July. Address as above, in care of Cliff Rogers, Esq., or East Westmoreland, N. H.

E. S. Werrelm, inspirational speaker, will lecture in Lowell during June; in East Kingston, N. H., July 1,8 and 15; in Quincy, Aug. 19 and 28. Address this office.

MES. A. P. BROWS Will speak in North Groton, N. H., June 3. Will speak week evenings if dealred in that section. Address, St. Johnsbury Centre, Vt.

LEO MILLER Will speak in Claveland, O., during June Address, St. Johnsbury Centre, Vt.

LEO MILLER Will speak in Cleveland, O., during June. Ad-

MES. LAURA CUPPY is lecturing in San Francisco, Cal ALGIEDA WILHELE, M. D., inspirational speaker, is engaged o jecture in Illinois until the fail. Address, care of E. Eye, 240, box 50, Monmouth, Warren Co., Ill.

Mas. Susis A. Huronimoud, warren co., in:
Mas. Susis A. Huronimou will speak in Haverbill during
June. Address as above.
Mas. E. M. Wolcorr 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. MRS, SUSAN E. BLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

Mas. Sorria L. Charpell will receive calls to lecture in New England until the last of July. Address care of this office. J. M. PEEBLES, box 1602, Cincinnati, O.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.
MRS. LAURA DR FORCE GORDON'S address is Cache Creek, Colorado Territory.

MRS. FARRIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

one, and illy constructed for spenking—a large and deep rostrum so absorbing the voice, as to render the effort to fill the Hall a severe tax upon weak lungs.

I found at the expiration of the year that I could not continue speaking in that Hall. I told the Society that I should have to leave them, or they must provide another place for meetings.

We had become deeply attached to each other. Warm and noble hearts had drawn closely when the summer and allowed, mass. The summer and fall and weak severalls to leave them, or they must provide another place for meetings.

We had become deeply attached to each other. Warm and noble hearts had drawn closely severalls to lecture upon Spiritualism, Sandays and week-meetings in Illinois, Wisconsia and Missouri daring the summer fall and winter. Will attend Conventions and Grove them. Lois Waiser can be addressed at Lowell, Mass., care of the R. P. Journal, P. O. drawer Edd, Chicago, Ill.

Mass. Adousta A. Currentell, inspirational apeaker, will answer calls to lecture upon Spiritualism, Sandays and week-realis to lect

BELAN VAN SICELE, Lansing, Mich.

MISS SARAH A. NUTT, Claremont, N. H. Dr. E. B. Holder, North Clarendon, Vt. MRS. EMMA F. JAT BULLENR, 161 West 20th at., New York.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass. JOHATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, (Jonn.

E. V. Wilsox may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter. J. G. Fish, Carversville, Pa., "Excelsior Normal Institute." W.A.D. Humm will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O. MRS. E. A. BLISS, Springfield, Mass.
MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill.

DE. JAMES MOBRISON, lecturer, McHenry, Ill.

MRS. ANNA M. MIDDLEBBOOK will lecture Sundays and
week-evenings. Audress as above, or box 178, Bridgeport, Ct.

MISS ELIZA HOWE FULLER, trance medium, will make engagements to lecture for the summer and fall. Apply as early as convenient. Address as above, or LaGrange, Me. H. B. STORER, Brooklyn, N. Y. Dr. W. K. Ripley, box 95, Foxboro', Mass. Dr. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O. DR. H. E. EMERY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich., are of Dr. George F. Fenn. LORING MOODY, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.

BREJAMIE TODD, San José, Cal., care of A. C. Stowe. Dr. G. W. Morrill, Jr., trance and impirational speaker, will lecture and attend funerals. Address, Boston, Mass. J. H. RANDALL, inspirational speaker, will lecture on Spir-itualism and Physical Manifestations. Upper Lisle, N. Y. MRS. FRANCES T. YOUNG, trance speaking medium, care Banner of Light.

MES. ARRA M. L. POTTS, M. D., lecturer, Adrian, Mich. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.
LIDIA ANE PRASSALL, inspirational speaker, Disco, Mich.
MES. ELIZABETH MARQUAND, trapes and normal lecturer,
Chamols, Osage Co., Mo.

ELIJAH B. SWACKHAMER, Chamols, Osage Co., Mo. B. T. MUNE will lecture on Spiritualism within a reasonable distance. Address, Skanesteles, N. Y.

MES. MART LOUISA SMITH, trance speaker, Toledo, O.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. DEAN CLARK, inspirational speaker, will answer calls to acture. Address, Brandon, Vt. Miss Liezie Carley, Ypeilanti, Mich.

MRS. F. G. HYZER, 60 South Green street, Baltimore, Md.

MES. LOVINA HEATH, trance speaker, Lockport, N. Y.
EMMA M. MARTIH, inspirational speaker, Birmingham, Mich.
ALBERT E. CARPENTER will lecture Sundays and week evetions and also attend funerals. Address Princer Connings, and also attend tenerals. Address, ratnam, Conn. Emma Hardison. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasionto write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbert Wilkinson, 265 Cheetham Hill, Manchester, England.

MES. MARY L. FRENCH, inspirational and tranco medium, will answer calls to lecture, attend circles or fanerals. Free Circles Sounday evenings. Address, Ellery street, Washington Yillage, South Boston.

Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to iscture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Com.

A. C. Rozinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

Miss H. Maria Wonthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

G. W. Ricz, trance speaking medium, Brodhead, Wis. Miss B. C. Palton, Woodstock, Vt. MRS. M. E. B. SAWYER, Baldwinsville, Mass. REV. JAMES FRANCIS, Mankato, Minn.

ELUAH WOODWORTH, inspirational speaker, Leelle, Mich. Miss Martha S. Sturthvart, trance speaker, 72 Warren street, Boston. C. Augusta Fires, trance speaker, box 1635, Chicago, Ill.

DR. WM. Firzoisson will answer calls to lecture on the seience of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa. quipnis, Pa.

J. W. Shaver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

CHARLES S. MARSH, semi-trence speaker. Address, Wonewoo, Juneau Co., Wis.

Mrs. Aswa E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.
W. F. Jamisson, inspirational speaker, Decatur, Mich.

THOMAS COOK, Huntsville, Ind., lecturer on organization. (GEO. W. Arwood, trance speaker, Weymouth Landing, Ma. A. A. POED, inspirational speaker, North West, Ohio.
JULIA J. HUEBARD, trance speaker, care Banner of Light. DR. L. P. GRIGGS, Evansville, Wis. LYMAN C. Hown, trance speaker, Clear Creek, N. T.

REV. ADIE BALLOU, Hopedale, Mass.
MES. E., DELAMAE, trance speaker, Quincy. Mass.
A. P. BOWMAE, inspirational speaker, Richmond, Iowa. Mas. Sanan M. Thompson, inspirational speaker, 16 Bank treet. Cleveland. O.

Mas. Etira C. Clark, inspirational speaker. Address care of this office. MRS. FARRIR DAVIS SRITE, Milford, Mass.

MRS. FARRIE DAVIS SRITE, Milford, Mass.

J. L. POTTER, transes speaker; Cedar Falls, Idwa, box 176.
Mrs. C. M. Browns will answer calls to letture in the Padific State and Tepifories. Address, San José, Cal.

J. D. Hascatl, M. D., will answer calls to lecture in Wisconsis. Address, Waterloo, Wis.

Dr. J. T. Ands will answer calls to lecture spon Physiology and Spiritualism. Address, box 2001. Ecchester, M. K.

Juhan M. A. C. Brown, West Brattleboth, Vi.

Juhan M. H. A. C. Brown, West Brattleboth, Vi.

Juhan M. H. M. Charras, Cibelinant, O.

Francis P. Trokas, M. D., lecture, Harmonia, Kansas, W. M.

Dr. James Cooper, Bellefontaine, Ohio. Will take subseriptions for the Banner of Light.

Mrs. M. S. Townskib, Bridgewater, Vi.

Mas. M. S. Townsand, Bridgewater, Vt. A. B. WHITING, Albion, Mich. J. H. W. TOOMEY, Potedam, N. Y.

GRORGE F. Errranged will answer calls to attend public circles, and lecture on Sandays, in Northern Michigan. Ad-dress, Grand Espids, box 672. Ina H. Curris speaks upon questions of government. Address, Hartford, Cons.

dress, Harthord, Conn.

Mas. D. D. A. GALLIOF will snewer cells to lecture, under spirit control, upon discusse and their causes, and other subjects. Address Dr.J. Gallion, Healing Institute, Kookak, Jews. Moss. H. T. Stranges, Vindland, H. J.

Mas. JESSET J. GLARE, transa.

Man. E. K. Lado, transs lecturer, 179 Court street, Boston. Arphaw Sactions David Sab be addressed at Orings, M. J. 8. J. Printy, Anh Arbor, Mich. M. S. Genevikas, Lowell, Mass.

Mas. H. F. M. BROWE, P. O. drawer self, Chicago, Ill. Harry C. Watone, will gasever salls its locates. Address sers of Rela March, Boston.

Length Britt in State Bare in Creier Bonne

L. Jude Parage. Address, sare of Thomas Bathbur, ben 1221, Buffelo, N. T. J. W.H. VAR MARKE, Waymeeville, Oct. 1 19 19 19 19