

[48,00 PEB TEAR,] SATURDAY, MARCH 24, 1866. BOSTON, VOL. XIX. {SINGLE COPIES,}

The Spirit-World.

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ANNUAL MESSAGE FROM THE SPIRIT So the dia application for and install the the

HEARY WHITTEMORE. and the second THROUGH THE MEDIUMSHIP OF HIS SISTER, MRS. L. SMITH.

เคล อำเภาว่า NOVEMBER, 1865. I come again and would like to control now. This nineteenth.century, which enables man to communicate with his brother man, each occupying different spheres, is a glorious, most beautiful era in civilization. It has not always been 'so with the facilities of the present generation.

We come at this time bringing fresh words of encouragement, love and hope for the future. Put your shoulder again for the wheel and we will clear away the cobwebs of doubt; distrust; discouragement, and press forward : once more perseveringly. There is much good to be done by these spiritual communings; and we must not fall to do our part; for wa all have a glorious work to 13 Louisraina road i

The spirit-presence in the household of every loyed family in the land has a healing influence, soothing, calming, doing away with all disturbauces, and leaving behind a benefit rather than an injury, each time; and were our coming more frequent, and more fully recognized, it would be 10 3220 5 1

Do not shrink from spirit recognition. Seek to make yourselves more easily approached, as by our presence you may be made happy. The loss of friends is saddening to the deepest degree sometimes, and unnerves and renders miserable, often to a fearful extent, the sufferers, all for the lack of knowledge on their part. This ignorance must be done away with, and the world made happier and better, and the truth proven to their souls that we live-are not dead.

To this end we come; for it has not yet become an established fact to only now and then a mind, as to the real identity of spirit-life. True, the world acknowledges, theoretically, future existence: but there is not that full assurance, positive knowledge which becomes yours by right.

As you receive evidence of childbirth in normal spheres, so may you with equal certainty bedome cognizant of spirit entrance to ligher spheres, and of improvement, change, continued progress here after.

It is a beautiful study, one which each has to learn, as you obtain knowledge from any book. All knowledge is handed down from heaven, even as you teach your little ones. But knowledge is not always experience, hence the trials and sorrows of the earth-life are designed to mature, to develop from a state of ignorance. You learn the necessity of carefulness when yet a babe-to avoid

Man is beginning to understand his natural relations toward man, in a far greater degree than ever before, and speaks of and thinks of the future life with a degree of certainty never before reached. a construction of the S. C. Lawrence S. C.

We have left our mark upon civilization in an indellible manner, and need only now come and explain away errors necessarily imbibed in the reception of any truth, and make plainer the truth as received by us. We come to do good, and may not fail in our coming, because good seed planted by the roadside springs up and bears an hundredfold in coming time. Also sug sult in genue had left

Necessarily, evil, too, must spring up with the good, as tares are always 5 be found with the wheat, but both must for a time grow together, for the more easy cultivation of the latter; but the harvest gathered in, it is more easy to sift out the Imperfect seed than to trample down the tender growth of the desired grain, "So, then/keep down all the weeds you can; plant the pure seed, unadulterated, if possible; but be sure and not destroy the entire crop, because spurious growth will creep in. This is one lesson we wish to teach: The impossibility of perfect growth at once; or growth without imperfection.

All good comes slowly, and by perfect design, according to God's moral law. We make nothing, design nothing, but work out great principles which have had their origin since the world stood. As man progresses he comes upon certain planes of action, and undermines certain' truths and brings them to the light of his fellow mortals. The miner unbeds the precious ore which for centuries has lain there in precisely the same condition as you now find it. Thus truth always remains the same, but man progresses in his understanding of a thing. Truth underlies all error, and will ultimately root it out. This is the foundation principle of all things; the superstructure upon which we build; the basis of the spiritual faith; the one thing needful to man's future progress. Do not, then, cast aside all truth because it must come mixed with alloy.

When you once remember this, you will no longer desire to leave all spiritual influences because svil occasionally creeps in. You say there is evil in the child's nature; "he is born depraved," many aver, and all declars there is much wrong likely to become evil without suitable training. But cast not the child away because of his wrong ind pations; rather lat him be carefully and loa rightly understood, properly dealt with at all times, in all seasons, and you mold over his imperfect organization until the truth and beauty in him shine out in resplendent loveliness, to the almost if not entire extinction of that which at first appeared only as evil. The good in man lies not upon the surface, but imbedded within his nature. It needs to be brought out, and the living principles of the spiritual faith are in much the same condition, and present not their chief beauties until after long examination you are able to sift the evil from the good, and embrace only the latter. danger by being burned-and experience thus gained is worth more to you than constant warn-unlearned student, but every step of his pathway grows clearer and lighter and more easily understood. You become better prepared to know what to believe, how far to accept and what to disavow, etc., and cannot set before yourself certain lines and rules of conduct and say, Thus far I shall go and no further, but continue to investigate unto the end, and never consider that you have attained all that is to be learned. Be always ready to embrace a truth, no matter how coarse its exterior; the nearl of great price may be its inner, hidden being. We have come at this time more particularly to enforce stern truths, the realities of life, upon the investigating and thinking mind. The idle fallacies of a large proportion of God's children are wonderful to behold. They "strain at a gnat and swallow a camel," and do this in the face of all revealed religion. We take them upon their own grounds, and wonder why they cannot see the fact as well as ourselves, namely,

[heart-for surely meno we not once so?-beset on | chasten it into the true, shining metal; constant | amongst you. This we give as our own experiall sides with barsh judgments, eager ever to pick burnishing brightens up faded energies, gives flaws or pull to, places, your fayorite theory, so tone, tempers the steel and keeps ready for active readily accepted by you'impressible mind, sister, and unitat simple in mill criticians when first re-ylewing your writings, through the same source? ly strange, that believers in holy writ cannot apply and meet such cases as these. Bible readers, should be famillar sounds. I agree in trying the spirits, whether they be good or evil, but not in wholesale depunciation of them.

Scripture tells of lying spirits being permitted, God (man's interpretation). True. But no more true then than now. Look at these things candidly, fairly, theoretically, if you like, but look at them before you decide the onse.

Give the devil his due, and if you will not accept us as ministering spirits, then confront the evil and put it down. We like argument, or op-position, better than the deathlike stupor of indifference. Those are, the hardest class of minds to reach with, any hone of success. As you say to pression can be made.

But the mass of mankind are waking up, and are slowly marching on, stumbling often; but whole ground, and remove, as fast as they may, the numerous stumbling-blocks from out of your way, and will, if you but give them time, efface the last vestige of your unbelief. To such hard workers of the true faith we have

much to pay. Your life here is often a bitter one. You try to live out the perplexities, annoyances, contingent upon a career, like yours, but the way looks dark and unprogressive before you, because you see not clearly beyond the earth-life, and hope for more than you reap in present cultivation. But look forward to coming ages, and there you reap your reward.

John Brown was sold to slavery. Does he not yet live to know for himself that "his soul is still marching on," and hear his praises on every bended knee praying for; the liberation of the slave? While amongst you he Aught for a great principle which was struggly ag in his soul. He reaped not his reward there but here, and now knows full well that although he pulled the ropes hard in accomplishing his purpose, yet he expended not a breath needlessly in so good a cause.

So with the good man everywhere. Look not to the end on earth, but seek rather to work without hope of reward. No man suffers needlessly nor too much to keep up the fulcrum of reorganization. Reconstruct, then, build over-tear down and you are but building up all the time.

We come and stand in your midst and see a man who says: "Perhaps this thing may be true, begun, and as ages upon ages roll on toward deor it may not be true. I will not trouble my veloping coming generations, his powers will be brains about it. Let it work itself clear." such a one; he goes about, takes no interest in anything spiritual, wraps himself up in his stolid indifference, and travels on unmindful of the bright, golden truths so akin to his being. His dearest friend perhaps stands by his side, thrusting the pointed edge of positive truth at him, and convicts and converts such a one, sometimes, but not always. Oftener he goes on, callous and unmindful of all evidence; no matter " though an angel was sent to him he would not believe." But let such a one come here-be ushered into our spheres-and he feels that he has no partner parcel with us. He suffers here, if not there, in his own smitten conscience. He learns how much better he might have done, and what impediments he has deliberately thrown in the way of others. He works as hard as any other man works, because he was naturally a believer, but had let carelessness, that moth of the active life, creep in and destroy his best energies. But how is it with the recipient of spiritual joys? A cultivated understanding of holy things molds over and gives new light to the pathway of the ballever. He now strives for more knowledge. and receives it constantly, and is a light in our path, pointing where he may lead. We love such a one, let him be where he may; and such we often find in the lowliest dwellings in the land, by the fireside of poverty.

use every faculty of soul.

It matters not, then, so much to the cause; but, as individuals, you are certainly not gainers by Surgized all schemeter fur not find fault with my Jewish denial. It does not make our cause less friends, or with the fold, for pursuing the same course; and yot it does not make our cause less the light of heaven cannot come in except through correct, but sears over your individuality so that the light of heaven cannot come in except through your encrusted theological ideas of antiquated forms and customs-the only right way, according of all others, are the olies to whom these things to the old, accepted creeds of distant ages. Falla-

cyl Newness of opinion denotes change, and change is always progression, rightly understood. This

we have often explained; but every new comer y, sent, for some wise purpose, known best to who reads and has not yet joined the class of reformers, wants to know what we denominate change or progression. It is an onward movement-going forward-that reaching after, which is manifested in all things, both animate and inanimate. We say change means progression. A child is always changing from the earliest hour of its formation, and knows no point where it literally stands still. Is not that progression? And as you see it in the child so you may in everything created, with just observation. There is no the unconverted sopl, indifference is the crust of lack of opportunity, for all nature abounds with unbellef, and must be penetrated before apy im- material for examination, if you but avail yourselves of your thinking and reasoning powers, and do not let your judgment become warped with what you have always supposed to be a more losome faithful ones there are who go over the gitimate conclusion. We say you must look to progression to reorganize the world; to do away with all wrong and create anew, chaotic matter still encircling the world. Yes, chaos still reigns; and only a small portion of this universe has assumed as yet its legitimate order.

You see a growing element in both the animal and vegetable kingdoms; a nucleus outside and remote, slowly wheeling into order, growing more and more a part of them.

This spiritual growth or emanation, from the upward to the downward, is met and freely attracted on all sides, and forms that perfect whole all nature evolves.

We learn by the transition state, death, that there is more of life, with a deeper hold upon all supermundane causes, than we had been led to believe; and that man cannot live to himself alone, but exists by and lives for all-the mutual good of all.

There is s growing resemblance between man and his brother spirit man, and why? Because man assimilates more and more unto the spiritual element which exists in and about everything created. There is a great difference between present ages than those gone before, whereas man is now educating the intellect and finer perceptions, cultivating the ideal or spiritual, and becoming each generation less gross or animal. Ohange is going on in man, not only from youth to old ago, but from the foundation up to the present age of the world's history. He has but

ence. We have often met at your circles such a diversity of minds as may soldom by witnessed elsewhere-(and probe the thing to the bottom, it can have no beneficial influence upon you.) Yet we advocate these sittings, do we not? Of course we do; for by no other means can we so well keep up your interest and sooner accomplish what we desire, viz: the needed harmony. Go on, then, do the best you can, we ever stand ready to assist as far as lies in our power.

The mind of man is undergoing a revolution-a nighty change of sentiment. This is conspicuous n all he says and does, and manifests itself in his very thoughts, even. He no longer looks as he once did, but a loftier, maniller character depicts tself upon his countenance. This is not so observable in individuals, perhaps, as in nations, classes of men, &c. We speak comparatively, of course, looking back to past ages for history to inform us upon these subjects.

There is a general improvement throughout the world, and these improvements go hand in hand throughout the material and spiritual worlds, We are all improving, for it needs but a moment's reflection to perceive that mental and moral progress, on your part, just so far advances the condition after death. This we have often commented upon; but as it is a subject so nearly relating to your best needs and our highest interests, we deem it well to keep it before your minds constantly.

We come to earth intent upon doing good, but are often thwarted from a lack of knowledge on your part, and can do no more. We come to enlighten the mind-to place before it in unmistakable terms the true definition of life-love and progress of the human race. Spirits are always coming to all phases of humanity, not only to those ready to receive them, but equally glad to render small favors to those who will not.

But, my dear sister, I would that you all could see us and read us as we are; you would find yourselves at fault very many times, even where you rest assured that you'are all right. We cannot make known, even to you, who want to know so much the mysteries of spirit-life; we cannot even approach you and unfetter you from the bars of ignorance, self-will, from the cares of the world, and place you upon the threshold of spiritnal love. The soul mounts higher here than you an perceive, for the world bows you down and holds you there; but we will not let you alone. nor cease our coming, for we see noble resolves and earnest longings-the soul asking for spiritual food, and the bread of life will not be withheld from one of God's children, but cheerfully be given to all who will partake.

God grant that the time may come when all shall be more ready to receive what all the spiritual world stand ready to impart, viz: instruction on all points that can benefit the human race. It is only instruction that you all need and must have, to forward the whole human family; and when such liberal advantages are held out to you, does it not seem strange any should hold back and say, We will have none of you? Every year of our progress here we see more nd more to make us thankful that we obtained what little knowledge we did preparatory to the final change, for our small perceptions of moral right gave us great advantages here, by pointing out to our senses the true position man should take in any sphere of duties. We took a higher stand among nobler minds than though our development had been more tardy. And you will always find this to be so wherever you go, and in whatever you engage. The fact is, man lives on unobservant of what s passing daily around him, and knows not the alf of what he might acquaint himself with, and thus falls to bring out his reasoning powers here on earth as they are capable of being matured. This is a great loss to the individual and the world. There is not one of you who is not capable of vastly higher development, by the proper course of instruction, than you attain unto. Mind is capable of the greatest expansion; reaching out after infinity, and grasping at all truth with Godilke energy, when healthily formed and proply trained. You know nothing of its powers now, but like a child wandering in the dark, grope your way along in ignorance, unmindful of the beautiful bow of promise stretched above your heads in the spiritual heavens. Oh, that we could open the eyes of ignorance, and let its shackles all fall to the ground; what a work for the spirit of man to accomplish! We have the desire, the means and opportunity; and now only time is wanted to accomplish our obfect.

ings from parents,

Long, toilsome years of repeated mistakes, with some individuals, become necessary before stability of character can be established. Thus it is always well, if possible, for man to continue long upon earth, to learn there what he is fitted for, according to his development, &c.

Little children improve in exactly the same ratio here that they should have done on earth; and upon your coming here, you find them grown men and women in advancement, mentally and structurally; but all of this should have been obtained on earth, for each sphere has its own class of developments. If retarded in its early growth, can there be that full, free expansion of bloom in later life? This is all that we mean when we say that you should remain long upon earth, because that is your legitimate home now, and better fitted for man's more perfect development.

Growth, knowledge, strength of purpose, all the manly virtues should become engrafted and thoroughly take root there, then the influences of spiritlife come like refreshing dews to strengthen and beautify the glorious work. Man's future destiny depends much upon this, and as you improvelive out this life-so you enter upon the next. Each man according to his ability receives here, nothing more, nothing less. It is exactly so with earth. If you study human nature, you will find it always to be so. We have often illustrated that, and need not re

peat; but a great moral law is evolved here and must be borne in account in all we say and do. Man is what he is trained to be, and no limits affixed to his progress, but a continual reaching forward to the end of time. We have reason to know this to be so, from our short experience in both spheres. We have no knowledge other than you can have, by close examination of facts and incidents as they arise before you, and when we write, wish to be so understood. There is a great moral law to be observed everywhere throughout nature or the natural life of man. God has imprinted his purpose in every child born to your spheres, and knowledge on your part is the one thing needful to the correct observance of this law. We are all students in the great law-book of life, and as we glean wisdom, readily impart, as far as we may, to all grades beneath us. It is no vain egotism on our part that leads us to you, but a strong, confiding hope that we may be humble instruments in the hands of God to do the world good. 'We speak plainly, honestly, and in good faith when we say that there is a good time coming, of which the world has not yet known; and the simple revealing of these facts that spirits do come back and mingle in the home-circle, knowing your most secret thought, helps to reveal all these things, and bring about a new era upon partial The mere fact of our coming is no new thing in itself, for it is an undisputed certainty; we have always come; but the revealing of truths, only hinted at before, has

opened, the eyes; of multitudes, where only now

and then one believed, discussing which and the second

the Spiritual Religion in all its beauty, truthfulness and spirituality. When the question is asked skeptics, "Do you believe in spiritual things?" the answer comes, " Most assuredly we do, but not in manifestations of spirits. God is a spirit, man is a spirit, heaven is full of spiritual realities, but confined to a limited space, namely, heaven, and not of earth. There can be no communing of heaven with earth."

Thus they shut out the only tangible evidence they can have of the matter.

The will of man is omnipotent, to a great degree, and repels or attracts at pleasure. Study this law, and you will be astonished at its power. Christ said, "Be healed," and the man was healed. Here is a proof of the great power of Christ's will over that of the man trusting in his Saviour. The power of faith, say you. Yes, faith, truly; and this very faith in the nearness of spiritual power permits us to come to you.

This great distrust of all heavenly agencies is the strong lever-power which holds us back from you, oh yo unbelieving of earth. If you would gladly receive us with joyful, trusting hearts, we will as readily come to you.' The friend who believes in the spiritual gifts of olden times, and discards in toto all modern revealments, because new and strange to him, takes a position contradictory in the extreme.

The apostle Paul tells you that "there are divers ghts, but the same spirit; gifts of healing, working mirhcles, prophecies, discerning of spirits," etc.; that "your young men shall see visions, and your old men shall dream dreams, What more astounding language than this? And It as plainly refers, to this age of the world as to the past. The former you accept; this explanation of the subject you reject, Why? Let us tell you. Simply because what you for the present onjoy comes not in a manner, to suit your prejudiced tastes, at a train financh a

This swallowing of the camel and struggling at the guat reminds us of the difficulty in our own | Spiritual growth wants the rebuffs of life to shall have wrought more effectually a chauge

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We have no need of further comment here, but let the matter pass and take up one of more moment than even this: A positive denial that we come and take an active part in the best welfare of men.

Man takes much upon himself to settle so important a fact. Having never gone beyond his present sphere, what possible means has he of knowing whether we do come or no, save by his own experiences; and if he has had no experience in the matter he is not a competent person to pass judgment. Examine the facts about which you are talking before you deny them. What manner of a man is this?" Is he not the carpenter. the son of Mary, and are not his sisters here with us?" denial queries. But Jesus answers, "A prophet is not without honor save in his own country/" The same spirit of crucifixion exists in their respective elements about them. Certainly the nineteenth century that denied a Saviour.

The spirit of opposition is hard at work, and its only redeeming features are the positive assurance that persecution makes the man; brings out all of his hidden energies and leaves him to rely more upon himself; and, in order to do this he looks more deeply into the subject, to fortify himself against all attacks, and renders himself less likely to become inkewarm.

It is not always best for the good of a cause that it should be looked upon with favor by all classes of men; for exceeding popularity is of a forced nature-hot-house growth-and brings out not that real stamina the abiding interest a good cause domands.

found to be manifold, the letter of his experi ences having not yet begun. Man is a progressive being, and wonderously wrought. By the hand of Omnipotent Power he will yet be brought out into the lineaments of perfect beauty, all of his roughness and present exterior having passed away, you will see him no more as you now see him, but he will be an excited, being, approaching more nearly unto Divinity.

All things change. "Old things will have passed away, and all things become new." We herald in that coming time the true millenulum in man's nature. And the true, pure, unadulterated, Spiritual religion, is the key which unlocks all these glorious promises.

It is worthy of note here, that previous to the spirits' return the world stood in comparative darkness as to any perfect knowledge of an hereafter. A knowledge founded upon supposition was no truth to the majority of minds, and all classes could not believe from evidence sought in the Bible, because " the eye hath not seen nor the ear heard" the glories of our beautiful revelations

We speak now to the initiated, those to whom we have made ourselves manifest, who have had the evidence and will not thrust us from them. (Behold on the night of our first revealing ourself to you, my dear sister; had you contemptuously thrust us from you and not listoned to our tale, then what evidence concerning our fate would you have been likely to receive, for as that was our first trial, we, too, might have been discouraged and not have tried so hard again.) It is a noted fact, and one which Spiritualists ought to know, that the early commencement of a thing depends-whether for good or evil-very much upon the medium's mind. We will give an instance; it may do good. Those mediums, for instance, who, in the early commencement of their mediumship, look upon the whole thing as light and trivial, will be very likely to attract only such unto them. For we are, in all things, very much governed by minds around us. This is so on earth, why not in spirit-life? Lhok at that circle. You discover great dissimilarities. Have you not a variety of minds all drawing you have; and mixed influences like these are not healthy, nor conducive of much good. In one sense they do good, but not to the extent that could and should be effected. We speak of these things because we know there are a class of minds who feel interested to know our views on these questions, and will gladly listen to them. Each circle should endeavor to be as nearly

united as may be. This is not always possible, and we struggle on and do the best we can; but perfect manifestations can never be had under discordant conditions, more than you can obtain sweet, harmonious strains from the broken instrument. The fault is within yourselves more nearly than with us, and cannot be corrected until time

And is this asking, hoping too much? No. You will work out your own redemption; travel on in sin and ignorance, until you have waded through he slough of despond; but all this while we will be holding just above you the lantern which shall guide your feet, so that you slip not in the miry places. This is our mission, to aid and guide, but not to do the work for you.

We come to do good; to save the erring; to build up the hopeful; to strengthen all good resolutions, and thus enhance happiness and do away with the misery of the world. We come because we love all mankind; because it is a part of our nature, and because we must come. Battle not, then, against spiritual truth, for you only prolong your own day of darkened ignorance, and cannot shut out the light of moral truth-the sunlight of freedom.

Yes, my dear sister, we do come when you heed us not; are attracted to you when the world all seems to go wrong, and often lighten your tasks in this wise-give you lightheartedness to perform them. We measure your capabilities, and assist in the performance of duty by giving ambition: sometimes, on the contrary, lessen this very organ, where we see real inability-where it would do injury. Do you not see we can assist even inmanual labor? Ali, in a variety of ways that youdeem it not possible. What spirits work, and without hands? Do the hands do the point of the mechanic? or the brain? We took upon the body as a chest of took to work with but the intellect does the planning, thinking, acting, acting, act

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and so it is on all subjects. You have not been led to think of these things properly. Of course, we do not help is all things appertaining to your happiness." We have known men to languish and would die were it not for the kind advice of friends out of the body, because they could not maintain their families. Is it a worthiess object for some loved friend of that hopeless man to come and enlarge his hope, cause him to see and plan successfully for the future? We receive our compensation in the blissful certainty that we have done good." And so the world travels'on, each helping the other, even the residents of the two spheres. We all desire advantages, the one from the other. There is an influx of truth wide spread throughout the land, which no other age or nation knew. The world has been preparing for this very thing-the advent of Spiritualism-for ages past, And as you are now prepared, so are individuals for the receiving of glad tidings from spheres previously unknown to you. The world is now fitting itself for greater truths than even these.

Slow progress, but all the more rapid in coming time, when the revolution of ideas shall have settled down into matter-of-fact certainties, and the coming of individual spirits shall have resolved itself into every-day acquaintance, then all mystery will have died out, and the thing become proper food for the digestion of mankind.

We expect to see this generation accepting modern manifestations with greater avidity, if possible, than Christ's followers believed in the miraoles practiced by him. And why not? If belief was founded upon miraculous evidence then, surely you have the same test now before you, and your numbers are no longer small, and daily increasing; already you are a mighty host. From how small a beginning have you sprung. The small, feeble rap has been responded to by multitudes of open doors, and we have walked into a legion of homes and hearts.

Go on, then, rejoicing, for a mighty work lies before you, and you are expected to work manfully for so good a cause, viz., the world's redemption.

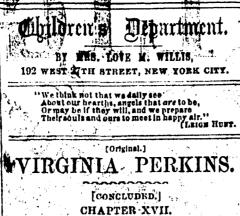
We have come our yearly rounds now, let us see, for seven years, I think. Yes, seven years; and how short has been the time! It is but a span, a hand's breadth. But all how much have we seen and enjoyed! A world of light and love has opened upon our vision, and let us behold the glory of God and all his manifold works. We contemplate and wonder! And what is man that thou art mindful of him? Surely, this is a blessed world, and we are blessed by being born into it. Our veneration is quickened, greatly enlarged by an entrance to these spheres; for here we behold, as we could not there, how much we have to be grateful for. We have walked inside the circle of our experiences long enough upon earth, but here we are permitten to witness causes and effects, from centre to circumference, and grasp within our knowledge abundant satisfaction that we have lived and loved on earth, and shall ever continue to live and love on in heaven. Yes, this is a glorious reality, shining out brighter and brightereach year of our life; and as we lived and loved on earth, so do we here. This seems very strange to some readers, but only for a want of understanding.

We hope to engraft some few simple truths in each one of these messages, and if we can do so, that is all that we can ask. We hope to come more frequently in the future, and sometimes write more to the point; but the lenient public will not criticise too harshiy, as we have had ample surety in the past. We had hoped to do better this time, but cannot at all times write freely. We are governed very much by circumstances and the medium's condition.

Believe me, ever your most affectionate brother, HENRY WHITTEMORE,

feared nothing now. She had determined to live

BANNER OF LIGHT MARCH 24, 1866.



Rewards. When Virginia had been a few days at home, and had begun again the quiet life that she had left, she could see nothing that she had gained by ever going away. And this made her very sad for to seem to fail of doing something noble, and to be proud of, is a bitter disappointment.

Virginia sat, in the beautiful autumn days, under the locust trees, and wished she had been born to be a heroine. She thought of the brave women that Hugh had told her of, and wondered why she could not be like them ...

And being thus dissatisfied with herself, she grew very pale and weak, and there was no light glowing in her eye, or joy beaming from her face. Milly saw all this, and grieved and prayed. Would not heaven have pity and save this dear child, she said. The world seemed nothing withont her darling in it, and so she entreated for life to come again to the poor little homesick heart. The gloomy winter, with its misty days and long nights, wore on, and Virginia sat by the fire and dreamed and thought. Over and over again she traveled that journey; and over and over again she thought of the high resolves and noble purposes that had inspired her. Where were now the loving angels that kept so near her? And day by day she grew paler and weaker, and walked with more and more listless steps.

One night she waked and looked out to the beautiful starlight, and listening, heard again Milly's prayer:

"Oh Lord, dere be not'in' left but her in all de world; do n't take her away. She be sunlight to dis heart; she be fire, she be starlight, an' rain, an' dew, an' everyting. Den wake her up, oh Lord, an' make her do somet'ing beautiful."

Virginia's heart was touched. How selfish she seemed to herself. What if Hugh did not care for her, and Estelle was no longer her friend, was there not something for her to do? She looked out to the still, beautiful stars, and said: "I can wait. I will be patient."

The next day she rose early, and busied herself in making the rooms look as Hugh used to like to see them. Then she went to her mother's chest and took out a large number of books. They had never been opened since her fingers closed them. Virginia resolved to study. It seemed to her as If some one had put into her heart a great desire to gain knowledge. She had never felt it before: but now she could hardly wait until breakfast was over to turn over the volumes.

From this time Virginia began to be like herself again. She resolved to live and do something; and the sparkle came back to her eye, and the light beamed from her face, so that Milly laughed to herself for joy, as she tried to prepare nice dishes for her darling. For Estelle had caused to he provided for them every necessary comfort. The spring wore on like a summer's day, for Virginia was intent on her books, and full of the thoughts they inspired. How glad she was for this chance to learn. Sometimes it seemed to her as if her mother's spirit, bending over her, helped her to understand.

and Virginia gave many excellent directions, so that when autumn came they gathered in an abundance of grain and vegetables. The sound of war had gone away from them, and Virginia

as long as she could, and that she would not live

diately. Sambo went an faithfully performed his request. But Estelle we like a proud queen who is visited of some on on a degrading mis-sion. She refused to go, and declared that Hugh must be a gool to suppose he would what to go to him in such a condition. He had something far, better to occupy her time, we said.

Sambo returned with her messages, and Hugh felt the whole sting of themas he lay there in his helplessness. What days in had! His pride was like a burning fover, and hefelt it raging day and night. He thought and dramied of Virginia, but he would not mention her name. He tried to think that she would do as Estelle had done. .

Virginia, in her quiet life felt something again calling to her. It was like the mournful voices that she had listened to as i child, that came like breaths of sighs from the plantations about her. She wondered what it meast. She grew restless and uneasy, She walked in the fields, and wandered all over the familiar paths about her home, but nowhere could she be at rest. She studied so hard sometimes that she could hear nothing; but in the quiet of the night it seemed to her as if little cords were drawing her, and that she could not rest.

She thought sometimes that her mother was calling to her from her own beautiful home, and that she was going to did; but when she looked at her face in the glass, he saw it full of life and health. She did not allo herself to think it could be Hugh that wanted Hr. She fancled that he and Estelle were married and that he was going prondly forward toward worldly honor.

It was after one of her most restless days that Virginia determined to entreat more than over that heaven would send her some message that should tell her what to do. She asked again to be led up the mountain, even if she must lose the quiet and comfort of her home. And she was sitting under the locusts, looking out to the western light, and wondering if God ever spoke to his children and showed them his will, so that they knew just what he wished them to do,

As she thought, she saw Sambo advancing. She could not mistake his step, she had watched it so many times as he led the way on their journey. She went to meet him.

"How glad I ain to see you!" said she. "I was wishing some one would come. Perhaps you will he the very one I was praying for."

"Dat 'pears very much like as if dis chile was comin' back again to de pleasant times dat be gone. De question be, however, if dere be one 'ticular reason for dis pleasure of yours. 'Case I 'fraid dat de pleasantness be all lived over an' gone."

Virginia tried to comprehend what Sambo meant.

"I have thought a great deal about that journey of ours," she said, " and, like you, I have thought it was one of the pleasantest things to think about I ever found. But I am glad you have come to tell me one thing. You used always to say that the Lord directed us and led us; but I can't believe that he could have spoken by signs, as we thought, for what good came of it all?"

" Der is jes' de mistake great folks make. De good aint for us always to see. First come de word and den de doin'; after dat mus' come de waitin'."

"But, Sammy, I've been waiting," said Virginia; "and I came back here with nothing more than I left. Even Milly did not go to the long promised land of freedom."

"Now, missus," said Sambo, "'pears like you be temptin' de Lord for to say dat. You do n't know what you gain yet. (By-an'-bye'you have a great long 'count, au' you put down what he gain an' what be loss, an' den you can say which be grentest, but not yet. Dere he one word de Lord keep sayin' to Sambo, an' dat is, Wait. So I feel es' as if I was all de time spectin' something, an' Jo and Ann helped Milly to cultivate the land; if it do n't come, why, I keeps on, an' de glory be always ahead."

Virginia's eye kindled. This faith of Sambo's inspired her more than anything had done for a lóng time.

Sambo did not hasten to reveal to Virginia the his visit. He had come biect of for Hugh would not even ask for Virginia, and he determined to satisfy himself first how Virchildren that could come to her, and taught them ginia felt toward Hugh. Little by little he revealed to her the object of his coming, and the condition of Hugh. A radiance that only great joy can give shone from her face as she at last understood that Hugh needed her, and that a kind power had chosen again for her the beautiful mission of helping him. She did not hesitate to go to him because he had not sent for her. A voice had spoken to her ouder than any uttered words. She insisted on going immediately to him, and again they started on a journey together, but not now on foot and by a doubtful path, but by a speedy conveyance and to a known spot. What a happy day was that when Virginia met the reward of her efforts, and had Hugh brought, disabled and helpless, to the home that they had so enjoyed as children. His proud spirit could not well endure his condition. He was restless and unhappy, and now Virginia was able to see the blessing of her days of study. She could read to Hugh, and talk of what she had read, and he was surprised to find how much she had learned. Her mind seemed to him like a beautiful flower suddenly opened to the light and sunshine. Sometimes he tried to control her as he used to do, but she was so resolute and firm in all her ideas of right, and understood so much better than he the thoughts of the wise and good, that he soon came to her to ask of her instead of wishing to control her. When he was gloomy or fretted at wait what he called the voice of the Lord. He his misfortune she would coax him out to walk a little way, and they would sit down and talk, and Virginia would choose all the cheerful subjects she could think of. She studied botany that she by an'-bye de Lord show de sign in Sambo's heart | might make him love to be out with her, and natural history that he might enjoy the insect world. Hugh seemed surprised at everything she did, and at last looked upon her as little less than an angel. One day he said to her:

to serid for Estello, and I would and I got an in-suit backt but whit can it tell me to do how a poor; worthless arppie?"

"Oh, Hugh," said Virginia, " you are not crippled in your mind, and that is best of all. You are just as well able to climb up that grand moun-tain toward a nobler life as I am. We will go tor gether, Hugh; I'shall never be tired of being arms

and hands to you." It was thus that Virginia laid out for herself a beautiful life of self-sacrificing love. It seemed to her as if Heaven had indeed given to her a work to do. She could see in every step that she had been led by something that made her better able to do her work well. She needed faith and nationce and hope and, love and knowledge, and all these she had gained through her trials.

Sambo did not leave the service of Hugh when he was disabled, but served him faithfully, and often inspired him with his own cheerful spirit. Milly, too, received her reward, for she saw her darling blessed and happy. Virginia's father soon came home, a disappointed and changed mau. Ill in body and sick in heart, he claimed Virginia's love and attention. She grew stronger every day as she tried to be life and courage to these two men, one now old and gray from exposure. the other crippled and helpless. But it seemed to her as if heaven sent helpers to her every day, and when she was fretted and tired she only had to remember how God sent strength and succor to her, and shealways asked believing she should receive.

And thus ends for our renders the history of Virginia Perkins. It is in many things a truthful history, and its scenes are many of them familiar places. May her life show to a few, if not to many, the beauty and peace that comes from yielding to the influence of the pure, the true and the good.

> ITEMS BY THE WAY. NUMBER TWO. BY J. MADISON ALLYN.

It is a year or more since, at Salem, Mass., I sketched in outline a portion of my earth experience, both before and after the fires of spirituality had burned into the depths of my soul, and revealed to me the extent and nature of the missionic labor marked out for me by angel ambassadors of the Congress of the Spheres. Much of the time, since the previous writing, my lot has been cast among strangers, and my time occupied in the promulgation of those truths which have, from time to time, been given me to utter, together with the further investigation of the general subject of Phonics, and the practical application to various languages (American, European and Asiatic,) of that beautiful system of universal sound-representation, of which mention has been made in your columns, and of which a more precise knowledge it is my intention to furnish your readers with ere long.

I have now to chronicle a very pleasant stay of three weeks at Qaincy, Mass., the birth-place of a dearly beloved spirit-guide-the "old man eloquent"-whose voice was heard, though feebly, and immortal identity indicated through my everwilling organism, both in the privacy of the domestic circle at "Father Brigham's," and in the more public auditorium of Pioneer Chapel.

Happy ever to give comfort to high or lowwhether by being "controlled " for personal communications, or general instruction-I was doubly happy at Quincy; first, in bringing to waiting ones public and private evidence of immortality and angel-prosonce, and, also, being able to patisfy myself, by certain outward proofs, of the genuineness of certain phases of my mediumship. Never having seen Mr. Adams while in the earthform, and only by communion been made acquainted with him, it was gratifying to myself as well as others to have demonstrated among his 'own people" the fact of his presence and guidance. While feeling no especial veneration for names, as such, and believing in the power of truth and true spirituality rather than the false gloss of earthly greatness, I yet feel happy for and would not exclude any immortal from particination in the mighty work which is being done for the harmonization, spiritualization, and correct education of the human race, simply because such individual bore worldly honor " while here below." Nay, more, repudiating names because they happen to have been possessed by earth's great ones, seems as truly unwise as to cling to them in superstitious reverence. Spirit-life does not, I conceive, destroy the personality or neutralize necessarily the idiosyncracies of individual character. These are-as nocessary as life itself, else idenity would be lost, swallowed up in the mighty vortex of a dismal same ness, which would strip heaven of all its loveliness. Horace Mann is doubtless as intensely Mann-ly to-day as ever, has an equal right to his name, and is doubtless not ashamed of it; and I should hope, for one, that he and other noble souls in spirit-life, who have left their mark for good upon the race on earth, might not always have to refrain from "giving their names," lest those whom they may use should have false motives imparted to them, or because mediums cannot be found adapted to their satisfactory use. I believe many a "great" one, from his blest abode, longs to mingle socially, freely and simply with us, and be received and acknowledged as himself, as a personality, and not as a mere vague "influence." All such should be received with pleasure, yea, with gratitude, but without a trace of that miserable, senseless awe which is so prevalent everywhere in this world of hero-worshipers. Let them stand, with all others, for what they are, and for whom they are.

Symual benomena. Another Remarkable Case of Spirit

Power. I send the readers of the Banner of Light a few facts which have occurred in our city recently. Some two years ago, a lady who resides here. while walking along the street one day, observed young soldier on crutches leaning against a building. She was compelled by an irresistible power to walk up to him and pull his crutches from under him, at the same time remarking that

he could walk as well as he ever did. She then hurried on, without stopping to converse with him. The young man, strange to say, walked off as well as he ever did, and without the aid of the crutches.

The next day, as the lady was walking near the same street, the young man met her and asked for her name and residence. She hesitated, and he said to her, "If you only knew what joy you have given to me, and to several families also, you would not fear to give me your name." He then proceeded to give a full statement of his case. He had contemplated marriage before he became lame, but while he went on crutches he would not marry. But now he was cured, he assured her he should soon be married, and invited her to be present on the occasion.

Some three months ago the same lady's husband left her and five small children without any means of support, and she has not beard from him since. He was a member of the Masonic Lodge, the members of which, and other friends have assisted her some; but a large family like hers needed daily help, and she being of a sensitive nature, would rather starve than be constantly asking for assistance. While attending to household duties one day, she received a test of spiritaid in the veritable shape of material means by which she could purchase food. It came in such a manner as to leave not the slightest doubt that it was brought through invisible agency.

Often when riding in cars or coach a voice from an invisible source will speak to her, giving information which it wished her to impart to others, though entire strangers, frequently giving full particulars in relation to relatives who were at home sick, and even prescribing remedies for their disease, and on investigation the statements were generally found to be truthful.

Of late she has been impressed to write, and her productions are considered by good judges to be of a superior order. She no doubt will devote her time hereafter to this work.

A singular incident occurred at her house on Tuesday evening. While she was in her room with only her little son, fourteen years of age, a lady who lived in another part of the house came in to see her, and while there the large-framed Masonic diploma belonging to the former ladys husband, which stood on the mantel-piece, began to move about without any visible cause, and the visitor, on perceiving this, was somewhat alarmed, and called attention to the moving article. 'In a few moments the diploma arose from the mantel, passing directly over a stove to the centre of the room where the medium sat, and dropped into her lap. This was done without any visible agency. The visitor, being of a nervous temperament, was so frightened at what she witnessed, that she has been confined to her bed ever since. Her physician very sagely remarked to her that such an occurrence was very remarkable, and might not happen again in her lifetime! Perhapsthe invisibles will take the hint, and not manifest in the presence of nervous skeptics.

A brother Mason, who, by the way, is also a medium, interprets the meaning of the phenomenon thus: that the invisibles wished the medium to go to the Lodge, which was then in session near by, and make known her destitute condition to some of the brothers, who would readily render assistance to the wife of an erring brother.

This newly developed medium knows scarcely anything of the Spiritual Philosophy, and never has attended any of the meetings. When the every manifestation of life from the land beyond, spirit influence is upon her she seems to be in her natural state, and often sees spirits, or, as she calls them, people who have died. I could give you the name of the medium, but deem it wisdom not to do so, as she would be annoved by curlosity visitors. This is only a new case of mediumistic development, and in this instance with a good subject. Ά. Brooklyn, N. Y., Feb. 18, 1866.

EDUCATION. BY M. NORTH.

One of the demands of this age is an educational institution on a scientific basis-an Industrial College, where youth of both sexes may obtain physical as well as intellectual development, and the moral and religious nature may be exempted from those influences which darken the soul and obscure its most sacred intuitions.

It has been objected to making any radical change in the present system of education, that youth must be fitted to compete with the world as it is. Parents are ambitious that their children should be fittedlto enter into the grand struggle for place and power. Not sufficiently disgusted with the corruption of politics, the thralldom of religious creeds, the tyranny of fashion and the drudgery and dishonesty of mercantile life. they seek no alternative to letting their children become galley slaves to a system from which they themselves are yet hardly emancipated. They have not yet an open vision of the new heavens and the new earth, wherein dwelleth rightcousness, and know not that the elements disintegrated from effete organism are soon to be concreted into new organizations which are to supersede "the old. Who is to infinte the movement? Where is the magnet which shall draw together the elements of a new world, create a microcosm within the macrocosm?

Leckey, in his History of Rationalism in Europe, remarks as follows on the subject of Education:

"If one recognizes the right of private judgment in matters of religious doctrino, it is the duty of the educator to preserve the judgment of youth as unbiased as possible. The majority of the human race accept their opinions from authority; they have neither time of moust four attributy to ex-amine, and it is only through long years of men-tal conflict that they can escape the trammels of education.

The aucient fable of the Cebes is still true. The woman, even now, sits at the portal of life presenting a cup to all who enter in, which diffuses through every vein a poison that will cling to them forever. The judgment may pierce the clouds of prejudice; in the moments of her strength she may even reloice in her liberty; yet the conceptions of childhood will long remain latent in the mind, to reappear in every hour of weakness, when its tension is relaxed, and when the power of old associations is supreme."

DISCOVERY OF AN ANCIENT CITY.--One of Maximilian's prefects has discovered in a Perest near Huauchinamgo, the ruins of a city built and inhabited by the aborigines long before the time of Cortez, and furnishing indubitable evidence of the high attainments of the people in civilization and the arts. This city is of considerable extent, surrounded by astone wall five yards in thickness and ten feet high, and having its streets paved with mulished stone. Many fine apecinens of arwith polished stone. Many fine specimens of ar-chitecture were discovered, among them a mag-nificent palace, supposed to have been the resi-dence of some indian king, and also statuary and paintings of a superior character, monuments, reservoirs, acqueducts, causis, and all the concomitants of a civilized and educated condition of society.

Do not judge of a person from first impressions itismot liberal; often your warmest friends prove to be those you are prejudiced against."

an idle, worthless life

When winter came, she gathered together all the out of the very same books that her mother used to teach from. Among the children were those of the little cabin, who, with others, had returned to their homes. With their cheerfulness and love they paid Virginia back an hundredfold for all her kindness.

How busy she was. She helped Milly plan her work, and herself tended to the flock of hens, and fed some not lambs that had been sent to them. Then she taught her little school until the sun was half way down the horizon. Then she read, and wrote, and studied, until the stars told her it was time for sleep.

Milly thought all this was in direct answer to her prayer, and perhaps it was. Was there not some loving one to listen, and then inspire Virginia's heart with a great desire? Were there no other thoughts in Virginia's loving heart? There was always one thought, "I wonder if Hugh would not be glad if he knew what I was doing?" But no word came from him except what Jo heard, that he was quite well and fighting in many battles. Short seasons of grief came to Virginia, for it seemed to her that sho should uever be able to live those beautiful dreams that she and Hugh had cherished, and that her life would be but a dull, cheerless journey.

When Sammy found that he could no longer serve Virginia, as she had those that would care for her, he resolved to do as he had always done. reasoned thus:

"'T aint for not'in' de Lord call Sambo out ob great 'flictions, an' 'liver bim seberal times; an' to tell him whar to go. For de Lord be jes' nobody 'tall if he mean not'in' by all he done for Sambo."

So he waited until he felt a strong inclination within him, that impelled him to go back again to the army. It seemed like going back directly to danger, but he went, nothing doubting. Following continually this strong impulse, he found out Hugh and offered to serve him. Strange to say, Hugh accepted his service, asking many questions about Virginia, and often making him relate in-

cidents of their journey together. Sambo was a faithful servant to Hugh, who delighted in his ready wit and never failing invention.

There was a terrible battle, and Hugh fell, severely wounded. It was found that he had lost both arms above the elhow. Sambo bore him from the battle-field, watched over him, secured ready help for him, and his life was saved. But what days of suffering he had. And to think of living and being such a cripple was terrible. Where was all the glory and honor now? Of what use, to him, were all his ambitions and long- of all our troubles." ings? He wished to die. He mourned that his life had been spared.

As soon as he could, he sent Sambo on a mission to Estelle. He wished her to be told of his voice told me to retreat in the battle, and I would

"Virginia, do tell me what has made you what you are? I used to think I was a great deal smarter than you, but now I feel as if I did n't know anything."

"That is because," said Virginia, "you have been so unfortunate, and you feel because you cannot do as you used to that you can do nothing. But I was thinking, a little while ago, that some time you would be glad for everything that has happened to you."

"Oh no," said Hugh, "never! never! Look at these poor stumps,"

"When I came back here," said Virginia, "I was wounded in a great many ways, and I thought I should never get well, but now I see how good everything has been, That is because there is something all about us, that we call heaven, that means to bless us and bring us good out

"Well," said Hugh "I know one thing: when I have obeyed the voice that spoke to me to do right I never had any real trouble. And that misfortune, and to be urged to come to him imme- not, and so I was shot; and that voice told me hot

But my story is not half told, and I must close with the very novel phrase, to be continued.

Lecturer Wanted in Missouri.

I wish you would publish in the Banner the following letter which I just received, for the benefit of the writer and others like him, and lecturers. The letter speaks for itself.

Yours fraternally, A. G. W. CARTER. Cincinnati, O., Feb. 28, 1866.

HON. A. G. W. CARTER, Cincinnati, O .- Dear Sir: I suppose you have quite forgotten me. I lived in Cincinnati during 1852, '3 and '4, and practiced law, and frequently attended your Court. I often talked with you about our old Alma Mater, Jefferson College, Canonsburg, Pa., and was with you often. About eight weeks ago my attention was first attracted to Spiritualism, and I subscribed for the Banner of Light. Your, name in connection with matters there published has had, much to do toward converting me to belief. Two months ago I had no belief whatever in a hereaf-ter, a future state of being; but now I believé, al-though I never saw any manifestations in my

though a never service of the servic

The Haunted House.

A house situated about three and a balf miles from this place, in the town of Virgil, owned and occupied by one Robert Downey and family is oreating great excitement, attracting to its vicin-ity thousands of people. The facts, as we glean them from the investigations of the strange phe-

An agod man, named Eli Reynolds, was myste-riously and suddenly taken sick and died; this occurring about six years ago, the old gentleman living with his son, who then resided in this house, Although at the time suspicions that poison had been administered, there was no examination made, and the excitement soon lulled in forget-fulness. About two years after the decease of Mr. R., the house became so uncomfortable from Biostly visitations the son removed to Catafau-gues County, whither Monsieur Ghost also re-paired, giving entertainments nightly, and with such perseverance, that again the house was sold and a removal to Alleghany County effected, taking with them, as before, the unwelcome intruder and invisible destroyer of their peace. The next family who occupied the house first dis-turbed, and in which Mr. R. died, were visited in turbed, and in which Mr. R. died, were visited in the same mannier, and keeping the matter quiet soon found a customer to purchase, and about eighteen mouths ago; Mr. D., the present occu-pant, bought the premises, and no sooner were the family settled comfortably in their new home than they were apprized of invisible appurte-nances, not mentioned in Compact or Deed. The doors swung open without material cause, loud and gentle footsteps were heard traversing the rooms with no seeming bodies attached, raps, mysterious whisperings, breathings and other curious manifestations, greeted the troubled and excited inmates, giving rise to such fear, that for a long time the house was abandoned at night a long time the house was abandoned at high when company could not be procured to stay with them. Later, and of recent date, frequent lights are seen passing to and from, assuming dif-ferent forms, flashes of lightning with rolling thunder, invisible drums are beaten with musical effect, &c., &c. When, questioned by visitors, there are intelligible answers by raps. The head thunder, invisible drums are beaten with mesta-effect, &c., &c. When questioned by visitors, there are intelligible answers by raps. The head intelligence, prompting these remarkable enter-tainments, claims to be the spirit of Mr. Reynolds, whose restless revenge for a premature death will not permit him to remain silent, and further pre-tends to be making all this ado that his body may be exhumed and his statement "poison caused mr. death if may has componented, and the guilty

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As flowers never put on their best clothes for Sundays, but wear their spotless raiment and exhale their oder every day, so let your life, free from stain, over give forth the frigrance of good-

MARCH 24,11866.

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JOHN WILKES BOOTH.

DEAB BANNER-In compliance with the wishes of the intelligence whose name is found above and below, I forward to you the following poem for publication. It was written a short time after his passage to spirit-life, and represents him to be in a very unhappy state. If he experiences onehalf the anguish I did while en rapport with his spirit, I think no life could be consecrated to a nobler mission than the elevation of such intelligences to more harmonious conditions. I fervently trust, wherever he may make his presence known, that the sympathy, affection, and charity of kind souls will be accorded to him, and that his resurrection to the broader, happier realities of the everlasting existence upon which he has entered will be the pleasing tidings we next shall hear from him.

Too often such spirits, when they make themselves manifest, are greeted with harsh and scornful words, instead of kind and loving ones which their sorrowing natures demand; consequently they are prevented from gaining the light they need to raise themselves to more harmonious relations in spirit-life. Let such over be welcomed to the warm love and charity of our sympathizing hearts.

Jefferson Davis, who is considered the greatest oriminal in the land, demands, too, our charity and sympathy. The bloody cry, "Hang him! hang him!" should never flud an echo in the bosom of any who call themselves Spiritualists. Jefferson Davis has more power to do harm bewond than he has in the world. Professed Christians may clamor for his blood, as the ancient Jews did for the blood of Christ, but do not let Spiritualists give a lie to their professions and the glorious principles which underlie their sublime philosophy, by echoing the bloody sentiment of ancient and modern sectarists. Let him live till repentance, discipline, and experience fit him to walk side by side with ABRAHAM LINCOLN! Remember, the watchwords on our banners are. Truth, Love, Progress, Charity, Forgiveness!" Yours for the elevation of all,

JOSEPH D. STILES.

Oh God! what flery waves of hell Across my burdened conscience roll! What agonies, what tortures dwell Within the chambers of my soull

These hands, these guilty hands are red With a beloved brother's gore: Oh! why on that defenceless head Did I my reeking vengeance pour?

Why did not some good angel stay My hand ere I his spirit freed? Why, God of Love! didst thou not slay Me ere I did the damning deed?

I heard the plaudits mortals breathed, And saw the tears for him they shed; The flowers which fond affection wreathed In garlands round his honored head!

The mourning emblems I beheld, Saw him, with Jesus, martyr-crowned, Whilst I, whose losthesome vengeance felled This giant oak-tree to the ground:

Was cursed by youth and hoary ago, My name denounced from every mouth, While blackest waves of hate and rage Ran even through my "sunny South."

Oh blasting thought! that through all time My memory will e'er bo blent With that most foul and hideous crime, The murder of your President!

Macbeth, with Banquo's bloody ghost His guilty conscience to appal, Belshazzar, as, 'mid Chaldea's host, He read his doom upon the wall.

Could not have writhed in such a fire As that which burns within my soul, Nor felt one-half the terrors dire Which now my spirit-life control.

Oh God! must I forever here In this Cimmerian darkness grope? Will not some penitential tear Unfold within a germ of hope

But ah !- what well-remembered face. What glowing form is that I wee, That gazes, from you depths of space, So kindly, lovingly on mel

Ohl strange decree of fate! Tis he Whose soul these hands released and sent To be what I can never be, A Sun in Heaven's bright firmament!

Love on each feature is engraved; He breathes forgiveness for the past. Oh God! the happy hour I craved, Yet dreaded, has arrived at last.

I live to hear "God's murdered Son," That martyr to the cause of right, Pronounce a blessing on the one Who plunged a world in grief and night.

Through him, perchance, I may retrieve That one dark crime I now regret. And God my poor soul may receive Within His fold of Mercy yet.

Sweet Mercy! Blessed jewel thou! Thy holy influence I extol! Before Thy sacred Throne I bow,

And crown Theo Sovereign grace of all! • • • • • • •

Sic semper tyrannis ! Oh! why Did I these words to him apply, As on the fatal bullet sped. That shrined him 'mong earth's martyr-dead!

He wielded not the tyrant's rod; He proved the chosen of his God, The second Washington to free His people from captivity.

A world sincerely mourns the loss Of this true martyr of the cross; His death but gilds with brighter glow The crown that shines upon his brow.

Yes! he has passed to peace and rest, A soul beatified and blest; Through flowery walks and perfumed groves His never-dying spirit roves.

His fame by all will be enshrined, His grave, the Mecca of mankind; His glorious life will ever be A light to lead to victory.

His virtues nations will rehearse, While his foul murd'rer they will curse, And link his hated name with those Who died to God and Freedom, foes.

Oh! mortals, warning from me take, Ambition's dazzling paths forsake; Let no false meteor betray Your feet from Virtue's steadfast way!

High on the glitt'ring scroll of Fame May never shine your humble name; Yet on Life's Book you may record The name of one who served the Lord.

Ye wanderers from the paths of right! Ye gropers in sin's cheerless night! Ye hoary age! ye thoughtless youth, Avoid the fate of JOHN WILKES BOOTH!

Mr. D. D. Home's Lecture.

Mr. Daniel D. Home, a gentleman who has ac-quired much notoriety, both in this country and America, from his connection with "Spirituna-ism," gave a lecture in Willis's Rooms, Saturday evening, Feb. 24th, in explanation of the rise and progross, the uses and abuses of that eccentric system of metaphysics. Mr. Home's appearance accords well with his profession, for he has a spectral aspect. He is a man with the frailest possible organization—" the shell and shadow of a man "—with eyes of a strange, not to say un-entrily, lustre, sunken, sallow cheeks, and a voice which makes up in power what it wants in melo-dy. His head is chiefly remarkable for its hair, which is curly and abundant. His expression is benign and good-natured; there is not the slight-est taint of acrimony in it, nor, to do him justice, Mr. Daniel D. Home, a gentleman who has acest taint of acrimony in it, nor, to do him justice, does he convey the idea of one who plays a false part in which he has himself no faith. That he is an honest believer in his own creed is the impression which his manner and proceedings produce upon an unprejudiced spectator. He acts and speaks like what he probably is, a man of talent, whose head—to use an expressive, familiar phrase

-is screwed on the wrong way; a wild, but wellto believe most potently in the theories he pro-pounds. The favor with which he was received clearly proved that he had the advantage of addressing a sympathetic autience who partook of his delusions and were prepared to resist any at-tempt to call them in question. There was, no doubt, a leaven of skepticism in the assembly, but the majority were unquestionably believers, and the unbelievers were only an inconsiderable minority, Mr. Home read his lecture, which, though long and very discursive, was lucidly arranged and furnished occasional evidence of extensive reading and considerable literal ability. After dis-claiming all mercenary motive for his singular career, and declaring that he had never received, and never would receive, money for being a medi-um, he proceeded to discuss the question of the um, he proceeded to discuss the question of the immortality of the soul, observing that the yearn-ing after a deathless existence was a feeling as characteristic of man as unerring instinct was dis-tingive of the lower animals. But the mighty problem of man's immortality could not be carried by tem of man's immortantly could not be christed by abstract argument beyond presumptive evidence. A more sure and solid testimony than any thus to be obtained was required in this unbelieving age, and it was his happiness to know that he had been the means of supplying skeptics with that de-scription of positive evidence which was suited to their mental state. to their mental state. Spiritualism was no fungus growth of yester-day, as was too commonly supposed. Tables were used for eliciting responses from spirits fifteen centuries ago, and rapping spirits were known in Germany for seven centuries at least. Spiritual communications by means of trances, dreams and visions were common in remote acres smoore the

BANNER OF THAT.

away into the other world of a little cousin, who at that moment was at Liulithgow. At the age of thirteen he had he first great vision. He and of thirteen he had he first great vision. He and another boy, two or three years older than him-self, had made a mutal promise that whichever of the two should do first, would appear to the other after death. As he was sitting in hed one night, and preparingto draw the sheet over hin, a sudden darkness prvailed the room, the moon having been previously shinning. Suddenly there came through the darkness a glow of light, and at the foot of the bed, suveloped in a golden cloud of brightness, stood his friend Edwin-his features unchanged, and his hair falling in wavy ringlets over his shoulder. With his right hand he slowly described two circles in the air, and vanished while in the act of describing the third. His mother died in the year 1850. A few nights

His mother died in the year 1850. A few nights after her death he heard three loud blows as of a hammer upon his ann. The blows were again and again repeated and when he went down to breakfast the next porning there was a regular breakfast life next porning there was a regular shower of raps upon the table, to the no small consternation of his annt, who threw a chair at him and accused him of introducing Satan into the bosom of a respectable family. On another occasion, while gazing in a looking-glass, he dis-tinctly saw a chair is the bedroom moving toward him, and walking between him and the door—a spectacle which caused him no small alarm. The montioned other costs also where the tables and nentioned other cases, also, where the tables and chairs got into spontaneous motion when he apchairs got into spontaneous motion when he ap-peared, and he told how his aunt, who seems to have been a sensible woman, tried to bring a re-fractory table to a same of duty, first by placing a big Bible upon it, and then by leaning upon it with all her weight, dut all to up ourpose. The irrepressible table only moved the more briskly, and at last the skeptical old lady was lifted in the sir bershif air herself.

On another notable occasion he saw clearly, in a vision, all the attendant circumstances of the death of one of his brothers who was crushed be-tween blocks of ice in the Polar Seas. He told what he had seen to his friends, and in five months after came the tidings of the fatal calamimonths after came the tidings of the fatal calami-ty which had occurred precisely in the manner lie had indicated. Bat the strangest vision of all was that which he saw two years ago at Dieppe, where, on gazing into a hitle crystal ball, he plainly discerned an excited crowd and a man who was being assassinated. On the instant he exclaimed, "That is Abraham Lincoln!" and the event proved his works but too true. These and many other miraculous experiences, reminding the uninitiated of the good old days of Baron Munchausen of marvelous memory, did the Spir-itualist detail with a solemn earnestness of manitualist detail with a solemn earnestness of manner which—sorespectable is sincerity—even in the most visionary of causes—forbade a smile or the elightest manifestations of incredulity among his audience

He admitted that in the hands of bad, foolish or mischlevons men, Spiritualism, like everything else, was liable to abuse, and might be perverted to purposes of evil; and in that event no one would denounce it more strongly than he; but he maintained that, exercised with pure and virtu-ous intentions, it was productive of incalculable good, comforting the afflicted and sorrow-stricken, good, conforting the afflicted and sorrow-stricken, enlightening the ignorant, serving the best inter-eats of religion, and promoting pence and good will amongst men. He arrogated, however, no moral superiority for the medium, who, as such, was simply a bridge by means of which commu-nication was established between the seen and the unseen worlds. As for the statement that Spiritualism was conductive to lunacy, it was lu-dicrously false. He had traveled in numerous countries, and had never known a case where it had had any such effect. The lecturer then read a poem dictated by the spirit of Robert Southey, and, after a few supplementary remarks, concludand, after a few supplementary remarks, concluded a mid the cheers of his hearers.

No sooner had he retired from the platform than Professor Anderson made his appearance there, Professor Auderson made his appearance thero, but the audieuce would not give him a hearing, and he was soon obliged to take his departure. On his way to the door, however, he shot off some Parthian shafts, such as "humbug," "hosh," "trash," "rubbish," "blasphemy," "nonsense," and other exclamations equally complimentary, to which some of Mr. Home's friends replied by telling the angry professor that he was an "un-lucky conjuror," that a "boy could perform tricks as good as his," and that Colonel Stodare, at the Egyptian Hall, could "lick him to fits.", The loarned professor boxs these assaults with Chris-tian magnanimity, and shouted "Humbug!" all the more lustily,—London Paper.

"The Age of Virtue."

I notice an article in the Banner bearing the above title, and as some of the views are founded upon an error, as I think, will you allow a stranger a little space to point out the same?

"This distinction, as the reader will recollect accords with the phrenological comparison of the male and female heads, made above, whereby it was discovered that the occipital organs are more largely developed in woman's brain than in man's.

This corresponds with the teachings of the Combe and Fowler systems of phrenology; but I can positively say, from careful experiments and observations for more than twenty years, that such is not in accordance with Nature. The or gans of the affections are not located in the occipital region of the brain. The human mind is composed of faculties opposite in their nature, and these antagonistic organs are in exact opposite regions of the brain.

forrespondente: [

Elder Grant Headed Off.

Miles Grant has been holding forth here when ever and wherever he could get a chance, abusing everybody in general, but Spiritualists in harticular; the great burden of his vituperations being poured out upon them; but a check was put upon him to-day, at Seaton Hall, in this city, where he held forth. I dropped, into the hall at eleven A. M., merely out of curlosity, as he had advertised to tell us all about the coming struggle. I found about sixty or seventy persons present; the most of them seemed to have come also out of curiosity. The first thing that attracted my attention, was a piece of white cloth ou which was painted all kinds of terriflo beasts, the like of which was never seen in heaven, on earth, nor under the earth. These Mr. Grant pretended were to represent the visions which Daniel and John the Revelator saw. In his whole disjointed discourse he tried to prove that there was nothing to be believed outside of prophecy in the Bible. Ho then had the impudence to tell the audience that the prophecies were all fulfilled, and that we might expect Christ right down upon us at any time. But his fun was soon spoiled, when a lady in the hall arose, and asked:

" Mr. Grant, do I understand you to say that we may expect Christ to destroy things very soonalmost immediately?

Answer .-- " I expect Christ very soon; in a very little time."

Question .- "Sir, do you pretend to say that Christ can come before the Jews, God's ancient covenant people, are restored to their own land and nationality?"

Answer .- "I deny that the Jews will be restored at all, before or after Christ's coming."

The lady then opened batteries from the Bible upon the Millerite-and she seemed well posted-which perfectly demolished him. She clearly showed, from the Scriptures, that Grant's teachings were false; that the Scriptures were not fulfilled; that people need not be afraid that the world would come to an oud while the Jews were scattered.

This new aspect of things Grant did not seem to relish very well, as the audience seemed to be carried away with the powerful argument and eloquence of the learned lady. He moved an adjournment, but the audience were not disposed to let him off so easily.

A gentleman next arose and gave Mr. Grant a few hotdrops in the shape of quotations from the Bible, which confirmed the lady's position. This new demonstration made him still more uneasy as the gentleman appeared to be a Biblical scholar, consequently Mr. Grant again moved a breaking

At this point another lady took him in hand and managed him pretty well, for a time; at last the conflict became doubtful, when the learned lady again took the floor and finished him up. I must not omit to give you her last point, which made the Elder writhe like a snake.

Question .- " Mr. Grant, who is the Ancient of Days, that Daniel speaks of?"

"God I" he readily answered.

"Are you sure that it is God?" asked the lady. " Ob. yes." said Grant.

"I will show you that it cannot be God." said the lady; "for my Bible tells me that God has no beginning of days, nor end of years; also that old father Adam was the first man created, consequently Adam must be the First of Days." The audience saw the point; but Grant pretend

ed that he could not. Again she said, "Mr. Grant, who is the man

child spoken of in Revelations, to which you have nliuded?" "Christ," said the Millerite, most positively.

"That cannot be true," said the lady, " for the angel was showing John things that were to take place in the future; and John had the vision thirtythree years after Christ ascended."

Grant saw that he was completely used up, and had failed to make the audience believe that he knew when the world would come to an end; so he asked for a collection, and closed the meeting. The scene was rich and interesting. I tried to

who'nresented a very imposing annearance, with their glistening suwars, which seemed to lead a mystic influence to the scene. The next in order was a fine display of tableaux, given by members comprising the Liberty Group., They were beautiful beyond description. Although the crowd numbered two thonsand, perfect order and quiet prevailed during the exhibition, and throughout the entire evening.

AN OBSERVER.

Spiritualism and Spiritualists in Louisville, Kentucky.

On inst Sunday, by invitation, having gone down the Ohlo river on steamboat on Saturday, from this city, I delivered two lectures, morning and evening, to the Spiritualists and other citizens of the city of Louisville. My audiences were excellent ones, in point of numbers and intellectuality, and genuine respectability. I was, indeed, surprised at the number of Spiritualists in Louisville, and the interest and enthusiasm which they ovinced. The facts and philosophy of Spiritualism have really taken deep root in that beautiful city, and this tree of Life and Knowledge has grown strong and stalwart, and its wide-spreading branches are now sheltering hundreds amidst the dry and arid plane of Orthodoxy, which has heretofore prevailed there.

They have a well organized Society of Spiritualists there, and although it has been in existence only about half a year, it is well up in number of members, and is distinguished for character and position among the citizens. The institution and progress of this Society are owing, in a great measure, to the energies and exertions of Bros. E. V. Wilson and A. B. Whiting, who, indeed, have been the pioneer Spiritual lecturers in that city. Mr. Wilson really "started" the Society, and with the aid of several energetic Spiritualists of Louisville, kept it going ou in rogress. Mr. Whiting next came, and applying his strength and power, gave a great impetus to the growth and prosperity of the Society, and it is now in a very flourishing and prosperous condition. They talk of building a hall, or buying out some one of the churches of that city; and they talk much of establishing the great practical work of Spiritualism, the Progressive Lyceumand they will do it soon, too. I know they will do it. They will have a hall of their own, and they will have a Lyceum before many days pass

The present condition and position of the Soclety have been attained, too, by the exertions of such good and genuine Spiritualists as Mrs. Elizabeth Taylor, who is, indeed, in more senses than one, a bost in herself, and Mr. Henry Turner, who accomplishes a vast deal of work and labor, and Mr. Robbins, Mr. Russell, Mr. and Mrs. Smith, Mr. Roth, Mrs. Vesey and others, all good active and working Spiritualists.

Of course this organization of a Society of Spiritualists has had a great outside effect upon citizens of Louisville, and many there are who kave, in consequence, become interested in the facts and truths and manifestations of Spiritualism. Indeed, the interest is daily increasing, and men and women of all sects and descriptions are becoming cognizant of the facts, and therefore must confide in the truths of Spiritualism.

Besides, there are many good mediums for physical and other manifestations, in Louisville, and these are accomplishing a great work, indeed. Mrs. Vesey, a resident clairvoyant and personating medium is doing much good. While I was there, Mr. and Mrs. Ferris, excellent mediums for physical manifestations, and especially of that curious one of having an iron or wooden ring thrown around the arm while the spectator and medium are holding hands together, were there. Then the great medium, Henry Slade, had been there, and was to be there again soon. But I cannot mention all of those mediums whose, works in Louisville have done so much good.

My friend, A. W. Pugh, Esq., the Secretary of our Spiritualist Society, accompanied me to Louisville, and he will readily vouch for what is here said. We were most hospitably entertained during our stay at the house of Mr. S. O. Taylor. whose wife, Mrs. E. Taylor, is so well known as a real worker for the cause of truth.

Oh! from this deep, this awful tomb, Will not some angel roll away The stone, and through the horrid gloom, Give me one glimmering of the day?

No pleasant, no familiar voice, Doth fall upon my spirit-ear; Naught but the dreadful din and noise Of fiendish mockery I hear!

Before my tortured vision flit Souls doomed through censeless years to toss In Hades' most infernal pit. Upon the billows of remorse.

Ohi horror of all horrors dirol Must I, with these despairing souls. Writhe in this fearful lake of fire, As age on age eternal rolls?

Must I, the petted child of fate, . 05 The courted of the gay and proud, The flattered of both small and great, The "star" of an admiring crowd?-

Must I, among these spirits dark, Drag out a life of endless woe? Ohl must my anguish-driven bark Be tossed forever to and fro?

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Every faculty of the soul ascends in manifesta tion as it ascends in location in the head. Our social, affectional, moral and spiritual faculties are the highest of any we possess, and are located in the top of the brain. The occipital region is devoted to Hatred, Skepticism, Infidelity, &c., &c. An examination of skulls, busts, and pictures of the living and the dead (so termed,) will show that the more the occipital region is thickened and clongated, the more depraved and vile the character. Nero, Mrs. Gottfried, Potts, Cannon, Pope, Alexander, and Vitellus will answer as examples of former times; while Mrs. Surratt and the the exception of the space reserved in front for "Andersonville fiend" are specimens of a later | the Lyceum.

If the affections were located in the occipital region of the brain, every one of the above-named individuals should have been noted examples of affectional nature. It is high time that this idea,

ascertain who the lady was, but could not. She is evidently somebody of note, for she was very richly dressed, a very fine and superior speaker. elegant in her language and address. All we know of her is that the gentleman who accompanied her remarked, at the close of the meeting:

"Well! Madam Belle Lithgow, you have killed. to-day, one of the big guns of Millerism!" WARREN SEYMOUR.

Washington, D. C., March 4, 1866.

Spiritualist Levee and Ball.

The Spiritualists of Worcester, together with the "Children's Progressive Deceum," celebrated the 22d of February, the anniversary of Washington's birthday, at Mechanic's Hull, with success sec-ondary to none of the miny entertainments preceding it during the past festival season. At an early hour the galleries of the elegant and spacious hall were filled to overflowing; still they came, filling the floor to its utmost canacity, with

At half-past seven o'clock the andlence were called to order by our worthy and efficient brother, Benj. Todd, The Shrewsbury Brass Band being in special attendance, played, with fine effect, "Departed Days." After which singing by the Lyceum, from the "Manual;" silver-chain reci-

Mediums and Lecturers will find the city of Louisville a promising field to do good in, and they will always be gladly welcomed, and most liberally and generously entertained by the Spiritualists of Louisville. Yours truly, A. G. W. CARTER.

Cincinnati, Ohio, March 7, 1866.

Spirituatism in Missouri.

May I claim a small space in your paper to say few words on the progress of Spiritualism in this little town of the Southwest, so isolated in its position, being one hundred and ten miles from any railway, and approachable only by a long stage ride over the roughest of roads?

For some years past a few earnest seekers after truth have accepted, and advocated according to their ability, the sublime and beautiful teachings of the Spiritual Philosophy; but, until very lately, they were not prepared to invite lecturers to come so far, nor did it seem possible to secure a hearing beyond the circle of two or three families. Recently, however, other minds have been awakened, and we have now many-enguest inquirers in our midst who desire to give the subject a sincere and thorough investigation.

The lectures delivered within the present month by Dr. Mayhew, are the first of the kind we have been favored with here; and, if we judge from their effects on the minds of those who heard them, they will be productive of great results. It is needless for us to expatiate on the powers of one so highly gifted and so long tried as a pioneer and defender of the faith, but we cannot refrain from this public expression of gratitude for the in-struction we have received through him, and for the uplifting of our souls to higher views of life,

of God and of immortality. Some of us, who, having thought much and who were, Agrippa-like, "almost persuaded," yet still " halting between two opinions," at once acknowledged the power of truth, and are now bound to the cause by the most sacred ties of con-viction. Others are awakened to the importance of the subject, and seeking for more evidence, while the few who before were firm in the faith, have had new strength imparted to them, and see the dawning of a brighter day. All this we owe to the inspiration of our revered friend, who, though absent, "still fives" in our memories and effections affections.

atteenons. It is our sincere desire that other communities. Ike this may be brought within the reach of Dr. Mayhew's influence, and that the clear and pro-

Mayhew's influence, and that the clear and pro-found reasoning, the deep, earness faith in ha-manity, the pure love of truth which give such force to his arguments, appealing to whatever is divine in our nature, may be the means of lead-ing many who are now groping in darkness into that glorious life and liberty which are the birth-right of all the children of God. I cannot close this letter without expressing my own obligations to the friends here, who, having stood alone when the name of Bpiritualist was one of reproach, are now aking others by their example and henevolence. I may mention par-ticularly Dr. Hovey and his excellent wife and Mr. William Massey and wife, to whose generous interest we owe so much, and through whose in-vitation Dr. Mayhew favored us with his valuable-course of lectures. ..., Baspocthily yours, (: Marx A. WHITAKER. Springfield, Missouri, Feb 27, 1860.

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BANNER OF LIGHT.

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Correspondence in Brief.

Medium Labor in Ohio.

As it nears the time for me to take my leave of the friends in Akron, Ohio, and vicinity, I am thronged with patients and have more work than "I can do. Many ask, "why are there not more "healing mediums" developed?" I wish there might be ten where there is now one, and although I have the consolution of the angel-world that I am doing my duty. I almost sink at times when I think of the opposition I have had to contend with to perfect me in this great work of reliaving suffering humanity. Never did I find so much opposition as here in Akron, and with it has come increased power. I pity any healer who works for the spirit-world. It is not two years since I started out to do my duty in the cause of human-ity, although I had fought against it for nearly sixteen yoars, feeling that I was not strong enough to bear up against the remarks and criti-cisms of outsiders. Besides, I have not a relative that I know of but what opposes me in this Godgiven mission. I do not wonder that there are not more who are willing to sacrifice friends, po-sition, and everything else held dear to them, when I look back and see what trials I have Hundreds of cases in this vicinity have been

given up by the Medical Faculty as incurable, and the patients having been restored by or through me. I do not wish any one to think that I take any credit to myself for the remarkable cures done through my organism. I claim it to be none other than "spirit-power," working through me, and an introductor." A strain of "medium," or "spirit-doctor." I shall return East, April 1st, for one month's

1 shall resurn East, April 1st, for one month's rest, before again resuming practice in the West. My address from April 1st until May 1st, will be Springfield, Mass. I have now over one hun-dred calls to locate in different sections of the I will here say that I shall return to Cleveland, O., for two weeks, at least, after the 1st of May. All letters desiring my service must contain a stamp and superscribed envelope, in order to in-sure attention. AMANDA HARTHAN. Akron, O., March 8, 1866.

"A Friend in Need is a Friend Indeed." I have often been asked the question: What practical results can be obtained through spirit-communication? To answer the question—so far as one fact from my experience will go—is my present purpose. A short time ago a perplexing matter, that threatened litigation to a friend, and in which I should be summoned to testify as a witness, came to my notice, and, unless a certain plece of testimony necessary to connect the chain of evidence could be obtained, there was almost a certainty of a lawsuit, and a great risk of jus-tice being thwarted and my friend losing the case. The matter was before me for several days to look The matter was before me for several days to fook up the missing link in the evidence, with no suc-cess. Finally I thought of the aid my spiri-friends had given me when I had before been in want of connsel and advice, and I had no reason to doubt their ability or willingness in this case. Accordingly I visited the most reliable medium that I have as yet seen. On entering the room that I have as yet seen. On entering the room the medium remarked that I seemed perplexed. I allowed it, but did not give the cause. The con-versation changed. Presently the medium was entranced, and the communicating spirit, after convincent, and the communicating spirit, after convincing use of his identity, began to go over the case, showing such wonderful accuracy in the details with which I was nequainted, that I could not but believe him when he told me where to apply for the needed evidence. Suffice it to say, gave advice which was followed to the letter without any doubting on my part; the needed evidence was obtained and laid before the parties; the case, which had been entered for trial, was withdrawn, both parties satisfied, and myself so grateful for the assistance thus signally given by spirit-friends, that simple justice seemed to demand the above statement of facts.

"The Worse than Ghost Story,"

MR. EDITOR-As you would like to see the Crown Point Register, in which "the worse than ghost story was published," I will say I have the paper, but it is bound in a volume, and I don't like to part the numbers. I can inform you, how-ever, that my son, John Wheeler, was the editor. He was afterwards colonel of the 20th Regiment Indiana Volunteers, and was killed at the battle of Gettysburg, fighting at the head of his men, July 24, 1863.

With respect to the horrid tale, it was not original with the Register, but was first published in the Grand Rapids Enquirer, Michigan. It was intended, as I verily believe, for a burlesque on the trithodor belief of the resurrection of the body. If Intheliar belief of the resurrection of the body. If that doctrine be true, we may expect to see bodies in all stages of corruption and decomposition coming forth from their graves shouting glory, and singing praises to God, or filled with execra-tion. As no Spiritualist believes in that doctrine,

Banner of Light BOSTON, BATURDAY, MAROH 24, 1866. OFFICE 158 WASHINGTON STREET BOOM NO. 3, UP STAIRS. WILLIAM WHITE & CO.,

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

The Banner.

We condially thank our friends in various quarters for their untiring assiduity in our behalf. ways in Great Britain, and in each case with a Our subscription lists are expanding rapidly, which is proof enough that Spiritualists are alive to the importance of fully supporting their organs. This state of things is indeed gratifying to us, as it is also an indication that we make a readable sheet-that our paper is becoming more and giving workmen an interest in the product of their more appreciated everywhere. We are also under deep obligations to the liberal souls who have from time to time aided us, by donations, in sus- for the interest of the capitalist and employer. taining our Free Public Circles.

Thus we commence a new volume under far brighter and more congenial auspices than ever before; and we have no doubt that we shall be able to announce a year hence—as Spiritualism is rapidly on the increase-a circulation inferior to no religious hebdomadal in the country. Status

Legalized Killing.

The Old Testament is cited by all the potent arguffers for continuing the present system of capital punishment; but they forget that, according to the Bible story, God did not smite Cain, the first murderer on record, to the earth for what he had done-he merely set a mark upon him, that people might everywhere know and shun him; and even of that punishment the guilty slayer of his brother said that it was greater than he could bear.

But it is hold by theologians, and in fact by the entire Christian, as distinguished from the Jewish, world, that Christ's coming set aside what is called the Mosaic law, with its ferocious and bloody statute of "an eye for an eye, and a tooth for a tooth." If that be truly so, pray let us hear no more allusions by those " who profess and call thomselves Christians," to the cruel Mosaie law which the teachings of Christ professedly overruled and set aside.

The inculcations of Jesus were exactly the opposite, both in spirit and letter, to those which the Jewish priesthood used to disseminate in the temple of old. He was gentle and without guile. He came to preach the doctrine of love against the old one of blood. He came to humanize the law, so that it should become spiritual and progressive. Were his gospel in no wise different from the Mosaid law, then of course he did not come to dis. place it. And what the need, therefore, of his coming? Unless gospel means good tidings, there was no need of his bringing a gospel to man, and of course no need of his appearing. But if it be indeed the gospel it is called, then it is an improvement on the Mosnie system; it is good tidings indeed, because it heals the broken-hearted and lifts up the oppressed. The Nazarene was a man who taught forgiveness. He recognized and impressed upon his hearers the all-conquering power of love. He inculcated brotherhood. He taught kindness, and patience, and charity. The woman who had been taken in the act of adultery, and was brought in before him, he forgave, telling her to go and sin no more. He told his disciples that the Mosaic law which imposed the death penalty on the breach of the Sabbath need not be heeded, inasmuch as "the Sabbath was made for through the disguises and coverings of all circum-

minister the laws. These are the hidden statutes that Jesus knew so well, and he taught them in his preaching from the firs to the last. We have had them discussed in other countries-very thoroughly among the German, for instance-but our people are not studying the matter with that seriousness which it merits. We shall certainly have to take this advanced ground before we can claim to have made any progress either in religion or humanity beyond the limits reached by the Jews of old.

Co-Operative Labor.

The laboring classes-by which we always mean those who earn their living by the sweat of their brow-have one way open to them by which their independence is practically assured. That is-Cooperation. It is being tied in three different happy success. It is callel across the water the Partnership of Labor. The principle of the arrangement is, that the workmen receive, in addition to their wages, a share in the profits which are their own creation.

Manufacturers in particular have found out that labor is a wonderful economy of labor itself, and of the implements and steck with which labor is employed. In every wayit is ascertained to be The fine ingenuity of brain and hand, that resides

with every workman to a greater or less extent, is capable of being developed and put to practical use by the stimulus of interest, but slumbers and remains a dead weight otherwise. Thus it appears that what is for the interest of the laborer, must be, of course, for the advantage of the emnlover also.

The Crossley Carpet Manufacturers were the first men in England to make this discovery in the relationship of labor and capital, and they have their vast capital of ten millions of dollars so divided up that all their working men and women practically own shares in the same. There are forty-five hundred engaged in their manufactory, and, in the language of the firm, every producer " has an opportunity of exchanging the servile position of a hired laborer into that of the dignity of a joint possessor of the mill floor on which he treads, and sharing the renown and profits of the firm to which his toll and skill contributed."

Another firm, the "Clayton Plate and Bar Iron Company," goes further with the cooperative principle, and divides the profits among the customers also. Thus, ten per cent. profits from sales is allowed the capitalists, while the remainder are divided into three equal parts, one of which goes to the customers in the proportion of the goods purchased by each of them, another part to the shareholders, in the proportion of the number of shares held by each, and the third to the clerks, officers and workmen, in the proportion of their individual salaries or wages.

The proprietors of the Whitwood and Methley Collieries have recognized labor alone as property, in their plan of adjusting the relation of labor and capital, and allow it its share even when it is not backed up by any investment of accumulated earnings.

Here are three methods, all representing the same principle in a more or less advanced manner, but any one of which will put this whole matter on the footing it should rightfully be placed upon, and which it will certainly occupy before long. Economy in all the modes of production is continually becoming a more urgent necessity; and there is no economy so radical as that which is suggested and stimulated by the increase of the personal integest of labor. Wo can see in contrasting slave and free labor how much greater is the advantage possessed by the latter. It would be so, even if the average intelligence of classes compared were the same. The main difference is to be looked for in the motive, the incentive. And free labor is yet to be addressed by more powerful motives than it ever has been yet by capitalists, if they would prevent positive wastes from which they now suffer and gain posiman, and not man for the Sabhath." He pierced tive accessions to the sum of profits which are susceptible of being largely increased.

Sunday, in the Library. In that

A member of the Board of Aldermen some time since proposed, in that Board, that the Public'Library should be opened to the people on Sunday. The measure, passed both branches of the City Government, but was vetoed by Mayor Lincoln who argued in a dreadfully strait-laced style against "the secularization of Sunday." Since the veto, the same Alderman has revived the proposition and brought it to a vote in the Board. He got four votes in its favor, viz: Aldermen Nash, Messinger, Slack and Davis. So the working men of Boston are to be shut out from enjoyments such as the merchants are freely allowed to participate in. There is a remedy for this, howover, and a sure one: Let the laboring men of the city, who cannot find time to go inside of the Library on any other day of the week but Sunday, combine to give their votes for that man for Mayor, next December, who will pay regard to their wishes and wants. We suggest the name of Alderman Messinger as a fit candidate for that position-a liberal, popular, enterprising and thoroughly practical man, who will administer the affairs of the city for the largest good of the people alone. Let us have no more canting Mayors, if we can help it.

Lyccum Festivities in New York-Grand Annual Celebration.

The New York Children's Progressive Lyceum, under the Conductorship of A. J. and M. F. Davis, will give a grand anniversary entertainment in the large hall of the Cooper Institute, on Tuesday evening, March 27th; on which occasion the Lycenm will appear arrayed in full force, opening with the grand banner march; singing by the entire school; silver-chain recitations; original, vocal and instrumental music; declamations, and illustrative tableaux. These beautiful tableaux are designed to represent the most important truths of our glorious doctrines of the other life. One tableau will show how spirits control the spirit-artist;" another will be "the angel's lesson in benevolence;" another "the orphan's joy on seeing the spirit of her mother near the tomb at which the lone child is kneeling in sorrow:" another tableau will teach truths concerning " death and the life beyond."

These Children's Lyceum entertainments are important in every sense of the word. They bring our glorious principles of education directly before the public. New York Spiritualists have a splendid opportunity to fill Cooper Institute with citizens who are still in the dark as to the teachings of Spiritualism. Let them turn out in full force.

Lower Prices.

We are glad enough that prices of nearly all the commodities of life are coming down. The people have borne the excessive inflation for a long time, and with commendable patience; they have righteously earned the advantage that lies in the shrinking of prices. And it is high time the work of diminution began. Flour and coal do not give in a great deal as yet, but they do some. As for flour, there is but a short crop, and we need not expect much of a fall on that. Groceries and clothing goods are coming more within reach. Sugars are better for the people. Even if the fall be but slight thus far, the permanent fall of gold-that is, the appreciation of paper, to nearer a gold standard, signifies what the ten dency of things is, and what is certainly to come. We have got heavy taxes to pay, and therefore our hands ought to be left as free as possible for that purpose.

The British Parliamont.

Quite a breeze sprung up in the British Parliament on the debate of the habcas corpus question in Ireland, involving the Alabama claims of the United States, and the whole discussion of the relation of the two nations to one another. Mr. Gladstone spoke in a most friendly manner of the United States. A leading debater, though not belonging to the Government, held that there would have been no chance for a Fenian movement, had the Alabama claims been properly at- torrent upon the mind. Feeling and thought betended to; but by the English Government's flat. | come so intense as to influence the sensations and ly refusing to consider them, of course a feeling mental emotions of such as chance to be' in intiof dissatisfaction was kept alive in this country, which, the speaker plausibly argued, left an opening for the Fenians to work in. Herein, then, is at last seen the wisdom of presenting those claims as we did, if but to let them stand.

MARCH 24.31866.

ATTO New Publications

LUCY, ARLYN., By J. T. Trowbridge, author of "Neighbor Jackwood," Cudjo'a, Cave," &c., &c. Boston: Ticknor & Fields. For sale at the Banner of Light Office.

There is wider and more eager inquiry about this latest American fiction-whose title, by thebye, we have anything but a fancy for-on account of its being constructed mainly on the phenomena of Spiritualism. If we understand the author's real purpose, it is to describe and bring out into public view, as he supposes it has not been done before, those points in spiritual manifestations which are oftentimes called dangerous, exaggerated, or ridiculous, and characterize them as he thinks they deserve; and, on the other hand, to hold up in a brighter light, if fiction is indeed able to outshine the glory of Truth, those phenomena which he certainly describes with great force and beauty, in which he clearly puts his faith, and whose influence and power are rap. idly working a revolution, which even our eminent publishing houses, like the one whose imprimatur is on this volume, are ready to recognize.

The story itself is a New England tale, homely and natural, perhaps even to the verge of excess. It is produced in its outlines before the reader's imagination with much skill in the distribution and tact in the description of its characters, which are marked individualities at many points. Its colloquial passages are spirited and racy, and have the eminent merit of being natural. The bits of New England landscape painting are done with an exquisiteness of finish, being smooth-cut and clear, instead of blurred and clouded like the specimens of sentimentalists. As a whole, the production has breadth and compass, its anatomy being sufficient to support the whole of the filling in and external clothing it receives from the author's pen. We shall not make an attempt to give a sketch of the story, or a list of its characters. The chief point of interest which it has in our eyes is, that, while it pleasantly satirizes and warns against the foolish exaggerations of many, both mediums and believers, it is a new apostie to the people of the lofty faith, in all its strength and beauty, of the religion we profess as Spiritualists, and will be read, and make inquirers. where other publications and expositions could not now go. The very name of the publishing firm on the title-page will excite an inquiry beyond what they think fer, for a book on the mysteries of Spiritualism which they are willing to send out from their very popular press.

This publication, therefore, furnishes another strong piece of evidence of the fact that Spiritualism is making its way everywhere. When it becomes fashionable, it will have to look out, for then will be the day of danger. Had it formed itself into an organization, like the creeds, it never would have spread as we find it to have spread now. All things are working well for it, when it is an acknowledged element in our popular literature.

NEW BOOK JUST RECEIVED. From A. Williams & Co., 100 Washington street,

Eccentric Personages," by W. Russell, L.L. D.

General Grant a Medium.

Many persons who by accident or otherwise are abruntly removed from the sphere of their earthly duties and relations, have, in one way or another, been able to vaguely intimate, and perhaps clearly reveal the fact to persons with whom they were in the most intimate fellowship. An illustration of this kind seems to have occurred on the occasion of the accidental death of Col. T. S, Bowers, Gen. Grant's Adjutant General. We extract the following from the Herald's description of the circumstances attending the accident: Gen. Grant was notified of the accident by Mr. Garrison, the proprietor of the ferry, who said, "General, I think your Adjutant is killed." Gen. Grant replied, "Something told me he was

In a sudden emergency-in a moment of mortal peril-subjects of vital concern and friends with whom we are most closely identified, rush like a mate association and sympathy with us. In the last moments of earthly consciousness the brain is quite likely to be occupied with the images of those whom we most love and reverence. When the vision of certain destruction was suddenly presented to Col. Bowers, it was but natural that his mind should instantly revert to the man whom he had followed through so many dangers. Hence the General's impression-"Something told me he was killed." S. B. B.

it was not expected that they would be hoaxed by

14 with not expected with they would be noticed by the improbable story. Respectfully yours, Johnson WHEELER, Crown Point,* March 2, 1866.

• Grown Point is the county seat of Lake County, State of In hand, and is situated forty miles southeast of Chicago, Iil.

The Time set for the Convention.

Why could not the Committee have appointed some other month than August for that National some other month than August for that National Convention? I second Warren Chase's sugges-tion-winter, and in Washington. I will give fifty dollars toward helping our friends in Washington build a suitable hall. The first proceeds of Milo Townsend's proposition 'should go to this object. Living out here in the mountains, I feel a delica-cy in interfering; but it seems to me that we need a starting-point and organization; an object and method, and concert of action. Let the time of that Convention be December or January, and in Washington; let it commence with the next ses-sion; might as well begin now. Dencer, Col., March 1, 1866. JOHN B. WOLFF.

Personal.

Hudson Tuttle, the author, we regret to hear, was somewhat seriously injured by being thrown from a carriage recently.

Jared Sparks, a brilliant star in the literary world, and once President of Harvard University, has closed his earthly career, at a ripe old age.

N. Frank White is lecturing on the Spiritual Philosophy, in Ohicago, with great success.

Miss Anna, E. Dickenson is lecturing in the West.

Rev. Martin Moore, for twenty years editor of the Boston Recorder, died recently at the age of seventy-six,

It is expected that Archbishop Purcell, of Cincinnati, who is the senior Archibishop in this country, will be made Cardinal at the next meeting of the Consistory at Rome.

Mazzini has been returned to Parliament by the electors of Messina. Trouble is feared, since he is still under a death-sentence for the riots at Genoa in 1859, and a similar sentence is also pending in France.

Gibson, the renowned English sculptor, is dead.

Minnesota is fast filling up with settlers. Last month fifty-two thousand three hundred and ninety-two acres were taken up at the United States Land Office at St. Cloud, of which over forty-nine thousand three hundred scres were enstored for actual settlement, and the residue located with agricultural college scrip. That the people of a small frontier city like St. Paul, where but a few years since the wild war-whoop of the savage was the most common style of musical effort, should begin the construction of an oriera house, is one of the many illustrations of the marvelous progress of our people. 1.101

It is recicoued that in Belgium, at the present time, these are three thousand musical, societies. with geventy thousand executants; including one thousand choral societies and thirty thousand adigets. 197

an and be a strategical probability of the

stances and found his way direct to motives and springs, and causes. And knowing the secrets of humanity as thoroughly as he did; and sympathizing so closely with men in all the various manifestations of their characters, he taught them better courses than they had ever been led to consider true ones before, and showed thêm the only way out of the domination of passion into the liberty of spiritual life and the higher law. At all of Jesus that it was to secure a continuation of very point of divergence where the gospel begins

to appeal to the heart of man with effect. The old Mosaic law of blood for blood has been again brought up before the community as a statute worthy of perpetuation, by Governor Bullock in his sentence of the Malden murderer Green to for one Sunday to the Spiritualists who worshipthe gallows. The technicalities of the case we do not discuss; it is the philanthropic side alone that the least one. When Mr. Fulton shows that he is we wish to dwell on. We stand, too, for simple justice; justice of course to the community as well as to the criminal. The murderer is born into the world with pre-natal tendencies to commit the crime he is at length guilty of; all that he waits for is the right conditions for doing the deed. Green had the spirit of murder implanted in him by his parents; when the circumstances of his life so combined as to present to him the exact condition that allowed the free indulgence of his natu-

ral disposition. Now if such a person is violently sent into spiritlife for the sake of thus punishing him for his crime, it cannot be questioned that he goes into that state in full magnetic life, prepared for the time to come to revenge himself for the violence which has been visited upon himself. He returns to psychologize and control other individuals who are born with organizations exactly adapted to the revengeful work he would do. This is just as clear and established as anything that is known of man and the operations of his mind. But if, now, the murderer be allowed to live out the natural term of his life, in a state of confinament, of course, where he can never again harm others and the course of reflection will be without interruption, and if he is suffered to live through and out that peculiar magnetic condition which forms what may be called a nursery for murderous intents and inclinations, when he dies he will have entirely outgrown the limits of such a magnetism, thrown it off in his earth life, and become impressible by higher influences than if he had been prematurely hurried out of the world, with a store of hot revenges treasured up in his heart. And by the time he has reached that period, all desire of committing murder through the organizations

of those in the form whom he finds adapted to his

Sturring Spiritualism.

The better class of pulpitarians are beginning to comprehend the tendency and power of Spiritunlism, and therefore take themselves out of the way of its progress; at least, they have left off in a great measure that sulgar habit of slanging and slurring it, which they find to have been effective events, no one can honestly claim for the mission for rather than against it. Only the bobtail part of the Orthodox fraternity adhere to that worse the Mosaic system of law or morals. It is at this than useless style of assailing what they cannot oppose. Rev. Mr. Fulton, of the Tremont Temple church, regaled his people a little time ago, with an uncalled for slur at Spiritualism. He was glad that the Military Ball in Boston, wicked as he thought that to be, had shut up the Melodeon ed there, of the two evils preferring the Ball as religious, rather than sectarian, he will do it by passing by all such chances to air his vulgarity and abuse. His way of speaking of sincere believers proves how great his own need is of something like genuine Spiritualism. If he were a Spiritualist his speech would at once become lecent, and his deportment would partake of the characteristics of a Christian gentleman instead of the reverse.

South America.

The eastern and western shores of South America are in hot water. Several of the republics on the Pacific coast have formed an alliance of offence and defence against Spain for her unprovoked assault on Chill, which makes the look a very hard one for Spain. The latter had proposed an armistice for discussing matters, but, as that was only begging the whole question, the authorities of Chill lost no time in declining. So they will fight till Spain comes out of the scrape badly worsted. On the Atlantic coast, the war continues between Paraguay and the allies, and neutral England has a powerful war steamer poking its nose into Paraguayan waters to do what mischief it can, of course. There is no present prospect of any coming to terms on either side, although the offices of foreign representatives on the spot have been tendered to both sides.

The Murderer Convict.

There is in the Charlestown State Prison a wretch who has confessed on one occasion to having "done the work " in Buzzy's Woods, at West Roxbury. A detective was put into prison with him to draw out of him what was still wanting to make the case against him a clear one. The evi-of those in the form whom he finds adapted to his work, will have entirely passed away.
 Here is a matter for legislators to ponder seriously. If this is really an adapted age of the those is not yet so definite and conclusive as it was solight to make it, and it is therefore, a question if is because the there is a contract of the passed area of the those is not yet so definite and careful or the solution of the orime charged, world, is is because the there is a matter for the passed area of the there is a matter for legislators to ponder seriously. If this is really an advanced age of the there is a matter for the passed area of the there is a matter for the passed area of the there is a matter for the passed area of the there is a matter for the passed area of the there is a matter for the passed area of the passed o

Too Much Passion.

People talk too flippantly, in these latter times, of blood and violence. Threats leap too easily out of the mouth. Hot blood is permitted too great a license to boil, and boil over. Self-restraint is getting to be an old-fashioned failing, obsolete, antiquated, and past the days of a living influence. Men too readily fail into a way of thinking that continence of temper, and feeling, and speech, is a symptom of weakness; and hence jump quite to the other extreme, and take their wrongs, real or fancied, into their own hands to be righted. We need to have more calmness and composure everywhere. Excitable elements have been appealed to long enough. The higher nature does not take on growth and expansion in a state of storm and stimulus, but waits for all to become quiet, and likes the mood that is contemplative and still.

Meetings in the Melodeon.

Mrs. Laura De Force Gordon's lectures last Sunday, in the Melodeon, were well received by large audiences. Her subjects were the relative bearing of inspiration upon mortals.

In the evening, after the address, Mrs. J. H. Conant, under the control of an Indian spirit, gave a very beautiful original poem. Conditions were such that the spirit was enabled, in a remarkable degree, to obtain the most perfect control ever witnessed in public. So interested and attentive were the audience that you could have heard a pin drop during the entire time Mrs. Conant was on the platform.

Mrs. Gordon occupies the desk again next Sunday. ma gu dad

Spiritual Society in Williamsburg.

Our friends in Williamsburg, N. Y., have commenced work in good earnest. They have organized an association, consisting of a President, Secretary, Treasurer, and a Committee of five. The meetings are to be supported by voluntary contributions, and are held in Continental Hail. Mrs. Emma Jay Bullone is speaking for them at the present time. "The Brooklyn papers make extended notices of her legtures. An earnest desire to learn the great truths of Spiritualism is manifest in that community, so much so that the

New Music.

Horace Waters, 481 Broadway, New York, has ust issued the following new pieces of music: 'Don't Marry a Man if he Drinks," words by Mrs. M. A. Kidder, music composed by Mrs. E. A. Parkhurst; "Sleep my dear one," song and chorus, words by W. C. Baker, music by H. P. Danks; "The Patter of the Rain," song and chorus, music by Mrs. Parkhurst; "Happy Golden Days," song and chorus, words by Mrs. Kidder, music by S. J. Vail, arranged for the plane by Mrs. Parkhurst.

Rhode Island and Connecticut Convention.

This Convention has been held and organized. The following officers were appointed for the ensuing year: Horace Read, Putnam, Conn., President; L. Towne, Providence, Vice President; A. E. Carpenter, Putnam, Secretary; J. S. Loveland, General Agent; Seth W. Shaw, Sub. Agent. The Convention resolved to prosecute the missionary work vigorously for the regeneration of the two States.

Questions for our Free Circle.

We will say to those friends, who have sent questions to be considered by the invisibles at our free circles, that all proper questions have been presented to the circle and been answered, and will be published in regular course."

Those who have suitable questions will please forward them, and they will be submitted, to the circle.

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To Our Patrons.

10 160

Thanks are due to the friends who have so promptly responded to our call for number one of the last volume of the Banner, which we needed very much to complete our files." We promised remuneration, and as we intend to fulfill what we promise, if possible, we hope those who sent us copies of the number in question will forward their address, to enable us to do so.

The Reace Convention west the

In compliance with the Oall, the friends of Peace assembled in the Melonaon, on Wednesday, Marob 14th Adin Ballou was chosen President, Lysander S. Richards and Alfred H. Love, Seoretaries. There, way not is there, in the second starts in at tandance, but a good flart of the second starts of the second starts in the second starts of the second starts in the

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days in advance of date.

New Papers in the South.

Newspapers are accumulating fast in the South. We have received a copy of the "Dally Georgia Citizen," published at Macon, edited by L. F. W. Andrews, Esq., not unknown in these parts. It is a large-sized, healthy-looking sheet. The editor judiciously says, "To the future we must look for all that is purifying and ennobling. Our bruised body politic should have the ministrations of fraternal and wise hands." Crimination and re-crimination should no longer be the daily pastime of public men or public journals. Heated discussions on past issues-insulting flings against 'Yankes' knavery or 'Rebel' enormities, should give place to deeds of kindness and words of courtesy." He also counsels the utmost forbearance and justice toward the African race, and recommends the system of small and well-cultivated farms, to take the place of the broad acres of

the planter. Carry out the above suggestions, and it would bring about a more harmonious feeling than has ever before existed between the two now estranged sections of our country.

A SINGULAR CIRCUMSTANCE .- Some two weeks since, a young lady living here, whose father is en-gaged in mercantile business in this city, awoke gaged in mercantile business in this city, awoke from a sleep feeling distressed and alarmed from the effects of an unpleasant dream. The gas light was burning, but had been turned down to the closest point, thus making a dim light in the room and reudering portions of it almost dark. Soon after a waking the young lady's attention was at-tracted by the well defined figure of a lady of her acquaintance moving from the door, some ten feet from the foot of her bed, toward it. Impulsively she called the figure by name, on the instant for-getting the improbability of the friend being in the house, and the fact that she was not a resident of the city but resided in St. Louis. Soon, however, all this recurred to her, and the figure already neared the now alarmed grl. The form and fea-tures were perfect and distinct, the expression one

tures were perfect and distinct, the expression one of cheering greeting; and as it approached closer and closer to her side, it became dimmer and dimand closer to her side, it became dimmer and dim-mer, and finally disappeared entirely, when it had advanced to about half the length of the bed. The nervousness induced by the incident, naturally enough, induced the young lady to arouse the family, who ascribed the matter to exciting imag-inings. But there was a singular sequel. She had forebodings despite all that was said to calm them, and the next dear was the bar friend dotalling the norebookings despite all that was said to call them, and the next day wrote her friend, detailing the incident. An answer was promptly received, an-nouncing the good health of the writer and the fact that on the same night, and at the same hour, she had been visited in precisely the same man-ner by the semblance of her friend in Albany, and been alarmed theraby less its was the foregrupper been alarmed thereby, lest it was the forerunner of evil. The mutual revelation was a relief to both. The circumstance, we think, has few, if any parallels, and can partially be ascribed to the love the two girls have for each other, and to active nervous temperaments. But as to an entire-ly satisfactory explanation of it, none can be given. -Albany Times.

The explanation to a similar case as the above, (given at our Free Circle by the invisibles controlling Mrs. Count, in answer to a question by Hiram Dayton, of Cincinnati,) will be found in the 'Message Department," on the sixth page of this paper. It will interest the reader.

ALL SORTS OF PARAGRAPHS.

We have a great variety of accepted communications on hand, which we are obliged to delay the publication of for want of room." Our columns are not ample enough to allow correspondents to treat upon every subject under the sun, hence we are obliged to reject many essays we should be pleased to print under different circumstances. Essays relating to the Spiritual a lion and a unicorn." Philosophy and kindred subjects have the preference, of course.

The entertainment given in Chelsea for the benefit of the Children's Lyceum last Wedness day evening, was a successful affair, and highly gratifying to all present.

The Prospectus of Dr. U. Clark's CLARION OF HEALTH, and New Cure, is on the fifth page of the Banner, and will not escape the attention of invalids and our readers in general.

The war between the bigots and liberalists of Philadelphia in regard to running or not running Paris was chosen 'to represent France. It was the cars in that city on Sunday, is still "progressing." They have at last got the subject before the Legislature. A petition ninety feet long, and

Ecuador has joined Chili and Peru in their war against Spain. An extension of the alliance is thought probable. Spain may force all South-American countries of Spanish origin into union, which would be a good result from her foolish action.

The present Emperor of Ohina is the youngest sovereign in the world," He is cloven years old.

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In another column will be found an interesting report by Dr. L. Hakes, of some of his remarkable experience with Mrs. Spence's Positive and Negative Powders in the cure of paralysis, black jaundice, and pulmonary diseases.

A Paris letter in a London journal says: "Rather a good thing was uttered here the other night by a clover actress. A very old man having died, his very old and attentive servant died the next day. 'Depend upon it, his master rang for him,' was the remark."

At the State election in New Hampshire, last week, the Republican ticket was elected by an increased majority.

Damascus is the oldest city in the world.

The widow of a celebrated musician had inscribed upon his monument: " He has gone where his music can only be excelled." The widow of a pyrotechnist saw this, and had inscribed upon her husband's tomb: "He has gone where his fireworks can only be excelled."

Read Dr. G. W. Morrill, Jr.'s, card in another column.

Dr. Fitzgibbon continues his lectures in Washington, with the medium, Miss Vanwie, with good success. He was arrested for not taking out a license. The Justice visited his entertainment, and then dismissed the case.

A keen reply to a hiss in a public meeting was that of Rev. Mr. Stebbins of San Francisco: ."I hear a hiss; did ever a word of truth drop into the vortex of hell without sending up a hiss?"

Trichinosis has appeared in several places in Belgium and Germany; also in France. Let pork alone. It is unclean meat.

There has been a rise in tea, and yet it is always going down.

The British Minister, it is said, does not feel any apprehension about the present Fenian excitement. The first attempt on their part to interfere with the neutrality laws will be promptly checked by our Government.

The last steamer from Europe brought despatches from our Minister at Paris, giving additional assurances that the Emperor Napoleon intended to carry out in good faith his declaration in regard to the withdrawal of the French troops from Mex-

Gen. Sherman has written a letter (which Gen. Grant'endorses) recommending the employment of Indians on the frontier and on the prairies as mounted scouts, relieving our cavalry from harassing duty, which involves a large expense when they are employed. This ought to be done at once.

A countryman went to London to see the Queen. What was she like?" his wife asked. "Loike!" cried the rustic; "why, I ne'er was so cheated in my loife. What doo't think, Margaret? Her arms are lolke thoine and moine; although I have heard our exciseman say a score of times, her arms were

We refer our friends in Ballston Spa, N.Y., to Mrs. J. W. Foster's advertisement in another column.

A daughter of G. P. R. James, the novelist, is a teacher in San Francisco.

The safe of Rufus L. Lord, one of the oldest brokers in New York, was recently robbed of bonds to the value of one million and a half dollars.

At a fancy ball at the Tulleries lately, there was a quadrille of all nations. The prettiest girl in the charming Miss Beckwith, an American!

They had a baby convention in Muscatine, Iowa,

more.

REMARKABLE CASES I TOP

PARALYSIS, PULMONARY DISEASE, AND BLACK JAUNDICE,

CURED BY 11.14 MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS,

Dr. L. Hakes, of Cicero, Onondaga Co., N. Y., reports the following very remarkable cures by

Mrs. Spence's Positive and Negative Powders: Cicero, Onondaga, Co., N. Y., Feb. 1, 1803, PROF. SPENCE-Dear Sir : You are at likeriy to make public use of the three following very interesting curves, among others, which I have effect-ed by means of your Positive and Negative ed by means

Powders: Mrs. Mary Gillett, of this place, had a para-lytic stroke, palsying the whole of her left side. When I was called to see her, Congestion of the Langs had set in, and her friends had given up all hopes of her recovery. I took her in hand, and by the use of your Powders, both the Positive and the Negative, according as the disease seemed to require, she was enabled to be about her work in about four weeks, and she is now completily currd, and has the full use of all her limbs and faculties. I was also called to see a sister of Mrs. (fillett,

who was laboring under an attack of Binek Jaundlee, so called. Her complexion, though naturally fair, was of the color of saffron. By the use of the **Powietve Powders** I had the safis-faction of seeing her complexion restored to its natural color in about a week. She is now able to be

Include of the about a treack. She is now able to be about her work.
A man by the name of John McIntire, living in the town of Clay, in this county, sent for me last September. I found him very low. He had been laboring under a **Pulmonary Discuse** for some years, so that many thought he never would get about again. I used some remedies to check a Diarrhen under which he was laboring, and then furnished him with your **Positive Powders**, with directions how to use them. Within two months he was well enough to take a trip to the Pennsylvania Oil Regions, leaving his family living next door to me. On his return home in the early part of the winter, *J found him weighing one hundred and seventy pounds, and in as fine health as he had ever been in his life.*F Yours truly, L. HAKES.

I hereby certify that I am the person above re-ferred to by Dr. L. Hakes, as having been cured of Paralysis and Congestion of the Lungs by Mrs. Spence's Positive and Negative Powders; that the case of Black Jaundice is my sister; and that

the above report of our cases by Dr. Hakes, is true in every particular. MARY GULETT, Disenses of all kinds rapidly yield to the mugic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column. Circulars with fuller lists of diseases, and com-plete explanations and directions, sent free postpaid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders. **Liberal Terms** to Agents, Druggists and

hysicians. Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Money sent by mail *is at our risk.* OMece 97 ST. MARKS PLACE, New York City. Address

Prof. PAYTON SPENCE, M. D., Box 5817, New York Olty.

March 24. CHARLES COWLEY. ATTORNEY AND COUNSELLOR AT LAW, No. 7 Court Square, (47 Barristers' Mall.) far. 24. BOSTON. 13w² Mar. 24.

A SUPERB NOVELT JUST ISSUED FROM THE PRESS, A NEW BOOK,

BY THE CELEBRATED AUTHOR. J. T. TROWBRIDGE,

ENTITLED. LUCY ARLYN.

CONTENTS :- The Village Genius; Archy's Adventures; Col. Bannington; A Love Chase; Love, Elsh, and Philoso-phy; The Loves of Elphax Pelt and Abner Roane; Flight; The Housekeeper's Story-Dr. Biddikin; A Spiritual Circle; Archy Loses his Situation; The Sceress; Archy's Substitute; Lucy's New Home: The Situation: The Bear-Hunt: Guy Returns with the Boat; Christina-Lucy; In the Forest; The Cavern of the Cascade; Job and and his Benefactor; It will certainly cure, if you follow the directions upon the ottles, which are very simple and plain. Another Grave is Opened; Mai Biddikin's Ride; The Night Encounter; Abner Takes Notes; Justice Pelt and the Pris-Some of the First Physicians are Recommend-Do not allow the druggist to paim off any other preparation upon you. If they do not keep it, send money to the Agent, and it will be forwarded at once. One; The Treasure: Abner's Letter; Guy is Left Alone; Abner Profits by Pelt's Lessons; A Storm in the Air; A Thurder-Clan: Lawyer Pelt Gets Wet: The Night Visit : Morning After; The Inquest; The Coming Man and his Dis-ciple; The Scarch-Warrant; The Gold; Jack the Crow; Little Agnes: The Prison; Christina and Cephas Make Calls; The Night Before the Trial ; The Prosecution ; The Defence ; Father and Daughter; The Verdict; The Cactus Blooms.

JUST PUBLISHED, John An Original and Startling Book ! THE OBIGIN AND ANTIQUITY

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or seaturns PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED, PROVING MAN TO HAVE BEEN CONSIDERTED, PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MARTODON: DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

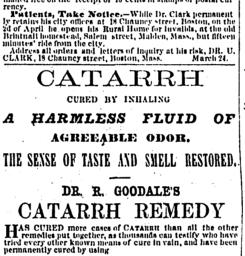
THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be un-deratood by our saying that he seems peculiarly endowed with the rare faculty of presenting the wost dry and obscure quelions of Science in such a vivid and striking manner, that the most unscientific roader can tradily comprehend them. "He stands directly between the Scientist and the man of common atalas directly between the betternist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting it, in a most surprising nanner.

He wanders through no wearisome detail, but at once preionts his subject, clear, lerse, and comprehensive. He does not write so much for the man of leisure as the laborer who has only a spare hour. No one values that hour so much as the author, and he crowds it to overflowing with knowledge of richest practical value. The scatteness glean in their keen and clear definiteness of statement, as he presents his subjects with the caim logic of Science. Originality is stamped on every page, which he does not concent in high sounding technicalities, but fluds the plainest Saxon the most expressive.

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CONTENTS: INTRODUCTION. — Vulgar Aim of Ilistory: How Man Solves the Question of his Individual Or sin and that of the Race: Cosmogony of Genesis Imperfect: Agassiz Theory no better: The Theory of Unity, If Genesis be received, unitena-ble: Origin of Species; The Genelogical Record: The Position of Man, and his Relations; The Grand Record (1998) What is Life? Classifications of the Races of Men; Of Buffon, Kant, Hunter, Netzau, Virey, Humenbach, Dermoulins, Mor-ton, Pickerling, Bury de St. Vincent, Burke, Jacquinnot: The Object of the Work. "CHAITER 1.—ANTIQUITY OF MAY. Traditionary Chronol-ogy: Effects of Prejudice: Fossill Man; Imperfection of the Geological Record: The Plan of Nature is in destroy the Pro-ducts of Life; Fossill Human Remains in the New Yorki: Nather Sheleton, Human Fossils in Brazil: Mounds of the Ohio: IN THE OLD WORLD; And Conal: Arrow-heads of the Valley of the Somme and Scher, of England; CAYENAS (Heinreich They Contain; Caye of Bornes by Amount of Organic Matter they contain; Caye of Bornes by Amount of Organic Matter they contain; Caye of Bornes by Amount of Organic Matter Descention Fossili calculated Age 16,000 years; Calculated Age of Arrow-heads of Life; Fossil Sons; Boll Monter, Scherberber Fossili, calculated Age 16,000 years; Calculated Age of Arrow-heads of Age of Bornes by Amount of Organic Matter they contain; Caye of Durfur; Cayes the Somme 120000 years; Antiquity of Ergitian Civilization; Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Fossili Remains of the Borg The Gravito of Sarfel; Mumany, Marker, Sarting Alexino Fossili Remains of the Borg The Gravito Sarting Amount Scherbergergither Sarting Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arrow-Arro

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signed by six thousand six hundred citizens of the the other day. Fifteen mothers with their little Quaker Oity, has been introduced in favor of Sunday travel.

In a history of steam, given in Hunt's Merchants' Magazine, it is stated that Thomas Paine first proposed its application in America in 1778.

ECLIPSE .- There will be a total eclipse of the moon on the night of March 30th. It begins at fifty-three minutes past nine o'clock, is at its total at fifty-nine minutes past ten, and begins to disappear at thirty-nine minutes past twelve. It is visible throughout the United States.

Mrs. M. E. Beals, who has long been considered an excellent medium, has taken room No. 7, 425 Washington street.

Orthodox readers have discovered new and unsuspected horrors in Dr. Bushnell's book. He does not believe in the existence of a personal devil, any more than in the existence of Gog and Magog, or a prince of the air. The Christian Inquirer anxiously asks, "Where will this man's Infidelity end?" . What a burlesque upon the intelligence of the nineteenth century!

It is said that a Baptist meeting-house at East Haddam, Conn., over which there has been a vast amount of quarreling for some time past, disappeared very mysteriously one night last week.

We copy the following from the London Spiritual Magazine for the benefit of very long-winded writers in this country:

"Correspondents are requested to state facts with as much brevity as is compatible with clear-ness; and to use the fewest and shortest words possible."

It is reported that no less than three hundred pulpits in New England are vacant for want of proper support, and that eight hundred are so poorly supported as to yield barely subsistence to the clergy.

A grand avenue is projected in London, one hundred and fifty feet broad, at a cost of thirtyfive million dollars.

An old lady in Guildford, England, came near being buried alive a short time ago. While the undertakers were screwing down the coffin-lid undertakers were screwing down the comin lid. she woke up, to the astonishment of all, and got out of the coffin apparently as well as ever.

" Dr. Jayne, of Philadelphia, expends one hundred and fifty thousand dollars a year in adver-

There are now in the yaults of, the Treasury at Washington about one hundred and forty million dollars in notes, and poin, which is the largest sum they have ever before defined and the largest sum they have ever before contained.

The plainer fool is cooked the better, for no condiments conduce to health, but; on the contrary, ate invariably the chuse of dyspepsis; constipation and their hundred and one concomitants. Balt is the only seasoning necessary, diesterio?)

ones were present, and they voted on the question of the prettiest. Each lady got one vote and no

There have been six hundred balls in New York this winter, the cost of which is estimated at seven million dollars.

The Spy says that Hon. Stephen Salisbury has given an acre and a half more of land to the Worcester Industrial School. He has given all the land required for the institution.

N. P. Willis's poem, entitled, "The Maiden's Prayer," begins thus:

"She rose from her delicious sleep, And put away her dark-brown hair." An exchange thinks this maiden must have lived prior to the advent of the "waterfall." At present the ladies put away their soft brown hair

before going to their "delicious sleep." Preparations are being made in England for the laving next summer of the third Atlantic cable.

Quantrell, the leader of the Lawrence (Kansas) massacre has been identified and arrested in New York. So rumor save.

The Sun of Nature has arisen in the morn of a brighter day, when it will be popular to study and advocate TRUTH-when to know ourselves, and practice virtue-maintaining, really, good will to-ward all men as a family of one great brother-hood, will be the pure religion that shall inspire every houseful breast - *levesticator* every hopeful breast.-Investigator. Ameni

All that the poets have sung of the perfume of the floral products of any zone, is illustrated and realized in the entrancing fragrance of Phalon's "Night-Blooming Cereus." A bottle of it should always stand beside Moore's Melodies in every lady's bouloir. Sold everywhere.

Business Matters.

DR. R. GREENE has for more than twenty years given special attention to the treatment of Cancer, Scrofula, Humor, and all diseases of the blood. His office is at 18 TEMPLE PLACE, 3d door from ashington St., Boston. Pamphlet descriptive of treatment sent free.

COPPER THE protect the toes of children's story. One pair will outwear three without tips. Sold everywhere.

Send stamp for pamphlet.

Contion.-Purchasers of DR. R. GOODALE'S CATARISH REMEDY will please notice that the genuine article hears the signature of "R. GOODALE, M. D., upon the wropper, and no other signature; and that C. R. PARKER, No. 75 Bleecker street, New York, is his sole Agent for the sale of the same

Dr. R. Goodale's Catarrh Remedies.

ing it.

PRICE, \$1,00 PER BOTTLE.

the same. For sale in Boston by G. C. GOODWIN & CO., M. S. BURR & CO., and Druggists generally. 13w-March 24.

Terrer alle in hoston of version of the second second bruggists generally. TERTES TITESALING ART, POKEN of in Holy Writ, still reviving. Dr. HUTCHIN-SPOKEN of in Holy Writ, still reviving. Dr. HUTCHIN-SPOKEN of the second to none, if what we read from country papers be true, which we have no reason to dispute Most all kinds of diseases seem to vanish from this presence. Even those who have been confined to their heds for years, arise and walk, and go about their daily avocations. Those afflicted will do well to mark his wherehouts. He is to be in Totzbo some time in May, and at Chickson in September. Due notice will be given as to date.

given as to date. BOUL READING; OR, successful Psychometrical Delineations, by Miss 8, M PEARS, Send Photograph, or Autograph, Por written Delineations of Character, \$1,00 and red stamp. All letters promptly answered. No. 14 Slibley street, Detroit, Mich. March 24.

MISS LILLIAN CONNATON, successful (un-conscious) Test Medium, No. 14 Sibley street, 4th door on the right from Woodward Avenue, Detroit, Mich.' Terms, 1.00. March 24.

61,00. DIVORCES.-In another column will be found the law-card of Charles Cowley, Eq. Judge Cowley has acquired great reputation man advocate, especially by his uniform success in divorce suits, breach of promise cases, and the like. 1w⁺-Mar. 24.

MRS. M. E. BEALS, Test, Clairvoyant and Business Mcdium, 425 Washington street, Boom No. 7, rest Circlo every Thursday ovening. Developing Circle every Tuesday and Friday evenings. 4w--March 24.

DR. G. W. MORRILL, JR., Healing Medium by the Laying on of liands. Will receive patients at 4254 Washington street, Room No. 7, from 9: A. W. to 4 P. A. lie cures without medicine with good success. 4w-Mar. 24. CIRCLES held at 24 Cottage St., Boxhury, first und second Thursdays of April. Admission, 20 cents.

March 24. Admission, 20 cents. Admission, 20 cents. 14: 31 MRS. J. W. FOSTER, Healing Medium, has removed from West Danville, Me., to Bailston Sps, N. Y. March 24.-4w*

MRS. ELLSWORTH, Magnetic Physician, 13 Lagrange Place, Boston. MADAM MAY, Business and Healing Medi-um, 15 Howard street, Buston. 1w*-March 24.

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IVI Standard Phonographic Series ; sent, postpaid, at the following prices: (1) HTMORER, 39 conts. (2) HAND-BOOK (preidniting every principle of every sigle of the Art), 52. (6) SINST. READER, 51.08; KKT, 33 conts. (6) READER, 51.31. (6) READER, Phonographic Visitor. Vol. 1., 52 conts. Phonographic Visitor. Vol. 1., 62 conts. Phonographic Visitor. Vol. 1., 63 conts. Phonographic Visitor. Vol. 1., 62 conts. Phonographic Visitor. Phonographic Visitor. Vol. 1., 62 conts. Phonographic Visitor. Phonographic V

BAR WILL FURTHER AND A RESIDENCE TO AND A RESIDENCE TO A DECEMBER AND A RESIDENCE AND

CIF For sale at the Banner of Light Publishing House, 158 Washington street, Boston, and at the Branch House, 274 Canal street, New York. March 17, NEW LONDON EDITION.

JUST RECEIVED.

SUPRAMUNDANE FACTS

IN THE LIFE OF

Rev. Jesse Babcock Ferguson, A.M., L.L.D., INCLUDING

TWENTY YEARS' OBSERVATION

PRETERNATURAL PHENOMENA.

TDITED BY

T. L. NICHOLS, M.D., Author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

We have just received a supply of this very interest-ing work from the pen of one the ablest writers of the day, which we can furnish our patrons at a greatly reduced price. CONTENTS

Chapter 1.- A Biographical Sketch of Rev. J. B. Ferguson, Chap. 2.- Early Observations of Physical and Psychical

Phenomena. Chap. 3.—Spiritual Communications, containing Proofs of Personal Identity. Chap. 4.—Mr. II. B. Champion as a Medium; Indian Spiritua and Spiritualism; Identity of Spirits; Modes of Spirit Indu-nd Spiritualism; Identity of Spirits; Modes of Spirit Indu-

and Spiritualism; Identity of Spirits; Modes of Spirit Influ-ence. Chap. 5.—Spiritualism among the Shakers. Chap. 6.—Supramuudate Facts connected with the Broth-ers Davenport and Wm. M. Yny. Chap. 7.—Formation of Matter by Supramundane Power. Chap. 8.—Spiritual Intelligence; Sympathy and Trust. Chap. 9.—Spiritual Intelligence; Sympathy and Trust. Chap. 10.—Supramundane Powers of Healing. Chap. 11.—Education by Supramundane Influences. Chap. 12.—Sympathies and Antipathies. Chap. 13.—Of Providences and Guardian Care. Chap. 13.—Of Providences and Guardian Care. Chap. 14.—Prophecies of the Revolution. Chap. 15.—The Unidences of Spirit Intercourse. Chap. 16.—The World of Spirit Intercourse. Chap. 16.—The World of Spirit. Spiceosts." ESP-Pice. 92.50: postage 20 conts.

Price, 82,50: postage 20 cents. For sale at this Office, 168 Washington street, Boston, and at our Branch Office, 214 Canal St., New York City. Mar. 17. NEW AND ELEGANT EDITION

07

"BRANCHES/ OF PALM." FULL GILT SIDES AND EDGES.

THIS DAY PUBLISHED.

TT For sale at this office, 158 Washington street, Boston ind at our Branch Office, 274 Canal street, New York City. March 10.

The Children's Progressive Lycenm.

THE GREAT LYRICAL EPIC OF THE WAR! GAZELLE, A TALE OF THE GREAT REBELLION.

A Purely American Poem.

It is an Autobiography.

Its Characters are from Life, Its Scenes are the Great Lakes.

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL THE WHITE MOUNTAINS, and the sangulary BATLE-FIELDS OF THE SOUTH. It episodes the weird legends which FIGLIN OF THE FOULD. It spectra the real of the second state with the cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to romance, and the truthfulness of real life.

TP Price \$1,25. For sale at our Boston and New York Dec. 30. A NEW POEM BY A NEW AUTHOR.

MANOMIN:

A RITHNICAL BOMANCE OF

MINNESOTA, THE GREAT REBELLION

AND

THE MINNESOTA MASSACRES.

BY MYRON COLONEY,

BANNER OF ULIGHT.

Message Department.

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

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 circlo-all

reported verbatim, These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrino put forth by Spirits in these columns that does not

comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room

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

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

Invocation.

Infinite Jehovah, whose perfectness we may not understand, but whose revealments we may worship, our Father, our God, thou whose face we see in the sunshine, thou whose loveliness we see in all Nature, thou whose power is everywhere revealed unto us, thou who art everywhere, we praise thee. In harmony with Nature's countless voices, we, too, sing songs of praise. What though there are sounds of sorrow in the land? what though there is mourning? We praise thee, for we know that all these human experiences are good and in place. Oh, Life of our lives, do thou so baptize us with thine own spirit of infinite truth that we may utter truth. Oh, do thou'so baptize us with thine own spirit that we may have a consciousness of thy presence ever. Father, we ask no blessing upon these thy children, for thou art ever blessing them. We ask only that they may be conscious that then art blessing them. We ask only that the chambers of their inner lives may be opened, that when the angels come asking for admittance that they may be welcome. Father, hear us, answer us, and to then he all honor and glory and praise, forever. Amen. Jan. 9,

Questions and Answers.

CONTROLLING SPIRIT .- If the audience have questions that will be read with interest, they are at liberty to propound them.

QUES.-What is the state of the spirit immediately after leaving the form, before it becomes conscious?

ANS .- That depends very much upon the physical and spiritual organic life of the individual. All these conditions vary; all are suited to the individual to whom they belong. Each experiences the conditions of its own individuality. No two experiences are exactly alike. Sometimes the spirit is in a state of rest, but by no means unconscious. Sometimes it is in a state of unrest, and finds itself unsatisfied even with itself. Sometimes it is filled with joy, joy of which it cannot speak. Its surroundings sometimes far exceed its expectations. With others their expectations are not realized.

Q.-Is there no time when spirit is unconscious, as we are in sleep?

A .- The spirit in its outer life does experience that state that is equivalent to unconsciousness or sleep. But in its inner life the soul is ever active, ever conscious, never in a state of total unconsciousness.

Q.-What do you understand by the terms soul and spirit?

A .- We use the terms for want of better ones. For instance, by the term, the soul, we wish you to understand the inner life. By the term, spirit, we mean the clothing of that inner life, the machine through which it spiritually manifests. It is related to soul as the body is to the spirit,

terest in these things to seek for themselves; then will know that they have sought honestly. And will be very convincing; because it will come bearing testimony sufficient to establish us upon sound ground.

I have two sons who are equally not well disthem, because they have no inclination for spiritual things. I had not myself. I only throw out this, | will, oh Life, be done! not as an inducement for them to come into this spiritual temple, but because I feel it to be my futy, in justice to those persons I rather put

down in the estimation of my friends. I believe now they were houest; that the manifestations were genuine; that they were in every respect what they purported to be. I can do no more. Giles Stebbins; that was my same; by which I shall be known now. [Your residence?] 'Tis not necessary; my sons will get my letter, and from them I shall expect to hear. Curiosity will. prompt that, if nothing else, I'm quite sure. Jan. 9.

Ann Louisa Jones.

My friends will no doubt be astonished because I come here. They will please pause and reflect that I could go nowhere else as well as here.

After the announcement that Fort Sumter

was everywhere in this country at least, rife at soul. that time, and it was very natural that it should take its color and its properties from a Southern feeling. Aud so he abandoned business and joined the army, thinking, as nearly all did at that time the war would only be of short duration, that very soon the North would allow the South what they believed to be their rights, and that the war would cease. But it was not so.

My father went through many battles unharmed, but at last he fell; and fell, as he says, rejoicing in the fact that he had done his duty. He was conscientious, and believed that he was doing right.

Our friends there have crowned his memory with laurels, while here, those who know him have stigmatized him as rebel, a defender of a flag that had no right to rear its head. But we Some understand it to mean that God alone cannot say positively who is right and who is knows who is to be the elect to salvation, that the wrong. I believe as my father did, that North human never can feel sure of salvation until they and South were both right and wrong, right in some things and wrong in some.

My mother is now living, not as she once lived. My father's relatives are very kind to her, and urge her to remain and never think of coming North.

After our fortunes were changed, I lost my health and gradually sunk away, I suppose, with consumption.

As I said before, I suppose my friends would wonder at my coming here, will think if I come here I might go nearer home and speak. But here the doors are open, free. Here we can come with almost a sure chance of success. If they will only give me the chance to go nearer home, I will not only try to avail myself of it, but I should be glad to, very glad.

My father says when he has learned the laws of control better, he, too, will come. But until then, he prefers to remain in silence. If he thought he was fit to come, he would like to give advice concerning his affairs that would benefit his friends, but fears he might do them more harm than good, so he will wait.

My mother need not fear to approach this sub-

done. So I want all my friends who feel any in- be enabled to discern thy mysterious creations. We only ask that day by day and hour by hour they 'll be pretty sure to be satisfied, because they we may learn somewhat of life. Oh, let us know wherefore we are, and whither we go. Oh, unthey will feel, because they have, that the thing veil to us that holy of holies, wherein the soul must come straight and in honesty to them. This shall find a deep realization of all its hopes. Oh, is natural, always. If we seek with all our souls Angels of Mercy! descend and bless these mortal in honest purpose to know the truth of a thing, children, many of whom walk in shadows. Fold then, if the revealment does come to us at all, it them in the arms of thy love. Teach them that the Great Spirit who fillest this age, every other age, and all ages that are to come, is most surely their Friend, their Guide, and everlasting Protector. Oh, teach them they are in the hands of posed toward this thing. I have nothing to say to wisdom and in the arms of love; that thy power is sufficient for them. Then they will say, Thy Jan 11.

Questions and Answers.

QUES .- By S. D. Cole, of Wis .: In one of the back numbers of the Banner, in the Message Department, among the questions and answers, a question was asked concerning the growth of the soul, and part of the answer given was, that the oyster of to-day may be a glowing thought tomorrow. Now I would like to have an answer to the following question: Does the soul obtain its growth from the material food of which the body partakes?

ANS .- So far as the soul's manifestations in human life are concerned, the soul is dependent upon human conditions. Therefore it may draw somewhat of its power to manifest even from the food that is given to sustain animal life. The soul, or interior intelligence, by its great powers of per-My parents moved from New York in 1850, first | ception, fills all things; understand us to say that into Kentucky, and afterwards into Louisiana. by the soul's powers of perception it fills all things. My father was born in Kentucky, and was al- This being true, it is more or less dependent upon ways more or less favorable to the South, and all things for the mode of its manifestation. If it Southern institutions. My mother was born in were not so, the soul might ever remain an inert New York State. I was born in New York City. entity, without form, power or expression. ,Worlds are given that thought may express itself. The had been possessed by the rebels, my father sud- pebbles beneath your feet are servants of souls, denly became fired with that enthusiasm that and thoughts may be called the garments of the

> Q.-Will the controlling spirit please tell what is the Bible meaning of predestination, foreknowledge and election?

> A .-- There are as many meanings ascribed to these passages as there are different individualities, or mentalities, to ponder upon them. One considers it means one thing, and another quite a different thing. The Calvinist believes that from the creation of humanity the Great Creator knew who was to be saved and who was to be damned. Or, in other words, a certain portion of the human family are to be elected to salvation, while all the rest have been elected to damnation. Other branches of theology do not receive this faith, and read it under different inspiration, therefore give it different clothing. shall enter that mysterious realm where spirit is unclothed of the flesh, where it stands out in all the dignity of its Godhood. It would be absolutely impossible to give any particular meaning to the words referred to. To one soul it means one thing, to another it means another. To me they might foreshadow the election to salvation of all the human family. But the Calvinist would scout at that faith, and why? Because they are differently and spiritually aggregated from me, and live in a sphere lower? No, I shall not say so. Higher? It may be; at any rate it differs from ours. They do not see as we do, do not understand as we do. Every soul goes to heaven through a God of its own creation and a law of its own. Q .- By Hirani Dayton, of. Cincinnati, Ohio:

I have always entertained strong doubts in regard to the real truth of spirit communication: but a communication received by me on the night of Oct. 20th, places me in a worse condition than ever. I believe, yea, I know; and yet I do not believe, and do n't know.

On the night above referred to, I attended a small circle held at the house of Mr. Brayton, on ject, or those who were dear to her. It will not Ninth street. The medium's name was Josephine Gray, whom I had never seen before, neither was I in the least acquainted with Mr. Brayton. When underinfluence, my father came and spoke through her in a wonderfully mysterious manuer. My father resides in Albany, N. Y .- has lived there over forty years-yet he came and told me all about home, describing everything as correctly as I could have done, even giving names of persons, together with their streets and numbers, with whom I am acquainted; and last said he was very sick and quite delirious, but thought he should recover soon. I could not gainsay the statement, but of lfis sickness I could not believe. The following day I wrote him a letter, detailing all of the circumstances connected with the communication. On the 23d of Oct. I received a letter from my sister, stating that our father had been very sick. but was now better. But I heard nothing from my letter to him until the 12th of December, when I received a letter written by his own hand, stating that on the night of the 20th of Oct. he was very sick, and says that my sister tells him that he was quite delirious for two or three hours. My father says that he has no recollection of what passed during the time referred to by my sister; neither does he remember of seeing or dreaming about me. He says, to him the two or three hours referred to were a perfect blank, and does not appear to understand how he could converse through another without knowing it. Please explain this strange phenomenon. A .- It is by no means a strange phenomenonat all events not so to us. Its strangeness consists in your ignorance of it, and the laws governing it. We have ever sought to impress this truth upon you, that you are living to day as much in the spirit-world as you ever will be. Also, you are free, as spirits, to roam wheresoe'er you will. Your inner lives are by no means imprisoned in the flesh. You can go forth in spirit and hold communion with your friends. But the spirit is not always able to project that consciousness into outer life, is not always able to write it upon the tablet of your physical natures. Therefore it is that you do not remember it. This person, no doubt, went out in his second nature, and found or sought the intelligence of his child, and found ample means to communicate with him, and did so. Now where is the mystery? You have been taught to believe you were imprisoned as mortal spirits. This is a very great mistake. Spirit is free, and could not by any possibility be bound by any laws of physical life. You often wander forth to meet your friends during the hours of all honesty and deep sincerity of purpose, can sleep. Sometimes the spirit tries to project that consciousness into outer life, and because it is not always able to they are written in strange hleroglyphics called dreams. They are imperfect, because your outer lives and inner lives are distinct from each other. You are living in the spiritworld and the world material; humant / Ever remember this. And many of you doubtless will be as familiar with the scenes of the spirit-world when you shall enter there unclothed of the

not be. Thanks be to the Great Infinite Power that gives us freedom, we are free indeed. Jan. 11.

Hiram Wadleigh.

In coming here, to day I am forcibly carried back to my sufferings and death. No other period of my earthly life seems so distinct as that. It seems to exert a wonderful influence upon me, so much so that did I not know to the contrary, I should say I was just now on the battlefield. praying for water, longing for death. This, I suppose, is one of the crosses that we are to take up, and I am only glad that I'm strong enough to take it up. I, like many others, have been so anxious to come back, letting my people know how it was with me now, that I have said that I would take care of all the trouble I might experience in coming. But we are not always able to do what we say we will. I may not be able to do to-day what I had hoped to: that is, reach my friends.

I hailed from Buffalo, N. Y. My place of exit. I believe they called it the Wilderness, battle of the Wilderness. That name, I believe, has been given it.

I have a brother who is still on the earth, and I should be made doubly happy if I could give him to know that this world lies at the very threshold of this life, that the inhabitants of that world have only to find the means by which to communicate their wishes to those who are left. They can do so.

While I lay upon the battle-field, I am sure I felt the presence of those who had gone to the world of souls years before. So I was blessed. I say blessed, for it was a blessing to know that one is surrounded by those who have gone before him to the world of souls; blessed by an unveiling, a drawing back of the shadows that hang between those two worlds. That] made me happier than everything else. And while I could hear the groans of my dying comrades; and the shouts of those who were unhurt, as the cry of Victory! the ground is ours!" ran through our ranks, above all that I could hear the soft music of the spirit-land. It was no fancy; I did not dream it. I was awake, was not delirious. At one moment I would listen to the things of this world; at the next, to the things of the world of souls.

I think I could distinctly discern earth scenes; so I have double consciousness that I am standing upon sure ground, uttering what I know to be an absolute truth, that spirits can return, do return, ever will return, ever will hold communion with friends, it matters not whether worlds or universes divide them or not.

Do not mourn because I laid down my life upon the battlefield. My friends, you should rather mourn if you have omitted to do your duty toward any of the family of your Father God.

I care little for what may be done with my worldly possessions, what little I had. I see thoughts like this sometimes passing through your minds: "I wish we could know what he would rather have done with this and that." You may hereby know that I care not what you do. Suit and serve yourselves, and you will suit me.

I am happy, and I shall be still happier now that I have taken up the first cross, now that I have passed the first great wave of experience that meets the returning wanderer. If you think it worth while to answer me, and call me house to speak, I shall be glad to come. If not, I shall be satisfied with what suits you. Jan. 11.

Moses Frazer.

The wheel of life keeps turning, turning, turning forever; sometimes oue spoke is up, sometimes another.

I am from Norwich, sir, Connecticut-a wheelwright by trade, so I suppose I have wheels before my vision. I'm glad to come here to-day, because I hope to do some good by coming. My name. Moses Frazer.

I left the shop where spokes, hubs and tires were turned out, to shoulder arms for whatsoever might be necessary for the good of my country, and like the commande who inset free for the start for th

me; it.is me. Linve p's told any lie about it. I do come. I want my children to know that I do n't come for any harm. I come to bless them, to see to them, to watch over them. I. won't harm 'em.

an an the fight of the second state of the

in is now most two years since I went away from the children. I took too much lighor most of the time, but I am over it now. Their father has gone to the priest, to ask that he will pray for them, that he will put a stop to the ghosts coming at night. I want the priest to tell him that it 's me, as the children said, and I always shall come to them. [Are your children frightened?] No, they 're not at all. They 're only frightened when their father and others tell them bad atories; that is all. Oh, no, they 're not frightened when I come. No; they say it's me, and I want the priest to tell their father so, too. He knows it, and shame be it for him that he don't say so. [Did you live in Boston?] Yes, I did. Is this South Boston? [No; Boston. Did you live in South Boston?] Yes; in what is called Dublin; yes, I did. I thought this was South Boston.

I won't hurt the children. You tell them that I don't come to teach them anything they ought not to know. They don't hear me say anything. I only come to watch over them, to protect them. So they see.me. They are what this medium is." [Clairvoyants.] Yes, they can see me.

I want the priest to tell them that it is all right. and to let the matter work its own way out, and not be telling them these stories. I am not the devil. I know I was not good when I was here; but I am all right now. Good-day. Jan. 11.

Lily Merchant.

I'm Lily Merchant. My father's name, Benjamin Merchant, of New York City.

I died of lung fever, only last year. I'm afraid of all these folks. [The people are all friends to you] I was most eight years old. I want my mother to go where I can come. I don't want to stay here. I'm going. [Give your age.] Most eight. [Your mother's name?] Mary Louisa. Jan. 11.

Circle closed by Augustus Eaton,

MESSAGES TO BE PUBLISHED.

Monday, Jan. 15.—Invocation; Questions and Answers; Mary Lynde, of Weldon, Tenn., to Thomas and Robert Lynde; Mary Lynde, of Weldon, Tenn., to Thomas and Robert Lynde; Mary Wim, Gaines, to Marietta Gaines, probably in New Or-cens, La.; Nello French; Ada Grey, to her parents, in Pough-scepsie, N. Y. Tuesday, Jan. 16.—Invocation; Questions and Answers; Yameless spirit; Lizzie Clough, formerly a medium in Roston; Leatt. William Collins, 3d Wisconsin, Co. C, to his mother and Miende; Katy Folsom, of Detroit, to her father, James K. Folsom.

Folson, Thursday, Jan. 18.—Invocation; Questions and Answers; Richard Powers, of Galveston, Texas, to Henry Staniels: Mer-ritt Parker, of New Haven, Ct., to his parents; Ben. Carlton, who sorved on Gen. Lander's staff, to Dr. Robinson, Surgeon of their Division; Mary Teresa Hills, of Pittston, Penn., to from the staff of the staff.

friends, Monday, Jan. 22. — Invocation; Questions and Answers; James Nugent, of the ldist New York, Co. K, to his consin Philip; Dr. Charles Cheever, of Portsmonth, N. H.; Minnie Fales, daughter of Wm. H. Fales, of Brooklyn, N. Y., to her methor and father.

rairs, asugnter of Win. II. Fales, of Brookiyn, N. Y., to her mother and father. *Taesday, Jan.* 23.—Invocation: Questions and Answers: Chiristopher Kenderfield, of Cheapside, London, to the Rector who visited him: Olive Guyzer, of Itichmond, to friends, in New York City: James Flynn, of 32d New Jersey, to Corne-lius O'Brien; Ada Corey, to her father, Win. Corey, of Ches-terville, Tenn. Monday, Jan. 20

Itus O'liricui; Ada Corcy, to hier father, Win. Corcy, of Chesterville. Tenn. Monday, Jan. 29. — Invocation; Questions and Answers; Marking, Jan. 29. — Invocation; Questions and Answers; Katy Coincily, to her mother, in New York City: William Leighton, of the 9th New Hampshire, to friends, In Concord, N. H.; Charles K. Watkins, of the 1st Virginia Cavairy, to Geo. L. Yance; Willie T. Demarest, to bis father, at II King street, New York. Tuesday, Jan. 30. — Invocation; Questions and Answers; Frances Davis, of Richmond, Va., to Bouthern friends; James Scantan, of the 9th Bass. Reg., to bis sister Mary, and friends; Ada Richardson, to Josish Richardson of Troy, N. Y. *Thursday, Feb.* 1. — Invocation; Questions and Answers; Joseph A. Warner, 35th Mars. Reg., to his sister Oilve, and uncle Joseph, out West; John Daley, lost on board the Cum berland, to his wife, Hananh Daley, Teddy Joues, of Nashville, Tenn, to Lydia, his mother; Amelia Thornton, daughter of Stephen A. Thornton, of Montgomery, Ala., to her father and friends.

Triends. Monday, Feb. 5. — Invocation; Questions and Answers; Dudley Thyper, of Boston, to his children; Joseph D. Green, who diel in California, to any friends of Geo. Lowis, (sporting man.) living; Jano Fuller, to her brother George, in Savan-anh, Ga.: Samuel Shate, to his sick daughter, Sara Slade; Thereas Goodnow, to her father, Henry Goodnow, of New Or-Lows La

Therease Gouldow, to hermither, henry Gouldow, of New Or-Icans, La. Tuesday, Feb. 6. – Invocation; Questions and Answera; Edward Wasson, scaled on board the transport Carlyle, on James River, to his mother, in Charleston, S. C.; Licut, Ym. Ingalis, lat South Carolina Cavalry, to his wife Lucy; Margaret Costello. of Lowell, Mass., to her parents. Monday, Feb. 12. – Invocation; Questions and Answera; B. W. Thompson, of Castleton, Me., to Lemuel Cooper, of the 10th Maine Regiment; Wm. Summer, of Fredericktown, Pa., to his mother, and others; Aggie, to Hudson and Emma Tat-tio. Jason Richardson, who died at Cowes, Eng., to friends, in Richmond, Ya., Jaronatica, Constitutions and Amswera;

MARCH 24) 1886.

Q.—Does it embrace the intellect?

A.—There are two distinct phases of intellect. One belongs to your human experiences, the other belongs to your inner lives. The soul is constantly passing through a series of experiences, by which it gains its own intelligence. Your souls are in the spirit-land to-day just as much as they ever will be; while here in earth-life your external experiences, your human intelligence, corresponds with your human life. For instance, you gain a knowledge of the crudities of the sphere in which you live. It belongs to your external life, is part and portion of your external individuality. It makes up the sum total of your external intelligence. With that you will have little to do, except you'return, as your speaker does, manifesting through a human body, after you enter the spirit-world, divested of all physical life. Jan. 9.

Giles Stebbins.

I am to-day in something of a strange condition. It is now but little more than four months since I was myself here, as any one of you are in the body. I do not claim a home here, but I have, I suppose, the privilege of claiming a home still across the water. I am from London.

I had the privilege of visiting the young men called the Davenport Brothers, but I am free to state that I saw nothing there to convince me that they might not do it by some kind of jugglery. But I was not in a state to be a good judge, nor was I near enough to the young men to understand correctly the part they took in the manifestations given in their presence. At any rate, I made up my mind it was not correct, and I so stated to my friends. Very soon I was taken sick. and died, as you have it here. Since that period I have known and believed that these things are true. In all honosty and with earnest intent for good. I will now do what I may be able to toward wiping out whatever impressions I might have made against this Spiritualism, as you call it.

My intentions then were good as now, but I was, at that time, ignorant of natural law, and it is not strange that I was. I had supposed the manifestations or miracles were not now performed as in the days of Jesus. I did not look at the thing in the right light, and, because I did not, I said there was no truth in it. I am not absolutely sorry for it, because it was the best I knew. But I am absolutely glad I can come back, giving now my testimony in its favor.

The years of my earthly life numbered seventytwo; quite long enough to have learned much about these things. But it does not depend upon the length of time we are here, as to what we know of spiritual matters. I know very many who come to us-little children-who know more about these spiritual truths than I did, who passed three score years and better on carth.

It is always best for everybody to work out all such problems as seem to me to underlie your word Spiritualism for themselves, each in their

harm her, for the time will come, I think, when she will be very glad to approach it, very glad to receive its aid.

My father sends many thanks to those who have befriended my mother, and hopes when he is able to come—if that time over comes—that he shall be able to give them light enough from hisside of life; to compensate them for all their kind-

I am Ann Louisa Jones. My father's name. William T. Jones. Perhaps he will be known as Colonel William Jones. My mother's name was Ann.

I find it very difficult speaking here. I am troubled very much as I was before I left here. I was in my eighteenth year. Yes, they say when I come again I shall be without that trouble. I hope so. Jan, 9.

William Crook.

I have a few words to say here, sir, which may not be in the wrong place.

I think it is absolutely useless for my friends to contest the right of my wife to possess what little I left in the way of worldly property, for it so happens that I left this world in full possession of animal strength, and with it I return, not to deal unjustly, I hope, with any one. I want to deal justly with all, and a man would be worse than a brute if he refused to look out, even after death, for those who were dependent upon him, There are many things, Mr. Chairman, I would like to say, of a private domestic nature, but I will defer that for another time. I only want them to understand whom they have to deal with; to feel that I'm alive and able, in some respects. to superintend my own business.

I am William Crook, from Medford, Massachusetts. Farewell, sir. Jan. 9.

Circle closed by Joseph Brant.

Invocation.

Oh Life, we find ourselves surrounded by a mysterious Power that inspires us with awe. No less than with its mysterious beauty it inspires us with praise. Creation's bells are forever sounding in our ears. Suns and systems, worlds and souls, are all marching on; all, all obeying the law of some mysterious Presence. We have called it God. Wise ones have told us that thou hast existed in all the past, that thou art filling all the present, that thou wilt continue to exist in all the future, and so have called thee Jehovah. Oh Life, we cannot name thee, but, in worship thee. We can bring into the grand vestibule of Time our offerings, and laying them upon its altar, ask thee to accept them. We can ask thee to bless them, ask thee to guide na and protect us with that Infinite Spirit of Truth that seems to be everywhere. Yet with all our asking we feel that the stern teachings of law are around us and within us. Why, then should we seek to change it? Why, then, should we ask that some and, like the comrade who just went out from here, I died in battle. I wasn't so blest with spiritual sight, but I was blest in another waythat is, I was of the belief it would be well with me hereafter, let the number of my sins be few or many. I was a Universalist clear through and through, and my Universalism carried me safe on to the other side. I believed in the salvation of the whole human family. I did n't think I was going to be any exception to the general rule, and when I come to get on the other side, I found I was n't mistaken at all, not at all; and I find myself, at this time, standing upon as good ground as I ever stood upon, the platform is just as firm. Although I never put my name to any Church creed, I believed in it, if my name was n't on the roll; that is to say, I did n't belong to the Church, you know.

Well, now, I did as a soldier should do, feeling that it was my duty to do whatever I could for the promulgation of truth and freedom of truth I believed that there was something great and glorious to be brought out, or wrought out of this fearful struggle, in the way of truth and freedom. I can even now see that not only the slave has gained his liberty, but you are every one of you, here at the North, slowly coming into a recognition of the great principles of truth and freedom. How are you doing it? Why, ten thousand times ten thousand souls from the spirit-world are coming back with glorious ideas of truth, and you mortals are gradually laying down your old ideas and taking up the new, just as if it was a part of your destiny that you should do this, and I am doing my part in this great work. Thousands are coming back from the battlefield speaking to you mortals, who went out with full steam and come back upon it; and you've got to succumb to it. And old Theology is going to die, and we are going to bury it, and chant, its funeral hymn. That's so; you may not live to see that day, but | nate the wealth and influence of his devoted it will surely come.

I know very well I am shocking the sensibili ties, or shall, of some of my good friends. What care 1? I should be ashamed to turn coward at this day of my life, for in doing such a thing I should throw a stain upon my individuality and prove myself a coward. No; I'll come back and defend my religion just as I did when here. I be lieved then that we were all, parts of one great whole, one Father, one Mother; that the universe is ours; that we live and move in it by virtue of its laws; that we are all hy-and-bye to come into conscious relation with the Great Author of life, and those who sit outside the droppings of the sanctuary will be just as fortunate as those with in. That's my belief, at any rate, so I have been told by those who have been in the spirit-world longer than I have. yout mostly Now say to the folks; one and all, I am happy. Say to them that my belief was glorious to me in death. That is the very best return I could send in. Good-day. Jan. 11. California and second contraction of the second contract of the seco

bela te canat a Margaret Shales, anate wilt at own way. No one should attempt to do it for an-other, for, if they do, they will say it is not half Nay, we will not. We will only ask that we may this were a prison-house of the soul, this could say that I comes to the children at night. It is

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The Normal School Institute, etc.

Let me call the attenion of all progressive minds who are seeking improved methods of education, to the Normal School Institute in this place, now conducted by William and Martha Evans, two genial souls, who have devoted themselves to the work of making this school one of the highest order. Friend Evans seems eminently qualified to conduct such an establishment, and his companion in life appears not behind him in all those kind, considerate, and womanly graces, so powerful in making an Educational Home a profitable and happy one. In health, the students are assisted by every available means, their studies being pleasantly diversfied, their physical condition improved by gymnastic and other exercises, while in sickness, the fostering care of parental solicitude is extended to them. With the very best of order, there is here a healthy freedom and happy expression of countenance, which speaks of harmonious growth The name of J. G. Fish, as prospective Principal of this Institution for the coming year, will be, I am sure, a fresh guarantee for increased patronage. We certainly all hope this brother and colaborer will thus the more universally disseminature. Do not forget, Friends of Progressive Education, the Normal School of Carversville, Bucks Co., Pa., situated in 'a highly romantic and healthy locality, about twenty-three miles north from the city of Trenton, N. J., via Belvidere Railroad to Boole's Island, and from thence by carriage; two miles.

I am laboring in this section to good congregations. The people here are much interested in the principles of the Harmonial Philosophy, but as is common everywhere, liave but little appreciation of the phenomena, as bearing upon the utterances. They remind one of the Scripture declaration, "Man looketh at the outward appearance, but God looketh at the heart."

However, there are some who are ready to roceive the teachings and apply them wisely, instening on with joy to the goal of attainment, while cavilers tarry and dispute the proprieties of the trance state, &c., to find no off in their lamps. But let ils remember that for every soul there is a needed discipline, and some of the seed sown in conflict may be harvested in peace, when our labor here is ended. is gFraternally, er etintimorie a sua hear heat M.J. WILDOXSORed Carversville, Bucks, Co. Ray March A. 1865 et 1115

MARCH 24, 1866.

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BANNER OF LIGHT.

Third National Convention.

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

ment from the 17th to the 21st of October, 1885, it was Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Hpiritualists, and that the officers of this Convention hold their respective officers until the next Annual Convention, and their successors are elected: Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Hpiritualists, whose terms of officers, shall expire when their succes-sors, or other delegates, shall be elected by their respective officers, and the business of Annual Conventional Organizations, but whose membership of the National Porenization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual ap-pointment by local organization of Spiritualists will, until otherwise ordered, hold Annual Conventions: *Resolved*, That the National Organization of Spiritualists and each subsequent Conventions at such times and places as the Preshent, Yice Presidents, Recretary and Teas-and auclomic appointments and records as delegates from local organization of Spiritualists and auclomic appointments and records as delegates from local organization of Spiritualists and all such dele-rate all be thereby constituted and remain members by in the National Organization of Spiritualists for the Sational Organization of Spiritualists and all such dele-rates and hereby constituted and remain members until their names are voluntarily withdraw. *Resolved*, That and other Spiritualists and all such dele-rates and hereby constituted and remain members until their names are voluntarily withdraw. *Resolved*, That unil otherwise ordered, each local organiza-time of two delegates in the National Organiza-time of two delegates in the National Organiza-time delegates in the states ordered, each local organiza-time delegates in the states ordered, the and where a tary the of decountarity withdraw.

Berg, Resolved. That in adopting these articles, all rights of tho National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the pow-er to practic creeck, articles, or declarations of faith formpir-itualists, or otherwise interfering with individual rights or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Com-ficers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Provilence Congrega-tion of Spiritualists, held at Prat's Hall, the fol-lowing resolutions were unaufmously adopted: Received That the Nethenle Convention of Spirituality he

lowing resolutions were infanimously anopted: Resolved, That the National Convention of Spiritualists he invited to hold their next session in the city of Providence, in the month of August next; Resolved, That if this invitation he accepted, we recommend that one day he devoted to an excursion upon the waters of our Narragament liay. And we tender to the Convention the free use of our hall, a fraternal greeting and kind hospitality." (Signed) L. K. JUSLIN, See y. And, on conforming with each other wave have do.

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

JNO. PIERPONT, President, District of Columbia.
HENBY T. Clill, M. D., Sceretary, 634 Race street, Philadelphia, Pa.
M. B. DYOIT, Treasurer, Of Philadelphia, Pa: MARY F, DAVIS, Vice-President for New York, J. G. FISIL tion.

J. G. FINIL, Vice-President for New Jersey.

J. G. FINII, Vice-President for New Jersey. I. REIIN, Vice-President for Pennsylvania, THOMAS GABRETT, Vice-President for Delaware, J. A. ROWLAND, Vice-President for District of Columbia, A. G. W. CARTER, Vice-President for Ohlo, BENJAMIN TODD, Vice-President for Michigan, S. 5. JONES, Vice-President for Illinois, CHARLES H. CHOWELL, Vice-President for Jussachusetts. II. S. BIOWN, N. D., Vice-President for Wisconsin,

State Convention/of New Jersey.

State Convention of New Jersey. By invitation of the Friends of Progress in Vineland, N. J., all liberal-minded persons who are residents of the State, and who are friendly to the cause of Spiritualism and its objects, and all others not resident of the State who desire to join them in furtherance of the objects of said Convention, are requested to meet in the Hall of said Society, in Vineland, on Thursday and Fri-day, the 24th and 25th of May, 1866, for the pur-pose of effecting a State organization to coöperate with the National Organization of Spiritualists, in furtherance of the objects recommended, &c. Convention will organize at 1 o'clock P. M., the 24th. WARNEN CHASE, C. B. CAMPBELL, JOIN GAGE,

Obituaries.

Oblituaries. Called home to a brighter world, Oct. 25th, 1865, from Harbor Creek, I'a., Columbia Cowden, aged 18 years. Sha was one of two buds that blossomed on earth to be early transplanted to a happler land. The twin horther, Columbus, had already passed to split life at the early age of five years. But the messenger from the split land, came for her, also, lifer stekness was of short duration. Anxious and beloved friends did all in their power to keep her with them but a few days of hope and four succeeded, and then the volce from this thappy land called to Columbia, and while the angel-choirs sang a welcome, the dear one entered heaven. She was a sweet and gentic girl; her heart was pure and untouched by guile, and her meek and gentie nature rebelled agninst aught that savored of envy or pride. Her split is seemed in perfect harmony with all things pure and lovely a gem too bright for its earthly setting—it only to shine in a higher and holer aphere. She was the sumbam of her fatter, mother, brothers and sisters, and a large circle of friends: none knew her but

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what they term the neeting vision, is but the soul's reality.-FLORA. THE little buds that have in love been given, are now gath-cred and twined in "Love's ""Lify Wreath." No thought of self-approval prompts the hand that scatters them to un crowned brows. He gives, from "Love's bright bower, buds that have daily opened fragrant to his soul. Let them fail gently on the brow of many forms that come to angel-gardens, gathering Hope's bright wreaths. Even from spirit-echoes, even from angel-pens, there come imperfect breathings, that call for Charity's south muntle to rest thereon. They have been whispered in love, they have been breathed from happy homes, where earth's children shall alide. To each and all, Love whispers, "Come," and the buds thou has gathered from the "Lify-Wreath," hear with thee on the breath of pure affect iton; and brighter, softer garlands shall crown thee, midying, to deck thy brow forever. Price \$1, postage 16 cents. For sale at this office. Ap'123. THE WONDERFUL

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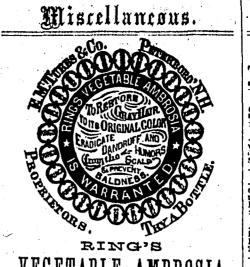
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April 15

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yond all jeccedent. THE POSITIVE POWDERS CURE all In-formmatory Diseases, and all Active Fevers, such as the inflammatory, fillions, fluctuatic, intermittent, Small Pox.&c.; all Neuralgie, Bheumatte and Paintul Af-fections, licadache, Fits, Nervousness, Niceplesaness, &c.; all Femate Diseases, Dyspepsin, Dyscatery, Spermatorrhues, Worns, &c. THE NEGATIVE POWDERS OURE all Congetilicet Fevers, such as the Typhold, Typhus and Congetilicet

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sphere. She was the sumbeam of her father, mother, brothers and sisters, and a large circle of friends: mone knew her but to love her, none speak of her but to mourn their loss. Lone-ly seens that home now from which the home-tar has forever passed away; dark seems the trial to sorrow-stricken hearta. Yet it is well: for the budding flowers have blossomed in the Paradise of Gost, and sing the songs of joy where the loneliness of earth is unknown.

- She was kind and gentle-hearted, Loved by all, both old and young; But she has from dear ones parted, And joined the keavenly throng.
- But the angels have borne her To the heavenly home on high; W hile we are left awhile to mourn her, Till we meet her in the sky.

Funeral services were held in the Methodist Church, hy Dr. Heath.

Passed to higher life, Nov. 8th, 1865, from East Sheffield Jonathan Trescott, aged 75 years.

Jonathan Trescott, aged 15 years. He was a member of the Society of Friends, and left behind him an aged companion, with whom he hent fifty years of his carth-life, who is sustained by the cheering hopes, comforted by the sweet consolations which Spiritualiam universally brings to those whome inward perceptions are receptive to its divine induxes. Never have is a vividly realized the power which Spiritualism contained to cast out all sorrow, all repin-ings, as whilst on a visit to this aged widow. She told me that she both walked and taked with her former earth-companion that she was as conscious of his presence, and, also, of his con-tinued interest in and affection for iter as the had ever been. Being members of the Society of Friends, and habitaated to sitting for the operation of the "spirit". Theying strong medium powers, they at length came to understand, in their advanced are, that the power that inspired their interance emanated from those who had once been here among men, instead of coming direct "from the throne," as they had previously sup-powerd.

This is but one of the many cases that derive true benefit from even a late appreciation of these giorious truths. E. ANNIE HINMAN.

Died, in Belfast, on the 2d inst., of quick consumption, Mrs. Catharine A., wife of A. K. P. Moore, aged 40 years 7 months and 6 days.

Mrs. Norse was a kind and indulgent mother, and a faithful and affectionate wife. Her illness was very brief; yet she was hilly confident of the near approach of the angel messen-ger to summon her hence some ten days before her transit, and caluly made all necessary arrangements for the coming change.

Allo Caulty have an increasing animpotent county esponsed change. Sho was formerly a Methodist in belief, but recently esponsed the principles of modern Spiritualism, and died with a firm and unchanging belief in a happy reunium of all loved ones who had passed on before her, and also those who might follow her to her heavenly home. She leaves a hushand and six children, some of tender ages, to mourn her sudden departure. May the good Father of us all beatow upon them that faith, hope, and convolation so much needed in this, their hour of trial and sorrow. D. B. BITTHER.

D. B. BTTHER.

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OF the following named persons can be obtained at this office, for 25 CENTS BACH: EMMA HARDINGE, H. WILLIS, M. D., F. L

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"I have found it! This night have I read the Mystic Scrolls. The GRAND RECERT OF THE AGE stands revealed. It is mine; Alone I delved for it; alone I have found; it! Now let the world laugh! I am immortal "-P. R. Rendolph. Some men are daily dying; somo alle ore they have learned how to live; and some find their truest account in revealing the mysteries of both life and death—oven while they them-relves perish in the act of revelation, as is most wonderfully done in the remarkable volume now before the realer—as, alss! almost seems to be the case with the peniman of, what herein follows. The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to jadge a thicker, consists in the mental forcaure which, during life, they heap up for the us and benefit of the area to shall be end; and they have based whereby to jadge a thicker, consists in the mental forcaure which, during life, entry heap up for the us and benefit of the area to begin in iter reality their dealings with the dead.-Preface."

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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 the Western Depart-ment, etc., should be directed to J. M. PREDLES, Clucinnati, Ohio, P. 0. Box 1402.

A Free Fight in a Christian Ohurch. While Presbyterians and other Sangelical Christians insist that Spiritualism is of the devil. leading to all manner of vice and disorder, they also contend with becoming Phariseeism that they are the "elect of God," "chosen vessels of honor," "the salt of the earth," "cities set on hills," "jewels in Jesus's crown," " promoters of civilization, morality and decorum," with all the refining graces that glorify humanity. But what are the facts? How do their daily deeds and lifeacts correspond with their assumptions and professions? Let the following, which transpired a few days since in the First Presbyterian Church in this city, Fourth street, answer. The shameful affair commenced with the effort to elect a Chairman. We quote from the daily Cincinnati Commercial, March 6th:

mercial, March 6th:
 "The Rev. Dr. Anderson quietly gave way for the time, and Mr. Corry called Dr. Tharker to the Chair. Several ladles history very distinctly, and feminine volces articulated 'Cop-perhead.' Dr. Thacker came forward and approached the cut steel plece of furniture, and Mr. Corry's pale face. It up with a smile, which failed out as soon as born, almost, for avy-ral gentlemen rose to their feet and rushed toward the stand, and a perfect formentation ensued. The ladles acreamed, and the gentlemen rose to their feet and rushed toward the stand, and a perfect formentation ensued. The ladles acreamed, and the gentlemen used very strong language. The dia was im-mense, but high above it was the volce of Mr. Corry erying for his rights, and reiterating that he was baptized in that church. A hady's volce even and just then the gentlemen had all managed to crowd together around the Chair. There was some semilar." The pollceman appears, and asks whom he will arrest. Mr. Corry dared it then to attempt to put him down by violence, and threatened if they did so he'd make it the dearest thing they cree did.
 Here the females, taking up the case, stood fire, and hissed so weetly, so persistently, and with such intrinsic indications of elemid endurance. that Mr. Corry two or three times absolute

Here the *females*, taking up the case, stood fire, and bissed as averity, so persistently, and with such intrinsic indications of eterm denderance, that Mr. Corry two or three times absolute by descended to personal eriminations with his fair formenters, who in turn intimated that he was in arrears for pew renet? This peep behind the scence excited various effects, and called fir various remarks and evclamations. A general laugh was one effect; also, a very free exchange of remarks, and cries of 'Oh dear, why don't combridge put him out, anytow? He has no business nor no right to be here.' 'Yes, I have, ma'am,' exclaims Mr. Corry, who overleand the latter part of the re-mark, if not all of I.' and I'll show out that I have.' Some of the gentlemen next 'spoke out in meetin' about the pew rent, when Mr. Corry changed his base and cried, 'Order.' Inurobable as it may seem. It is nevertheless true that Mr.

the pew rent, when Mr. Corry changed his base and cried, 'Order.' Improbable as it may accm, it is nevertheless true that Mr. Corry lost his temper, and was about to 'reach for' an old gen-tleman, when the daughter of the latter rubled forward to take ber father's part, and Mr. Corry resumed his accustomed caim by shaking his long fore funger at the old gentleman and teiling him, 'Old man, your gray hairs protect you.' Dr. Anderson got the floor again, and made a Christian ap-peal to those present; deplored the disgraceful character of the scenes enacted there by members of any Christian Church, and begged that their repetition would be avoided. The Chair was surrounded in a moment, the confusion ari-ling again with tenfold dereness. Mr. Corry was seen to ex-tend the whole length of his hony arm, and with clutching in-ger-thy 'reach' again for one of the grav-haled fathers of the church, Mr. Joseph K. Smith. The policeman, who all this time hal been a quiet witness of the scene, 'reached' for Mr. Corry, but that gentleman made it appear to the satisfaction of his relusion that he was the party agrieved, and nor the ag-gresore.

of nis fifenus that he was the party space-on-gressor. There was much catching hold of gentlemen by ladies, and many crites of 'Now, let me go. I tell you; I just want to get at him.' A pew-holder at our chow, who had just voted, as he said, the 'Copperhead' ticket, pronounced the scene 'the d-dest he ever saw, even at a political meeting.' CULDINATION.

CULNIATION. The thing was at its worst; the confusion became indescrib-able; ladies and gentlemen were most inextricably mixed up; that's were overturned; the 'lle direct' was given by two gentlemen at the stand; a lady slapped another hady's face-gently; the other 'forgave' her; the pressure from the street became almost insufferable, for the excitment in the church soon spread to our most fashionable theroughfare by the rumor that there was a fight in the vertry; glasses of water were called for by excited ladies, and the scandal was complete."

Suppose such disgraceful scenes had occurred at a Spiritualist gathering, compelling the attendance of policemen. Suppose they should engage in public crimination, call each other "infernal copperheads," shake their "fists," get to "scuffling," "overturn chairs," give the "lie direct,' and even ladies get to " slapping faces "! Every sectarian and religious periodical in the land would catch at it as a precious crumb to increase the prejudice extant against Spiritualists, saying, "Behold the effects of modern Spiritualism!" And village papers, too destitute of mental capacity or culture to edify, would copy and peddle the same around their weekly circuits.

As a great growing body of Spiritualists, numbering several millions, we look down with a

a poor paternal specimen of manhood. The object prairies." of these Lycenms, approved of angels, is not to sectarize, indoctrinate, or bring the young under cramping, creedal influences; but just the reverse. They aim to cultivate the whole being, physical, mental and spiritual, and that in harmony with is anxious to arouse the public mind to action in music, law, science, and the broad, beautiful prin-

No Success without Labor.

ciples of Nature.

BRO, PEEBLES-X. Y. Z., in a late issue of the ever welcome and well-established Banner of Light, heads an article "Liberalism tending to Spiritualism," and talks to the point. We need pure, spiritual and self-sacrificing than man. There more such, as a stimulus to intellectual labor. can be no love like a mother's love for the child. All things great are the results of great efforts. Every literary, scientific, moral or religious publication that has survived a mere ephemeral existence, has been the resultant of the most intense thought and scrupulous care. Pope's "Essay on Man," coming down to us glittering with fresh thought and replete with glowing inspiration, was considered by its author imperfect after being rewritten the tenth time. All gems, whether of poetry or prose, that outlived their particular time, were composed with deep thoughtfulness, receiving the laborious criticism of their authors and others. What is easily built is as easily demolished. The vegetable growth of a single summer is destroyed by the first frosts of winter, while oaks defy the storms of centuries. From all the lessons of Nature, from all the history of the past, from all our varied daily experiences, we, as Spiritualists, should thoroughly understand that, if we would become mighty centres of thought, making this thought-force with our moral and spiritual power felt in the world, we must depend upon history, science, logic and the highest culture, as well as inspiration.

Granted that inspiration is useful to point out the general direction that should be given to thought, yet 't is through careful and intense study alone that any person can fully elucidate his ideas or present proofs that will be conclusive to the critical mind. Admitting the necessity of psychologic and mechanical mediumship, still we were never designed to be mere machines; but each individual should be an original propelling nower. As well may other organisms digest our food, or other eyes see for us the myriad forms of Nature, as that invisibles should do for us our thinking. Great logical conclusions could never be reached unless they had facts for a basis, while itualism. The Rev. J. C. Miller, conscious of the the more numerous these facts the more correct the conclusion; and it is by their multiplicity Spiritualism to be "diabolism," further saying alone that any mind ever arrives at the power of generalization, or of harmonizing the world's ap- full of the "deril's works," with sundry other parent contradictions.

If, then, our migratory lecturers are unable to sustain for any considerable length of time an interest with the masses, where rests the blame? with the people devoid of appreciation? or rather with themselves, because they have not sufficient versatility of talent or studious application to render themselves permanently instructive? The presentation of a few great general principes may be and is for awhile attractive, but it is only by the perpetual freshness of vast information, carfied into detail and enriched by scholarship, that a speaker can hope to permanently educate the cultivated and reflective mind. If Wasson, Frothingham, Beecher, Collyer or Ghapin keep in their audiences a continual interest, it is not because of inspiration or genius alone, but by unremitting study and unceasing toll. By this method only can they accumulate a sufficient mass of facts, and by comparison with severe discipline present their ever-varying lessons, with these broad and beautiful principles deducible therefrom.

He that would be an educator, must, of necessity, know more than his class. He that would give direction to public sentiment and spiritualize the rising races, must have such a fountain of information as to place his acquirements certainly above the range of public contempt. Certain calm, severe, dignified contempt upon such church | it is that thousands of Spiritualists have become tired of the monthly repetitions and glittering generalities dispensed by constantly itinerating speakers, with seemingly little aspiration for selfimprovement, and are driven to seek intellectual and spiritual food from the tables of those liberal preachers whose lives are unceasing pages of study, and whose sermons, (ever fresh with inspiration and aglow with science.) like the ever changing landscape, ever present new hills, new plains new rocks, new forests, with lights and shades dewdrops and flowers to cheer the traveler along the journey of life.

but if we could not bring enough love, kindness | atlons. Theologies, chains and persecutions must and wisdom, with such other influences and at- pass away before the light of Spiritualism. Bro. tractive motives, to hear upon the young minds Francis, of Rome, N. Y. is giving a fresh impetus of the household, as to willingly induce them to to the cause of progress here at the present time. attend our Lycoung, we should consider ourself Others will come as the trail widens across the

The Duties and Rights of Woman.

Brother T., of New York, an ardent advocate of justice and equality with reference to the sexes, the application of these principles. He says the "time has arrived when woman must come to her own rescue, and not only ask, but demand justice for herself, her sisters, and her daughters. She has a natural right to her person, to her self hood, and to a claim upon her children, and their training and education, also, for she is naturally more The time has come when the better (and by this I mean the nobler), are willing (at least) to concede that what man has in him of the elements of success, woman has also the right to apply in the same direction, if possessed of them; so that to my mind, the time is at hand when women should meet in convention, and then, by exchange of thought and the presentation of plans, so concentrate their influence, that when they present their demands for justice, through the representatives of the people at the head of Government, they will be listened to. The slimy creature who, for policy, or through prejudice or bigotry, would dare to raise his voice in opposition to the demands of American women, coming with the earnest of their souls, and asking for their rights. demanding justice, would soon desire a hidingplace from the searching eye of the Goddess of Liberty for the injustice, the insult he dared to offer to her daughters. Let the women-the noble women of America, the saviours, the pride and glory of our land-rally in convention, and by the earnestness of their souls in demanding their rights, show to the world that we, as fathers, brothers and sons, appreciate this great truth: that whether the perpetuation of the institutions of this country and Government is to be intrusted to the hands of American freemen, will very much depend upon the justice, rights, development and culture guaranteed to American mothers. Will you inscribe upon the ample folds of the Banner, 'Justice to American Woman'?"

Discussion, Almost, in Madison, Ind.

Bro. E. V. Wilson, giving one of his able courses of lectures with test demonstrations, in Madison, Ind., produced a strong interest in behalf of Spirtide of affairs, pronounced, in a pulpit effort, the hall where they held their meetings was naughty things, that such clergy as have more zeal than knowledge are apt to indulge in.

Bro. Wilson, conscious of the truths he advocated and his ability to defend them, challenged said Miller to the discussion of the following proposition:

"Resolved, That the Bible sustains modern Spirit-ualism in its phases and teachings."

Mr., Miller, instead of accepting the issue like a man with confidence in himself, and confidence in his theological doctrines, sought to substitute a complex proposition, involving several questions, with contradictions by implication, faulting the Parliamentary rules laid down by Bro. Wilson to govern the disputants, with other evasions and equivocations, hetter becoming a second class lawyer. than a faithful minister of the New Testament. Finally he fixed upon a time, which in all probability he knew would prevent]Bro. Wilson's presence. Evidently from cowardice he does not meet the square issue, involving the facts, phenomena, and beautiful principles of Spiritualism. Bro. Wilson holds himself ready to affirm and defend his proposition any time after the close of his present engagements. Discussions rightly conducted are over serviceable to truth and righteousness

A Happy Transition.

SPIRITUALIST MEETINGS. -

BYIEITUALDIBT MEETIBUB; Doston-MELODEOK, The Lyceum Society of Spiritualists will hold meetings on Händays, at 2% gid JW o'clock. Admis-tion.free. Speakors engaged: --Mrs. Laura Ds Force Gordon during March; Mrs. Anna M. Middlebrook, April I and S; Miss Lissie Doten during Alsy, The Bisats Charteria ABPistru Alars hold meetings every Sunday in hall No. 118 Tremonstreet, at 10% A.M. and 2% P.M. Mrs. M. A. Ricker, regular speaker. The public are invited. Beats free. D. J. Ricker, Sup't. THE G. B. M. U.'s Fisser PROGRESSIVE BIBLE SociEtr will hold meetings every Sunday in No. 10 Tremont Temple, at 3 P.M.; also Sunday, Monday, Wednesday and Friday even-ings, at 15 F. M. St.

ings, at 1% P. M. The premoter of the Christian Scholars' Missionary Union "Ill must every Saturday, at 23 P. M., in No. 3 Tremont How, will meet every Saturday, at 24 p. M., in No. 3 Tremont How, Hall 23. Circle will commence at 14 p. H. THE members of the Progressive Bilde Society will meet ev-ery Sunday, at 24 p. M., in No. 3 Tremont How, Hall 23. Even-ing meeting will commence at 74 p. M.

ery Sunday, at 23 r. M., In No. 5 Tremont How, Indit 23. Even-ing meeting will commence at 37 r. M. CHARLEFOWN. -- The Pirst Society of Spiritualists hold meetings every Sunday in Washington Hail, at 24% and 74 o'clock r. M., under the supervision of A. H. Richardson. Thio public are invited. The Children's Lyccum meets at 10 A. M. Speakers engaged :- Jeane P. Greenieaf, March 18 and 23; Dr. Wm. K. Ripley during May. THE AFRITUALISTS OF CHARLESTOWN have commenced a series of free meetings at Mechanics' Hail, corner of Chelsea street and City square, every Sunday afternoon and evening. These meetings are to be conducted by Mr. C. H. Yose, (to whom all communications must be addressed, Jassisted by a Committee of well known Spiritualists. Many good speak-ers have been engaged, who will lecture during the scason. All are invited to attend. Speakers engaged:--N. S. Green-leaf, April I and 81 Mrs. Sarah A. Byrnes, April 15, 22 and 29. CREASA.-The Associated Spiritualists of Chelsea have en-

All are invited to attend. Speakers engaged:--N. S. Green-lear, April 1 and S; Mrs. Garad A. Byrnes, April 15, 22 and 29. CHELSKA.-The Associated Spiritualists of Chelses have en-gaged Library Hall, to hold regular meetings funday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 121 Hanover street, Boaton. Broakers engaged:-Dr. W. K. Ripley, March 18 and 25; E. B. Wheeler, April 1, 8 and 15. LowELL-Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:-Mrs. Anna M. Middlebrook during March; F. L. H. Wills during April; S. J. Finney during October, November and December. HavEnill have organized, and hold regular meetings at Music Hail. Children's Progressive Lyceum meets at 10 octock A. Speakers engaged:-E. S. Wieeler during March; Busic M. Johnson during April; Yannie B. Felton during May. Prynourn, Mass.-Spiritualists hold meetings in Leyden Hail, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speakers engaged:--Miss Suite M. Johnson, March Hail, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speakers engaged:--Miss Suite M. Johnson, March Spiritualists hold meetings in Leyden Hail, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Beenkers engaged:--Miss Suite M. Johnson, March Spiritualists hold meetings in Leyden Spiritualists hold meetings in Serberon Spiritualists hold meetings in Templar Haurowher Mass.--Spiritualists hold meetings in Templar

ton, Siny 20 and 21. TAURTON, Mass.--Bpiritualists hold meetings in Templar Hall regularly at 3% and 1% F. M. Admission free. Speakers engaged:--Mrs. Fannle B. Felton during Marcht M. Henry Houghton, April 29 and May 6 and 13.

Houghton, April 29 and May 6 and 13. WORCESTER, MASS.-Meetings are held in Horticultural Hall every Sunday afternoon and ovening. Speakers engaged :--Mrs. Mary M. Wood during March; Henry C. Wright, April 1 and 8; Mirs. Fannie Davis Smith, April 15, 22 and 29; Susle M. Johnson during May; F. L. H. Willis, M. D., during June.

Norri WENTIAN, MASS.—The Spiritualists have organ-ized a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% F. M. Seats free, and the public are invited. Speaker engaged:.—M. Henry Houghton until April. MARLBORG', MASS.-Spiritualists hold meetings in Forest Hall every other Sunday at 13 r. M. Mrs. Yeaw, of North-boro', regular speaker

BORD, regular speaker HAMBOR, MASS. - Meetings are held in the Universalist Church in Hanson every other Sunday. Foxnore', MASS. - Meetings in Town Hall. Speaker en-gaged: -E. S. Wheeler, April 29.

gageu: --...o. w neceler, April 29. PROVIDENCE, R. I. --- Meetings are hold in Pratt's Hall, Wey-bosse's street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyccum meets every Sunday forenoon, at 104 o'clock. Speakers engaged: --ilcenry C. Wright, March 25; 8 J. Finney during April; A. J. Davis during June. Purgue Couv.

PUTNAM, CONN.-Meetings are held at Central Hall ever 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 Biock, corner of Congress and Eim streets. Free Conference in the forenoon. Lectures atternoon and evening, at 3 and 7 o'clock.

DOVER AND FOXOROFT, ME.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITT .- The First Society of Spiritualists hold ucctings every Sunday in Hope Chapel, 720 Broadway. Seats

meetings every Sunday in Hope Chapel, 720 Broadway. Seats free. THE SOCIETT OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hail No. 55 West 334 street, near Broadway. The speaker at present en-gaged is J. G. Fish for March. The Children's Progressive Ly-ceum meets at the same hall every Sunday afternoon at 24 o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5519, New York. Meetings at the "Temple of Truth," S14 Broadway. Lec-tures and discussions every Sunday at 104, 3 and 74 o'clock. The hall and rooms are open overy day in the week as a Spirit-'ualists' depot for information, etc. All are invited. Wurtivasurd. N. Y. - Spiritual meetings are held one

Jualing' depot for information, etc. All are invited.
 WILLIANBURG, N. Y. - Spiritual meetings are held one ovening each week, in Continental Hall. Mrs. Emma F. Japy Bullone is the speaker for the present. All are invited free.
 PHILADELFHIA, PA.-Meetings are held at Samom street Hall every Sunday at 10⁴ and 7⁵ p. M. Children's Lyceum regular Sunday resion at 2³ o'clock. M. B. Dyott, Conductor; Mrs. Ballanger, Guardian.
 Meetings are also held in the new hall in Progressive Lyceum every Sunday forenoon at 3 o'clock. Children's treget every Sunday afternoon at 3 o'clock. Prof. I. Behr, Conductor.

VINELAND, N. J.-Friends of Progress meetings are held in the new hall every Sunday at 104 a. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock r. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. HAMMONTON, N. J.-Meetings held every Sunday at 10 L. M. and 7 P. M., at Ellis Hall, Bellevlow Avenue.

A. M. and (P. M., at Lins han, Beneview Avenue. BALTINORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

Spundering Int.-Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

ST, LOUIS, MO.-Spiritualista and Friends of Progress hold meetings every Bunday in Mercantile Hall, at 104 A. M. and T P. M. Children's Progressive Lyceum regular session every Sunday afternoon at 24 p. M. Col. Wm. E. Moberly, Conduc-tor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.-The Spiritualisis of Washington hold regular meetings every Sunday, at 11 A. H. and 7% P. M. in Union League Hall. Thomas Gales Forster will lecture dur ing March.

MARCH 24, 1866.

MES. MANY J. WILCOXSON will speak in Buffalo during April. Will appyer calls to lecture during the coming year. General address, Hammonton, Atlantic Co., A. J.

General sources, Hammonion, Arisanité Co., Mijli i J. Madison ALLTN, trance and inspirational speaker, will lecture in Hutland, Yt., March 24, in Ludlow, April 1: in Woodstock, July 4, 8, 18 and 32. Will speak week evening in sizo receive subscriptions for the Banner of Light. Address Woodstock, VI, in care of Thomas Middleton. Refers to Thomas Middleton, or to G. A. Bacon, box 205, Washington, D. O.

Miss Suain M. JOHNBOR will speak in Plymouth, March 18 and 25; in Staverbill during April.

J. G. Fiss will speak in Ebbitt Hall, New York, during March. Will receive subscriptions for the Banner of Light Address as above.

MES. MARY M. WOOD will speak in Worcester during March in Charlestown, April I and 8; in Plymouth, April 29 and 29. Address, 11 Dewry street, Worcester, Mass.

MRS. M. S. TOWNSBND will speak in Troy, N. Y., during March; in Philadelphia, Pa., during April.

Mas. Mas. Marking Marking April. Mas. Mas. Marking Marking Marking April. during March and April I and 8. Address as above, in care of Cliff Hogers, Esq., or East Westmoreland, N. H. E. S. WHERLER, inspirational speaker, will lecture in Chel-sea, April 1, 8 and 15; in Foxboro', April 23. Address this office.

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

ket street, Chicago, Ill. A. B. WHITNEG will speak in Cincinnati, O., during April. M. HERER HOUGHTON will lecture in North Wrentham, Mass., every Sunday until April in Tannton. April 29 and Jan. Mass., every Sunday until April in Tannton. April 29 and Jan. Mass., every Sunday until April in Tannton. April 29 and Jan. Gand Ja. in Plymouth. May 20 and 27. Will answer calls to recture in any of the Eastern or Middle States the remainder of the year. All applications for week-evening lectures and the attending of functais will be happily received and speed-ily answered. Address as above, or West Fails, Me. J. M. PERDLES will lecture in Richmond, Ind., during March. Address, box 1402, Cheinnati, O. Wass. A. P. BROWN will speak in the ling of Meeting Tan-

Mate. A. P. BROWN will speak in the Union Meeting House, North liaverbill, N. IL, March 25, and is at liberty to engage elsewhere if desired. Address, St. Johnsbury Centre, V1. MRS. LAURA CUPPY will lecture in San Francisco, Cal. till further notice.

ALCINDA WILHELM, M. D., inspirational speaker, will ico-ture in Quincy and Hannibal, Mo., during Marcht in Kausas during the summer; in Iowa during the fall. Address, care W. Brown, box 602, Quincy, Ill., until further notice.

L. Judo PARDER will lecture in Baffalo, R. Y., daring March. Address, care of Thomas Bathbun, box 1231, Buffalo. DB. W.K. RIPLEY will speak in Chelsea, Murch 16 and 25; in North Wrentham during April; in Charlestown during May. Address, box 95, Foxboro', Mass.

MES. STAIR A. HUTCHINSON will speak in Willimantic, Ct., during March. Address as above, or East Braintree, Vt. MRS. ANNA M. MIDDLEBROOK WIll lecture in Lowell dur-ing Marchi, in Boston, April 1 and 5. Will answer calls to lecture week-evenings. Address as above, or box 716, Bridge-port, Ct.

port, Ct. MRS. E. M. WOLCOTT 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. BLAAK E. SLOURT, trance speaker, will fecture for the Society of Splitualists in Yarmouth, Mc., till further notice, Address as above. F. L. WADSWORTH speaks every Sunday in February in Milwaukee, Wis. Address accordingly.

BENJAMIN TODD, normal speaker, care Banner of Light.

JUDGR A. G. W. CANTER, of Cincinnati, O., will answer alls to lecture on the Spiritual Philosophy. FRANCIS P. THOMAS, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

WALLEN WOOLSON, trance speaker, Hastings, Orange Co.,

N. Y. GRORGE A. PEIRCE, trance medium, Auburn, Me., will an-swer calls to speak upon the Sabbath, week-day ovenings, and to attend funerais. DE. G. W. MORRILL, JE., trance and inspirational speaker will answer calls to lecture and attend funerais. Address 425:4 Washington street, Boston. MRS, ELIZABETH MARQUAND having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a trance and normal lecturer will please address, Chamols, Osage Co., Mo.

ELIJAH R. SWACKHARKE having removed to the State of Missuer, will answer calls to locture in the West on Commu-nity Life, Spiritualism, and other kindred subjects. Address, Post-office, Chamols, Osage Co., Mo.

A. T. Foss will receive invitations to speak on week days and Sundays. Address, Manchester, N. H.

J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestatio.s. Ad-dress, Upper Lisle, Broome Lo., N. Y. B. T. MUNN will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skanesteles,

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

D. II. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian, Mich.

MBS. ADDIE L. BALLOU, inspirational speaker, Mankate, Minn.

MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich-MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith. MRS. FANNIE DAVIS SNITH. Milford. MARS.

MRS. GARAN M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O. J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Fails, Jowa, box 170, until further notice.

Mass. C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address San José, Cal. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

MISS B. C. PELTON, Woodstock, Vt. MES. M. E. B. SAWYER will answer calls to lecture during Detober. Address for the present, Baldwinsville, Mass.

W. F. JAMIESON, inspirational speaker, Decatur, Mich, THOMAS COOK, Huntaville, Ind., will answer calls to lecture m organization. SELAN VAN SICKLE, Maple Rapids, Mich., will answer calls to locture in that vicinity.

proceedings. Yea, more: as members of an -intelligent community we are heartily ashamed of their actors, and with a Paul-like severity would, if possible, "procoke them into good works." Wrongly generated in the first place, our prayers go out that these disorderly and pugilistic "Christians " may speedily be re-generated, becoming, in Apostolic language, "first pure, then peaceable." Be sure, from the plane of a broad, universal brotherhood we own these erring churchionic brethren, just as Jesus owned and "ate with sinners' of old, and, like the good Nazarene, we shall labor continually for their present conversion and future redemption.

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Why is it?

In some localities where we have "Progressive Lyceums" organized, domanding the influence and personal presence of all Spiritualists and liberalists, there are those professing great love for the Spiritual Philosophy, and yet in no way aiding our Lyceums, but on the contrary sending their children to sectarian Sunday Schools. Are they justifiable in this course? Do they realize that impressions made in childhood are generally lasting as life? Did not Archbishop Hughes once say for a purpose," Give Catholics the education of their children the first ten years, and there's no fear of Protestantism?" Sectarists regard Sunday Schools as their nurseries-their Church recruiting offices-and many Spiritualists patronize them! Can they justify themselves in thus doing? Upon another basis, equally pertinent, would they be justifiable in educating their children, politically, in the nullification and secession schools of John C. Calhoun and Jefferson Davis? How can parents be guilty of teaching, or permitting their children to be taught, doctrines that they know are false, peruicious, and even demoralizing?

Says one, "We have no Lyceums."

Then, by the lore you bear your children, organize Lyceums immediately.

"It is impossible just at present."

Then have a family Lycoum of your own, inviting neighboring children each Sunday morning. We are not prepared to teach them."

Then prepare yourselves forthwith. As parents, you ought to be prepared for such a beautiful work.

"Well, we are not morally fitted to instruct our own children."

Then it is very questionable whether you were morally fitted to be the purposed agents of their earthly existence.

"It may be; but then, our children prefer going to the Presbyterian, or some other Sunday School."

Mark the phrase, " profer." Suppose they should prefer going to saloons, billiard-rooms and brandy dens, Sundays; would you consent? In brief, do you govern your children, or do your children govern you?

/ We do not believe in compelling," &c., &c. 19 m. 19 m.l

Should these lines inspire public lecturers to more studious and self-reliant habits, their object will have been accomplished. CHICAGO.

The above suggestive and well-written article s from the pen of a sound and clear-headed Spiritualist, of Chicago, Ill., whose counsel has ever been safe, and purse open to give for the upbuilding of truth. We regret that he did not affix to the essay his full signature.-ED.

Theologic Documents Burned.

The New Jersey papers are condoling with the Rev. Dr. Demorest, who recently left his pastoral charge in Newark for a settlement in Chicago, that he "might avail himself of ten years labor," in the use of his old sermons; but the car of the American Express Company" containing them took fire and all were consumed." Queries: Was not this providential? 'Did not their hirid BLAZE enlighten the world more in this way than by being re-preached? In this progressive age can sermons be barrolled and kept fresh ten years? Seriously, we sympathize with this brother, and having a large quantity of old textual discourses on hand, not-marketable among the investigating, thinking adherents of the Spiritual Philosophy, we would kindly donate them to this unfortunnte clergyman. This would be nothing new in clerical etiquette. We once loaned six sermons to a ministering brother for perusal, and at a "Conference" had the DIS-pleasure of hearing one of them preached to our own head. These we propose giving the Rev. Mr. Demorest, though smoky, are certainly nearer the wants of the times, than those usually heard in Dutch Reformed churches,

This minister ought to investigate Spiritualism -develope his mediumistic gifts, and not be compelled to READ " the Gospel to every creature." Our trance and impressional speakers, obedient to the Heavenly Voice and spiritual influx, trust to the inspiration of the hour, and consequently souls are fed with that " living bread that cometh down out of Heaven, and giveth life to the world."

Spiritual Progress in Minnesota.

Mrs. Addie L. Ballou, one of our efficient leoturers and laborers in the West, writes from Mankato that "our cause is firmly established there, and continually gaining strength. Orthodoxy Neither, the we, in the coarser sense of the term; tremples as truth steadily undermines ber found- her husband, she pines only for a second, and where we are we we are preserved and

We have received from the pen of Miss Emma Joyce, of Johnson's Creek, N. Y., a very interesting account of the sickness and departure of Mrs. Ellen Hunt from the shell-life of earth to the soullife of immortality. Though a great sufferer, she

changing worlds." She desired that no Orthodox minister should be allowed to pray over her; and to her husband, she said, " If you have a particle of faith in our beautiful philosophy, you will not shed one tear for me."

'talked cheerfully, and, at times, even gaily, of

An able discourse was delivered in the Baptist Church over the mortal remains, by Bro. Havens, of Livonia, while Bro. Eli Clark, leading his quartette, sung as usual, " with the spirit and the understanding also," Oh, how beautiful is Spiritualism in life; how cheering in sickness, and how absolutely glorious in that change termed death! Sectarian theology "will not do to die by;" while the Spiritual Philosophy enables us to say with John, on Patmos, " There is no death !" Clairvoyant eyes, on the separation of the spiritual from the physical, saw her spirit-friends

> "Walting at the portal For the bright immortal."

Richmond, Indiana.

In this Western city the Quaker element predominates; accordingly there's more thrift, cleanliness and morality, than usual in cities of twelve and fifteen thousand inhabitants. There being considerable excitement, at present, in this and other vicinities of the State upon Temperance and the "Shuey hill," we addressed, by request, the audience upon " Temperance, and the Issues of the day." Star Hall, Sunday evening, was literally packed-the singing excellent. At the conclusion of our remarks, Bro. Baxter, a minister among the "Friends," spoke to great acceptance. He was followed by others, making the occasion one of deep interest. As Spiritualists have the better philosophy, designed to practically inaugurate heaven on earth, they should be foremost in the reforms of the day, thus preparing man, physically and spiritually, for this life, and the higher planes of immortality in the heavens.

E. V. Wilson in Cincinnati.

This earnest worker lectured Sunday on his month's engagement, to a large and attentive audience. We had the pleasure on Monday evening of attending his public scance, consisting of delineations of character, tests, and descriptions of spirits. It was a grand success, and highly satisfactory to all present.

Burns silenced a toad-eater who did nothing but boast of the lords and dukes of his acquaintance, with this caustic epigram:

A woman's grief is often very short, If she loses a persona a transferencia. A persona da ferencia da servicia da servicia da servicia da servicia da servicia da

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CINGINATI, O.-The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have accured Metropolitan Hall, corner, of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O. —Spiritualists meet in Temperanco Hall ev-ery Sunday, at 104 A. M. and 74 F. M. Children's Progressive Lyceum regular Sunday session at 1 °clock P. M. Mr. L. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

BAN FRANCISCO. CAL. - Mrs. Laura Cuppy lectures for the Priends of Progress in their hall, corner of 4th and Jessig streets, Ban Francisco, every Bunday, at 11 A. M. and 7K P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap-pointments, 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.1

is intended for Lecturers only. I Mus. Lauka DE Fonce Gondon will lecture in Boston, Mass., during March-address care of Banner of Light; in Washington. D. C., during April and May-address care of Geo. A. Bacon, Esq., P. O. box 205; in Cleveland, O., during July and August.

Miss LIKER DOTES will lecture in New York during April ; in Boston during May. She will not make any other engage-ments to lecture until further notice. Adoress, Pavilion, 57 Tremont street, Boston, Mass.

F. L. H. WILLIS, M. D., will lecture in Lowell, Mass., dur-ing April; in Worcester during June. Is disengaged for the three last Sundays in March. Address as above, or 102 West 21th street, New York.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Bannes of Light office, Boston.

Autress, Dannar Of Light office, Boston. . M. Fraue. Warps will spacific filtage, 11., during March ; 18 Josef High Sy, adding Appli ; in Battle Creek, Mch.; dur-ing May and June. Applications for week evenings must be male-in ; advance, and will be promptly answered. Address as above.

as above. DE: L. K. COONLEY will lecture and heal in Kennett Square and Longwood, Chester Co., l'a., the third week of March. Address, Vincland, N.J. Will receive subscriptions for the Banner of Light, and sell Spiritual and Beform Books. MRS. AUGUSTA A. CURBER will lecture in St. Louis, Mo., during March. Address as above, or box 615, Lowell, Mass. AUSTRY F. SIMNORS will speak in Woodstock, Vt., on the first and fifth Sunday of every month. Address, Woodstock. Converse A. Marvier Will Sunday of Street Monte. March. March. Market March Monte. March. Market Market March Market Market Monte. Market M

CHARLES A. HAYDEN will speak in Genesco, III., March 16 and 25; in St. Louis, Mo., during May. Will make engage-ments to speak week-evenings on the route or in the vicini ty of Sunday engagements. Address as above.

WAREAN CHASE Will speak in Sansom street Hall, Phila-delphia, during March, in Syracuse, N. Y., April 1 and 8; in Byron, N. Y., April 15; in Chardon, O., April 29; in Cleve-land, O., May 6 and 13. He will receive subscriptions for the Banner of Light.

Banner of Light. MES. FANNIE B. FRLTON will speak in Taunton during March; in Portsmouth, April 1, 8 and 16; in Haverhill during May. Address, South Maiden, Mass. MES. N.J. WILLE, trance speaker, will lecture in Worces-ter, July 1, 8, 18 and 21, Address, Boaton, Mass.

MRS. SARAH A. BYRNES will speak in Lynn, March 25 and April 1 and 8; in Charlestown, April 16, 22 and 29. Address, 87 Spring street, East Cambridge, Mass.

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

In July. Address as accessed of Diracion, vi.
 Isaao P. Gurkut Lab will opeak in (highestown, March 18 and 25; in Taunton during, April., Is ready to make further engagements anywhere in New Explaind for the season. Address as above, or Lowell, Mass.
 M. C. Burr, inspirational speaker, will 'coture' in diiddle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville or Smith's Jania. N. Y.

Miss Sahan A. Nurr will speak in Ferrieburg, Vt., March 25. Address as above, or Claremont, N. H.

DR. H. P. FAIRFIELD, trance speaker, will lecture in Boek-ford, Ill., during March., Will answer, call to lecture. Ad-dress, Rockford, Ill.

CARLESCEN A. LOUISEED 73

to locture in that vicinity. H. B. STORER, Brooklyn, N. Y. MES. ANNA E. HILL, inspirational medium and psychometri-cal reader, will answer calls on reasonable terms. Address, Whitesboro', Oneida Co., N. Y. Du. W.K. Firzoinnon will answer calls to lecture through. DR. WK. FITZOIBBON will answer calls to lecture through Pennsylvania and the Western and Southwestern States on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will illiustrate his lectures through the mediumahin of Mirs Ella Vanwie and others. Address for the present, Wilmington, Del. CHARLES S. MARSH, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Jowa, Minnesota, and other Western States. Address, Wonowoe, Juncau Co., Wis. DR. L. P. GRIGGS, Evansville, Wis. J. WK VAN NAWER, BEROCHUR, N. V.

J. WM. VAN NAMEE, Brooklyn, N. Y.

C. FANNIE ALLYE, box 70, Rockland, Me.

GEORGE W. ATWOOD will asswer calls to lecture in the New England States. Address, Weymouth Landing, Mass. A. A. Post, inspirational speaker. Refers to Warren Chase. Address, North West, Williams Co., Ohio.

REV. JAMES FRANCIS can be addressed at Mankato, Minn.

ELIJAH WOODWOETH, inspirational speaker, Leslie, Ing-

MRS. E. A. BLISS, Springfield, Mass.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill

MISS BELLE SCOUGALL, impirational speaker, McCkiord, III DE. JANES MOERISON, lecturer, McHenry, III. MRS. MART A. MITCHELL will answer calls to lecture upon Bpirltualism Sundays and wock-day evenings in Western New York, Ohlo, Michigan and Indlana. Wondi like calls to lec-ture on the direct railroad routo to Chicago. Address with-out delay, Lockport, Niagara Co., N. Y. MRS, ELIZA C. CLARK, inspirational speaker. Address card of this oflice.

MES. FRANCES T. YOUNG, trance speaking medium, No. 21 West Street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture Run-lays and week ovenings, and also attend funerals. Address, Durasm Carponerals. days and week Putnam, Conn.

Miss JULIA J. HUBBARD, trance speaker, has again entered the locuring field. For the present hor address will be Bos-ton, care of this office. the lect

100, Care of this office. MISS ELIZA HowE FULLER, trance speaker, will answer calls to lecture Sundays and week ereniugs. Apply as early as convenient. Address, LaGrange, Me. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, & Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England. Mas Marguet Marguet instants and smargueting.

Mus. Massing and Lawrence in the second seco

Jos. J. HATLINGE, M. D., Inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evening, the coming winter. Address, 25 Court street, New Haven, Conn.

D. S. FRACKER, inspirational speaker. Address, Beres, 0.

W. A. D. HUME, Cleveland, O. A. C. Rossisson, 15 Hathorne street, Salem, Mass., will an-swer calls to lecture.

ANDERW JACKBOR DAVIS can be addressed at the Banner < of Light Branch Office, 274 Canal street, New York. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

8. J. FINNEY, Ann Arbor, Mich.

REV. ADIN BALLOU, Hopedale, Mass.

MRS. E. DELAMAR, trance speaker, Quincy. Mass.

N. S. GREENLEAF, Lowell, Mass.

B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-dress. 12 Lincoln street, Boston, Mass.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vi. ; ; ; MRS. H. F. M. BROWN may be addressed at Chicago, 11.

MISS LIZZIE CARLEZ would like to make engagements for the late fall and winter months with the triends in New York and Penbaylvanis. Address, Ypsilanti, Mich.

MRS. F. O. HYERE, 60 South Green street, Baltimore, Md. MRS. E. K. LADD, No. 179 Court street, (room 6,) Boston, will answer calls to lecture. MRS. LOYMA HEATH, trance speaker, Llockport, N./T.

J.W. BRAVER inspirational speaker, flockport, A.Z. wer calls to lecture or attend fundrals at accessible places. BAWUEL UNDERNILL, M. D., is again in the field, and ready to reacive calls for loctures. Address care of A. J. Davis, 214 Janal street, New York.

MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

MISS II. MARIA WORTHING trance speaker, Oswego, Ill., will answer calls to lecture and attend funerala.

will answer calls to iscuire and attend funeralls. A. P. DownAk, inspirational speaker, Elchmond, Iows. HERE'T Q. Waterry will, answer dails to lecture. Address ears of Hels Marsh, Boston. OLOIS WATERROOKER can be addressed at Messillon, O., ber Ed.

and also by You also (1973P) 2.1117 (

"What of barls with whom you have supped, And of dukes whom you dined with yestreen? Lord 1 a louse, sr. is all but a louse. Though it crawls on Lie cuts of a duten."

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