VOL. XIX.

April.

thres and

dunna

Cal., till

8 and 25; n during

intic, Ct.,

well dur-r calls to 8, Bridge-

time in

ruary in

cture on

inge Co.,

apeaker Address

the State Persons urer will

State of

reck days

r calls to o..s. Ad•

ere in the

econstruc-cess, Ham-

s, Adrian

Mankato,

of Wm. B.

zoo. Mich

of George

r. 36 Bank

the Pacific

er calls to

ure during

iswer calls

chometri-

After Ella gton, Del. swer calls and other Vis.

re in the

Warren

to, Minn.

slie. Ing-

ckford, Ill

ture upon stern New dis to lec-tress with-

dress care

um, No. 21

cture fun-

iln entered

ill answer ly as early

ion of her . French, 8

on to write of Mrs. Gil-ngland.

e medium. co Circles cry street,

er, will an-k evenings, ew Haven,

Beres, 0.

s., will an-

he Banner

cture. Ad-

er calls to

ore, Md.

5,) Boston

Y., will an-

and ready Davis, 214

irmingham,

awego, Ili.,

Iows. c. Address

Lop, O., bex

78 WATTOR

cago, Ill.

. Y.

Mich. to lecture.

Light.

{83,00 PER YEAR,}

BOSTON, SATURDAY, MARCH 31, 1866.

NO.

### Written for the Banner of Light. WRECKERS ON LIFE'S OCEAN.

BY J. BOMBER, JR.

Hard by old Pluto's sombre stream, Whose shores are strewn with human fears, Where cypress and the yew trees gleam Like smiles of ghouls at human tears, Whose waves are dotted here and there With barks bound for the Unknown Land, The Wrecker's pennant flaunts the air, While Terror's beacon frights the strand!

Palatial fanes here scale the skies-The veoman deems them God's abode-Where Falschood lurks in cunning guise, And issues passports, a la mode ! Here, we are taught our Father smiles At human tears, at human moans, That bloodhounds guard Elysian Isles, And "Hell is paved with infants' bones!"

List ye, who near this Stygian shore, Strangers to reason and to ruth, For loud above the breakers' roar. Resounds the hail of gray Untruth: "Hard down your helm, and bear away, The stream is filled with reefs and shoals! Heave to! I'll come anon that way, With Charon, to collect our tolls!

See! gyves, in hands of screaming hosts, Await thy landing on the shore! The air resounds to shricking ghosts, Whose endless pangs their wails deplore! Staunch is our bark. We'll guide you through The dangers that around you fold, And land you where the skies are blue-The only boon we ask is-gold !"

But heed him not. Give him wide berth! Though broad and swift this stream of Doom. That sweeps whole nations from the earth To Pluto's realm, beyond the tomb. A trusty guide will heave in sight, Maylian from out some shady cove. And bid us-" Overboard with Fright. And yield your helm to boundless Love!"

Him may we trust. Wisdom's his name: A name defiling Harpies scorn, That they may gloat o'er Mammon's gain, Wrung from the superstitious throng! Wisdom and Love will guide us by Those isles where Error's syrens sing, And land us 'neath Elyslum's sky, Where Peace smiles in the lap of Spring!

Where Love's own sun controls the day, And Knowledge deep the nights illume; Where stars of Hope in friendship stray. Through meads where flowers immortal bloom Where bruised hearts shall grieve no more; Where Pity shall Remorse beguile; Where Wisdom reigns from shore to shore-Where God is good, and angels smile!

Hail, pilot Truth! To thee I'll raise My prayer, when I set sail for home! With thee I'll fearless breast the waves, And this poor heart forget to moan! Fair are those regions wrecking foes So vilely taught were filled with fears! There, flowerets bloom from earthly woes,-To pearls are turned each mourner's tears!

Vain are our sighs-our fears are vain: They are to us like matrons' throes, For Mercy comes in Death's pale train, And peace, through poignant pain, bestows! Heed we no ravens by the way, But trust the whispers of the soul; Wisdom shall chase the clouds away. For Truth's our guide, and Heaven our goal! St. Albans, Vt.

## SONG OF THE SABBATARIAN.

Go, barricade the river up, And padlock down the rail; We'll have no train on Sunday run, We'll have no steamer sail. Go tell the sailor on the sea To make his canvas fast, And trust the mercy of the waves Till Sabbath shall be past.

Command the sun to stop his course, Forbid the wind to blow, And tell the flowers they shall not bloom, The trees they shall not grow; The little wild-bird shall not sing, The lambkins shall not play, The cattle all shall silent be-It is the Sabbath day.

And order yonder reprobate. That strolls along the road, To turn at once from sinful ways, And seek the house of God. What need hath he of light or air? Go, bid him fast and pray, And put a mournful visage on-It is the Sabbath day.

And tell the cook, when you are down, At four o'clock we dine, And as we'll have some company, To lay the cloth for nine; And call at number twenty-six, And say to Mr. Brown, That after dinuer we will drive A few miles out of town,

But, first run for my letters, John, And bring them quick to hand. That I may see before I go How all the markets stand: For if I did not watch them well. I'd soon be in the lurch: And then bring round the carriage, John, And we will drive to church,

### Spiritualism and Swedenborgianism. PLAIN TALK TO A NEW OHUBOH MINISTER. BY PROF. L. M. SMITH.

Prof. Smith, of Cincinnati, Ohio, a gentleman of

fine scientific attainments, and an author, contributes to the columns of the National Banner the following ably written exposition of the false views put forth by the Rev. Mr. Goddard in a discourse recently delivered by him in that city, in regard to modern Spiritualism. Every Spiritualist will be interested in its perusal:-

On Sunday morning we were notified by an editorial paragraph in the Commercial that "Spiritualism was to have a showing up" on that evening, at the New Jerusalem Church, corner of Fourth and John streets, by the Rev. Mr. Goddard. Accordingly we repaired to the place designated, at the appointed hour, to listen to what the Reverend gentleman might have to say upon a subject claiming the same origin as their own neculiar doctrines. peculiar doctrines.

He commenced by stating that it was not in ac-

cordance with the practice of the expounders of the New Church philosophy to attack the creeds of other denominations, but in this particular in-stance it seemed to be necessary in self-defence, inasmuch as the doctrines of the New Church had inasmuch as the doctrines of the New Church had been confounded, as he alleged, with those of modern Spiritualism. He said that the philosophy of Spiritualism (if it could be said to have a philosophy) had nothing in common with that of the New Church, except that both admit the reality of a tangible spirit-world. Although this is but one point of agreement, it is, nevertheless, one of very material importance. This is common ground on which we both meet, and as to what constitutes the spirit-world or life to come, we constitutes the spirit-world, or life to come, we differ from all other religious denominations. Every intelligent Spiritualist who listened to the able and interesting discourse of the Rev. Mr. Giles, in his fourth lecture upon that subject, recognized the truth of his or her philosophy in every word and sentence uttered on that occasion. e views we claim as at least a part of our

every word and sentence uttered on that occasion. These views we claim as at least a part of our philosophy.

But while the Rev. Mr. Goddard claims that the spirit-world is a real and tangible one, and that spirits are also real and tangible, capable of producing tangible effects upon tangible or material objects, he accuses Spiritualists of being materialists, because they believe that spirit is refined matter or substance, having, as he alleged, no degree of difference from the body. Now if the spirit-world is a real and tangible one, having (according to their authority and belief,)" mountains, valleys, rivers, lakes," etc., etc.; and if the spirit body is also real and tangible, with a perfectly developed organization, adapted to the tangible conditions of the world in which it exists, and yet is not material, what, we ask, in the name of common sense and philosophy, is it? If it is not material, or in other words something, it must be nothing—a nonentity—having no existence except in the fancy of a disordered imagination. That which hath form and is tangible, possesses the properties which characterize matter—no matter how refined and etherial it may be. We do not, however, as he asserted, claim that there is no degree of difference between the body and spirit; for there are a great many degrees of difference—the difference being in degree, only, except, perhaps, that one is a simple element, while the other the difference being in degree, only, except, per-haps, that one is a simple element, while the other

is a compound of many.

Electricity is a subtile element which is not tangible to the physical senses while in a state of rest, but when set in motion it becomes a powerful agent, capable of shivering to atoms the giant oak of the forest; and when harnessed to steel and iron, under the guiding intelligence of man, capable of propelling the ponderous engine, and of conveying messages of intelligence from one quar-ter of the globe to another. Will the gentleman claim that electricity is not material? If it is not, how could it come in contact with and move material bodies? How could it be generated by a material battery, and be confined by material ap-pliances as the servant of man to do his bidding? Or, in other words, how could that which is not material have any point of contact or relationship with that which is material? The same queries might be propounded with respect to the spirit. The Reverend gentleman asked the question, "If spirit be matter, how could it be separated from the body at the change called death?"

We will answer by asking him if it is not matter or substance, how it could be retained at all in

connection with the body till the law which formed the connection was broken or changed, so that the co-partnership becomes dissolved and the spirit liberated, the same as the organic destruction of the battery would set free the electric ele-ment, which was held in connection with it so

ment, which was held in connection with it so long as the law governing the relationship be-tween the two was observed?

We both admit the reality of a tangible spirit-world and a tangible spirit-form, capable of mov-ing gross, material objects, so that the only differ-nice of capable or this point is simply a difference ence, after all, on this point, is simply a difference of terms. Or rather we have a rational philoso-phy accompanying our belief, while he has none at all. We say that spirit is refined, etherialized matter, endowed with intelligence and volition from the great eternal source of all LIFE, POWER and INTELLIGENCE; he would say, spirit is spirit. simply because he could give no better definition

Again: he arraigns the Spiritualists because they deny the existence of a personal God, and thus rob Christ of his supposed divinity, who is their highest conception of that Almighty, Allpervading, Omnipresent and Omniscient Power which is the creative and vitalizing Principle of the Universe!

Behold the vastness of creation! Let us first contemplate the Solar System, of which the Sun is the central power of attraction, around which revolve the Earth and thirty or forty of her sister planets, at various distances, ranging from fifty millions to hundreds of millions of miles. As great and almost inconceivable as are these distances, they are as nothing compared with the distances to the nearest fixed stars; which are estimated to be hundreds of billions of miles distant from our Earth. Each and every one of these stars is a central sun, with its retinue of planets and their satellites revolving around to as a com-mon center, the same as our own Sun and Solar System. The law of analogy tells us in unmis-takable language that these innumerable worlds are pregnant with life and intelligence, as well as the humble sphere—a mere speck in the universe of worlds—upon which our lot has been cast. Not of worlds—upon which our lot has been cast. Not only is this the case with respect to the vast starry congregations visible in every part of the heavens to the naked eye, but also with respect to the innumerable hosts of isolated stellar systems revealed by the magnifying powers of the largest telescopes, in the blue vault of heaven, far beyond the range of ordinary vision. We behold in their revolutions were respectively. beyond the range of ordinary vision. We behold in their revolutionary metions, attractions, &c., one grand system of natural laws governing the whole, and must necessarily infer that the Power which originated, (from a material essence, diffused throughout space,) upholds, and vitalizes these with His own Life and Intelligence, must be commensurate with, and adequate to the effect produced. Not only is that Power—call it God,

The idea of propelling the Great Eastern across the Atlantic with a miniature engine, constructed of glass, is not half so absurd as the idea of the All-controlling POWER of the Universe incarnate in the human form! The very argument which theologians use to combat the opinions of atheists theologians use to combat the opinions of atheists and prove the existence of a God, if carried but one step beyond the point where they rest it, completely overturns his existence in any organized form whatever. They commence by saying that every effect must have a cause, and that organization, whether applied to material worlds or the more delicate organization of the human form, presupposes an organizer, which, of course, is cor-We will take the watch story of PALEY as

rect. We will take the waten story of FALER as the best illustration.

He says, in substance, (we have not the work the says, in substance, the property that if a at hand and must quote from memory,) that if a savage were to find a watch, never before having seen one, and should, by inspecting its mechanism and watching its movement, discover that it was and watching its movement, uncover that it was designed to measure time—seeing design and intelligence in its construction—he would necessarily come to the conclusion that it could not have made itself, but must have had an intelligent designer in whom those qualities reside. He further says that if the man who made the watch should now be presented to the inspection of his perception of the processing regions to would describe the man who made the walls described to the inspection of his perception. tive and reasoning powers, he would discover much greater signs of design, wisdom and intelli-gence, in the mechanism of his anatomical and physiological structure than he beheld in the watch, and would be forced to the further conclusion that he could not have made himself, but also must have had an intelligent designer or creator, whom he terms God.

Here he rests the argument, which he considers perfectly conclusive against his atheistical friend; and so it is when he does not claim an organized being for this Great First Cause; but the moment he does this, and presents him in the form of a man, or in any other organized form whatever, the atheist has a right to demand a cause—an organizer—for his existence, upon the same principle that one was demanded for that of the watch ple that one was demanded for that of the watch and watch-maker. But, it might be asked, could He not create a temporary body? Very well, admitting that he could, he could be compass, any more than He could the whole universe of matter; hence the creation would be simply a matter; hence the creation would be simply a creature—the same as are all of God's offspring—and not the CREATOR. There is a universe of mind, and a universe of matter—coëxistent and coëternal—one operating upon and through the other. These two we term father God and mother Nature, the male and female, or positive and negative principles in the Universe.

It will be observed by these remarks, that we have no room for a third principle in nature, and

causes and conditions, one individual may possess a greater unfoldment of the God-principle than another, which was undoubtedly the case with Christ, who was both human and divinehuman, because he came into the world with the human form, and in accordance with the laws of procreation governing the human species—divine, because his mind, like that of every other human eing, was a direct emanation from the great

being, was a direct emanation from the great Fountain source of all mind. We believe of him as did the early Christian Fathers, before a Roman Catholic Pope, or rather an ecclesiastical Synodunder his sanction, clothed him with Divinity; since which all the little popes throughout Christendom, both Protestant and

Catholic, have said Amen. Although we recognize neither the God of the Atthough we recognize neither the Ood of the Jews nor of modern Christianity, we nevertheless, as has been repeatedly stated above, do recognize a Great First Cause, who is the author and sustainer of the Universe and all that in it is, in whom we live, move and have our being, who sustains toward us the relationship of Parent and Guardian, and as such—no matter what his mode of being—is worthy of all homage, adoration and

We believe that he governs the moral universe with immutable, inexorable law, which is as un-changeable in its operations, as are the laws of gravitation, attraction and repulsion, or any other law pertaining to the physical universe. Obedi-ence to the moral law brings its own reward, and disobedience brings sure and certain punishment to the offender, and there is no intervening power to shield the violater from the inevitable conse-quences, the doctrine of the vicarious atonement to the contrary notwithstanding. These laws are as plainly and unmistakably written in his mental constitution, as are the laws pertaining to life and health, in his physical.

We do not believe in the so-called fall of man,

nor in the subsequent so-called plan of salvation; but that the human race was originated and brought into existence upon the principle of progressive development, the same as was the physical universe; and that both facts and analogy point universe; and that both facts and analogy point as strongly to this conclusion, as they do in the direction of what philosophers term the nebular hypothesis of Creation. We believe that even the historic period, aside from other evidences, furnishes sufficient proof of the gradual progress of the human species from a lower to a higher condition, to warrant this belief. We not only believe in representation of the human race or earth lieve in progression of the human race on earth, but we also believe in endless progression of the spirit in the world to come, and that man's happispirit in the world to come, and that man a happiness in the future will depend upon this progress, and the ever-recurring contrast between his then exalted condition, and the still brighter prospective future, and the rough experiences acquired in his earth-life, when he first commenced the ascent

of this ladder of progression.
We believe that without these experiences, he We believe that without these experiences, no could not attain to a state of happiness, as there would be nothing by which he could institute a comparison to appreciate and enjoy such a condition. Without vice there could be no virtue, with out deformity in nature there could be no beauty, without darkness we could not appreciate the sunshine, and without the howling tempest, the sunshine, and without the howling tempest, the sweeping hurricane and the furious tornado, we could not appreciate the succeeding caim. Notwithstanding we may at times receive a little too rough experience at the hands of certain undeveloped human beings, who have not fully progressed out of the suimal condition, as well as by the fury of the storms and winds which frequently wreck men's fortunes and destroy their lives,

\* See "Combe on the Constitution of Man." Also "But ler's Analogy."

JEHOVAH, ALLAH, or what you please, it matters not—coëxtensive with all material creations, but it is absolutely Infinite, filling the whole immensity with its presence. Whenever you can conceive of form and bounds to space, then you can legitimately clothe your Delty with the same finite qualities, for these belong to the finite, and not to the Infinite; hence, writteet the idea of a personal God, having the form of a man, or any other organized form whatever, which would be only a monstrosity in nature. The idea of worshiping an incarnate God, in the personage of Jesus Christ, is but a few degrees removed from the Heathen who bows down to images of wood and stone.

omniscience, and rob him of his highest attribute.
We believe that the silly story of a personal devil, in the form of a serpent, tempting our first parents, is an Oriental myth, unworthy of cre-dence in this collightened age, and belongs where the science of geology has unmistakably placed the Mosaic account of the Creation—among sheer

We believe that the so-called plan of salvation has proved as great a failure as theology has made the plan of creation; as eighteen centuries have rolled around since the dawn of Christianity, and still the world is unregenerated-not one hun-dredth part of the inhabitants thereof, who have lived and died since that period, ever having heard of such a scheme, while fewer still have embraced it. At this rate, how long, oh, how long, ye self-styled servants of the Most High, will it take your Omnipotent Master to consummate his plans which were formed nearly two thousand years ago? How many millions of billions more of earth's inhabitants will pass the confines of another world, unredeemed from original sin, because of the lack of a plan sufficiently comprehensive to

embrace them all?
Although we reject Christ as God, we do not. by any means, ignore his moral precepts and worthy examples; as these emanated from the diviner portion of man's nature, and find a hearty response in the mind of every individual in whom the organs of the moral and religious sentiments predominate over those of the animal propensities. The fact that those precepts, and even the Golden Rule, couched in nearly the same language, were first given to the world by the eminent Chinese philosopher, Confucius, five hundred and fifty odd years before Christ, does not detract from the sublimity of his character, which, so far as we have any recorded evidence, was as pure and spotless as that of a human can be. Do not confound the moral code of the New Testament with the dogmas and vagaries of modern Christianity, and you will then know where to find us. We accept the former, because written in the constitution of man; we reject the latter, because we find them

nowhere in nature.

Although we deny Mr. Goddard's assertion that "we have no philosophy," we do, however, plead guilty to the Commercial's charge that "we have no creed " to bind and fetter the aspirations of the mmortal soul, and retard its growth and progress n truth, knowledge and wisdom. After this declaration of principles, to which

After this declaration of principles, to which every intelligent Spiritualist will subscribe, what must be thought of the candor and veracity of that man, who, claiming to be a vicegerent of the Most High, and a follower of the meek and lowly Nazarene, would so far falsify the truth, in his ministerial capacity, as to publicly declare that we have no morality, no religion, no philosophy, no fixed and settled principles, and acknowledge nolaw or power superior to man to whom or which we owe allegiance? He cannot plead ignorance to shield his guilt, for he had no right to sneak of have no room for a third principle in nature, and hence do not believe in a triune Being. We confess our inability to comprehend any such enigmatical problem as "three in one and one in three." This belongs exclusively to theological that of which he knew nothing. Had he consulted our publications, or listened to our authorized end our publications, or listened to our authorized speakers, he might have informed himself.

The following, originally from the London Spirthat Magazine, is a standing announcement at the head of the Banner of Light, published at Boston, Mass., which is the recognized organ of all Spiritualists throughout the United States and the Canadas:

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

The above charges and specifications are not however, the most serious ones which he laid at our door. For the credit of humanity, we wish we could say that they were; but he even laid aside his clerical robes, and descended from his ministerial dignity to a level with the penny-aine newspaper correspondents and venal editors, and reiterated their false and slanderous charges and reiterated their false and slanderous charges about Spiritualists ignoring the marriaga refactions, and inculcating free love (free lust it ought to be called,) doctrines, and practicing unbridled licentiousness! You poor, miserable, driveling bigots! Do you know who Spiritualists are? and whose characters you thus wantonly and maliciously assail? Do you not know that they are respectable Farmers, Mechanics, Artisans, Merchants, Lawyers, Doctors, Professors, Judges, Legislators, both State and National, State and National Executives, Glergymen, with the venerable John Pierpont—the New England Poet and Divine, who was the presiding officer of the Na-Divine, who was the presiding officer of the Na-tional Convention of Spiritualists, at Philadelphia, in October last—at their head, and that their number is legion all over the land? God have pity on your poor, contracted, bigoted souls We are well aware that all new theories pertain We are well aware that all new theories pertaining to science or religion, which are considered innovations upon established forms and creeds, are unpopular, and must meet with strenuous opposition; but if you can find no better weapons than the grossest falsehoods and wholesale slanders with which to combatiour opinions, you had better leave them unposed as every blow so better leave them unopposed, as every blow so foully dealt will rebound upon your own heads. As for the gentleman's assumption that all Spiritualists are "addle-brained," and incapable of discussing the question, with him, we will simply remark that his conceit in this respect is equaled only by their egotistical assumption that Eman uel Swedenborg was expressly commissioned by the Lord to hold communion with the spirit-world, after which the portals of that sphere were to be forever closed against the inhabitants of this, and all future intercourse between the two (notwith standing their admissions of the practicability of so doing,) strictly interdicted. The great mistake of Christendom is in supposing that all so-called miracles—spiritual manifestations—and commun-ion with the angel-world ceased with the Apostolic Age; the great absurdity of the New Church men is in assuming that their Great Medium was especially commissioned to reopen the book of Revelations, and, after adding a few more pages thereto, then to hermetically seal it up for all time to come: thus cutting off the only means of testing the truth of anything which he claimed to

Swedenborg was simply mediumistic, the same as were the prophets of old, and thousands of persons at the present time. He had his spiritual perceptions unfolded so that he became en rappor with the spirit-world, and learned many valuable truths in relation thereto; but to suppose that he obtained the sum total of all knowledge pertaining to the world of causes, is as absurd as to as-

have revealed.

sume that any one individual could in a lifetime exhaust the whole field of science in the world of effects, and that thereafter such individual should be undisputed authority upon all questions of natural philosophy. This can be best illustrated by extending the analogy between Swedenborg's discoveries and those of Columbus in regard to the New World. Mr. Giles said in his fourth lecture upon the New Church Doctrines, that before Columbus discovered the Continent of America, the people in Eurone entertained a vague and in Commons discovered the Continent of America, the people in Europe entertained a vague and indefinite idea that there must be such a country somewhere in the Western Hemisphere of the globe; but as to its exact locality, its size, its clients. mate, soil, productions, inhabitants, etc., etc., they knew nothing until Columbus made the voyage of discovery, and brought the desired intelligence. Very good so far as it goes; but to make the analogy complete as to Swedenborgians and Europeans, he ought to have told us that there is a small and insignificant sect scattered over the vasmall and insignificant sect scattered over the various countries of Europe, who have so great an admiration for the genius of Columbus that they refuse to believe or learn anything pertaining to this newly-discovered world, except that obtained through the meagre and partial intelligence brought by him. Although more modern travelers have made extended tours all over the entire continent, and have published full and minute details of their observations and experiences, they are so anti-progressive that they will listen to nothing only what the great yoyager, Columbus. nothing only what the great voyager, Columbus, has said.

As Columbus did not discover the continent, but only a small island adjacent thereto, so likewise Swedenborg barely entered the vestibule of the Great Spiritual Temple, and merely learned A B C of spirit-life. In this respect the analogy is complete.

Columbus, however, unlike the great Swedish philosopher, did not advise others of his country-men not to undertake the same voyage because of

the dangers of trans-atlantic navigation, and the mistakes which they might make in so doing.

Although the entire coast of the Continent was unexplored, and its harbors and rivers, as well as the locations of the rocks and shoals to be shunned in approaching them were then unknown, he did not tell his countrymen that it was "dangerous" to attempt any further discoveries of this New World, and that they must remain content New World, and that they must remain content with what he had done. Again: he did not undertake this voyage of discovery alone and unbeknown to the whole world, with not a single witness to corroborate his reports. Had he protended that he slipped out of some European portalone, and in a manner unbeknown to any other person, and had returned in the same mysterious way then of course but for if any would have person, and had returned in the same mysterious way, then, of course, but few, if any, would have believed his pretended discoveries of a New World, far beyond the sea. If, when interrogated in regard to the proof of his assertion, he had vehemently affirmed that it is so, because 1, Christopher Columbus, have said it, and at the same time warned and admonished them seto attempt any discover's in the same direction, because it is dangerous, his listeners would have been still

dangerous, his listeners would have been still more incredulous.

It is owing to this infatuation of the followers of Emanuel Swedenborg in believing in a thing and, at the same time, practically ignoring its proofs—thus forcing their peculiar ideas upog other minds exclusively by authority—that their number is comparatively small and insignificant.

Notwithstanding their philosophy has been before the world about one hundrel and fifteen years, its adherents are not one-tenth, if even one-twentieth as numerous as those of the Spiritual

twentieth as numerous as those of the Spiritual Philosophy, which does not claim to have had an existence, as such, more than fifteen years. Spirteaches nothing authoritive to all: "Here are the facts; come and investigate for yourselves." Although we do not claim that more modern mediums have of themselves given any fuller account of the spirit-world than is to be found in the writings of Swedenborg, we have hundreds of them *through* whom we have obtained, from spirits who have been in **the** spirit-land for centuries, and have roamed, as it were, the ontire spirit-realm, not only fuller and more accu-rate accounts, but those divested of the errors and imperfections which attached to his, on account of his imperfect means of obtaining full knowledge. This he has since acknowledged himself, is he has repeatedly stated, in his communications to Judge Edmonds, that he wrote a great many foolish things in his life, as well as a great many valuable truths.

a law which permitted the angels-spirits of deceased persons-to entrance the old prophets and control their vocal organs so as to communi-cate their own ideas, clothed in their own lan-guage, and which enabled the spirit of the prophet Samuel to do the same through the kind lady me-dium of Eudor (to whom theologians have applied the reproachful epithet of witch,) and forstell Saul the fate which would befall him and his sons

Saul the fate which would betall him and his sons on the morrow, exists as perfectly to-day as it did then, and is much better understood. (See I Sam. C. 28. Also Josephus' Ant., Book 6, C. 14.)

If the spirits of Moses and Elias could communicate with Christ in the presence of three of his disciples, if one of the oid prophets could do the same with St. John, and if the spirit of Elias could control and preach through John the Baptist, (see Matt. xi: 14, 15; Matt. xvii: 10, 12; also Luke i: 13, 17.) then the same conditions will per-Luke i: 13, 17,) then the same conditions will permit similar control and communion at the present time; and it is no more dangerous now than it was then.

While the Bwedenborgian tells you that you can communicate with your sainted mother, dear sis-ter or darling child, as the case may be, he at the same time warns you against it as a dangerous practice; as though the object of your affections, had been transformed into a demon of the infer-

As to physical manifestations—the mere phonomenal part of Spiritualism—they are but the alphabet to the science, and serve to arrest the attention of the skeptical mind, and incite investigation which will lead to higher results. In this gation which will lead to higher results. In this capacity they have performed a mighty work for humanity, which, for their beneficial results, it is impossible to properly estimate. So great had become the tendency of the present age to skepticles and materialism, that had it not been for this new dispensation of Divine unfoldment, one-half of the civilized world would have been in a few more years wrapped up in the grossest materialistic philosophy. This result was being reguldy istic philosophy. This result was being rapidly brought about in consequence of the development of positive science, in contradistinction to the vagaries and absurdities of theology-both of which conditions are extremes, equally erroneous and

pernicious in their results.

In a future article we will give the facts and evidences of Spiritualism, both ancient and modern, and show, by the highest authority known to Christians, that the Jehovah—thus said the Lord of the Old Testament, was not the God of the universe, but the tutelary delty (protecting or guardian spirit) of the Jewish nation, and that the Scriptural interdiction of spirit-intercourse applied only to low and undeveloped mediums. such as "wizards that peep and matter." We will also show that modern spiritual manifestations are identical with those of the New Testament, and that the spiritual gifts (healing of the sick by the laying on of hands, speaking in un-known tongues; that is, the spirit of a foreigner

speaking in a language foreign and unknown to the medium, etc., etc.,) which Christ promised "should follow all those who believed," were un-"should follow all those who believed," were printerruptedly continued in the Church for nearly three centuries after the time of Christ, and would still be there had not the whole body of Christians become practically Intidels and disbelievers in the origin of their own religion.

In conclusion, we will admonish all, in the language of St. Laboute "balling not average activity."

guage of St. John, to "believe not every spirit," (whether in or out of the flesh, for there are consummate liars in both conditions,)" but try the spirits whether they be of God."

## The Spirit-World.

SKETCHES CONCERNING THE BORDER LAND.

BY A. C. GRAY.

The accumulating requirements of man through the infant ages of his race, as he merged from his twilight condition into the ever-increasing light of knowledge, caused him for a time to become oblivious of or indifferent to those tones floating so gently back to him from friends passed on; whence his absorption into the mere externals of his being in the ages preceding the present. But when his intellectual and spiritual natures became somewhat assimilated, there came gradually gleaming in some perception of the real hereafter, until those errors that had crept so persistently into the material mind were in a measure loosened from their hold. Since the greater influx of spirit-power within the last few years, innumerable are the persons who know that voices from those who have east off their earthly garments call back for us to aid them in their onward progress, or that others further advanced can assist and encourage us while we are still toiling on. Those voices will no longer be unheeded, and the few who cannot yet distinctly catch their sound, or turn deaf ears, lest they hear against their choice, merely defer for a little season that which they will desire only too eagerly when they find how barren and unsatisfying all

Every day's experience brings us proof of the searching power of this spirit of truth. Clergymen of all sects, whose culture has been most liberal, and whose minds were more expansive by nature, are dealing out everywhere portions of really spiritual teachings. The hearers, good souls, are delighted with such food, when it comes in their own consecrated churches, and through the lins of men whom their own priestly rites have prepared properly to minister unto them. They have no suspicion of any wrong, or danger. until we who are so anothematized by them, claim such as our own doctrines and teachings. Then the pastor must be watched and cautioned, and if he does not possess the position and independence of a Beecher, or if the needs of life are not otherwise to be met than by the salary of his Church ministration, for a few Sundays thereafter his sermons will abound with doctrinal points, and poetic or intellectual elegancies. It is nevertheless the same old story being repeated of Galileo and his inquisitors, for the suppressed conviction is ever reiterating itself, "And yet it moves," will burst forth ever and anon from lips no earthly force can seal entirely.

One of the two following conjectures must be true as to the origin of these gleams of sunlight among the obscurities of the Church doctrines. Either this class of preachers read largely of Swedenborg, or later dispensers of spiritual , truths, having thereby their intellectual and reasoning powers convinced, or the sentiments are imbibed inspirationally through their own mediumistic brains.

In addition to such occasional discourses by our resident pastor, the writer was quite recently thrilled with delight and astonishment at the outspoken words of a visiting clergyman, the drift of whose discourse was in some of its most startling points the very embodiment of the spirit-teachings. This, too, in a church which claims the only true apostolic succession, so tenacious of innovations, and by a man called "eminent," being learned, and traveled, and talented. When such minds and such churches receive the truth, although somewhat dissentingly, can we not read the signs in the heavens? and do we not know there is an outburst from the floodgates of higher worlds than ours, and that minds of all capacities, in every street of each gity and hamlet, on the broad prairie, and in the clefts of mountain recesses throughout our land, are being reached and fitted to receive of those teachings which shall make indeed tous new heavens and a new earth? The object of these sketches is, to gather up and give to the world a few of those incidents which have been varied and manifold during the investigations of the writer. They are doubtless of no more worth than many occurring that are unnoticed; and although the press abounds with similar relations there is a great fact underlying all such experiences which cannot be too often impressed upon us, namely, the benefit of this interchange of communication between the mortal and immortal shores. As I write, waves of grief and pity surge through my being at the remembrance of sufferings evinced by some who returned to us to tell their sad conditions, imploring us to instruct them in those ways they would not or could not learn while on earth.

In view of the inattention and unbelief prevailing, a mighty need cries out to us to wield both voice and pen for the instruction of those who do not yet know that their every thought and act in earth-life returns to them again in kind, in the hereafter; and to such as will not heed us here, let us not withhold the favors they come back so carnestly seeking. A long and carnest investigation of the laws governing spirit and matter has led to the almost certain conclusion that every misdemeanor in earth-life necessitates the spirit's return to explate the same, as near as maybe, to the scene of its committal, as well as to attain such knowledges as earth, under favorable circumstances, might have given.

Several years since, when the dectrines and phenomena of Spiritualism were comparatively little known, a friend and myself determined to investigate the matter to our own satisfaction, without the interference of any conflicting circumstances. We were fortunately enabled to do so, and during a series of two or three years we continued the pursuit with but very little interruption, or change of scene.

The third party introduced, and who became our medium, was a German, Professor of Music and Languages, and employed in our family as teacher. He was a singularly shy, sensitive, scholarly

man, never apparently having mingled much in society outside of his collegiate and professional duties. Gentle as a woman in his nature, he nevertheless had imbibed the Delstic ideas so common among German scholars, particularly. The friend I mentioned was a lady, teacher, also; of mature years, excellent character and earnest in purpose as myself; and all being liberal in our ideas, there was no bigotry to overcome, or frivolisy, or curiosity merely to gratify. Intimately acquainted, and having perfect confidence in each other, we knew there could be no deception. Our

library, where no discord or uncongenial toll had shifted their ground, fell back to a new base of opever been permitted, thus harmonizing our minds surrounding us. After a very few sittings the Professor gave evidence of being mediumistic, and from that time he progressed gradually through various phases, into deep entrancement

and lucid states of clairvoyance. A narrative of the incidents of travel in spiritland, symbolical imagery, lectures, &c., would make an interesting volume, but I shall select only a few portions, and relate them as briefly as possible. Almost the first object distinctly seen by him was a mountain in the distance, toward which now and then a solitary traveler seemed directing his stops; but ever on nearer approach the numbers increased, until at last they througed on every side. Upon inquiry he was told it was the mountain of Truth. All seemed impelled in the same direction, whether knowing or caring for the result. One old gentleman, however, seemed conscious of his purpose, for upon being interrogated, told him he was traveling from the land of ignorance in Bearch of knowledge. After beginning to ascend the mountain many incidents were met with illustrative of life. One was, that of persons carrying in their hands a kind of cups, and as they ascended they perceived something like lava flowing down in streams; this they caught in the cups they carried; but some proved leaky. Others whose cups were whole, poured it out, while others still valued it as the greatest of treasures. Some jealous persons, angry at its overflow, covered the aperture to prevent its reaching the people; but it would soon burst all barriers and make for itself

The law of actual spirit presence, in scenes decribed by him, was unmistakably established. Precipices, or obstacles of a terrific nature, frequently met with in his early travels, would, until he saw a way of escape, produce as real suffering as if actually met in material life. On some occasions when he visited the Arctic regions, his teeth chattered and his whole body shivered with cold. When he at last reached the summit of the mountain, he was encircled and bathed in a thood of light, exceeding any description he could give by comparison with our earth lights. Once on approaching a temple, heard and repeated a lecture given there; at last discovered the speaker to be a friend and fellow-student of his, who passed into spirit-life many years since. Thereafter this friend became his guide, and led libu many times to temples of learning, where instructions were given to assembled bodies of spiritlearners. He was likewise led to the hells, or homes of undeveloped spirits, that he, being nearer their earth-natures, might preach to the spirits

Sometimes dark spirits would approach our cirele, when it needed all the encouragement myself and my friend could give, before he would allow them to communicate with us, being so sensitive they seemed to terrify him, and he would shrink from them as if there were actual bodily danger. Many were the spirits who came back to us at such repeated seasons, expressing the utmost gratitude, and giving evidence of having been assisted into higher planes of being. 'I will give in my next a few particulars of one or two of the most obstinate cases.

## Original Essays.

THE FALSE AND PERNICIOUS TEACH INGS OF THE CHURCH AND THE SUNDAY SCHOOL.

BY FREDERICK ROBINSON.

In the first place they teach that about six thousand years ago God made the heavens and the earth, the whole material universe out of nothing; a falsehood which no sane mind could denies that it has lost its physical body, we look believe, if left to form his judgment in the vigor upon the mediumistic scene as a mere phantasy. of maturity. They next teach that God performed this wonderful job of work in six days; and then, of course, after such an awful amount of to enlighten spirits concerning matters which must labor, he needed rest, and so rested on the seventh day, and that, for this reason, God requires everybody to rest on the seventh day.

Now I know it is well to set apart a portion of time for rest, amusement, recreation and mental improvement, but it ought to be done without resorting to the falsehood that God rested from all his works on the seventh day. We know that God never rests. All the processes of Nature, which are God's works, go on as much on the seventh as any other day. Jesus himself, who was a great reformer, and a mediator or medium between heaven and earth, observed this, and when he was accused of breaking the Sabbath day, he looked abroad upon the earth and saw that birds, beasts and insects were all at work, the sun shone, the rivers run, and all the processes of Nature were in motion, and replied: God works Sundays, and I work; my Father worketh hitherto, and I work,"

The next falsehood is that God at last made man out of the dust of the earth, and breathed into his nostrils the breath of life, and then cut open the man and took out one of his ribs, and out of this he made the woman. Now who could believe all this if it had not been forced into his mind in the nursery, the Sunday School and the teachings of the Church? Thus everything is represented as the result of mechanical labor rather than of growth.

It would be nearer the truth, instead of representing God as a great architect or mechanic, to regard him as a farmer depositing germs and watching and aiding their development. It is evident that man has not always existed upon the earth; and how he commenced his existence has never as yet been positively demonstrated. and yet we know that he maintains his existence by the law of development, and we reason, from analogy, that what is always continued and improved by the law of development, originated also by the same law. It is certainly more reasonable than the teachings of the Church on this subject. When the mistress of Topsy, in Mrs. Stowe's Log Cabin, said to her, " Who made you. my child?" Topsy is made to reply, "Nobody made me; I spec I growed." Now Topsy's answer, I think, came nearer the truth than the teachings of the Church and the Sunday School. Even Hugh Miller, who run crazy and committed suicide in attempting to reconcile the facts of Nature with the tenchings of the Church, admits that God might as certainly have originated the species by a law of development, as maintain it by a law of development."

It is more in harmony with everything which we see, to regard the Delty as constantly producing and perfecting by the laws of Nature, that is, through the operation of his own laws. Yet the Church explains all things on the hypothesis of manufacture rather than of growth and development. When they could no longer maintain the old Church doctrine by persecution, fire and faggot, that the earth was the centre of the universe, that the sun, moon and stars moved around scanoss were held in a pleasant room, used as lit every day, they then gradually and silently excited.

erations, and held that after God made the earth by the spirit of heauty and sphere of intellect and the planets he hurled them from his hand round the sun, with exactly the velocity necessary to balance the sun's attraction, and the force then and thus communicated must continue for-

> The formation of the earth, the separation of sea from land, the production of animals, the making of man, in a manner somewhat akin fo that in which a molder makes a clay figure, were all mechanical works, from which God rested, as a laborer rests. But these false and pernicious teachings of the Church stop not here. After God had finished the work of making the heavens and the earth out of nothing, he placed the man and the woman in a beautiful garden, where all the fruits of the earth were made to grow, but he forbid them to touch or taste of the fruit of the hest tree, placed very conspicuously in the middle of the garden, saying, "In the day thou eatest thereof thou shalt surely die"; yet it is said they did eat the fruit, and lived several hundred years after that. But the Church teaches that it was a spiritual death of which they died on that day, and that by the eating of the forbidden fruit the whole human race was corrupted and totally depraved, and all doomed to eternal torments in a hell of fire and brimstone, that there was no possible way by which any one could be saved by any merit of his own. Mankind therefore must have been in a horrible condition for many ages, and all on account of grandmother Eve eating an apple. But a way of salvation was at last found out. After waiting four or five thousand years, and consequently suffering generation after generation, during the greater portion of the earth's existence, to sink down into the endless torments of hell, God concluded that the only way he could save a few of us, whom he had predestined to save before the foundation of the earth, was to come down and beget himself, and after due time be borne of a virgin and become his own son, and then be crucifled for claiming to be his own father. Now this is the atonement. This is the great scheme of salvation for the whole world, and yet only those who believe it can be saved. And it is said the angels of heaven look upon it with more wonder than upon all the works of creation, and well they may, for it passes all understanding. .

Marblehead, Mass.

### SPIRITUAL PHENOMENA. NUMBER FIVE.

BY F. T. LANE.

It is claimed by all Spiritualists that the ordinary control of the psychologist over his subject, illustrates the modus operandi of spirits with media. But, according to mediumistic testimony, a spirit who is not aware of the fact that he has been divested of the physical body, may assist in controlling a medlum? Is there any evidence that a psychologist, whose faculties are correspondingly dormant, can show any control over his subject? We think not. What must be the mental and external condition of a spirit who is unconscious of the fact that he has passed through the process called death? Manifestly, such a spirit must be in a complete stupor or sleep, and when a mortal or spirit is in such a state, we find nothing in the science of psychology or in the experience of its professors, to warrant the belief that such mortal or spirit could obtain any visible control whatever.

The issue is plain and direct: we must either relinquish the claim that the control of the psychologist and spirit are identical, or affirm that, in the very nature of the case, it is impossible for a spirit not in possession of the ordinary senses to control, or even assist in a visible control of a medium. We accept the latter alternative as being by far the most consistent and rational; therefore, when a spirit controls, and at the same time In the writer's judgment, much valuable time is frittered away at circles, by persons who attempt be self-evident to the spirits' senses. To proffer enlightenment to a spirit not in possession of his senses, is absurd, for how can be comprehend that which you wish to impart? But if the spirit has his senses, wherein is the necessity of informing him that he has lost his physical body?

Spirits sometimes appear to mistake the physical organism of the medium for their own; to correct this mistake, the spirit is often asked if he identifies the medium's apparel as his own. To this query the spirit seldom, if ever, responds in the affirmative. Now the same senses that enable a spirit to discriminate in matters of apparel, should also enable the spirit to detect the variance between his own organism and that of the medium. The spirit's ignorance of the laws under which he controls, does not affect the issue, it being a question of simple, sensuous perception, and therefore a in atter of natural knowledge.

We conclude that if a spirit has sufficient sense to control, he must, from necessity, of his own knowledge, know that he has been divested of his physical organism,

SPRING.

## Laucrence, Mass.

BY A. DE VERE.

Once more, through God's high will and grace, Of hours that each its task fulfills, Heart-healing Spring resumes its place
The valley through, and scales the hills.

Who knows not Spring? Who doubts when blows Her breath, that Spring is come indeed? The swallow doubts not; nor the rose That stirs, but wakes not; nor the weed.

Once more the cuckoo's call I hear; I know, in many a glen profound, The earliest violets of the year Rise up like water from the ground.

The thorn, I know, once more is white; And far down many a forest dale, The anemones in dubious light Are trembling like a bridal veil.

By streams released that surging flow From craggy shelf, through sylvan glades, The pale narcissus, weil I know, Smiles hour by hour on greener shades

The honeyed cowslip tufts once more The golden slopes—with gradual ray The primrose stars the rock, and o'er The wood-puth strews its milky way.

see her not-I feel her near, As charioted in mildest airs
She sails through you empyreal sphere, And in her arms and bosom bears

That urn of flowers, and lustral dews,
Whose sacred balm, on all things shed,
Revives the weak, the old renews,
And crowns with volive wreaths the dead.

BLUSHING.—Blushing in the male sex is too proof, it affords no proof of the existence of the object by the idea of which the apprehension is

# Children's Department.

BY MRS. LOVE M. WILLIS. 192 WEST 27TH STREET, NEW YORK CITY.

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air,"
(LK10H HUNT.

### [Original.] OUR HOUSE.

Little Mintie might be said to live nowhere. For her father was one of those unfortunate men that imagine that they are going to do some wonderful thing by-and-bye, but never set about it, and so do nothing. He fancied, too, that the wonderful thing that he should find to do would be in a city, and so he lived in the great, busy, bustling. heartless New York. And as he did no work, of

course he had no money, and was very, very poor. Mintie's mother was a sad, disappointed woman, who thought that her husband was a very thriftless man; and ought to take care of her because she did not feel very strong. So much did she think about her weakness and ill-feeling, that at last she became quite helpless, and sat tipped back in her chair, or reclined on the bed most of the time.

People who rent little rooms called homes in New York, do not ask whether there are any little boys and girls that need a snug little home, even if their fathers or mothers are very poor; the consequence to Mintie was that almost every month she found herself in a new apartment; for her father was turned into the street just as soon as he could not pay his rent, and this happened many times a year.

But if ever a little girl had a mission, it was Mintie. She made every place home just as soon as she had put her little old wicker chair in a corner, and sung one little song to an old rag baby. whose face was the color of her old brown dress, and whose clothing consisted of a dress that little Mintie herself wore when a baby, but which had little by little lost a sleeve, a hem, a strip here and there, until it seemed only shreds of rags; but little Mintie, with her fingers, wound the rags and tatters into many fanciful shapes, and called them dresses, and cloaks, and shawls.

As we said, Mintle was at home as soon as she had rocked a little, and sung a little, and then she went out on her mission. Her face had so much good nature in it, and her voice so much sweet ness; that wherever she went people felt happier and better, they did not know why, or ask the cause. Her heart seemed just like a sweet flower that sheds it perfume everywhere the same, in a duli cheerless place, or in the most lovely.

Mintie had a pleasant fancy, and that was that the room she occupied was a house, and belonged to her and her father and mother, so she always said of it, "Our house." If a little child cried in the block, Mintie always ran to it, saying, "Come to 'our house,' and see my pretty dolly." If one fell down and bruised its face, she said, "Come to our house,' and get some water and bathe it." If one was hungry, there was always a little piece of bread, if only a dried crust, at "our house."

And thus little Mintie, with no home at all, and hardly any clothes to wear, and the poorest food to eat, was like a little princess distributing her gifts to everybody. Crowds of children always followed her when she came in sight, and old men and women beckoned to her to have a few words of social chat.

It was quite a grief to Mintie every time she left a neighborhood, for it seemed to her as if she was indeed leaving home; but no sooner had she left one place, than she began immediately her beautiful mission of love in another, and took strange children for comfort and solace to "our house," and she was quite at home again.

What gave Mintie such wonderful faith and cheerfulness in every place, however gloomy and this; and I wish you'd all come and see me when heart.

It came to pass, at last, that nobody was will ing to let Mintie's father have even a poor room to live in. A whole city full of houses and rooms, and great palaces for only two or three, and yet no shelter for Mintie; but she did not lose faith. While her father made arrangements with an acquaintance to keep his two chairs, and Mintie's little willow chair, and his rickety table, and bedstead with its straw bed, little Mintie was on the sidewalk, with the sunshine of love looking out of her eyes. Two little children chanced to fall in their play, and raised the echoes up and down the street with their cries. Mintie, with her cordial of love, was close by, and ran to their help.

"Come to our house," said she "and get some nice cold water;" but when she had them by the hand, she remembered that her little rocking chair had no corner that would make a home for her.

But Mintie had great faith and a ready wit, so she took the little ones by the hand, and led them to the shelter of an old cart, and set them down on the curbstone, and began telling them a story about a great big spider that spun its web over her dolly's face one summer's night, and made it look as if it had on a real veil.

"But I sought," said one, "that we go to your houte!"

"Oh, yes, so you did," said Mintie, "and is n't this a very nice house? We will call this the parlor, and over there in the gutter the kitchen, and we'll call it that the sky is the great high ceiling, and that tree over there a picture. Oh, isn't it nice?"

"Yet," said the little one, "but 'taint your houte?"

"Oh, no," said Mintie; "it is n't your house, nor my house, but 'our house.' You see there's the sky, that's everybody's, and the street, that's that wants, so we have a beautiful house all the time."

"But, then, t'aint no chairs in it," said the little doubting one.

rocking-chair out here, and my dolly, then we should be all fixed up, and our house would be all furnished."

Just then her father came in sight, and Mintie ran to him, imploring to have her own little chair. and she soon found herself in possession of it. After that "our house" was in the shadow of

some cart, or beside some entrance, just where the little chair, now sadly battered and worn, chanced to stand. And there was always some one to guard or occupy the little seat when Mintie was away. At night she took her chair where some kindly disposed person offered her a place to sleep. And little Mintle had sweet dreams of "our house," and its broad, protecting sky, and its sweet nictures.

Mintie, by her cheerfulness and gentleness, became a great favorite all up and down the poor, dirty street. In at the little grocery, where they kept poor ten and very brown augar, and two little jars of pink and white candy, Mintle always met a welcome, as she went to buy a little apple with the pennies some one gave her. At the baker's on the corner she often had a little cake dust or tan-bark.

given her, and one kind milkman often gave her a drink of milk, as he stopped to deal out his blue-white liquid marked Pure Orange County.

But cold weather was coming on, and Mintie began to find "our house" had rather open doors and windows, and her little hands grew cold, and her face grew pinched. She had many a nice warming in at the grocer's, and the baker's wife often told her to put her toes, now out of her shoes, on to the warm hearth of the stove. But for all these kindnesses little Mintie felt the chill air in all her bones, and she wondered what made cold shivers run down all her limbs.

The truth was, her garments were thin, and many little shreds had been left on troublesome nails, and around corners where the wind blew them ugainst some obstacle. And Mintie began to lose a little of her cheerfulness, as she thought in the morning of the long, cold day coming. Very warm, cheerful hearts grow tired, and a little sad, if the feet and hands are cold, and there is no good food to put in the hungry body.

But after a little while Mintie grew very warm, for a fever was in her veins; but she thought it was the weather. Her cheeks were red, and her lips like damask roses, and a bright light glowed in her eyes. Her head ached and was weary, and she sat in her little chair and welcomed the cool wind that touched her brow.

But this could not last long, for Mintie was growing sick every hour. At last she was found lying senseless on the sidewalk, and was carried under the nearest cover, which proved to be a poor, low grogery. To this came, at all hours, low. wicked men and women, and drank poisonous whiskey and gin, and sang low songs, and often wrangled and quarreled until the place was full of noise and confusion.

And in all this dreadful tumult Mintie lay moan. ing and groaning with pain, quite unconscious of what was passing about her. But after a time she passed into a sweet sleep, and awoke very pale and weak, for her fever had left her. But every one knew she must die. Her little heart was, however, as strong and cheerful as ever, and she fulfilled her beautiful mission with the same sweetness. When she heard the rough men in the room in front of hers, she begged to have them called in; and as they looked on her pale, sweet face, they became very quiet.

"Have you not heard," said she, "about our house' up there? I want to tell you about it, for I have been to visit it and know all about it."

What does she mean?" said the men. "She is a little touched," said the women; "her fever has made her flighty."

"Oh, no," said Mintie, "it's all there. Our house is beautiful; it has great large windows, and oh, such lovely pictures! and there are trees, and flowers, and beautiful things; but nobody goes in but those that wear pure garments. I shall want you all to come and see me; and so I hope you will get ready, and have a beautiful garment all

"Oh!" sighed the men.

"Dear, dear!" said the women. But Mintie kept talking about "our house" so much, that at last they began to look up to the sky at the door to see if they could behold its shining portals. And looking up, they saw the clear, beautiful blue sky, or the gleaming stars, and better wishes came into their hearts.

Do you suppose it is all true?" said one.

"Mayhap," said another. "I wish I knew. If thought I had the right and title in such a house, I think I'd be getting ready."

And little children from the cold, dirty streets, came in to see Mintie, and she told them beautiful stories about "our house" up in the skies, and that being good was just like a step-ladder leading un to it. "All the little children that are good," said Min-

tie, " walk right into 'our house,' and see all the pretty things, and have the flowers-the beautiful roses and lilies, and they are just as sweet as can be. And 'our house' up there is n't a bit like poor? It was the goodness of her dear little I go. Will you not come, Lutie, and Charlie, and

"I don't know," said Lutie. "I reckon I don't look nice enough. My tire is all dirty, and my shoes are all tatters."

"Well," said Mintie; "that is just what I said. But some one spoke to me and said, 'if you were good to little children, and loved them, you could walk right in, and there would be a nice dress all ready for you.""

"I do n't believe that," said Ned. "Whew! do you suppose I'd have a new jacket for all the goodness I could pick up 'tween this and Sunday? Whew! jockey, no!"

"Well," said Mintie, "if you'd just seen 'our house,' you 'd know." "What do you say 'our house,' for?" said Char-

"Why, it's just like the sky, and the trees, and the sun; it's all ours, and makes one beautiful house."

"Oh, Jericho!" said Ned, "if I believed that, I'd begin to fix up a bit."

And though the boys and girls, and the men and women did not pretend to believe what Mintle said, yet they all kept thinking about it, and wondering if it was really true; and as they thought and wondered, holy wishes came into their hearts; and those wishes were the prayers that became like golden light, and brought some sweetness and beauty to their rough, hard life.

And little Mintie grew weaker and paler, but her faith grew none the less; and so sure was she that she should realize all she expected, that every day became beautiful to her with its hopes and anticipations.

At last she shut her eyes to open them no more on earth. A sweet smile rested on her face, for she had gone to "our house," the Father's beautiful home for the pure, weary souls. And little everybody's, and this shadow, that's everybody's Mintle's mission seemed finished, but it was not so. All the good, true words that she had spoken were like so many lights about the dark, cheerless places that she had lived in. All the loving deeds that she had performed, were so many lit-"Oh," said Mintie, "if I only had my little the cords binding her to earth, and back on these flowed always the love of her heart. So that little Mintie, in "our house" in heaven, became one of the bright messengers to earth, bringing always some more goodness, some more gentleness, some more hope and faith to those she had known whea she lived in "our house" on earth.

And so each little child, however poor or friendless, can be a blessed teacher, and draw by gentle but strong chords, some hearts to a higher and better life.

THE CANKER WORM .- A gentleman in Hinghan, who has great fame as a pomologist, has tried the following plan to hinder the operations of the canker work on his fruit trees, and has found it to be thoroughly successful: He uses a found it to be thoroughly successful: He uses a rough box with its sides about a foot high, and about the same distance from the trunk of the tree. This box he fills within an Inch of the top with spent tan-bark or with sawdust. Just inside the box, and nearly flush with its upper edge, he nails a leaden gutter, which, being filled with cheap Kerosene oil, no canker worm can get through. On the contrary, it proves a death trap to maily of the peats, none of whom can get to the from the soil near the root, through the sawdust or tan-bark. gave her out his Jounty. id Mintie en doors ew cold. ny a nice er's wife ut of her ve. But the chill

866.

thin, and ublesome ind blew tie began thought ng. Very little sad boog on al

bat made

ry warm, thought it l, and her ht glowed eary, and the cool intie was

was found

as carried

i to be a

iours, low, poisonous and often o was full lay moannacious of or a time woke very her. But ttle heart ever, and the same

gh men in

have them

ale, sweet

ibout 'our

bout it, for ut it." nen; "her Our house rs, and oh. trees, and dy goes in shall want hope you irment all

house" so to the sky ts shining ear, beaund better knew. If h a house,

ty streets.

beautiful

skies, and dder leadsaid Minseo all the he beautis sweet as t a bit like me when iarlie, and on I don't y, aud my

hat I said. f you were you could e dress all Whew! do for all the l Sunday? seen 'our said Char-

trees, and beautiful d that, I'd e men and hat Mintie t, and woney thought ieir hearts; at became etness and

paler, but re was she that every in no more er face, for er's beauti-And little it was not rad spoken ark, cheerthe loving many litk on these So that litecame one ing always ness, some nown when

r or friend. v by gentle er and betn in Hing. ologist, has operations a, and has He uses t high, and of the top filled with death trap n get to the Spiritual Phenomenn.

PHENOMENAL SPIRITUALISM IN 1716-17. BY LAURA DE FORCE GORDON.

In Dr. Adam Clark's "Memoirs of the Wesley Family," is to be found a full account of the wonderful spiritual manifestations which occurred in Haxey, and desired his company on Friday night. Samuel Wesley's family during the months of He came, and it began a little after ten, later than December and January, in the years 1716-17, from which record I make the following extract, believing it will be read with interest by the readers of the Banner, particularly those who were formerly followers of Wesley, and are now "persecuted for righteousness sake," by those who still hold to Methodism as the only true faith, and denounce Spiritualism as being the works of the

" Disturbances supposed to be Preternatural at the Parsonage House in Epworth. From Samuel Wesley's journal."

"From the 1st of December my children and servants heard many strange noises, groans, knockings, &c., in every story, and most rooms of my house; but I hearing nothing of it, they would not tell me for some time, because, according to the vulgar opinion, if it boded any ill to me I could not hear it. When it increased, and the family could not conceal it, they told me of it.

My daughters Susanna and Ann were below stairs, in the dining-room, and heard first at the doors, then over their heads, and the night after a knocking under their feet, though nobody was in the chambers or below them. The maid-servant heard groans, as of a dying man. My daughter Emilia coming down stairs to draw up the clock and lock the doors, at ten o'clock at night, as usual, heard under the staircase a sound amongst some bottles there, as if they had all been dashed to pieces; but when she looked all was safe.

Something like the steps of a man was heard going up and down stairs at all hours of the night. and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to his chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and down stairs when all in the house were abed, and babbling like a turkey-cock.

Noises were heard in the nursery, and all the other chambers, knocking first at the feet of the bed, then behind it, and a sound like that of dancing in a matted chamber, next to the nursery, when the door was locked and nobody in it. My wife would have persuaded them it was rats within doors, and some unlucky people knocking without, till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st, at night, I heard nothing of it. That night I was waked a little before one by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of pause at every third stroke. I thought it might be somebody without the house, and having got a stout mastiff, hoped he would soon rid me of it. The next night I heard six knocks, but not so

loud as the former. I know not whether it was various comments upon them: in the morning after Sunday the 23d, when about seven my daughter Emily called her mother into Rectory became noted, and which still remain unthe nursery, and told her she might now hear the explained, are supposed to have had a providennoises there. She went in and heard it at the tlal influence upon his character. bedstead, then under the bed, then at the head of it. She knocked, and it answered her. She looked | marvels which, in our times, have suddenly spread under the bed, and thought something ran from thence, but could not well tell of what shape, but learned, deluding the ignorant, producing a spirthought it most like a badger. The next night itualistic literature of hundreds of volumes and but one we were waked about one by the noises. which were so violent it was vain to think of ganizations. sleep whilst they continued. I rose, and my wife would rise with me. We went into every chamber, and down stairs; and generally as we went | and gave them to the world as the best authentiinto one room we would hear it in that behind us, though all the family had been in bed several where extant. hours. When we were going down stairs, and at the bottom of them, we heard, as Emilia had these mysterious events. done before, a clashing among the bottles, as if they had been broke all to pieces, and another the wind around the house. Before it came into sound distinct from it, as if a peck of money had any room the latches were frequently lifted up, been thrown down before us. The same three of the windows clattered, and whatever iron or brass my daughters heard at another time

when our mastiff came whining to us, as he did always after the first night of his coming; for did on purpose, its dead, hollow note would be then he barked violently at it, but was silent afterward, and seemed more afraid than any of the often seemed in the air, in the middle of a room; children. We still heard it trattle and thunder in | nor could they exactly imitate it by any contrivevery room above or behind us, locked as well as ance. open, except my study, where as yet it never came. After two we went to bed, and were pretty quiet the rest of the night.

Wednesday night, Dec. 26, after or a little before ten, my daughter Emilia heard the signal of and the loyal rector waxing angry at the insult. its beginning to play, with which she was perfectly acquainted; it was like the strong winding up He was thrice 'pushed by it' with no little vioof a Jack. She called us into the nursery, where it used to be most violent. The rest of the children were asleep. It began by knocking in the and challenged it to meet him in his study if it kitchen underneath, then seemed to be at the bed's feet, then under it, at last at the head of it. I went down stairs and knocked with my stick against the joints of the kitchen. It answered me as often and as loud as I knocked; and then I me as often and as loud as I knocked; and then I At one time the trenches danced upon the table knocked as I usually do at my own door—1-23450-7; but this puzzled it, and it did not answer, or not when several of the daughters were amusing themin the same method, though the children heard it do the same exactly twice or thrice after.

I went up stairs and found it still knocking hard, though with some respite, sometimes under of New England. the bed, sometimes at the bed's head. I observed my children, that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and walls, meanwhile, shook with vibrations. It would ant at the bed's feet by them when the noise began again. I asked it what it was, and why it disturbed innocent children, and did not come to any natural cause,

for that night. Adam Clark assures us that though they subtimes with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging-chamber would be lifted up very often when all were in bed. One night when the noise was great in the littchen and one deal partition and the deal to they seemed not to answer any second to they supposed them a trick of the servants they seemed not to answer any second to the servants they seemed not to answer any second to the servants. I went out of doors, sometimes alone, some-

it was, but never heard any articulate voices, and only once or twice two or three feeble squeaks a little louder than the chirping of a bird, but not like the noise of rats that I have heard.

eller in terren er en **flekteit u**rbitte betret betrettigtet er e

I had designed on Friday, Dec. 28, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him; but the noises were so boisterous on Thursday night that I did not care to leave my family. So I went to Mr. Hoole, of ordinary.

The younger children were gone to bed; the rest of the family and Mr. Hoole were in the matted chamber. I sent the servants down to fetch in some fuel; went with them and stayed in the kitchen till they came in. When they were gone I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before. but knew it from the description my daughter had given me. It was much like turning about a wind-mill when the wind changes. When the servants returned I went up to the company, who had heard the noises below, but not the signal,

We heard all the knockings, as usual, from one chamber to another, but at its going off like the rubbing of a beast against the wall. From that time till Jan. 24 we were quiet.

Having received a letter from Samuel the day before relating. I read what I had written of it to my family; and this day, at morning prayers, the family heard the usual knocks at the prayer for the king. At night they were more distinct in the prayers both for the prince and king, and one very loud knock at the amen was heard by my wife and most of the children, but I heard nothing myself. • • • • •

On Friday, the 25th, having prayers at Church, I shortened, as usual, those in the family at morning, omitting the confession, absolution and prayers for the king and the prince. I observed when this is done there is no knocking. I, therefore used them one morning for a trial; at the name of King George it began to knock, and did the same when I prayed for the prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it and said they heard it. No noises at all the rest of the prayers.

Sunday, Jan. 27th. Two soft strokes at the morning prayers for King George, above stairs.

ADDENDA. Friday, Dec. 21st. Knockings I heard first, I think, this night, to which disturbances I hope God will, in his own good time, put an end. Sunday, Dec. 23d. Not much disturbed by the

noises that are now grown customary to me. Wednesday, Dec. 26th. Sat up to hear noises

strange! spoke to it; knocked off. Friday, 28th. The noises very boisterous and disturbing this night.

Saturday, 27th. Not frightened with the continued disturbances of my family. Tuesday, Jan. 1, 1717. My family have heard no disturbances since I went." • •

In the history of Methodism, page sixty-two, we find the following account of the "noises," and

"Even the extraordinary 'noises' for which the

These phenomena were strikingly similar to over most of the civilized world, perplexing the periodicals, and resulting in extensive Church or-

The learned Priestley obtained the family letters and journals relating to these curious facts. cated and best told story of the kind that was any

John Wesley himself has left us a summary of

They began usually with a loud whistling of about the chamber rung and jarred exceed-We went through the hall into the kitchen, ingly. When it was in any room, let the inmates make what noises they could, as they sometimes clearly heard above them all. The sound very

> 'It was evidently,' says Southey, 'a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king, without disturbing the family.' John says it gave 'thundering knocks' at the amen sometimes repeated the prayer with defiance, lence; it never disturbed him, however, till he had rudely denounced it as a deaf and dumb devil. had anything to say, and cease annoying his innocent children.

It replied with a 'knock,' as if it would shiver the boards in pieces, and resented the affront by accepting the challenge.

selves at a game of cards upon one of the beds, the wall seemed to tremble with the noise; they leaped from the bed, and it was raised in the air, as described by Cotton Mather, in the witchcraft

Sometimes means were heard, as from a dying person; at others, it swept through the halls and along the stairs, with the sound of a person trailing a loose gown on the floor, and the chamber respond to Mrs. Wesley if she stamped on the floor and bade it answer; and it was more loud and flerce whenever it was attributed to rats or

me in my study if it had anything to say to me; soon after it gave one knock on the outside of the house (all the rest were within,) and knocked off family soon came to consider them amusing freaks, as they were never attended with any serious harm; they all, nevertheless, deemed this preternatural.

Adam Clark assures us that though they sub-

would be lifted up very often when all were in bed. One night when "the noise was great in the kitchen, and on a deal partition, and the door in the yard the latch whereof was often lifted up, my daughter Emilia went and held it fast on the inside; but it was still lifted up and the door pushed instantly against her, though nothing was to be seen on the other side.

When we were at prayers and came to the prayers for King George and the Prince, it would make a great noise over our head constantly; whence some of the family called it a Jacobite.

I have thrice been pushed by an invisible power; once against the corner of my desk in my study, the second time against the door of the matted chamber, a third against the right side of the frame of my study door as I was going in.

I followed the noise into almost every room in the house, both by day and night, with lights and without, and have sat alone for some time, and when I heard the noise spoke to it to tell me what

## Correspondence.

Our Washington Correspondence. One of the best evidences of the growth of Spiritualism in Washington has been recently shown in the advent of Miles Grant. He came here a

few weeks ago, issued large bills claiming to expose Spiritualism, but he signally failed in his mission. This perambulating Reverend has for years been traveling over the country in search of got up a festival, which passed off very pleasantbusiness. His purpose does not seem to me to be so much to expose Spiritualism as to get up an excitement, and a consequent discussion with some Spiritualist. I attended one of his lectures, wherein, to the astonishment of his audience, he admitted our full claim to the manifestation of spirit-power, only claiming it to be of demons. He also admitted that we numbered some six million believers in this country and four millions in other parts of the world. And in speaking of the ability of the advocates, he said we numbered in our ranks persons in every grade in life, and were as a holy as intelligent as any life, and some six of the most substantial to the most delicate luxury. The aleasantness which was visible was visible as a complete success in every particular. The hall was filled at an early hour. Mr. Whiting, after making a short address and speaking a poem, sang several pleces, the profound attention of the large efforts. The ladies had done their part admirably, furnishing their tables with every variety of entantial cate luxury. The aleasantness which was visible was visible as a complete success in every particular. The hall was filled at an early hour. Mr. Whiting, after making a short address and speaking a poem, sang audience, during these exercises, testifying the highest degree of their appreciation of Mr. W.'s efforts. The ladies had done their part admirably, furnishing their tables with every variety of entantial cate luxury. The pleasantness which was visible at an early hour. Mr. Whiting, after making a short address and speaking a poem, sang several pleces, the profound attention of the large audience, during these exercises, testifying the highest degree of their appreciation of Mr. W.'s efforts. excitement, and a consequent discussion with were, as a body, as intelligent as any in the world; and further, that no religion ever grew so fast, and it was now increasing faster than ever before. This on the face appears very candid; but I believe instead of candor it is his craft. By making these admissions he disarms us of a great portion of our arguments in discussion. However, it made no difference with us, for understanding his game we did not take up his gamether and he game. were, as a body, as intelligent as any in the world: game we did not take up his gauntlet, and he gave up his business. I hope this will be the way he will be met in future. His only chance is to drive has been, like all such efforts, to assist the cause us into a discussion, which now we do not need. of the Spiritualist. He knows Spiritualism is true, and we do not aid

our cause by listening to his abuse of it. I cannot at this time help-alluding to one point for May, Albion, Mich. made by Miles Grant. He claims that all manifestations of spirit-power are given by low and malignant spirits, who are allowed by the wise, infinite and good Father of us all to come here and deceive and torment his children, but does not allow good angels to come and comfort us. Let every Spiritualist be thankful that he has no such conception of God.

But we have an offset to the misrepresentations well tried advocate of the Spiritual Philosophy, Major T. Gales Forster, of this city, who is lecturing for our society this month. Nothing that I Forster, who has for so long a time stood at the head of the noble army of advocates of Spiritualism. His lectures are always full of power and sured of being treated to a purely spiritual lecture.

A great fault of many of our speakers is their leaving Spiritualism and speaking on subjects of an entirely different nature. When a lecturer is advertised to speak on Spiritualism, the audience often are called upon to listen to addresses on entirely foreign subjects. Mr. Forster, although an unconscious trance speaker, has the natural ability to give addresses equal to any of our best norexplanation of the deep and thorough exposition of every subject handled by the spirits through the medium, the better will be the addresses given

Dr. Fitzgibbon, of New York, has been with us for a few weeks, giving his course of lectures on Human Electricity, and Central America, with are getting very much out of health, and have not good success. The Doctor is one of the most interesting lecturers I ever heard. At the close of his lectures, manifestations of spirit-power are scales soon fall from their eyes. given through the mediumship of Miss E. Vanexceeding any I have ever seen.

only hands of different sizes and colors, but drapery, ribbons, feathers, bouquets, &c. The medi- was a most pleasing and agreeable affair. um is always subjected to the closest search by a hands of different shapes and colors were shown, prosperity. and also representations of monuments and hieroglyphics, apparently sculptured in marble, such as are found in the rains of cities in Central Amer- Letter from Dr. Williamson. ica. The Doctor also used a larger cabinet some fourteen feet high, wherein the medium is securely nailed to the floor, after which musical instruhooks at the top of the hox, some eight feet above given, at which the reality of spirit-presence is

doors, touch you, and give other demonstrations of the most startling nature. Miss Vanwie has been developed but a few

given, wins the confidence of the committees, as spirit-influence, on the subject of Life. well as the audience. Our friends in other places visit. A. Horton.

Washington, D. C., March, 1866.

Churches until recently.

## Letter from Louisville, Ky.

A few words with regard to the progress of the to you and your numerous readers. Last September a few of the faithful came to the conclusion that they had been without meetings long enough, (nearly five years,) so they engaged Bro. E. V. Wilson to give them a series of lectures. This drew the friends of the cause together, and Society and the establishment of regular Sunday meetings for the season.

I have occupied the desk here (with the exceplast Sabbath occupied by Judge Carter, of Cin- manity, I am, Ever truly yours, cinnati,) every Sunday since Nov 1st. The audiences, in point of respectability, decorum and intelligence, compare favorably with any audiences in any part of the country. There has also been Matters in Chicago. a steady increase in numbers from the very first.

ing dark circle manifestations to very general acceptance. There are a great many resident mediums of extraordinary power, though but few of them are as yet willing to come before the public as such. On the whole, everything is, moving on as finely as the most ardent Spiritualist could ex-

During the two weeks past I made a flying visit to my home (Albion, Michigan). While I was there the Spiritualists of that place and vicinity ly. I enclose you a notice of the same, which I clipped from the Albion (Mich.) Mirror of last

cate luxury. The pleasantness which was visible

The illustrious (?) Prof. Grimes has been lecturing there against Spiritualism, and the tendency

My address for March is 189 Madison street, Louisville; for April, box 2185, Cincinnati, Ohio;

I remain very truly your friend and well-wish-A. B. WHITING.

### Spiritualism in Houlton, Mc.

Very few of the readers of the Banner, I presume, are aware of the progress that Spiritualism has made in Houlton, situated as we are, in the most remote corner of Northeastern Maine, so very of Mr. Grant in the able lectures of our old and far from steamboat navigation, and, until very recently, railroad facilities.

We never had the pleasure of hearing a spiritual speaker in this place until last August, when can say can add to the brilliant reputation of Bro. Mrs. Laura De Force Gordon was engaged to speak here for four Sabbaths. She spoke to large audiences and very attentive listeners. Her lectures were well received, although at that time eloquence; whenever he speaks we can feel as- there were but very few Spiritualists in Houlton. I should not do justice to the people here, did I not say there were very many liberal minds who were honest seekers after truth.

At the expiration of the first four Sabbaths of her engagement, the people formed themselves expect to hear something on that subject; but too into a society denominated the "Friends of Progress," and chose a business committee, who waited upon Mrs. Gordon, and engaged her for six months. I am sure that I speak the sentiments of all liberal minds when I say that we have mal speakers; and in this fact may be found the truly had a refreshing season. Mrs. Gordon's lectures are logical and progressive; from her lips flow glowing truths, with an earnestness that dehim, for without doubt the higher the capacity of clares to the teachers of old theology that they cannot dispute the truths she utters, and sustain their assertions.

Light is breaking all along the borders of Northeastern Maine, and the teachers of old theology one among them on whom the mantle of the great healing medium," Jesus, has fallen. May the

Mrs. Gordon's engagement expired the last Sab wie, which are of the most astonishing nature, far bath in February. Just before leaving here she was visited at my house by a large delegation of A cabinet like unto that used by the celebrated ladies, who presented her with alway beautiful Davenport Brothers is used, and the medium is gifts, as a token of their friendship and appreciaconfined in a similar manner; but the room in tion of her lectures. The presentation speech, by which the cabinet is placed is in full light. From Miss Augusta Herrin, was an admirable expresthe orifice in front of the cabinet are shown, not | sion of their gratitude and esteem. Mrs. Gordon replied with a few very appropriate remarks. It

She left here the following morning to fill encommittee of ladies, and nothing is found upon gagements in Boston and elsewhere, but not withher person to produce the above manifestations. out the fervent prayers and good wishes of a large At the close of his lectures on Central America, circle of friends, for her future usefulness and CHAS. E. GILMAN.

Houlton, Me., March 6, 1866.

I am at home again, after paying a flying visit to Great Falls, N. II., at the solicitation of our friends there, to "come and heal the ments are performed upon; on the door being sick." I remained there much longer than I antionened the instruments are found suspended on cipated. The many who were healed almost instantly, and told to "Go in peace, and sin no the head of the medium. A dark circle is also more," will testify to the efficacy of the Apostolic method of healing the sick by "laying on of more fully shown than the above described. hands," I found the sick, both in and out of the Spirits talk quite audibly, and can be distinctly churches, free to "come and be healed;" and the heard walking about. They lock and unlock good spirits were with us in healing and blessing humanity.

Here I found a company of warm-hearted and zealous Spiritualists, among whom the workers months. She is a modest and intelligent young for humanity and the establishment of truth will lady, and was a member of one of the popular always flud a warm welcome. Last Sunday evening we accompanied these friends to their The fairness with which the exhibitions are comfortable hall, and addressed them, under

Wednesday evening, by invitation, we attended may anticipate a rare treat wherever they may the "Ladies' Industrial Circle," connected with this Society. The object of this circle is to advance the cause of spiritual progress in this place. Here the spirit of Thomas Paine joined and delivered a short address; and after a hearty shake of the hand we separated from this noble circle. cause in this city and vicinity may be interesting and on Thursday morning we were seated in the cars for Lancaster.

This visit will long be remembered by the friends and some of the sick in this pleasant village and vicinity, and by none with more heartfelt gratitude to these good friends than your humble servant. It is my purpose to visit this place. Dothe result was the organization of a Spiritualist | ver and Portsmouth the last of May next, for the purpose of healing the sick.

And now, Mr. Editor, with my kindest wishes for yourself, the permanency and usefulness of tion of December, reoccupied by Bro. Wilson, and the Banner of Light, and the redemption of hu-

M. WILLIAMSON. South Lancaster, Mass., March 17, 1866.

The Spiritualists and liberalized minds of Chi-They receive and treat their speakers with true cago are feasted on the bread and wine of spirit-Southern hospitality, and pay them as well as any like society I know of in the country, north or preacher," the pure and loftly eloquent Charlie

soundest arguments, not with vituperative denunclation, he demolishes the time-honored superstitions that yet enthrall the world. I doubt not that many, with myself, were benefited and consoled as by a visible angelic ministry with the lecture of yesterday morning-"The Educators of the Soul "-which gave to a longing and aspiring humanity the great soul-teachers, observation and experience. Such discourses should find admittance in print to every liberal household in the land. Our brother's improvinations at the close of each lecture are steeped in the divine sunrays of grandest truths, conveyed to our mortal hearing on the musical pinious of poetry.

The singing of the choir adds to the devotional element pervading the lecture hall.

The Spiritualist Society is flourishing, and there is in Chicago much genuine hospitality, true benevolence, and a vein of cheerfulness pervading all, that brightens life with hope for the present Yours for Truth, and the future.

CORA WILBURN. Chicago, Ill., March 12, 1866.

### Michigan.

The cause of Spiritualism in this part of the mundane sphere has been somewhat revived of late, by a visit amongst us of that most eloquent lecturer on Spiritualism, Mrs. Pearsall, who delivered her first lecture at Otisco Corner, Saturday evening, Feb. 10th, and also gave us two lectures on Sunday, the 11th. She spoke at Gratton -an adjoining town-on Monday evening, and at Otisco again on Tuesday evening. Thence she visited Laphamsville, Cannonsburgh, and then back again to our place on the 18th, delivering her messages from the angel-world. Would that the whole West could have listened to her lectures, Old Orthodoxy trembles from centre to circumference. A religion that did not correspond with science, was shown to be false; or in other words, a religion that contradicts the science of Nature in the geological formation of the earth, was falso from necessity, and must press away with the rest of the rubbish, as the march of mind travels on-A. W. W. ward and upward. Smyrna, Mich., 1866,

### Voluntary Testimony.

Since my cure by Dr. J. R. Newton, in Columbus, after nine years' inability to walk, was published in the Banner, Jan. 6th, we are receiving letters from all parts of the country, inquiring whether I can walk now. I am happy to say to all, far and near, that I can, and am hoping that very many blessings may descend on my Godsent deliverer. And, while I thank the Lord for what he has done for me, I hope he will do as much for thousands of others who are yet suffering, and whom drugs cannot cure. I hope we shall soon have a healer in our midst, and that the sick will have faith, which, to me, seems necessary. I had given up all hope of relief, yet wondered why it was that people could not be cured as in Christ's time. and if there was any way that I might find it; and, thank the Lord, I found it, to the joy of all our riends. Yours truly, E Marietta, Ohio, March 13, 1866. ELIZA VINCENT.

### Reply to "Age of Virtue."

"That man is intellectually superior to woman, and woman norally superior to manage evinced by a popular comparison of their respective phremological endowments." The above is quoted from "The Age of Virtue."

by George Stearns, in Banner of Feb. 3d. "In form the female head is higher and longer than that of e-male, but less developed at the sides, or in the animal and liksh range."

This is quoted from O. S. Fowler by Mr. Stearns

n the same paper. Phrenology appears to have withdrawn, in a considerable degree, from the market. Few if any books upon this subject are now written, few if any lectures are now delivered, and some think-

ers deny that it has any claims to be called a science; but admitting all that it claims, or over has claimed, the above quotation proves' nothing in regard to the female intellect, because Mr. Fowler does not say whether the difference of length is at the back of the head, or at the front, the intellectual region, or both-and otherwise the quotation is of no value to the male interest, unless it be true, as Mr. Stearns afterwards asserts. that

"Woman is not exalted by her comparative deficiency of those attributes of mentality which are common to men and brutes, but is rather inferior to man in respect of this defi-ciency."

Alas for woman! In the eyes of men, even her gentleness and lack of brutality are a disgrace to her! Well, perhaps it should be so considered. In the image of God created he HIM." It follows logically that God is more fully developed in the animal and selfish range than women are; and they are not wholly destitute of these organs. There is one point of view in which it may really be considered that women are inferior, by reason of their deficiency of the brute attributes. viz: their want of adaptation to the world in which they now live; being born in an age when men are confessedly unloying and immoral, and being compelled to live with—(pass lightly, lady writer, over this delicate ground, and let not the word brutes slip from the point of your pen, except it be reverently written in respect of its claims, and with a mental reservation in favor of the exceptions) being compelled to live in such companionship-then, indeed, do they need, and are inferior without these animal and selfish attributes, together with the physical power which God has equally denied them, to enable them to cope with men who are thus endowed; but oh man! (in the plural) setting aside this earthly, inferiority-may it not be that our angel nature is so much the more advanced, in comparison with yours? And if this be admitted, we cannot be called inferior, because in the course of your progression you must become like us-you must lay aside, outgrow your animal and selfish natures, and you will then no longer glory in your shame, if there be any shame, in being only what you have been created, and have not yet been able to outgrow. God speed the time when you shall altogether

cease to be brutes in any degree.

We return to the question of intellect. If our phrenological teachings were correct, and are correctly remembered, we look for intellect in that part of the head which is above the eyes and forward of the ears; and if thirty years, passed in the profession of portrait and miniature painting, the profession of portrait and miniature painting, have not failed to qualify us for judging correctly of the relative forms and proportions of the male and female head, then ought we to know something of this matter, and we confidently and without qualification assert that in the intellectual region, male and female heads are alike—that is, there is the same diversity of forms and proportions in male and female heads, and yet if we were compelled to distinguish between them, we should then say that there are more broad, high and prominent forcheads among females than like society I know of in the country, north or south. Another point worthy of mark and credit: they have fully sustained themselves financially, and have also purchased a fine organ for their place of meeting. I close my engagement here with the last Sunday of March.

N. Frank White is to speak here the Sundays of April, during which month I lecture in Cincinnati. Dr. H. Slade, of Jackson, Mich., is now here, examining and prescribing for the sick and giving his wonderful physical manifestations of spirit-writing without human hands, and playing upon musical instruments in the light. Mr. and Mrs. Ferris, of Toledo, Ohio, have also been giv-

### NEW YORK MATTERS.

Notes from W. B. B.

Unitarians of 1856, 1866, and Theodore Parker-Bellows vs. Smith.

Every one at all familiar with the history of the Unitarian denomination during the past ten years, k nows full well that the "Parker Controversy" was the most memorable, the most momentous in its scope and character of all other events which have transpired during the existence of this de-

I wish to call the attention of your readers to the aspect of things at the present time, as compared and contrasted with that of ten or fifteen years ago, in respect to the position Theodore Parker now occupies, (or which the controlling minds in this denomination wish him to occupy,) and the position he did occupy when fighting all forms of oppression and tyranny on the earth. Perhaps 1 may be able to show that our cause is progressing faster and more thoroughly than many among us, at least, are aware of; for whatever tends to weaken or loosen the shackles of intolerance and higotry, whenever concessions are made, though tardy and half-hearted, when justice and charity are allowed to say a word for the wronged and outraged, we, in common with all who love truth and justice for their sake alone, can respond from our inmost hearts, "Father, we

It will be quite unnecessary at this time to go into details to show how much "odium theologicum" was heaped upon Theodore Parker by ministers of the Unitarian denomination; that they not only refused to exchange with him, but refused to sit with him on the same seat in a public assembly; that he was denied the right to preach the "great and Thursday lecture," which was given by the different ministers in rotation; that he only and barely escaped expulsion from-the "Ministers' Association" through the efforts of an earnest and sincere friend. All this is too well known to need any evidence for its confirmation. But all these things are of the past, either before or soon after the "year of our Lord," 1856.

Let us now come down to the beginning of the "year of the new era," 1866.

In the Christian Inquirer of March 8th, is an article from the pen of Dr. Osgood, of New York, the main part of which is as follows:

THEODORE PARKER IN GERMANY.—The appendix to Hertzog's "Encyclopedia of Theology" contains a long and by no means wholly unfair notice of Theodore Parker. The author, Fr. Lührs regards Parker as proof positive that in America Unitarianism is following the same course of de velopment as German Rationalism, and parting company wholly with the Bible and with all historical Christianity. He thinks that Unitarians here and in England virtually own him as "bone of their bone and flesh of their flesh," even when they most severely criticise him, and predicts that part of us will drift into Pantheism, and the re-mainder take shelter in Orthodoxy, which last expectation he favors from the fact "that of late years so many Unitarian preachers have been set-tled over Presbyterian churches in America." It is strange that we never heard of this latter fact, and do not know of a single one such seceder, but

the drift has been quite the other way. We agree with the critic that the Unitarians do accept Parker as one of themselves, and a brother not to be ashamed of, but as more to be honored than any of the bats of the reactionary superstition; but not as master, or even as leader.

"A brother not to be ashamed of." Thank you, reverend sir; and now we will give you about five years more, when you will be quite ready to have that last line read, "Though not as Master (for we call no man Master), but as our risen and glorified leader."

Truly the souls of the brave and good are "marching on," and intolerance and bigotry are melting away before the scorching rays of God's

But there is still more testimony of the same character, which I take pleasure in offering.

One of the course of "Free Lectures" I have previously spoken of given by Unitarian ministers of New York and Brooklyn, is one by Dr. Bellows on "Jesus Christ."

In this lecture, Dr. Bellows finds it necessary to harmonize, as much as possible, the various and conflicting views held by the different wings of the Unitarian body, in regard to the character and mission of Jesus Christ.

The subject was treated with the well-known ability and consummate skill of this exceedingly clever man, and I would use the word clever in the English sense; for the effort was more clever and skillful than logical and profound. But first, let us see what was said of "Parkerism," for it was impossible to avoid some allusion to Parker. Said Dr. Bellows, "Parker was never cut off from our body"; and again, "His name is a tower of strength to us." And when "summing up'the case" and stating what Unitarianism had accomplished, what it had given to the world, what its record was, and the historic rôle of its illustrious names, whose names, reader, do think were given? "Buckminster, Channing and PAR-

But while it is clear that the conservative Unitarians are disposed to look upon and treat Parkerism more charitably than when it first appeared among them, it is also quite clear that this is owing to the growth and progress of Parkerism, and that their concessions find their incentive in the fact that to control and manage the Radical elements in their denomination, such a course is absolutely necessary. And they will succeed for a time, but only for a time.

They can manage and keep these Radicals under control by patronizing, coaxing and skillful manipulation, until the novelty of the thing wears off, and, like boys "coming of age," they become too restive and impatient to be longer hampered or "managed."

There is much complaint from among the Radicals that Dr. Bellows does not fairly state and set forth "Radical views" of the character and mission of Jesus Christ in the lecture above alluded to, as he promises to do at the outset, In short, this course of lectures, which was designed to increase the cohesive power among the Unitarian ministers, and for the spread of Unitarianism, has signally failed in the first part of its contemplated mission. How much the cause at large has been benefited, it is not easy to conjecture. But among the ministers, the Radicals are more restive than ever. But only so far as this is an indication of growth and progress, is it a matter of congratulation and encouragement to us, as dovers of truth, for the sake of truth. But we know At is the leaven of Truth, working in the great heart of God's children. So let us wait and work patiently to the end.

.I intended to speak of an article in the Inquirer, from Dr. Bellows, on a tract from the pen of the Hon, Gerritt Smith, entitled "The Theologies," but must defer it to another time. W. B. B. Brooklyn, March 20.

## [From our Special Correspondent.]

I send a few items which may be of interest to some of your readers. In the first place, I would say that the Spiritualists holding meetings at Hope Chapel, have engaged " Dodsworth Hall," and will hold their meetings there after next Bunday. It will

give universal satisfaction, not only to the speakers, but the audiences.

Mr. Fish spoke at Ebbitt Hall, last Sunday, to an appreciative audience; and Mr. Willis, at Hope Chapel, to a full house. They are both too well known as able advocates of the Spiritual Philosonly, to need more said.

The Children's Progressive Lyceum is to have an exhibition next week, on Tuesday evening, at Cooper Institute, and the prospect looks bright for them. The officers are doing all they can to have it a success. The hall, no doubt, will be well filled.

Delegates from other Lyceums are expected. The Quakers, who are holding meetings at 15th street, have had weekly conferences during the winter, which were quite interesting. The subjects were chiefly of a personal nature, relative to who was entitled to speak, &c. The new "lights" are becoming liberal too fast for some of the elders. Many have left the society, and go to hear the Spiritualists. No doubt one balf of them are firm believers in modern Spiritualism; but few have yet dared to speak out in full what they do believe on the subject.

New York, March 27, 1866

[From Another Correspondent.]

Want of Liberality among Spiritualists-The California Way-Tidings from the Pacific-Extract from a Private Letter-" Can't you Shout Glory?" -Death of Mrs. Taylor-Arrival of Mrs. Leavenarorth.

DRAR BANNER-I wrote you very briefly from San Francisco, last October, announcing the arrival and enthusiastic reception of Mrs. Laura Cuppy on the shores of the Golden Land. Since my return to New York, I have been "around," watching the set of the currents, and taking note of the "condition" of spiritual progress in this eething cauldron of humanity.

While finding much to rejoice the souls of the rue and earnest workers in this moral Sahara, I lo not see that unselfish devotion to the glorious cause of progress which ought to animate those who profess to have found the "better why."

The attendance at Ebbitt Hallduring this month has been rather thin, though one of our most eloquent speakers, Bro. J. G. Fish, has occupied the desk. But what has mortified me more than I have words to express, is the announcement. morning and evening, for several Sundays, of a resolution of the Board of Managers of the Society to charge an admission fee at the door, after the first of April, because-humiliating fact-it has ly." And there are those professing our beautiful faith in the "ministry of angels" to whom such a scene is a mere bagatelle.

In California things are done differently. Often, in an audience of not more than two hundred-all their little hall in Fourth street would comfortably seat-the Sunday collections counted up from forty to seventy dollars in coin. There is no holding back among the noble spirits of the glorious city of San Francisco. The gospel is FREE!

I must violate the sanctity of a private letter in order to tell the readers of the Banner how the good work goes on in California-and especially in San Francisco. Here is what a dear lady writes to me under date of Feb. 19:

'The spiritual cause is indeed flourishing here. "The spiritual cause is indeed flourishing here. We have the Congress Hail, now, crowded to sufficeation, and many hundreds leave that cannot get room to stand. Such a stiras Laura Cuppy is making among all classes of society, is truly glorious. Spiritualism is talked of in the saloons, the churches, the gambling houses, the prayer-meetings, the steamboats, all the stores, street cellars, and upon the housetops. Grandlis it not? Can't you shout Glory?" CAN'T YOU SHOUT GLORY?'

Pardon me, HARMONY, I could not keep such sparkling California wine bottled up.

We had a very sudden departure last week. Mrs. Sarah H. Taylor, a most worthy lady, and excellent medium, passed the vale on Friday last. She was in excellent health when I last heard from her a week ago. I have not heard the particulars at the moment of writing.

We welcome to our city, in Mrs. S. E. Leavenworth, an eloquent inspirational speaker, and a beautifully developed healing, clairvoyant and test medium. She has been but three weeks in the city, and has already found a host of warm friends. Her rooms are 134 West 28th street, where she gives séances to the seekers after truth; and many striking tests. She possesses a gentle, sympathizing soul, and is doing a good work among skeptics and believers-few of whom fail to come again and again, to listen to the messager of love from the Summer-Land.

Faithfully yours, New York, March 20, 1866.

## Notes from Delaware.

Your welcome face smiles in our new Vineland liome each time you arrive by the kindness of Uncle Sam's ponies. Indeed, we have been so long acquainted with your countenance of Light, and so seldom do you frown, that we considered you one of our indispensable companions, as we wandered to and fro over the land, trying to dispense angel "love-notes" to the weary ones of earth; and now that we are trying to enjoy seasons of rest and recuperation, we find you as cheerful a companion as we ever did when we rambled by "hill and dale."

Although I leave "home" with much reluctance, vet I find it necessary to visit the sick of body and mind in other places than the beautiful Vineland-hence the date of this letter here. I design laboring in "the Lord's vineyard" here about two out of every eight weeks, to lecture and heal, so that my next visit here will be about the 1st of May. I think, by the aid of angel physicians through me, considerable good is being accomplished here. My lecturing in Wilmington is not so propitious-the audiences being small, and the remuneration the same way. There is much interest here in the spiritual cause, and I think the want of success arises from the fact that many of those most active in the cause have long been associated with the Friends (Quakers), and by their religious culture they have become very fixed in their notions about using the modern means to collect money to pay necessary expenses, and to attract the notice of the public. I am satisfied that when these deficiencies are remedied, our cause will be as triumphant in this place as in others. True, Delaware is a slavery (pro-slavery) State, and as yet many of even those who think they are Spiritualists cannot bear to hear the language that necessarily flows from the angels' love of universal freedom. I was told that one of our reformers left the hall very suddenly yesterday, while the prayer through me, was invoking the angel-spirits of Washington, Jefferson, Lincoln, &c., to surround our present President, and in-&c., to surround our present President, and inspire him more fully with the true principles of human liberty than he now seems to indicate. When the friends of our blessed cause here become more imbued with the spirit of the times, and less affected with pre-conceived Gospel ideas, I have no fears for their success.

I feel to thank our long-tried and faithful friend of liberty, Thomas Garrett, for the hospitality of his excellent home during my stay here this time.

L. K. COONLEY.

Wilmington, Del., March 15, 1866.

### BANNER OF LIGHT BRANCH BOOKSTORE, 274 Canal Street, New York.

WILLIAM WHITE & CO.,

SUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the book-relling business at the above-named place, where all books advertised hit he lianner can be procured, or any other works published in this country, which are not out of brief. are not out of print.

ALL SPIRITUAL WORKS.

and other Liberal or Reform Publications constantly on hand, and will be sold at the lowest current rates.

The BANNER can always be obtained at retail at the New York Branch Office; but it is mailed to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS," Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever vouchasfed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf.

efforts in our behalf.

J. B. LOOMIN, who superintends our New York Branch Office, has long been connected with the former conductors of that office, and will promptly and faithfully attend to all orders sent to him.

## Banner of Aight.

BOSTON, SATURDAY, MARCH 31, 1866.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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

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

#### A Foreign Estimate.

Frazer's Magazine-an English monthly of ability and popularity—has recently admitted a writer to its columns who made it his special duty to set forth what he considered the sum and substance of Spiritualism. He of course sought to produce a sharp and smart article, or it is questionable if it would have been accepted and paid for. The peculiarity about this attempted review been found impossible to obtain a subscription of and revisal of Spiritualism by a writer who rea paltry two thousand dollars to keep open the fuses to put faith in its laws and truths, is the fact ortals of the HALL for the ensuing year, that all | that he shows symptoms of himself having made may come and "partake of the waters of life free- himself more or less familiar with many of its accompanying and demonstrative manifestations.

> The writer offers some thoughts on the subject which are interesting from his external standpoint, and are certainly entitled to consideration for their candor. He asks if Spiritualism may not be "a popular reaction from the intensification of practical and materialistic progress, the absorption of man into steam-engines and spinning-jennies, which have characterized the civilization of Western Europe, and which went as far as it could in the material growth of the New World?" He has a theory, displaying a good degree of imaginativeness, that all progressive movements are what he styles "peristaltic" in their nature, much like that of the bowels-now going heavenward, and now tending earthward and low; and that either extreme is naturally and inevitably succeeded by the other. He thinks the age has hitherto been excessively devoted to the useful, the practical, and the comfortable; and now the time is come for a swing of the pen-

dulum over to the other extreme. "May not"-he inquires-" the Transcendental movement of the cultivated Americans, and the Spiritism of the uneducated, be forerunners of another heavenward tide? At any rate, it seems to me that neither Transcendentalism nor Spiritualism in America are on the decline." And he adds concerning the latter, that they "are organizing themselves into a large and important body, having all the appliances of expansion; and it seems even probable that some strong leader may yet start forward to divest it of"-what he calls-" its more manifest absurdities, and make out of its social and imaginative elements a great moral and religious revolution, to culminate in a declaration of Independence from, and a Monroe doctrine for, all the creeds and systems of the Old World."

The writer here betrays the grasp and comprehension which he has of the subject. Though uninterested in many of those detailed proofs and evidences of its reality and truth, he nevertheless sees the grand end toward which all are tending. and of which all hasten the demonstration and enjoyment. We are in the midst of "a great moral and religious revolution." which we must fight out to the end. There is no retreat in a cause of this character. We have enlisted for the war. Nobody questions what the result is going to be. Nobody doubts that his and her individual effort, however humble and silent, helps on the grand consummation.

## "Murder Most Foul."

It has come out, by the unblushing confession of a Capt. John T. Hill himself, that it is the custom with not a few of our military commanders on the Plains to kill young infants belonging to captured Indian mothers, when they are likely to impede the march—a practice which will shock the sensibilities and the humanity of every person who reads it. We may, perhaps, except the brutal editor of a Kansas paper, who not long since worked off a large quantity of his ruffianly sarcasm on us for expressing sentiments of the most ordinary humanity concerning the red men and their fate. That man will probably chuckle at Capt. Hill's confession, and should naturally expect that his end was to be by a tomahawk. According to this admission of this military officer, he actually commanded his men to shoot the infant, because, as he said, it could in no event survive but a few hours. And in his defence he remarks that if he had been "a favorite" among the officers in command in Nevada, nothing more would have been heard of it. Ought we not, as a nation, to expect judgments of civil war to be visited upon us, when we have resorted to such means to defraud the native American of his home and hunting ground, and even now murder his helpless innocents as they are snatched from their mother's arms?

## Alleged Swindling Oil Companies.

The Boston Daily Journal is informed by a victim to what he alieges as one of the swindling schemes of Western Virginia Oil Companies, that he has instituted a suit for damages against the publisher of a weekly newspaper in this city, an ex-Governor of a New England State, (not Massachusetts,) and other parties, in consequence of his being taken in, to the amount of five thousand dollars, by false representations made by the parties alluded to, or their agents, as to the value of oil lands in West Virginia, which turned out, or, as is alleged, were known to be utterly worthless by

### Retrospect.

An occasional look over our career, as pioneers in this work of publishing, defending and advocating the beautiful and impressive truths of Spiritualism, is as good for us as it can be for our readers, who are all profoundly interested in the progress of spiritual truth. Just entering on another volume as we are, it is a good time to run over the past experiences, dating back to the very beginning. Believers were few and far between then, but they were faithful and fully impressed They held by their faith as something to live by, neither laying themselves open to the charge of enthusiasm on the one hand, nor of superstition on the other. The Banner has gone forward in the work for which it was established, and to which it felt itself to be consecrated.

What the state of facts is to-day, any one can readily see for himself. The country is filled with Spiritualists. They crowd in the Churches as well as without. They are in every walk of our social life. Spiritualism is felt to be such a pow- breviations, initials and signs, such as are emer that our popular literature now affects to offer ployed in musical and rhythmical art and science it patronage, and "respectable" publishers take hold of it as the fittest subject out of which to procure materials for arresting public attention and reaching the popular heart. We have stood by this plant and watched its rapid growth and expansion until it has become a large tree, overspreading the whole land with its beautiful foliage. With such prospects we enter upon a new Volume of the Banner, grateful and contented.

#### Spirltualism in London.

On Monday evening, says the London Spiritual Times of March 3d, Miss Emma Hardinge gave another of her inspired addresses, and chose the Transmigration of Souls" as the subject. She raced in an able and lucid manner the origin of this doctrine to very remote times, showed how it had pervaded different systems of religion, and culminated in the debasing doctrine of the resurrection of the body; the absurdity of which was shown by most conclusive argument, and was controverted by the teachings of Jesus and St. Paul. The idea of the soul, after enjoying for a ime the beatitude of heaven, returning to its material form, was in reality more debasing than the heathenish idea of its entering some animal. The doctrine had ever shown itself among Spiritualists, and had found much favor among them. The views of the Re-incarnationists were considered and their fallacy shown. The address was in every respect worthy the fair orator, and bore out her reputation for close analytical reasoning, lucidity of expression, and unmatched eloquence.

Miss H. lectured at Beaumont Institution on the previous Thursday.

The audiences secured by Mr. Home and Emma Hardinge evidence the growing interest which Spiritualism is exciting. May we not trust the good angels to help us all in the good work? The secular and religious press in this country have done and are doing their worst to smother the aspiring flame of Spiritualism, which, in spite of them, is destined to spread over the whole land.

The Davenport Brothers are now in Scotland, here they propose remaining a fortnight, and will then come to London. They exhibit in Edinburgh first, and then visit Glasgow.

### St. Louis, Mo.

The correspondent of the Boston Herald, writing from St. Louis under date of March 12th, peaks of the Spiritualists in quite a liberal strain. The rapid spread of our Philosophy in the West is commanding the serious and more respectful attention of the secular press. It is beginning to rid itself of the delusion that Spiritualism is to be "short-lived," for it has stood the severest test and most searching scrutiny from the wisest heads in the world of any theory ever before received; and to-day its truth stands forth more radiant than ever. It is no uncertain myth, but knowledge, which all can obtain, if they seek for it in the right spirit. Here is the extract:

From six days of earthly delusion, we turn to what pretends to have a divine origin—the Spiritual Progressive Lyceum. The truth is, we are spiritually inclined. Early in the season they opened, and now they are in full blast. The Circle in St. Louis numbers some 5000 people, and have raised for their progressive movement upwards of \$20,000. Andrew J. Davis was here quite reof \$20,000. Andrew J. Davis was here quite re-cently, and established the Lyceum, with Sunday School attached. The novelty of the exercises draws a crowd, for the children wear rosettes, sing songs, march to quickstep music, carry flags, and are taught gymnastic exercises. In the even-ing, after the audience are seated, four of the most beautiful young ladies are selected as "Dea-consesse" to have record the beautiful seffect. most beautiful young ladies are selected as "Deaconesses," to pass around the hat. The effect is as irresistible as it is profitable. Then a blind girl sings "Lilly Dale," somebody reads a little spiritual poetry, and then a young man offers some books for sale, and the lecture commences. A Mrs. Currier has been orating for the past month, and Miss Lizzie Doten, a young woman, is drawing crowded houses. Here is one of the subjects, "Condition of the sexes in the other world." The growth of Spiritualism in the past subjects, "Condition of the sexes in the other world." The growth of Spiritualism in the past year is very large. In nearly all of the Western cities they have large and prosperous circles, and some four hundred lecturers announce themselves ready to take the field.

## Mrs. Gordon golug to Colorado.

Mrs. Laura DeForce Gordon informs us that she has decided to visit Colorado Territory. She will leave here the first week in April, and will answer calls to lecture the four last weeks of that month, on the route hence to Quincy, Ill., via Buffalo, Cleveland and Chicago. Address her immediately, care of this office, or at Oneida,

The many admirers of this able and convincing lecturer, east and west, will regret to lose her services, even for a season; but they will rejoice that so able an exponent of the Spiritual Philosophy is to visit a portion of the country where so little is known in regard to Spiritualism. It is a fine field for spiritual labor, and a rich harvest will be the result.

## Mrs. Currier in St. Louis.

A Committee of fifty gentlemen invited Mrs. Currier to deliver an address in Mercantile Hall. on the evening of March 10th, for the benefit of the Lincoln Monument Association. The correspondence is published in the papers. Mrs. C. accepted. Her theme was "The Ordeal of Fire; or, grand crisis in the destiny of America."

## Spiritualism in California.

Mr. A. Dow, in a note to us from Grass Valley, California, says: "The cause is taking deep root in our midst with great rapidity. We shall organize soon, hire a hall, and dispense the true gospel to the thousands of hungering souls."

The daily press in different parts of the country have published Miss Doten's sharp poem, 'MR. DE SPLAE," which recently appeared in the Banner. Her poetry is becoming quite popular, notwithstanding she avows herself a Spiritualist. Two years ago literateurs snubbed her-to-day they do her homage. Truly, the world moves.

Be sure to read the beautiful poem on our first page, by J. Bomber, Jr., entitled "Wreckers on Life's Ocean."

### New Publications.

ECCENTRIC PERSONAGES. By W. Russell, L. L. D. New York: American News Company. For sale in Boston by A. Williams & Co.

Whatever Russell touches with his pen he makes attractive. In the present volume he has taken up well known characters in history and treated them biographically and historically at the same time. The style of treatment is finished, in a literary point of view. We pick out the folowing from among his characters; the Earl of Peterborough, Daniel DeFoe, Jonathan Swift, Christina, of Sweden, John Abernethy, Beau Nash, Lady Hester Stanhope, Margaret Fuller, &c., &c. The volume is well printed and is externally very attractive.

ADAMS'S NEW MUSICAL DICTIONARY. By John S. Adams, author of "Five Thousand Musical Terms." New York: S. T. Gordon.

This very convenient book of reference contains fifteen thousand technical words and phrases, ab--nearly fifty ancient and modern languages. It is an exceedingly useful work for all who have occasion to use any part of its contents.

We have from the press of J. P. Mendum, Investigator office, Boston, a Pamphlet of two hundred and fourteen pages, entitled "A Legacy to the Friends of Free Discussion; being a Review of the principal Historical Facts and Personages of the Books known as the Old and New Testa. ment, with remarks on the Morality of Nature," By Benjamin Offen. It will make all its readers thoughtful.

#### Closed.

Mrs. Annie Lord Chamberlain's Musical Circles which have been held the past two seasons at 158 Washington street, Boston, with great success, closed permanently on Thursday evening last. Upon this occasion the spirit friends manifested with great power, and the select audience present were well pleased with the entertainment.

Mrs. Chamberlain is an excellent physical medium, and we cordially commend her to those friends who may desire her services in various parts of the country.

During her stay in Boston she has held private circles at the residences of several of our most distinguished citizens. As Spiritualism is not yet " popular," these gentry of course do not wish to be considered Spiritualists, hence the scances were "confidential affairs." By-and-bye these first families" will be ashamed of their coward-

### Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omit the State altogether, and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer does not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as in many instances the impressions are so light as not to cancel the stamp at all. The delay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnestly hope, for their own as well as our convenience, they will read and heed and profit by this notice.

## Meetings in the Meiodeon.

Mrs. Gordon closed her engagement last Sunday. She has been greeted each Sunday by large audiences, who evinced an appreciation of her fine discourses.

Mrs. Anna M. Middlebrook will occupy the platform next Sunday, afternoon and evening. Mrs. M. is an excellent speaker. She lectured here about four years since, and gave good satis-

## Death of the King of Siam.

Advices from Singapore announce the death of the Second King of Siam in January last. His remains were desposited in a golden urn, decorated with diamonds, and placed on a particular throne, and after the usual period of lying in state, according to the Siamese custom, were buried with great ceremony. The king ascended the throne in 1851, his brother becoming "First King." Both were remarkable men; noted preëminently above all the monarchs of the East, for their attainments and their love of progress.

## The Magazines for April.

We have received from Ticknor & Fields, the Atlantic, and Our Young Folks, for April. From A. Williams & Co., Harper's Monthly, Hours at Home, and the Lady's Friend. These monthlies are all public favorites.

Mr. Colchester's séances in Cincinnati are well attended, and the select audiences fully satisfied that he is no "juggler," as the stupidity of a legal tribunal in Buffalo assumed without the least foundation in fact. We have always regretted that the fine imposed was paid by the friends. It is our opinion that that decision can even at this late day, be reversed, and those who volunteered to settle, have the amount refunded.

The same thing was attempted upon Mr. Fitzgibbon and his medium in Washington recently, which resulted in favor of the defendants. If justice can be had in the courts of Washington, why cannot the same be meted out elsewhere? Put the matter into court, friends, and test the whole thing. The days of the Jeffreys are past.

ASSOCIATION FOR THE RELIEF OF SOUTHERN SUFFERING .- A number of the ladies of Maryland have formed an association for the purpose of alleviating, to the extent of their ability, the wretchedness and want which the late war has entailed upon large portions of the South. As the work which they propose to themselves is purely one of charity, and as its scope unhappily must needs be ample, to be of much avail, they feel justified in calling for liberal assistance upon all good people who sympathize with human creatures and brethren in suffering and sorrow. They, therefore, respectfully and earnestly invite contributions of all sorts to the end in view; and especially in furtherance of a Fair or Bazaar, which they are proposing to open in the city of Baltimore, April 2. Contributions can be sent to the care of G. H. Grueby, No. 19 Washington street, in this city.

CHRIST AND THE PEOPLE, by Dr. A. B. Child, will be ready for delivery next week, April 2d. Orders will be promptly answered. This book takes new and bold ground in religious and moral reforms. It should be in the hands of every

"Swedenborgianism vs. Spiritualism."— We print upon our first page Prof. Smith's able reply to Rev. Mr. Goddard's sermon, Swedenborgianism vs. Spiritualism, delivered recently in Cincin-Comming . Without to 18

ically at finished, the fol-Earl of swift, , Beau Fuller, is exter-

By John Musical contains ases, abare eml science ages. It

rho have

dum, Inwo hunegacy to Review rsonages W Testa. Nature." s readers

al Circles

easons at reat sucevening ds maninudience ntertainsical meto those

d private our most m is not not wish веписев ye these cowardbscribers

name of together, ceive one ither the riter does ometimes the Postoften, as o light as av of our e to their earnestvenience. iis notice.

last Suny by large n of her cupy the evening. lectured od satis-

death of last. His particular g in state, ro buried nded the rst King." iminently their at-

Hours at montblies nnati are fully satupidity of thout the ys regretie friends. 1, even at ho volun-

ields, the

il. From

Mr. Fitzrecently, dants. If shington, isowhere? d test the re past. OUTHERN of Marye purpose bility, the e war has

h. As the is purely pily must y feel jusupon all nan creaw. They, vite con-; and esar, which of Baltient to the on street,

B. Child. April 2d. This book and moral of every

ALISM."-'s able to-

nborgian.

n Cincin-

### ALL SORTS OF PARAGRAPHS.

We do n't believe a word of the statement in the Cincinnati Commercial, that the spirit of a miner who was said to have been killed in California, appeared at the residence of his widow in Indianapolis, while a child lay in its coffin in the house, and placed a bag of gold upon it, notwithstanding that "the story is vouched for by the postmaster and other prominent citizens."

The New York World says "trichinosis" has appeared in the pork establishments of that city, and eight pork butchers have discontinued purchases and gone into the beef and mutton busi-

Why is electricity like the police when they are wanted? Because it is an invisible force.

Adams & Co., 21 Bromfield street, Boston, have put upon the market an entirely new and elegant style of Pen, named the Golden Pen. It is num-

permitted to look through the crystal portals.

Why is the letter R the embodiment of every American patriot's wish? Because it is the end of war and the commencement of reunion.

A trick of New York butchers that the new board of health is asked to reform: "inserting tubes into the fatty parts of a carcass of meat, and particularly sheep and lambs, also veal, and blowing it out full, often with the fetid breath of men who drink rum and use tobacco, so that the meat is really contaminated and rendered un-

Dr. J. Valentine is doing a good work in Ohio, healing the sick by "the laying on of hands." Facts are stubborn things.

Goods are falling in price.

Nearly all the rolling mills in the country are now busily engaged in manufacturing iron for the Pacific Railroad.

RELIGIOUS BIGOTRY .- Of all the forms of relireligious bigotry, there is none that we execute so deeply as that which prompts a man to assign a religious reason for a moral wrong. The soul and essence of the fuguisition is in that plea. From that has could the dungeon, the rack, the stake—all horribleness.—British Quarterly Review.

Man, while he loves, it is said, is never quite depraved. This depends upon whether it is a love for rum or women-for good, or bad spirits.

The case of Edward W. Green, who is now under sentence of death for murder, is to be argued before the full bench of the Supreme Judicial' Court, on a writ of error, next Tuesday, by Henry W. Paine, Esq., counsel for Green.

The Fenian scare continues in Canada.

Another Freedmen's Contribution from ENGLAND.—Another contribution, amounting to nearly one thousand dollars in value, from the Birmingham (England) Freedmen's Association. has just been received by Gen. Howard, and will be appropriated to the use of the destitute colored people in the South.

eight hours a day's work.

Psalms, being asked, "What is the pestilence that walketh in darkness?" replied: "Please, sir, bed

An Arrest of an Advertising Swindler.
-Deputy State Constable Barker arrested recent-Deputy State Constable Barker arrested recently at the Post Office in this city, a young fellow who gave the name of Henry C. Morton, but whose real name is believed to be Augustus H. Morrison on the charge of obtaining money by false pretences. He is the brilliant genius who advertised and Bro. J. S. Loveland was found to be the man and Bro. J. S. Loveland was fo in one of the morning papers last week, personat-ing a young lady of great beauty, immense virtue and fortune, who wanted a husband, so she could be rescued from the tyranny of a penurious old aunt, who gave her barely enough money to live nunt, who gave her narely enough money to live upon. The sum of fifty cents was required to be enclosed in the answers so as to pay for the photo-graphs of herself which would be sent, and for the advertisement, as she had no money. This orna-ment to the community has been placed under lock and key, and will be complained of.

"Captain Silk has just arrived in the city," said a gentleman. "Heavens, what a name for a soldier!" said a lady. "The best in the world," rejoined the gentleman, "for silk never can be

Parson Spurgeon's last sensation was to appear in his pulpit on Christmas day, with a crown on his head and a palm in his hand,

A Paris architect is said to have invented a brick that hardens with time, and completely resists humidity. We have had a species of "brick" in this country, for many years, that hardens with time and is perfectly impervious, at least to water.

The conspicuous lacking of Congress seems to be of faith that the political and social revolution of the war will go on to its fruition. The South has well learned that it cannot circumvent God; and Congress and the North may wisely reflect that His work will proceed to its own destined per-fection, even without their manipulation of all the details. The experiences of the war should have taught us all something more of patience, something more of faith, something more of modesty than are apparent.—Springfield Republican.

A new invention for the manufacture of paper socks is announced. The socks are made of paper and muslin combined. The inventors say that they will last as long as an ordinary pair would keep clean, and they can be made so cheaply that their cost will not equal the price of washing.

The new island in the Grecian Archipelago has assumed the shape of a crescent, and is apparently part of the crater of an enormous volcano.

When a man is saddled with a bad wife, there are sure to be stir-ups in the family.

Dear Bell, to gain money. Sure silence is best; For dumb bells are fittest

To open the chest. A new medical school is to be opened in New York, under the auspices of some of our wealthiest men. It is to be eclectic in its character; passing by neither allopathy, homeopathy, hydropathy, botanic practice nor any other, but using all the schools and medicines that can benefit. It is on the reform order, and Dr. Newton is to stand

Demand is the test of popularity, and never in this country has there been a fifth part of the demand for any toilet article that there now is for Phalon's "Night-Blooming Cereus," The sales for the current year show an increase of one hundred per cent. over those of the same months in 1864. Bold everywhere.

### SPIRITUAL CONVENTION.

PROCEEDINGS OF THE RHODE ISLAND AND CON-NECTICUT CONVENTION, HELD IN CENTRAL HALL, PUTNAM, CONN. [Reported for the Banner of Light.]

The Convention called for Rhode Island and Connecticut met in Central Hall, Putnam, at ten o'clock, and was called to order by A. E. Carpen-

There were but a few present, but it seemed

There were but a few present, but it seemed that what were there were determined to do something. They had evidently come to work. Not being discouraged with the small number present, we concluded to go forward with the business and do the best we could.

The following officers were chosen for the Convention: William Chamberlin, Esq., Putnam, President; Seth Shaw, Providence, Vice President; Secretary, A. E. Carpenter, Putnam; Business Committee, A. E. Carpenter, Putnam; Aaron Stephens, Norwich; Lucy Read, Putnam.

As a number more people were expected from Providence and other places, on the noon trains, we decided to defer the business part of the Convention until afternoon, and spend the forenoon

style of Pen, named the Golden Pen. It is numbered for general use, and with extra fine points. The boxes the pens are packed in are very neat and convenient, worthy of the pen itself. We have given these pens a trial, and can recommend them very highly. Ladies will find their use agreeable and advantageous.

At an auction sale at a convent near Paris, eight hundred pounds of hair shorn from the heads of young girls who have taken the veil since 1810, brought \$5000.

The windows of heaven are open, and we are permitted to look through the crystal portals.

adjourned to meet again at two o'clock.

Afternoon Session.—Mr. William Chamberlin in the chair.

the chair.

As business was to be the order of exercises in the afternoon, we commenced work at once by appointing a Committee on organization.

The persons chosen were Seth Shaw, of Providence; Horace Read, of Putnam; Suie Hutchinson, of Willimantic; Mrs. H. Fairfield, of Pomfret; Mr. W. Tufts, of Norwich; Mrs. F. H. Chandler, of Thompson; J. S. Loveland, of Boston.

While the Committee were absent preparing their report the time was occupied by remarks by

While the Committee were absent preparing their report, the time was occupied by remarks by different persons present.

Mr. Stephen Norwich spoke of his late conversion from the Congregationalist Church to Spiritualism, and the joy that he felt when he became convinced of the blessed truths of spirit-communion and the beautiful teachings of the angelworld. He spoke of his son who suffered martyrdom with John Brown, at Charlestown, Va., saying that he was a firm believer in Spiritualism, and in his last letter to his father he urged him to and in his last letter to his father he urged him to investigate the phenomena and philosophy of

investigate the phenomena and philosophy of spirit-intercourse. And now that son has come back and demonstrated to his father's mind the truth of that doctrine, which was so consoling to him in his last hours before execution.

Father Dean, of Fisherville, although old in years, all ripe and ready to step upon the borders of the summer-land, in the faltering voice of age gave in his testimony for the truth, and urged the friends to press forward in the work, and "fear not, for God is with you."

W. W. Perry, of Willimantic, made some very interesting remarks.

Mr. Swan read a poem on the use of tobacco and other evil habits, and made some general remarks upon temperance.

upon temperance.

The Committee on Organization presented their report, and, after hearing it read, the Convention accepted it without discussion. The Declaration of Principles and Constitution were substantially the same as those adopted by the Massachusetts Convention, except a few slight alterations of a

Convention, except a few slight alterations of averbal nature.

The plan of Organization was adopted with hardly a word of opposition. As soon as the instrument had been adopted, the Committee of Organization were appointed a Committee to nominate the officers of the Association.

While the Committee were absent, the members of the Convention commenced the practical work of giving their names, and also their dollars, thus showing that they were willing to prove their words by their deeds. In this way a pretty little sum of ready cash was realized, with which to commence business.

One of the city ordinances of Baltimore makes ight hours a day's work.

A charity scholar, under examination in the commence business.

Sternything passed off even more harmoniously, if possible, than did the Convention at Worcester. There could not have been much time spent in quarreling, for our business was all finished in three hours.

The people from a distance were heartily welcomed and well cared for during their stay by the Putnam friends, and the only regret is that there were not more of them to unite in our labors and partake of our hospitality.

The officers suggested by the nominating Committee were chosen at once by a unanimous vote.

that was wanted, judging from the fact that all the votes, excepting one, were in his favor. Agree-ment was then made with said Agent, that his salary should be one thousand dollars per year, and that he should commence his work on Sunday, the 18th of March. The plan of organization, as adopted, is as fol-

PREAMBLE.

Whereas, The so-called Christianity of the world, known in modern times as Popular Theology, has, after many years of constant effort, utterly failed to meet the present religious demands of mankind; and instead of bringing about a state of harmony between man and God, has, on the contrary, taught that there is an eternal enmity existing between them; and still further, has sought to close up all means of communication between humanity and the spirit-life; it therefore becomes us, as Spiritualists, enjoying, as we claim to do, the light of a superior, more complete and daily revelation, to make to the world a clear and definite declaration of what Spiritualism teaches, and the benefits which flow therefrom. And furthermore, we feel that the time has fully come when, as a body of reformers, we should put forth a stronger and more united effort to disseminate the principles of our heavenborn philosophy among the people. We feel that hitherto much of our power for usefulness has been frittered away in individual effort, on account of an unwise fear of organization, or associated action. But having learned from experience the positive necessity of combined effort, in order to bring all our strength to bear against the monstrous errors of Christendom, we present to the Spiritualists of Massachusetis the following Declaration of Principles, and Plan for a Rtate Organization:

DECLARATION OF PRINCIPLES.

1. We affirm the Divinity of Man and the Humanity of God;

I. We affirm the Divinity of Man and the Humanity of God; that there is no antagonism between God and Man, but that in interest and deatiny they are linked in indissoluble union.

II. We affirm the absolute oneness, or Brotherhood of Humanity, both in the earthly and spiritual life; that between the seen and the unseen exist the same sympathies, interests and fraternal converse, (so far as conditions admit) as between those in either of those departments of human existence.

III. We affirm that true freedom consists only in the complete disentireliment of the human soni from all the Creedi, Institutions and Customs of the world, which imply in any degree the spirit of Caste; or, in any way subjugate the Individual man to the will or caprice of one or many; and includes the unrestricted, unquestioned exercise of every power of his nature in accordance with the spontaneous, normal promptings of the same; and any interference therewith is the very essence of tyranny, which we will steadfastly and forever resist.

very essence of tyranny, which we will steading the notice resist.

IV. And we further affirm that this Freedom is in entire harmony with the most perfect order, and the most absolute justice, so far as personal, social, or political life is concerned.

V. We affirm that the Dispensation of Spiritualism, embodying as it does the most perfect phenomena—the grandest philosophy—the most complete, wide-spread inspiration; and, therefore, the strongest motives to goodness of any religious system ever presented to man, is worthy of all acceptation, and justly demands the earnest attention of every person.

VI. We affirm that in arraying ourselves against the Popular Theology of the so called Christian world, we do not assail the adherents of its creeds, but only the demoralizing dogmas which enslave them.

the adherents of its creeds, but only the demoralizing dogmas which ensiave them.

VII. We assime that the happiness, or miscry of all men is necessarily so linked in a common tate, that we must labor for the good of all in order to secure the welfare of any.

VII. We assime that all happiness or suffering is the natural consequence of moral and other conditions, existing in the constitution of things, and not the result of any special enactment of Delty; consequently the only way of salvation is through a correct knowledge of that constitution, and harmony with its principles.

IX. We acknowledge that the only true method of testing any system of principles is by the practical effect exerted upon those holding such principles; therefore we, as Spiritualists, propose to submit ourselves to such test by instituting the following method of practical effort, as embodied in the following

CONSTITUTION.

ART. I. This Association shall be known as the Connecticut and Bhode Island Convention of Spiritualists, and shall hold annual and quarterly meetings at such times and places as the Executive Committee shall determine.

ART. II. The officers of this Convention shall consist of a President, Vice-President: a Treasurer and an Executive Committee, which shall be composed of the above-named officers and three other persons, all of whom shall be elected at the annual meeting.

cers and three other persons, all of whom shall be received at the annual meeting.

ART. III. The Executive Committee shall constitute a Boart of Trustees to hold all moneys, funds, or property of any kind which may come into peasession of the Convention, and shall be ampowered to make such rules or by-laws for their own action as they may deem best, provided they are in accordance with the will of the Convention.

ART. IV. It shall be the duty of the President of this Convention to preside at its public meetings, and also at the meetings of the Executive Committee, to exercise a general oversignt of the interests of the Convention, and see that its will a executed.

is executed.

Ant. V. It shall be the duty of the Vice-President to act as

the assistant and proxy of the President, and in case of his disability or refusal to act, to assume and discharge his duties.

Art. VI. It shall be the duty of the Secretary to conduct all the correspondence of the Convention, to initiate and maintain a fraternal correspondence with all similar organizations, to issue all calls for meetings, and keep a permanent record of all the doings of the Convention and its agents.

Art. VII. It shall be the duty of the President, confuling to the direction of the Executive Committee; but he shall pay out no funds without a written order from the Freschent, confuling to the direction of the Executive Committee; but he shall pay out no funds without a written order from the Freschent, continued by the Secretary. He shall also keep a true and just account of all moneys received or paid out, and make annual and quarterly reports of the same to the Convention.

Art. VIII. It shall be the duty of the Executive Committee.

Art. VIII. It shall be the duty of the Executive Committee.

make annual and quarterly reports of the same to the Convention.

ART. VIII. It shall be the duty of the Executive Committee, in the interim of Convention's attings, to carry out its purposes to the utmost of their shillity.

ART. IX. The General Agent shall devote his time to a general visitation of all parts of the States, lecturing to the extent of his shillity, and in all ways promote the interests of Spiritualian. Its shall make monthly reports to the Secretary of all his labors, and, also, of the amount of money paid in the places which be visited.

ART. X. Any person may become a member of this Association by subscribing this constitution and paying the sum of one dollar annually.

ART. XI. This constitution may be altered or amended at any annual meeting of the Convention.

The officers elected for the ensuing year are the

any annual meeting of the Convention.

The officers elected for the ensuing year are the following: President, Horace Read, Putnam; Vice President, L. Towne, Providence; Secretary, Albert E. Carpenter, Putnam; Treasurer, Seth Shaw, Providence; Executive Committee, —; General Agent, J. S. Loveland, Boston; Sub-Agent, Seth Shaw, Providence.

Business being finished in the afternoon, the evening session was occupied by lectures of half and three-quarters of an hour each from S. B. Swan, Susie Hutchinson, and J. S. Loveland. The hall was well filled, and deep interest was manifested by the audience in the eloquent and well timed remarks of the speakers.

At the close the Convention was dissolved, each member seeming to feel that the work for which

At the close the Convention was dissolved, each member seeming to feel that the work for which they had met had been well performed.

We earnestly hope that our proceedings will meet the approbation and call out the active support of our spiritual 'friends who could not be present with us, and that they will send in their names, accompanied with as many dollars as they always to the Transmer to help sustain and carry please, to the Treasurer, to help sustain and carry on the good work thus happily initiated. And not only this, but let us all become self-appointed not only this, but let us an occome sen-appointed agents, always working in the cause of spiritual progress, looking for our reward in the uprearing of that temple of Love and Wisdom which is the goal of the pure spirit's aspirations.

ALBERT E. CARPENTER, Scc'y.

### PEACE CONVENTION.

Reported for the Banner of Light.

The Convention held in Boston the 14th and 15th inst., was temporarily organized by the choice of L. K. Joslin, of Providence, R. I., as President, and Dr. A. B. Child and Lysander S. Richards, of Boston, as Secretaries.

Mr. Thos. Haskell, of Gloucester, gave his experience in the Peace cause. Had refused to perform military duty fifty years ago. Thought he was the oldest in the cause. Was anxious to be present to give in his dying testimony in favor of noral power as against deadly force. Mr. Ballou read sixteen Resolutions, which held

that all classes were subject to a supreme, divine and moral law, and should trust in God. The Resolutions were against the selfish spirit that

Resolutions were against the selfish spirit that actuated men to hostility.

The following were elected permanent officers: President, Adin Ballou, of Hopedale; Vice-Presidents, E. H. Heywood, of Princeton, Margaret S. Bennett, of Gloucester, Dr. A. B. Child, of Boston, and E. D. Draper, of Hopedale, Mass.; Secretaries, Lysander S. Richards, of Boston, and Alfred It. Love, of Philadelphia; Business Committee, Wm. S. Heywood, of Scituate, Heury C. Wright, of Boston, E. H. Heywood, of Princeton, L. K. Joslin, of Providence, R. I., E. D. Draper, of Hopedale, A. H. Love, of Philadelphia, and Laura Blivin, of Providence, R. I.

Adin Ballou took the chair, briefly addressed the Convention, and offered prayer.

the Convention, and offered prayer.

Henry C. Wright offered a series of Resolutions license from civil governments, was wrong to do without a license from civil governments, was wrong to do with one. And all laws that required allegiance to man and force should be null and void. Governments could exist without force, or else they should not agist at all.

ernments could exist without force, or else they should not exist at all.

Mr. E. H. Heywood also offered a series of Resolutions, to the effect that the recent war was wrong in principle and mistaken in policy, and that heter results could have been attained by other means. The negro should be enfranchised, and the right of peaceable and honorable secession. from a community or from the nation should be established.

B. J. Butts, of Hopedale, offered Resolutions deprecating war, its usages and results; that the law of self-preservation was merely animal; that the only moral law was self-abacgation; and in favor of unqualified peace.

The different Resolutions were referred to the Business Committee.
Dr. A. B. Child addressed the Convention, stating that all national and civil warfare rests on human law, all human law rests on the righteous-

ness of selfishness. Let this righteousness of selfishness cease, and there will be no law-there will

L. K. Joslin, of Providence, R. I., made a few brief remarks, taking a stand against the Amer-ican Peace Society, and in favor of organizing a movement against all resorts to deadly force. E. H. Heywood spoke against organizations. Does not see the necessity of a Constitution.

Wants freedom, and does not desire to bind him-Wm. S. Heywood, of Scituate, spoke in favor of an organization as to means and ends, providing there was sufficient unity; if not, he thought it

best to wait awhile.

Mrs. M. E. B. Albertson spoke against Constitutions. Love was the highest principle to act upon. H. C. Wright addressed the Convention. Man has no right to take human life under any circumstances. Die, rather than kill, is the watchword of our movement. Government is the great obstacle to its adoption. It is assumed that a government cannot exist except on the principle that man may kill men at discretion. All governments assume power to create and annul moral obligations, and to use deadly force in carrying out its purposes. Governments based upon such assumed principles, must lead to the desecration and degradation of human beings. The only rightful government is one in which God is the only Sovereign, the only Judge, and the only Execu-

A. H. Love referred to many instances where Quakers had been true to their principles during the war. Some had been drafted in the rebel serthe war. Some had been dratted in the rebel service. In one instance a conscript, for refusing to bear arms, was ordered to be shot. The men were commanded to stand off twenty paces, and the conscript, turning his eyes heavenward, said calmly, "Father, forgive them, for they know not what they do." At the command "Fire!" every musted that man." The officer's harbarity not allowing him to rest here he procured a substitud here and him to rest here, he procured a spirited horse, and after securing the conscript to the ground, his orders were to drive the horse upon him; but the instincts of the animal being too high for his master's barbarism, he refused to tread upon the form below, and the conscript was finally released. Mr. Love spoke of his own record during the war, and proved beyond a doubt the practicability of his principles, from having passed through some of the most severe tests of the war.

John Toohey said that combativeness takes many forms of expression. He is in favor of trusting God and Providence. It was no accident that we had war. To whatever extent men may condemn the consequences of war, it is like many other things we condemn, that we cannot help.

Adin Ballou spoke on his resolutions. We are bound by one moral and divine law, and that law is to love God and love thy neighbor as thyself.

is to love do and love day neighbor as thyself.
If a man has a cancer, he must fight it; the cancer is not a part of the man, and if you love the fellow, you will fight it out of him. He is for fighting and cutting off everything in the man that is detrimental to himself. He would not kill the slavemental to himself. He would not kill the slaveholders to get rid of slavery, because you do not
get rid of it thereby. He would not burn a barn
to get rid of the rats. He is an aggressive man,
but does not hate. Would not inflict a punishment on any one that he would not suffer himself.
The Committee on Organization reported it inexpedient to organize a society at present, further
than the appointment of a Treasurer, and a Busineas Committee of an indefinite number, to have
charge of the publication, in pamphlet form, of
the proceedings of this Convention, to arrange for
the next meeting thereof in Providence, R. I., the
16th of May, 1866, and transact such other busi16th of May, 1866, and transact such other busi-

and J. P. Hauchard, of Boston, was chosen to fill the office of Treasurer.

The resolutions of Adin Ballou and Henry C. Wright were reported by the Business Committee, and adopted by the Convention.

E. H. Heywood spoke against the system of having a Business Committee, especially on resolutions. Believes in diversity of opiniou, and al-

lations. Believes in diversity of opinion, and articologies the presentation of all resolutions to the Convention direct.

Josiah Warren addressed the meeting. Where the responsibility is, there rests the deciding power. He feels pleased that the cause of Peace is left in such wise hands as the leaders of this Convention.

convertion.

Rev. Dr. Beckwith, Secretary of the American Peace Society, addressed the meeting on the alms and purposes of that society, which is simply the abolition of war; the sole aim is to do away with the custom of settling disputes between nations; by war. The late rebellion, the society considers, was an internal affair, not a war, and with which is they have nothing to do. War between nations comes within their province alone. It recognizes the right of society to exist, believes in civil government, and in the right to enact laws and put them in force. He does not believed in the inviocation of the province and believed in governing self, before attempting to govern others. He had all he could do to govern Henry C. Wright, and thought Dr. Beckwith would find it the same with himself.

with himself.

Samuel May, Jr., wanted to correct a statement concerning the Anti-Slavery Society. That society never identified itself with non-resistant prin-

iples.
The Business Committee reported that a Sub-The Business Committee reported that a Sub-Committee of three was appointed to publish in pamphlet form the proceedings of the Convention. All communications must be addressed to the Secretary, Lysander S. Richards, Boston.

The Convention adjourned, to meet in Providence, R. I., on the 18th of May next, at 10 o'clock

### 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 Washington St., Boston. Pamphlet descriptive of treatment sent free

TAKE AYER'S SARSAPARILLA to purify the blood, and purge out the humors, pimples, bolts and sores, which are merely emblems of the rottenness within.

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

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

L. L. FARNSWORTH, Medium for Answering Scaled Letters. Address, Box 1671, Boston, Mass. Terms, \$3,00 and 5 three-cent stamps.

#### Special Notices.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS



TO SCALDS AND BURNS, APPLY DAVIS'S PAIN KILLER. March II.—20)

THE MAKE YOUR OWN BOAP WITH P. T BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in cause of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Consumers will find this the chespest Potash in market.

64, 65, 66, 67, 69, 69, 70, 72 and 74 Washington street, New York

PERRY'S MOTH AND FRECKLE LOTION. FERRY'S MOTH AND FRECKLE LOTION.

THE Chlosma, or Mothpatch, (also Liverspot,) and Lentigo, or Freckles, are often very annoying, particularly to Indice of light complexion, for the discolored spots show more plainly on the face of a blonde than a brunette; but they greatly mar the beauty of either; and any preparation that will effectually remove them without minimal the texture or color of the skin, is certainly a desideration. Dr. B. C. PERRY, who has made discases of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No. 49 Rand street, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for PERRY28 MOTH AND FRECKLE LOTION.

80ld by all Druggists everywhere. 6m-Nov. 11. ADVERTINEMENTH.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

### THE GREAT REMEDY! DR. DUNN'S COMPOUND ROOT AND HERB DROPS!

OBPOUND ROUI AND HERB DROPS I

DR. DUNN, the well-known CLAIRVOYANT, whose success in the treatment of chronic disease is unparalleled, has offered his Remedy to the public, knowing that humanity is in need of a remedy that will remove chronic diseases, and thus save multitudes from premature graves.

The compound is purely VEGETABLE, acting upon ALL the organs at the same time, thus promoting a healthy action of the entire system.

The Root and Herb Drops positively cure Liver Complaint, Heart Disease, Dyspensia, Weak Langs, Disease of the Blood, &C. They prevent Serofila. Neuralist, Cancers, Fever, Fever Bires, 8kin Diseases, Pever and Ague, and Cholera. In fine, a general preventative of all diseases, as well as the special friend of females, whose sufferings are best known to themselves.

Liberal terms to Agents, Druggists and Physicians. Price, \$2.00 ner bottle, or six hottles for \$10,00.

EF All letters addressed to Dil. E. C. DUNN, Rockford, Illinols, Box 1000.

ADAMS & CO.'S GOLDEN PENS. ADAMS & U.S GULDER FERD.

BAUTIPUL IN STYLE; Superior in Finish; Anti-CorroDaive, and Unequalied in Quality. No. 1.—Per General
Use; suited to all Kinds of Business Writing. No. 2.—Extra
Fine Foints: for Ladies, Schools, and Choice Fennmanship.
12 PERS IN A BOX. 25 CENTS A BOX. Sent postpaid. FD Try
them, and you will use no other. Linenal Discount to DeatERS. Splendid inducements to Agents. Address, ADAMS &
CO., 21 Bromfield street, Boston.

March 31.

## CEDAR CAMPHOR

FOR MOTHS. Sold by Druggists everywhere, HARRIS & CHAPMAN, Boston.

& CHAPMAN, BORGON.

WANTEDD!

A GENTR-for the sale of 100 different articles, of which a list will be sent. All persons desiring employment will do well to communicate with us, as this is no humbus, but articles that sell readily and pay a large profit. Samples and Circulars sent free. Address, T. CROSHY & CO., Box 1344, Boston, Mast.

ton, Mass. 4 — March 31.

THE. M. WILLIAM MEON.

THOSE in want of Dr. WILLIAMON's services as a Healing Medium, will understand that until further notice he will be found at HOUTH LANCASTER, MASS., where he can be consulted either by letter or personally; and that he will visit the sick at their residence, if desired.

Narch 31.

DR. U. OLARK'S NEW OUARTERLY CLARION OF HEALTH.

CLARION OF HEALTH.

ON SATURDAY, March 21st, 1865, I publish the first number of my long-contemplated Quarterly Magazine, Till. CLARION OF HEALTH; a spley, racy, chesful, readable, reliable journal of 16 pages.

Single copy per year, 50 cents, in advance. Five copies to one address, \$2. Specimen numbers mailed free on the receipt of 15 cents in stamps or postal currency. Those who wish the Charlon, must subscribe or order it, as it will not be on sale at news rooms.

Pattents, Take Notice.—While Dr. Clark permanent-ly-retains his city offices—hours from 10 a. M. to I r. M.—at 18 Chauncy attret, Boston, on the 26 of April he opens his floral Home for Invalids, at the old Brintnall homestead, Salem street, Mallen, Mass., but fiften minutes ride from the city. Address all orders and letters of inquiry at his risk, DR. U. CLARK, 18 Chauncy street, Boston, Mass.

\*\*DDMADVADVE CASCE\*\*

REMARKABLE CASES

PARALYSIS, PULMONARY DISEASE, AND BLACK JAUNDICE, CURED BY

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, 1866.
PROF. SPENCE—Bear Sir.: You are at liberty to make public use of the three following very interesting cures, among others, which I have effected by means of your Positive and Negative

ed by means of your Positive and Negative Powders:

Mrs. Mary Gillett, of this place, had a paralytic stroke, palsying the whole of her left side. When I was called to see her, Congestion of the Lungs 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 completely cured, and has the full use of all

now completely cared, and has the full use of all her limbs and faculties.

I was also called to see a sister of Mrs. Gillett, who was laboring under an attack of Black Janualice, so called. Her complexion, though naturally fair, was of the color of saffron. By the use of the Positive Powelers I had the satisfaction of safety and seed of the latter of the satisfaction of sample for sample for the satisfaction of sample sample for sample for the satisfaction of sample faction of seeing her complexion restored to its natural color in about a week. She is now able to be

rate color in about a veck. 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 Diarrhea under which he was laboring, and then fornished 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, I found him weighing one hundred and screnty pounds, and in as fine health as he had ever been in his life.

Yours truly, L. Hakkes.

I hereby certify that I am the person above reabout her work.

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 Mrse-Spence's Positive and Negative Powders; that the case of Black Janudice is my sister; and that the above report of our cases by Dr. Hakes, is true in every particular. MARY GILLETT. in every particular.

Diseases 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 complete expianations 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 Physicians.

Physicians.
Mailed, postpaid, for \$1,00 a box; \$5,00 for six. Money sent by mail is at our risk.

Office 97 St. Marks Place, New York City.

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

A SUPERB NOVEL! JUST ISSUED FROM THE PRESS, A NEW BOOK, BY THE CELEBRATED AT THOR,

J. T. TROWBRIDGE,

ENTITLED. LUCY ARLYN.

CONTENTS:-The Village Genius; Archy's Adventures; phy; The Loves of Eiphar Pell and Abner Roame; Figh; The Boneckeeper's Story-Ir. Bidlikin; A Spiritual Circle; Archy Loses his Situation; The Secress; Archy's Subatinte; Lucy's New Houe; The Situation; The Bear-flunt; Guy Beturns with the Boat; Christina-Lucy; In the Forest; The Cavern of the Cascade; Joh and and his Benefactor; Another Grave is Opened; Mad Biddikin's Ride; The Night Encounter; Abner Takts Notes; Justice Pelt and the Prisoner; On the Crass; The Consecration; Estrangement-Winter; Archy Meets an Old Acquaintance, and makes a New One; The Treasure; Abner's Latter; Guy is Left Alone; Abner Protits by Pelt's Lessons; A Storm in the Afr; A Thunder-Chip: Eawyer Pelt Gets Wet; The Night Visit; The Morning After; The Inquest; The Cooling San and his Dischle; The Search-Warrant; The Gold; Jack the Crow; Little Agnes; The Prison; Christina and Cephas Make Calle; The Night Refere the Tital; The Proscention; The Defence; Father and Danghter; The Verdict; The Cactus Blooms. The Loves of Elphaz Pelt and Abner Roane;

Father and Danghter; The Verlict; The Cactus Blooms. Washington street, Boston, and at the Branch House, 774 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. EDITED 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 interesting 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. Forguson. Chap. 2.—Early Observations of Physical and Psychical

Chap. 2.—Early Observations of Physical and Phenomena.
Chap. 3.—Spiritual Communications, containing Proofs of Personal Identity.
Chap. 4.—Mr. It. B. Champion as a Medium; Indian Spirita and Spiritualism; Identity of Spirits; Modes of Spirit Indianals.

and spiritualism; Identity of Spirit; Inducence,
Chap. 5.—Spiritualism among the Shakers.
Chap. 6.—Supramendane Facts connected with the Brothers Davenport and Win. M. Fay.
Chap. 7.—Formation of Matter by Supramundane Power,
Chap. 8.—Psychometry.
Chap. 9.—Spiritual Intelligence; Sympathy and Trust.
Chap. 10.—Supramundane Powers of Healing.
Chap. 11.—Education by Supramundane Influences.
Chap. 12.—Sympathics and Authpathics.
Chap. 13.—Of Providences and Guardian Care.
Chap. 14.—Prophecies of the Revolution.
Chap. 15.—The Philosophy of Spirit Intercourse.
Chap. 16.—The World of Spirits.
Appendix.—Specimens of so-called Spiritual Communications, selected from Mr. Ferguson's "Records."

For sale at this Office, 138 Washington street, Boston, and at our Branch Office, 274 Canal St., New York City. Mar. 17. NEW AND ELEGANT EDITION

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

THIS DAY PUBLISHED. 

For sale at this office, 168 Washington street, Boston and at our Branch Office, 274 Canal street, New York City.

March 10. The Children's Progressive Lyceum.

FOURTH EDITION-JUST ISSUED. A MANUAL, with directions for the Ordanization and A Manuall, with directions for the Ordanization and A Management of Sunday Schools, adapted to the Bodies and Minds of the young. By Andrew Jackson Davis.

Price, per copy, 80 cents, and 8 cents postage, if sent by mail; for 12 copies, 88.40; for 100 copies, 863,00; gilt, per copy, 81,00. Address, BLLA MARSH, No. 14 Bromteld sitest, Boston.

## Message Department) Each Message in this Department of the BAN-

WER 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 while in an approximate continuous cattool the transcourse of the Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—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 doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Circle Room.

Our Free Circles are held at No. 128 WASHINGTON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

### MESSAGES TO BE PUBLISHED IN OUR NEXT.

Thursday, Jan. 18.—Invocation; Questions and Answers; Richard Powers, of Galveston, Texas, to Henry Stanicls; Merritt Parker, of New Haven, Ct., to bis parents; Ben. Carlton, who served on Gen Lander's staff, to Dr. Robinson, Surgeon of their Division; Mary Teresa Hills, of Pixtston, Penn., to friends.

friends.

Monday, Jan. 21.—Invocation; Questions and Answers;
James Nugent, of the Hist New York, Co. K. to his consin.
Philip: Dr. Charles. Cheever, of Portsmouth, N. H.; Minnie
Fales, daughter of Win. H. Fales, of Brooklyn, N. Y., to her
mother and father.

### Invocation.

Our Father, humbly and reverently we have entered the sacred temple of human life, and there bowing before thine Infinitude, we do worship thee in Spirit and in Truth. Looking out upon the wonders of thine external world, we are inspired with praise. The mountains and the valleys echo forth thy glory and kindness. The ocean and dry land speak to us of thee. All things are sounding forth thy praises, are proclaiming that thou art there, that thy dwelling-place is everywhere. Oh God, we worship thee to-day as we have in all the past. We turn to thee this hour, as we have ever turned to thee, trusting thee, having no fear of thee, and, more than that, loving thee. Oh Eternal Spirit, thou whose face we perceive in the sunshine, the kind word and loving smile, oh Father, need we commend these children to thee? Need we ask thee to watch over them? Need we ask thee to bless them? Need we ask thee to furnish them all the necessities of spiritual life? No; for thou art ever ministering to their needs; for through the chastening rod comes the brightest blessings; through human sorrow comes human joy. Oh God, therefore it is for sorrow as for joy, for darkness as for light, for all things we praise thee. Amen. Jan. 15.

### Questions and Answers.

CONTROLLING SPIRIT.-We propose now to answer such questions as you may have received from correspondents or the audience.

QUES.-By J. C., of Boston: If man, in this life, has not animal life such as the brute creation has, which is independent of the soul-principle within him, how is it that the soul, as it is affirmed, is pure and holy? Where springs the evil which exists in life? Is there not something that is in close connection with the soul to contaminate it?

ANS.—The soul lives in and manifests through form and through matter. But because it does, you are not to suppose that matter can contaminate it. Because it exists through human conditions, you are not to suppose that those human conditions can contaminate it. The soul, as a soul, is ever pure and perfect, ever true to its divine origin. Therefore it cannot be dragged down to a level of human life. It is true you possess animal natures; you have animal instincts. These belong to your animal natures; are part and parcel of those natures, and have grown up out of the brute creation. To be sure, they are specialized in your cases, yet are none the less animal. The soul, in its journeyings through mortal life, manifests itself through your animal natures; but it is not affected by them. The soul is just as pure in the organism of the murderer, as in the organism of the saint. Remember this; for in after years you will doubtless have cause to look back to these times, and wonder that you were such children in these

Q .- In communications with friends from spiritland we are often told of flowers, and other beautiful objects. Are the flowers real, and in substance and form like those with us? And if so, are they cultivated, and made more beautiful by

A .- Your correspondent wishes to know if these perceptions of the spirit are real. To some they are; to some they are not. To those who cannot understand your Spiritualism as you do, your Spiritual Philosophy is all untrue, a mere delusion. But to you who do understand it, it is a reality. The soul, or spirit, after it has passed out of a physical organism, beholds by perception, perceives these external objects as ideas. You see the externalization, and we see the idea. You know there are many things floating in your atmosphere that you cannot perceive. So it is to the spirit. Ideas, such as flowers, landscapes and dwellings, it can see, but you do not. You are often confused by spirits telling you that they have suffer so much. such things in spirit-life; but you will not be, it you only consider that they are the ideas, or spirit in health, broken in all the prospects of human of the things you have be suffered by the spirit in health, broken in all the prospects of human of the things you have in crude, material life. But you say they are facts to us. Yes; Spiritualism is a fact to you, but not so to those who cannot understand it. The rose is beautiful to one, while to another the lily is far more beautiful; and this is so because of the infinite variety that exists in the external world to which you are related. The same variety is carried into the spirit-world, and each spirit has whatever is adapted to its own need. One perceives one thing, another spirit another. One says, "I have my flowers; I cultivate them; they are beautiful;" while another tells you he has no flowers at all. Here seems to be plain contradiction. But because one spirit tells you he perceives no flowers, is no reason that flowers do not exist in spirit-life. Because one person sees no truth in Spiritualism, does not detract one iota from that glorious truth in your case.

Q .- You say they do cultivate flowers in the spirit-world?

A .- I 'asy they do, as you cultivate ideas; as you eliminate glorious principles here, precisely after the same order.

Q .- Do animals exist, or have any representation of life in any department of the spirit-world? A.-Animals do exist in the spirit-world; are distinctly and definitely represented, but not as animal life here. They are changed, and, to a great extent, their earthly identity is nearly extinct. It is often spirits return telling you they have their dog, their horse, and their pet animals. They tell you no untruth, for these are actualities to them. They live in that idea, therefore it is a truth to

demands of their nature would be unsatisfied. Others return telling you they have no anhuals in spirit-life, and this is true also, because they have teachings of Jesus, to those who have need of its glorious truths. So it is with the spirit in spiritlife. What you do not need, you do not have. Remember, you behold by perception, not by the organ of the eye; that you perceive and see here with, in human life. Remember this: ideas are actualities, always. When you learn this, you will begin to perceive something of the condition of the spirit-land.

Q.-If a person should, by accident or disease, be unable to speak or converse for months previous to his entrance to the spirit-world, would be be able to return and converse with those still in the form?

A.-That would depend upon his own spiritual power somewhat, and upon the organism through which he was speaking or manifesting in any way. The spirit, when it returns, taking upon itself a physical organism again, finds itself immediately carried back in thought-for spirit is thoughtfinds itself carried back to the scenes of its last hours in earthly life; it lives again there. It repeats itself in that particular again.

O.-When Mr. Lincoln was elected, was not Mr. Buchanan rendered impotent to save and defend the country by the failure of Congress to provide him with either men or money?

A .- James Buchanan was entirely unfitted for the work that stretched out before him through the circumstances of your American rebellion. He did not possess that stern integrity of character that was a necessity at that time. He well understood that he was weak. His weak points were by no means in the dark to him, although many supposed it was otherwise. It is true that he was rendered impotent by non-efficiency in those by whom he was surrounded, to a certain extent. But was not this deficiency carried into the administration of his successor? Did he not labor under the same disadvantages? Of a truth. he did: that you all know; but he was possessed of that stern integrity, backed up by an earnest desire to overthrow the rebellion, and do whatsoever he might be able to do for the good of the many. He possessed that which James Buchanan did not mossess. Therefore it was that he was able to lift up this dark cloud, and push his way through darkness and death on every hand, determined that he would overthrow this rebellion. And he did it-how well, how gloriously, we need not tell

O.-Was not the South encouraged to secede by the editor of the New York Tribune, and by General Scott himself?

A .- Yes, they received direct favor through the New York Tribune, and indirect favor through General Scott. This we admit. And were we here on earth, surrounded by earthly conditions, divested of all the spirituality we have gained during our sojourn in the higher spheres, we should say that the directors of the New York Tribune should be hanged higher than Haman, and General Scott should be sent back into childhood where he belongs.

Q.-Would not Mr. Buchanan have gladly relieved Major Anderson had there been troops in sufficient force at his command? In short, did he not do his utmost to avert the crisis, and to save the nation?

A .- He certainly did his utmost. He certainly would have sent troops to relieve Major Anderson had he had them to send.

## Mary Lynde.

We never-know how much we are able to do until Nature pushes us to the furthest point.

I am sad, and yet I am joyous, at coming here to-day; sad, when I contemplate the condition of those I have left, and joyous, when I contemplate their future.

At first, I felt as though there were a great gulf between us. But it seems to grow less and less. I seem to be steadily nearing them, and they seem the steadily nearing me

Before this terrible war I never knew what hardship was, never supposed it would be possible for me to pass through what I did nass

through. My two brothers, early in the war, embraced the Southern side. We were then in Tennessee. After they left, dangers and troubles seemed to thicken on every hand, until it seemed as though the last star had paled and everything was midnight. One by one the servants—faithful friends they were-were obliged to depart, to take care of themselves, to sustain themselves, until at last I was left with only one. A faithful old negro, whose name was Bess-dearly loved by the family-remained with me.

When we found it impossible to remain longer at our home, we accepted an offer to go into Virginia, to aid those who were suffering for want of care in the hospitals. Oh, God! I hope the world

may never again see the like of human suffering. Poor Bess died first, fell a victim to fever, caused by exposure, and died leaving me alone, as it were.

I had heard that one of my brothers was wound ed, that another had died-that was a mistake, however-and I was striving to get across the lines, for I heard that my wounded brother was a prisoner, but in my almost superhuman efforts I too, fell, I too, died, praying that I might know sometime wherefore it was that I was called to

life. But that is nothing compared with their spiritual darkness. I could rejoice at their physical condition, were their spiritual any better. But it is not; they do not hear the voices of the angels. They do not understand this glorious truth. I fear they never can. But I've made the attempt, I'll try to save them. I've tried today, as I tried to go to them when I heard they were suffering.

These poor thoughts are from Mary Lynde, to Thomas and Robert. Oh say to them I still live and watch over them. Tell them although I suffered here, I am amply repaid in this beautiful spirit-land.

Bess sends kind greetings to her boy, and all her Southern friends. [Do you wish us to direct your letter to any particular place?] No; I can guide it, and pray for it. My brothers are wanderers now. I could not tell you where to direct it. To-day they may be in one place, to-morrow in another.

### Major William Gaines. Peace reigns, but at the expense of the silencing

of many thousand hearts.

Availing myself of the kindness that has been extended to me at this place, I would not seem ungrateful. On the contrary, I would, at the outset, thank you from my soul for all you may do for me.

I lived on Southern soil, was brought up under a Southern sun, and was influenced by Bouthern sweetly upon all thy children everywhere. Even institutions. Consequently, I was not only South, through the heavy hand of sorrow, the darkened

nolla grows, under a Southern sun. Therefore, it were not strange that I should embrace the Southern cause, that feeling the South to be an opno need of them. Spiritualism has come, like the pressed people, I should do what I might be able to toward throwing off our yoke of oppression, and standing out independent of what I call Northern rule. I think I can look back and see that this war was visited upon us, not that the South, simply as a head, might be free, but that her lower limbs might gain their freedom. I now see this thing in what I believe to be its true light.

I ever felt, from my soul, that the institution of slavery was a burden to the South. But we knew not how to get rid of it. It was a gigantic evil, and because we had no power to thrust it forth, we were obliged to shoulder it. It was our all. Everything we had hinged upon it. Take that from us, and we were poor indeed.

You talk about giving the negro his freedom; that he will work well if paid for it. Oh, my dear man, you may try it. A few of them will work under pay, more will work under the lash. They will go hungry, ay, they will die before they will work, many of them, unless they are compelled to do so. Now they have their freedom, I hope you will take care of them as you ought to do. You failed to, years ago. Massachusetts, in literally freeing her slaves, virtually said to them, we have no longer need of you. Our climate is unsuited to you. You don't serve us well; go South! So they went South, and I contend that the master did the very best he was able to for them. They were incumbrances upon him, and he was obliged to do as he did do in many instauces.

Well', I am not here to preach for or against slavery. I am here to reach my kindred, if it be possible.

I have left a wife and two little sons at the South; and they mourn my loss, as many have mourned the loss of loved ones here at the North. They do not know I can come back, do not know, cannot understand that I am alive, and near them. They only know that I have gone; gone by the cruel hand of war. They can only discern the hard pressure of circumstances that have forced them into their present condition. They cannot see those who would attend them and minister to their necessities from their home in the spirit-world. No; they have been taught to believe there is a place fixed for them in some far-off world. They believe this, because they have been taught so to do.

I would tell them I have ever remained near them, that I take the same interest in them now that I ever did. My last thoughts on earth were for them, and more than that, I fancy I am in a condition to advise them in regard to their temporal condition, even now, if I only have the means offered me by which to do this.

I would like, if such a thing be possible, for my wife to seek out some person through whom I can return and speak, that I may come to her, that I may point out a way by which she may throw off something of the terrible load that is forced upon her.

This is from Major William Gaines, I would have it reach Marietta Gaines. In all probability she is now in New Orleans. Oh, that I had the power to go there, as you have. [We wish we could aid you.] You can; and in auticipation of that, I thank you from my soul. Jan. 15.

### Nellie French.

I have n't any flowers to give you.

I am Nellie French; I wanted to bring you some flowers, but haven't any. I could bring you what I have, but you wouldn't see them, wouldn't know they were here.

I'm come to show somebody else how to come. because I know how to. You don't remember me, do you? [You came once before,] Yes, I did; I thought you didn't remember me. I brought somebody; they're coming when I go. I come to show 'em the way, and I was thinking I'd like to have some flowers to give you. [Do you belong in New Jersey?] Now guess; now think hard. [Shall I think any quicker for that?] Yes; that's the way I used to do when I forgot my lesson. [New York?] 'T was n't; you do n't know, do you? You think about me, and guess where it was that I used to live. Then you won't forget about me when I come again. [I take a fancy to such little girls.] I take a fancy to you, too; that's why I wanted to bring you the flow-

I'd bring some to my mother, too, if I could. I am thinking I can, by-and-bye. You think about me, think where I used to live. Don't you go and read the paper to find out; you guess. [We'll try to think, first.] Yes, that's right; then you'll remember me when I come again. If I have any flowers to give you, I will. Jan. 15.

## Ada Grey.

I'm Ada Grey. Nellie brought me, so I could speak to my mother.

My mother is in Poughkeepsie. [New York?] Yes. I was eight years old. I died of dlptheria last January. [A year ago?] Yes. My father was away then; I didn't see him. Now he's come home, I 'm going to seeing him; my mother,

I've been away long enough to learn. I was n't happy until Nellie learnt me to be. Now I do n't want to come back; I only want to see my father and mother. Nellie said if I would come and tell who I was, where I come from, and what I died of, that would open the door; and pretty soon she said I should hear the dinner-bell. That's because I had been telling her about when I died. She was asking what sithe last thing I remembered. I told her the last thing I remembered was hearing the dinner-bell ring. I did n'tremember anything after that.

Then she said, "You go there; you remember to tell who you are, and where you come from, and that will open the door for you, and pretty soon you'll hear the dinuer-bell ring." Oh, I'd give anything if I could. [I think they'll hear you soon.] I'm most ready to cry, sometimes, I want to come back so-not to stay, though. [To speak to your father and mother?] Yes. [Did you have any brothers or sisters?] No, sir, I did n't. Goodby, mister. She says I must n't stay any longer.

## Invocation.

Oh Spirit of our life, and the life of the falling raindrops, with the deep consciousness of our own weakness and of thy strength, we stand once more upon Time's shores, asking thy blessing. Oh Life, thou hast cradled us upon thy bosom in all the vast eternity that lies behind us; thou art folding us closely in thy embrace in the holy present; shall we distrust thee in all that future that lies before us? Oh Life, who art our Mother, as thou art our Father, thy love is a great abiding love, is more constant than the sun. Therefore we will trust thee, love thee; therefore we will go forth at thy command, fulfilling our duty, and obeying thy decrees. Oh. Life, thy blessing falls them. It becomes their heaven. Without it the | ern in physique, but in spirit. I grew, as the mag- | casement of human woe, thy love shines in, and | will. You know there are just as had folks on | and little Cush-he'll know who that is and

therefore it is we do not pray thee to bless them. We only ask that they may be conscious of thy presence, that thou art blessing them. The world of mind is closely linked with the world of matter. They are surrounded by angels; God's agents watch over their destiny. They are ever, ever praying for their happiness. Our Father, may all our utterances be simple, knowing that the mouthed utterances of men are uncared for by thee; that the wordy sayings that mean little,

Jan. 16. ever. Amen. Questions and Answers.

Ques .- By C. U.: Will Oscar L. Kingsley communicate to his friends through the columns of the Banner of Light?

Ans.-All such questions of a personal and private nature should be placed in an envelope, and laid upon the table. That is the only way they can be attended to.

Q.-Please explain this parable: "The kingdom

of heaven is like to a grain of mustard seed." A .- When first an individual is conscious that the kingdom of heaven is within, and not without, that kingdom seems very small, seems but a point in the universe of mind. But as one becomes familiar with it, it enlarges and grows. Jesus well understood this when he taught his followers that the kingdom of heaven was within. He knew that the idea would not be understood, that know all about him. Oh, I'd just as lives tell they could not appreciate it. Those persons said, him so, as to tell you so. Good-by, sir. Jan. 16. If indeed this is true, then my heaven is very small, my hopes limited, my powers to seek what I wish to gain are cramped. Each one says this when they realize that heaven is not without them.

Q.-H. Melville Fay executes the coat and ropetying exploits without, as he asserts, the aid of spirits, as well and more readily with light admitwho require total darkness as a condition. Will the controlling intelligence explain in what essentials, if any, the two manifestations differ, and why the one can perform in the light, whilst the other requires its exclusion?

A.-H. Melville Fay claims that which does not belong to him. He does, indeed, possess, to a certhese manifestations are given, notwithstanding he distinctly declares to non-believers that this is not the case. He is not only false to himself, but he is false to those spirits who aid him. You ask to know why Mr. Fay can perform his manifestations in the light? Go there and investigate. It will do you good, him good, the world good, and the angel-world good, also. (Mr. Fay was in Boston when this message was given.)

Q.-It do n't, then, embrace a difference of con-

ditions? A .- You will very soon see why he does not require darkness, if you go there and investigate critically for yourselves. That is a point you must all decide for yourselves. It will not benefit you, if we tell you that Mr. Fay does this or that. You have all common sense, and must decide this matter for yourselves.

[Two gentlemen in the audience here took up the subject of discussion.]

SPIRIT.-Well, gentlemen, we will hear what you have to say upon this point. .

FIRST GENTLEMAN.-Mr. Fay can perform his tricks in the light, because he has never been

properly tied. SPIRIT.-A very wise conclusion.

SECOND GENTLEMAN .- I could not perceive but that he was equally well tied, except in the coat scene, when one wrist was well tied, but there seemed to be an imperfection in the tying of the other wrist.

SPIRIT.-We have stated that H. Melville Fay possessed, to a certain degree, the same powers that the Davenports possessed. Therefore, it is very easy for Mr. Fay to receive outside aid. It is, also, with his own moral deficiencies, very easy to assist himself. Now place him in the cabinet | Eddys. used by the Davenports, properly tied, and dewhat disappointed; at all events, if you expect to realize the same manifestations as given Good-day, sir. through the Davenports. Much be can do by his mediumistic powers, but more by his own deception, by practicing upon the gullibility of the public. Learn to criticise for yourselves individually. Never believe what any one tells you, if you do not know it to be true. Never receive anything that comes from the angel-world for truth that does not seem to be such to you.

In Southern France there resides a child, probably between seven and eight years of age, who possesses these medium powers to a larger extent than any being known in this country. The child can be entirely disrobed before your eyes, under the light of a blazing sun, by spirit-power. and you may gaze at the child all the while this is being done. This is because of the peculiar organization of the child. Through that organization the inhabitants of the other world, as you term it, produce this manifestation. They are able to overcome the positive element, light; more than that, the magnetic element of the human eye. Over all these things a certain class of spirits have control, and are able to extract from the body of the child that subtle element they have need of to produce the manifestations that can flow out from this child in the light, as easily as manifestations are given through the Davennorts while they are in the cabinet, and excluded from your eyes and the light.

Very soon, we have reason to believe, this wonderful child will visit this country; and should your land be blessed by its presence, we earnestly heseech of you to turn your attention to this other branch of this glorious spiritual science. Jan. 16.

## From a Nameless Spirit.

I do n't like to intrude myself upon people here any oftener than is necessary, but I likes to come and clear up things once in awhile.

You see, I happens—happens to know Mr. Fay myself. I've heard him say many a time, when I've been round with the Davenports-for I sometimes go with them as well as the Eddys-(you know me, I suppose?) [Yes.]-weil, I've heard him say more times than once, that he did n't belleve spirits helped him to perform his tricks, he did n't know how 't was done, but he did n't believe spirits helped him; and the next five minutes to a believer what was standing by he'd say it was the angel-world what did all these tricks, not himself. Now how are you to believe such a man, anyway?

Mr. Fay's wife has got part of the same power he has. He's honest in saying he don't know what it is. To begin with, Mr. Fay hasn't got brains enough to know what the power is, and he can't see the operations believe the curtain. So

he can't see how these things are done.

He has these powers. He is a medium—no getto go round with, they 're as bad as he is. He'll I couldn't see.
gull your folks here, and they 'll let him—yes, they. Tell father that mother is in the spirit-land, too, gull your folks here, and they'll let him-yes, they

they are basking in it. Therefore they are safe; our side as there are on yours. I say bad because that's the way you understand it. Now he says he can do all these things, with-

out the aid of spirits—can do them almself. The

gentleman who s just left here says, Place them

under the same conditions the Davenportsand I'll add the Eddys, too-are put under, and you'll see what they can do. They can't perform the same tricks as the others do. I defy em to do it. He says he can untie himself, without the aid of anybody. I've heard him say he could do this, say you can't see it, you can't know it, but he'll are as nought to thee. Oh, let us utter truth. untie himself. The spirits may do such things, Though it be simple, it shall live forever and forbut he's going to do it himself. When he says that, he states what is not true. Now I'm telling plain truth. He knows that if this is done at all while you're looking at him, it'll be done by some power outside of himself. Oh, he's very good! He's an advertising card for the rest of them. That's it; he'll do very well. He's first rate for that. He can blow his trumpet just as loud as the best of them. And he'll get the biggest downfall. Oh, they 're going to do something for him-those who goes round with him-I mean dend folks like I am. They'd just as live trip him up as anybody else. Yes, you'll see how they'll take the glory out of him when they get things just right. That man that's just gone meant something more, when he said for you to go and see Mr. Fay, and criticise for yourselves. He meant for you to go and see his downfall, too. Oh, he's one of the biggest scapegraces out. I

### Lizzie Clough.

For many reasons I have been attracted here to-day. A few years since I was a medium here in Boston myself. During my mediumship I became acquainted with the gentleman who is known to you as M. V. Bly. Perhaps you are acquainted with him? [Yes.] Then you know that ted into the top of the cabinet, as do the Eddys, he, too, pretended he could expose these spiritual manifestations, or that he could produce the same things himself that were produced by others, or said to be produced through spirit power.

One night, or one evening after one of his seances, I went on to the stage, and going up to him, I said, "Mr. Bly, you say that you do all these things without the aid of spirits?" "Yes, I tain extent, those mediumistic powers by which do say so." "Now," I says, "if you do, you are of course willing to tell us how you do them." 'Oh, well, well, no, I don't care to," he says: that of course is a secret." Said I, "I will pledge myself to be true to your interests, and never mention the fact, if you will show me how even one of these things are done." He turns to meand I believe he spoke the truth then—I know he did-and says, "Lizzie, you're asking too much. I can't do it; and furthermore," he adds, "I'm determined to have a living; the world owes me that much. If I can't get it by defending Spiritualism, I'm going to get it by exposing it; now you may be sure of that?" "But aint you afraid the spirits will trip you up, sometime?" "Oh no; they don't dare to," he says; "they 're as much to blame as the public are. I have worked for them so many years "-stating how many-" and half of the time I've been on the starvation plane, with not a decent coat to my back, not money enough to pay my bills. Now if there's anything to be gained by coming out in open opposition to Spiritualism and Spiritualists-for they haven't taken care of me-anything to be made, I'm going to make it-that's certain."

Now it occurs to me that II. Melville Fay stands where M. V. Bly did the night he was speaking to me. Spiritualism and Spiritualists and spiritual powers have failed to sustain him as he wanted to be sustained. So he has turned to the other extreme. Once he defended Spiritualism; now

he's going to annihilate it, if possible. Perhaps you had better ask Mr. Fay to show you how these things are done. You'll be very safe in offering him any sum of money, provided you tie the knots properly, and seal them faithfully, as you would with the Davenports or the

If Mr. Bly should chance to read these fer mand of him the same manifestations, without thoughts of mine, I hope he will respond, and any variation, and you will doubtless be some- promptly, too, for I have a motive in asking him to respond—an honest one. I am Lizzie Clough.

## Lieut. William Collins.

I am glad to come, but sorry, too, because circumstances force me to come so far from my friends. I am Lieutenant William Collins, of the 3d Wisconsin, Company C. My friends have said they would be satisfied, happy, reconciled to my death, did they know how I died, and whether or no I was resigned, willing to go.

Early in the fight I was slightly wounded. About two hours later, I was slightly wounded. About two hours later, I was wounded again, very slight, however. A few hours later, I received a fatal wound, died on the field, and I supnose was buried there.

I was resigned. I was satisfied to go in that way. The only regret I had was that I had no means at hand of sending any word home to my friends. The fear of death certainly was not near me. I felt it would be well with me hereafter, and a strange, beautiful calm pervaded my soul. Notwithstanding the battle was raging fearfully, and death and destruction were around me on all sides, there was quiet within me, and I died peacefully, calmly and happily. If I had been at home, under the kind ministrations of my friends, I could not have died more quietly than I did upon the battle-field.

I am happy, I am satisfied. It is true I do sometimes regret my inability to go and speak to them as I hear others speaking to their friends, but at the same time I hope the time will come when my desire will be realized.

There in the other life we each stand upon our own merits. We lean upon no one. We are seen for what we are. We are prized for our true

worth. 'Tis not so on the earth. To those who looked upon me as upon one who was not within the boundaries of the saving grace of Christ, I would say, Christ's love is sufficient for all, and the Christ-principle is within all, and because it is, it is a Saviour for all. No one can claim its protection more than another. It is but the simple spirit of Truth. I had it, they have it, all the world has it, and it becomes a universal

To my mother I send the blessing that I fain would have sent from the field of battle, when I passed away from earth. Happy, very happy! yes, I am happy, and all the wealth of the world Jan. 16. would not tempt me to return.

## Katy Folsom.

I am Katy Folsom, from Detroit, and I'm dead, they say, but I have come here. I was ten years old; I've been dead since last September, and I should like that my father, James K. Folsom, would find some medium so I can come. I was He has these powers. He is a medium—no get-ting round that, he is. I know a good many folks knew, but I could n't speak, and most of the time

The

hem

rts—

and

form

to do

e aid

this,

he II

inge.

SAYS

tell-

done

done

Very

est of

first

st as

e big-

thing

mean

p him

1l' vo

hings

geant

o and

l, too.

ut. T

s tell

here

I be-

ho is

re ac-

v that

ritual

up to

do all

Yes, I

ou are

hem."

BAYS:

oledge

never

even

me-

ow he

much.

, " I 'm

es me

piritu-

ov you

vid the

h no:

much

ed for

-" and

plane,

noney

ything

tion to

ave n't

'ın go-

stands

cing to

iritual

vanted

other

e very

ithful-

or the

se few

ıd. and

ng him Hough

n. 16.

ıse cir-

om my

, of the ve said

to my

ther or

ounded.

unded. again,

r. I rel I sup-

in that

had no

to my iot near

ter, and il. Not-

lly, and

on all

l neace-

t home, ends, I

id upon

10 I do peak to

friends,

ill come

pon our

are seen

ur trae

one who

ng grace

ufficient all, and

one can

It is but

have it.

niversal

t I fain

when I

happyl

e world

an. 16.

m dead,

. 16.

He

Uncle Joseph. But he says he would n't put on the straight jacket of a mortal body again for any thing. He was crazy when he was here; he had a straight jacket put on him, and he fears, should he return, that they would say he was crazy and put him into a straight jacket again. He's terribly afraid of straight jackets, and when I was coming he says, "Look out they don't put a straight jacket on you." I told him I was n't afraid; that he had the fear of straight jackets before him, and I didn't. He was in Utica-he died in Utica. He was insane, I suppose. They said he was; and you know sometimes they do put straight jackets on such, and they did on him, he says. And he calls these bodies of yours straight jackets. He says, "If you want to go on the railroad you have to pay your fare; you're confined right down to earth by the law of gravitation all the time, and if you happen to be unfortunate and don't have money enough to get along with, then you ain't nobody at all." Well, I don't know but Uncle Joseph 's right; but that it's about so.

I know they say I'm dead, but I aint. I am alive. I want my father to know I'm alive, and that little Cush has n't got any broken back at all; he's as straight as any one now. Oh, we have such joyous times in the spirit-land! Oh, it is splendid! I should n't want to come back here. My mother went there before I did; she died when I was very small. Was n't she glad to see me, when I come to the spirit-land? I did n't know her at first, because I had n't seen her for so long a time, and she knew I was coming; wasn't that funny? She knew I was coming, and I did not. Good-by, mister.

Perhaps Uncle Joseph will come, if you don't put a straight jacket on him. He was insane, but he do n't want one put on him again, because he ain't now. I'll tell you how it happened, so you'll know about him, if he should come. He was injured by a fall on the head; afterwards he had the brain fever, and never recovered from it. They said he always had those spells, when he was insane. Sometimes he'd want to break un things, because he felt just as though they were all on top of him, only they wanted to crush him, instead of his breaking them. [There was too great pressure upon the brain.] Yes, and he did not know it.

They tell him he can come. He knows it, but he don't want to; he's afraid of straight jackets. When I told him I was coming here, he said, "Look out they don't put a straight jacket on you!" I was n't afraid of it, so I thought I'd come. He don't like this life anyway; he suffered so much here. [Is he happy now?] Oh, yes, he is; we all are; we have splendid times! My father won't expect to find me alive when he comes to the spirit-land. Won't he think it's funny to see me alive, and mother, too? and she's been gone so long! He thinks I'm dead. I aint dead, though; I aint buried up in the ground as he thinks. Now let me tell you how it is: He thinks that spirits rest in the ground until the morning of the resurrection; that they who die in Christ are resurrected first, and stand the best chance. So he thinks I'm in the ground; but I aint; I aint dead! I want him to know it, and mother wants him to know it, too.

What would little Cush want of his body, with a broken back? What would Uncle Joseph want of his, with, he says, cracked brains? He would not take it again, I was going to say if God wanted him to he would n't; but God do n't want him to take it again. Nobody wants their old body. I would n't come back into mine.

I lived in Detroit, sir. Don't forget this, will you? I don't live here in Boston. This is way down East, aint it? [Yes. Can you tell what street you lived in when here?] Yes, sir; I lived in Clay street. Good-by.

Circle closed by C. A. Randall.

MESSAGES GIVEN AT OUR CIRCLE.

Monday, March 12.—Invocation; Questions and Answers; Alice Phillips, to her mother, in New York; S. L. Barrett, formerly a baker on Cambridge street, Boston, to his children; Captain John. Similey, of Barnatable, Mass.; John Howard Barrows, to his father. Nehemiah Barrows, in New York City. Tuesday, March 13.—Invocation; Questions and Answers; Joseph Gooch, to friends in Augusta, Mo.; Daniel Hall, of Wisconsin, to parties having charge of his daughter; Maria L. Bosworth, to her mother, in Chicago, Ill.

Thursday, March 15.—Invocation: Questions and Answers;

raursary, Marca 13.—Invocation: Questions and Answers; Ann Louisa Dennette, wife of Capt. Alphens Dennette, to her clatives: Thos. J. Guyson, to his father, Henry Guyson. In taleigh, N. C.; Joseph H. Kimball, to friends; Howard Fer-ment to friends.

guson, to friends.

Monday, March 19.—Invocation; Questions and Answers;
Henry Adams, to friends; Mrs. Murdock; Adelaide Ramsdell,
to her relatives; Mary Kelly, to Michael Mooney.

Tuesday, March 20.—Invocation; Questions and Answers;
Augusta G. Robbins, to her father; David Garfield, to his sister Sarah; Virginia Andrews, to her mother, in Baltimore,
Md.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES.

BREAD TICKET FUND.	
M. S. B. Cown, Bridgeport, Ct	1,0
Friends. Friends, Worcester, Mass.	2,0
M. P. Balley, Warner, N. H. S. Lace, Webster City, Iowa. Friends	1.0
R. S. Bell, Limestone, N. Y	.,
Friends	1,0
H. Hurd, West Inddam, Ct. Wm. Palge, Cambridgeport, Mass. Friends. A. White, Mechanicaville, Vt. R. 8, Bell, Limestone, N. Y.	1.0

Obituaries.

Passed on to dwell with angels in the Spirit-Land, from Yonkers, N. Y., on the 2d inst., Susie, infant daughter of Lewis and Annie Anderson, aged I year 2 months and 14 days.

Anderson, aged I year 2 months and
"Our little Susle!"
Three simple words are these,
But oh I so full of meaning
To hearts that grieve;
Too good, too pure for earth,
Nhe passed from sight away;
The casket was too frail,
She could not longer stay.

Our little Susie
Was only lent by heaven;
But we shall miss her so!
We thought her longer given!
We will not wish her back
To pass through death again,
For now sile wears an angel's form,
Nor can she suffer pain.

Passed to Spirit Life, on the 28th of February, from Cincin- A Purely American Poem. nati, O., Daniel Boyer, aged 67 years. nati, O., Danier invertages of yours.

Although during his earthly stay his eyes had not been opened to the beautiful truth of spirit-communion, he has aiready been enabled to return and identify himself to his brother.

M. A. B.

THE BOOK OF RELIGIONS;

VIEWS, CREEDS, SENTIMENTS, OR OFINIONS, OF ALL THE

PRINCIPAL RELIGIOUS SECTS IN THE WORLD. PARTICULARLY of all Christian Denominations in Europe and America; to which are added Christia and Missionary Statistics, together with Biographical Sketches.

BY JOHN HAYWARD,
Author of the "New England Gazetteer," &c., &c.
This work contains 438 pages, and, as a book of reference, is

Invaluable.

For sale at this office, 156 Washington street, Boston, and at our Branch Office, 274 Canal street, New York. Price \$1,50.

SOUL AFFINITY.
BY A. B. CHILD, M. D.

BY A. B. CHILD, M. D.

THIS BOOK breaks through the darkness and amictions of
earthly alliances, and tells each and every one who his
and her own other halfis. It transcends the tangle and wrangle
of Free Lovelim, that falls with falling mintter, and tells what
spiritual Love is, that shall grow brighter and purer forever.
This book is warm with the author's life and estimate feeling.
It contains terse, hold, original, startling thoughts. It will be
solace to the afflicted and downtrodden of earth.
Price, 20 cents; postage, 3 cents. For sale at this Office.

THE EARLY PHYSICAL DECEMBEROY OF THE AMERICAN PEOPLE.
A GREAT BOOK FOR YOUTH. Send two red stamps, and obtain it. Addrew, DR ANDREW STONE, Se Fifth street, Troy N. Y.

## New Books.

JUST PUBLISHED,

An Original and Startling Book! THE ORIGIN AND ANTIQUITY

## PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; 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 understood by our raying that he seems poculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly, between the Scientist 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

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

CONTENTS:

CONTENTS:

INTRODUCTION. — Vulgar Aim of History; How Man Solves the Question of his Individual Origin and that of the Race: Cosmogony of Genesis imperfect; Agassiz's Theory no better; The Theory of Unity, if Genesis be received, untenable; Origin of Species; The Gelological Record; The Position of Man, and his Relations; The Grand Ideal of Nature is Life; What is Life? Classifications of the Races of Men; Of Buffon, Kant, Hunter, Netzau, Virey, Blumenbach, Desmoulhus, Morton, Pickering, Bury de St. Vincent, Burke, Jacquinnot; The Object of the Work.

CHAPTER I.—ANTIQUITY OF MAN. Traditionary Chronology: Effects of Prejudice; Fossil Man; Imperfection of the Geological Record; The Plan of Nature is to destroy the Products of Life; Fossil Human Remains in the New World; New Orleans Skeleton, Human Fossils in Brazil; Mounds of the Ohio; In The Old World; In the Lorss of the Rhine; In the Massricht and Hocht Canal; Arrow-heads of the Valley of the Somme and Scine, of England; CAVERNS; Determination of Age of Bunca by Amount of Organic Matter they contain; Cave of Durfurt; Caves in France; Caves of Salenreuth, Coppingen, Kastritz; of Gower, of North Sicily; Lake Dwellings; Danish Seat; Danish Shell Mounds; Sidertelor Fossils, calculated Age of Arrow-heads in Peat of the Valley of the Somme 120,000 years; Antiquity of Ecyptian Civilization; Fossil Remains of the Dog; The Grotto of Sartel; Suumary.

Cilal\*Tell J.—Biglatons of Man To The Anthropold

Expulan Civilization; Foall Remains of the Dog; The Grotto of Sartel; Summary.

CHAPTER 2.—Riclations or Man to the Anthropold Apes, The Climate or the Terliary Warm; Where came the bayage of the Film Armocheal? Primate, no Break or can, of the Swiss Jura. Eccene; Limaend Classification of Philatary and Control of Phila

### THE GREAT LYRICAL EPIC OF THE WAR! GAZELLE,

A TALE OF THE GREAT REBELLION.

It is an Autobiography. Its Characters are from Life.

Its Characters are from Life.

Its Scenes are the Great Lakes,

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL

THE WHITE MOUNTAINS, and the sangulnary BATLEFIELDS OF THE SOUTH. It episodes the weird legends which
cluster ston d these places. It w 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
the end. It has all the beauties of a poem, the interest of a
romance, and the truthfulness of real life.

ETP Price \$1,25. For sale at our Boston and New York
Offices.

A NEW SUPPLY JUST RECEIVED. DEALINGS WITH THE DEAD: THE HUMAN SOUL-its Migrations and its Transmigra-tions. By P. B. RANDOLF H.
"What is here written is truth, therefore it cannot die."—

A tions. By P. B. Handolf H.

"What is here written is truth, therefore it cannot die."—
Poe.

"I have found it! This night have I read the Mystic Scrolls.
The Grand Secret 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. B. Randolph.

Bome men are dwity dying; some die ere they have learned how to live; and some find their truest account in revealing the mysteries of both life and death—even while they themselves perish in the act of revelation, as is most wonderfully done in the remarkable volume now before the reader—as, slast is minors seems to be the case with the perman 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 indge a thinker, consists in the mental treasures which, during life, they heap up for the use and benefit of the age that is, and those which are to be, when the fittil fever of their own sorrowful lives shall be ended, and they have pessed away to begin in stern reality their dealings with the dead—Proface.

EFF Price, 75 cents; postage, 12 cents. For sale at this office.

## Acw Books.

PROM THE PRESS OF WILLIAM WHITE & CO., 188 WASHINGTON STREET, BOSTON,

A VERY NEATLY PRINTED VOLUME. Comprising one hundred and eighteen pages, titled,

## THE GIST OF SPIRITUALISM,

BY WARREN CHARE,

BEING A COURSE OF FIVE LECTURES delivered by him

Din Washington last January, embracing a concise and condensed review of the Philosophy and Destiny of Spiritualism,
viewed separately in its relations to Science, to Philosophy, to
Religion, to Government and its Social Life. These Lectures
are sharp in their criticisms, pointed in their comparisons, and
clear in their statementa. The strong rational grounds assumed will particularly interest the thinking and intellectual
reader, and are well calculated to fill a place in Spiritual Lifeerature heretofore not filled.

D'A liberal discount made to the trade. Price, at relail,
50 cents. For saic at this Office.

THE WONDERFILL.

THE WONDERFUL

STORY OF RAVALETTE;

ALSO,

TOM CLARK AND HIS WIFE,

THERE DEBARMS AND THE CURIOUS THAT A BEFFEL THEM THEMEN; OB, THE ROSICHULIAN'S STORY.

BEFFEL THEM THEMEN; OB, THE ROSICHULIAN'S STORY.

By Dr. P. B. RANDOLTH, author of "Pre-Adamite Man," "Pealings with the Dead," etc., etc.

"Pealings with the Dead," etc., etc.

"It author, in his introductory, says, ' In giving what follows to the world, no one can be more alive to the fact that this is the latter half of the nineteenth century, and that the present is emphatically the era of the grandlest ('tilitarianism, Revolution, Matter-of-Fact, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale, lie has no apologies to make for offering it—no excuses, even as a novelist, for departing from the beaten track of 'War, Love, Murder and Revenge;' 'Politics, Passion, and Prussic Acid,' which constitute the staple of the modern novel."

Price \$1,25, postage free. For sale at this office. May 28.

AN EYE-OPENER.

SECOND EDITION, "Clisteur par Figault." Le Brun.
Doubts of Inddels, embodying Thirty Important Questions to the Clergy. Also, Forty close questions to the Doctors of Divinity. By ZEPA.

UD N TE N T8.

Preface; Introduction; The Old Testament; The Bible and other Sacred Books; The New Testament; History and the Bible; Biblical Contradictions; On the Prophets; Pagan Mythology; Creation of the World; Jesus Christ; Miracles; Popery; The Pricethood; Dr. Power's Sermon Criticised; The Christian and the Heathen; Effects of Belleving the Bible; Solomon's Songe.

Solomon's Songs.

PART II.

Doubts of Infidels; Questions of Zeps to the Doctors of Divinity; Letter to the Clergy; Scripture Karratives—The Tete-a-Tete with Status: The Mystical Craft; John Calvin; The Passage in Josephus; Wesley's Letter, published in Hetherington's Trial, (from the Life of the Rev. John Wesley, published

in 1792.)
Price, 40 cents; postage, 4 cents. For sale at this office. THE PERSONAL MEMOIRS OF D. D. HOME. The Celebrated Spirit-Medium,

INCIDENTS IN MY LIFE;
With an introduction by Judge Edmonds, of New York.

CONTENTS;
Introduction.
Chapter 1.—Early Life; I become a Medium.
Chapter 2.—Hefore the World.
Chapter 3.—Further Manifestations in America.
Chapter 4.—In England.
Chapter 5.—At Florence, Naples, Rome and Paris,
Chapter 5.—At Florence, Naples, Rome and Paris,
Chapter 5.—In America; The Press-gang.
Chapter 7.—1837-8—France, Italy and Russla—Marriage,
Chapter 9.—The "Cornhill," and other Narratives.
Chapter 9.—The "Cornhill," and other Narratives,
Chapter 11.—A Diary and Letter.
Chapter 12.—In Memoriam.
Price 81,25; postage free. For sale at this office. Aug. 15. CONTENTS:

A NEW EDITION JUST OUT.

A NEW EDITION JUST OUT.

PRE-ADAMITE MAN;

THE STORY OF THE HUMAN RACE, from 35,000 to 100, 100 years ago. By Guffeld Human Race, from 35,000 to 100, 100 years ago. By Guffeld Human Race, from 35,000 to 100, 100 years ago. By Guffeld Human Human Race, from 35,000 years ago; Luke Burke and the credibility of History; The Fate of Genlus; The New York Tribune and Leonard Horner on Egyptian Pottery 13,500 years old; How we know that the Egyptians made Pottery 7,500 years before Adam's date; The Artesian Well borings of the French Engineers in the Egyptian Potta; Discovery of the Colossal Statue of Rhampes H, and what followed it; Syncellus and the Chaldean Chronology, stretching back 36,600 years; Chineso Kings 18,000 years ago; PU-ANKU, the original Chinaman, created 125,600 years ago; PU-ANKU, the original Chinaman created 125,600 years ago; PU-ANKU, the original C

THIRD EDITION-NOW READY. WHATEVER IS, IS RIGHT.

BY A. B. CHILD, M. D.

BY A. B. CHILD, M. D.

THIS popular work has now reached its third edition, and is still in good demand. The following are the subjects of each chapter:—Truit; The Pursuits of Happiness, Nature; Nature Rules; What Appears to be Evil is not Evil; A Spiritual Communication; Causes of What we call Evil; Evil does not Exist; Unhappiness is Necessary; Harmony and Inharmony; The Soul's Progress; Intuition; Religion—What is it? Spiritualism; The Soul is Real; Scif-Highteonsness; Neif-Excellence; Vision of Mrs. Adams; Haman Distinctions; Extremes are Balanced by Extremes; The Ties of Sympathy; All Men are Immorial; There are no Evil Spirits; Harmony of Soul that the All-Hight Doctrine Produces; Obsession; The Views of this Book are in Perfect Harmony with the Procepts and Savings of Christ; What effect will the Doctrine of this Book have upon Men?

Price \$1,00, postage 16 cents. For sale at this office.

May 14.

A NEW BOOK-JUST PUBLISHED. THE BIOGRAPHY OF SATAN; OR A HISTORICAL EXPOSITION OF

THE DEVIL AND HIS FIERY DOMINIONS, Disclosing the Oriental Origin of the Bellef in

A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO, the Pagan Origin of the Scriptural Terms, "Bottom: Bottom tried every other known means of cure in vain, and have been permanently cured by using A DEATH AND FUTURE ENTITIES FUNTSHIMENT,
A LSO, the Pagan Origin of the Scriptural Terms, "Bottom-A less Pit," "Lake of Fire and Brimstone," "Keys of
Rell," "Chains of Darkness," "Casting out Deviis," "Everlasting Punishment," "The Worfm that never Dieth," etc.
etc., all explained.

BY K. GRAVES,
Author of "Christianity before Christ, or the World's
Sixten Crucified Saviours."

FTF Price Meents, punisher pregnid. For sale at the Rep-

TF Price, 50 cents; postage prepaid. For sale at the Ban-ner Office, 153 Washington street, Boston, and the Branch Office, 274 Canal street, New York. Jan. 15.

## Miscellaneous

THE SORGO JOURNAL AND PARM MACHINIST.

THE MURICU SUDRAL AND FARM MAULINAM, DEVOTED especially to the NORTHERN CANE enterprise. It affords the latest and most reliable information upon the subject of seed, soil, cultivation, and the operations of harvesting, grinding, defecating, evaporating, refunding graining, etc. It presents, in a condensed form, the details and results of numerous practical operations, forming an invaluable record of facts.

In the department of Farm Machinery, is included notices of approved new inventions for the farm and household, practical observations upon the value and use of prominent laborativity machines, and important general information upon the mechanics of the farn and household. MONTILLY, 81,00 a year. Specimen numbers free. Address, SORGO JOURNAL AND FARM MACHINIST, 116 MAIN STREET, CINCINNATI, O. Biarch 17—2w

# PERISTALTIC LOZENCES COSTIVENESS PILES DYSPEPSIA HEADACHE.

PLEASANT to the palate, cause no pain, act promptly, never require increase of dose, do not exhaust, and for elderly persons, females and children, are just the thing. Two taken at night move the howels once the next morning. Warranted in all cases of Piles and Falling of the Rectum. We promise a cure for all symptoms of Drazurent, auch as Oppression after eating, Sour Stomach, Spitting of Food, Palpitutions; also, Headnote, Dizzhuesa, Patin in the Back and Loins, Yellowness of the Skin and Eyes, Sick Headache, Coated Tongue, Biliousness, Liver Compilain, Loss of Appetite, Debility, Monthly Fains, and all Irregularities, Neuralgia, Faintness, &c. Travelers and the lozenges just what they need, as they are so compact and inoderous that they may be carried in the cett pocket. Price 60 cents per lox; small boxes 30 cents. For sale by J. S. HARRISON & CO., Proprietors, No. 1 Tremont Temple, Boston. Will be mailed to any address on en closing 60 cents.

OF the following named persons can be obtained at this office, for 25 CERTS EACH:

office, for 25 CRATE EACH:

EMMA HARDINGE,
F. L. H. WILLIS, M. D.,

HUDSON TUTTLE,

MRS. J. H. CONANT,

LUTHER COLBY,

WILLIAM WHITE,

1844 C. P. 1847

ISAAC B. RICH,
CHAS, H. CROWELL,
CHAS, H. CROWELL,
Sent by mail to any address on receipt of the above

CHARLES COWLEY, ATTORYEY AND COUNSELLOR AT . LAW, No. 7 Court Square, (47 Barristers' Hall,) [ar. 24. BOSTON. 13w\*

BELA MARSH, at No. 14 BROMFIELD STREET, keeps con stantly for sale a full supply of all the Spiritualiand Reformatory Works, at publishers prices, FALL ORDERS PROMFITY ATTEMPSO TO.

FOR \$2, I will send, by mail, one copy each of my four hooks, "Life Line of the Lone One." "Fugitive Wife," "American Crisia," and "Gist of Spiritualists." For address, see lecturers column. WARREN CHASE. BOARDING.—A few transient or permanent of permanent of a place by applying at THIS office. Miscelluncous.



### RING'S VEGETABLE AMBROSIA IS THE MIRAGLE OF THE AGE!

Gray-hended People have their locks restored by it to the dark, lustrous, silken tresses of youth, and are happy! Young People, with light, faded or red Hair, have these unfashionable colors changed to

a beautiful auburn, and rejoice! People whose heads are covered with Dandruff and Humors, use it, and have clean coats and clear and healthy scalps !.

Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed! Young Ladies use it because it keeps

their Hair in place! Everybody must and will use it, because it is the cleanest and best article in the market!

· For Sale by Druggists generally.

WHOLESALE AGENTS: C. II. FLINT, DAYTON, Oc.

J. D. PARK, A. B. MERRIAM, CINCINNATI, O. DEMAS BARNES & CO., New YORK. BMITH, CUTLER & CO., CHICAGO, LL. AND ALL WROLESALE DRUGGISTS IN BOSTON,

### MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THESE celebrated Powders act as rehicles, or carriers of the Positive and Segative magnetic forces through the blood to the Brain, Lungs, Henri, Liver, Womb, Stonnen, Kidneys, Reproductiveorgans, and all other organs of the body. Their magic control over disease of all kinds is wonderful be-yond all precedent.

Their inagic control over disease of all kinds is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE all Inflammatory Diseases, and all Active Fevers, such as the inflammatory, Billions, Rheumate, Intermittent, Small Pox. &c.; all Neuralgie, Rheumate and Palaful Affections, Headache, Fits, Nevrousness, Steeplessness, &c.; all Female Biseases, Dyspepsin, Dyschtery, Spermatorthea, Worms, &c.

THE NEGATIVE POWDERS GURE all Low Fevers, such as the Typhoid, Typhus and Congestive; all Publics, or Paralytic Affections, Amarrosis, Boulde Vision, Catalepsy, &c., and all other diseases attended with great nervous or muscular prostration or exhaustion.

Circulars with fuller libis of diseases, and complete explanations and directions sent free postpaid. Those who profer special written directions as to which kind of the Powders to use, and how to use them, will please and us a bring description of their disease when they send for the Powders Liberal Teerms to Agents, Druggists and Physicians, Malled, postpaid, for \$1,00 a box; \$0.50 for six.

Money sent by mall is at our risk. Office 37 st. Marks Place, New York City, Address, PROF, PAYTON SPENCE, M. D., New York City, Soliton and State of the Conference of Liberal Perms of Agents.

For sale at the Banner of Light Omce, No. 158

Washington St., Boston, Mass. CATARRH

CURED BY INHALING

A HARMLESS FLUID OF AGREEABLE ODOR.

THE SEXSE OF TASTE AND SMELL RESTORED.

DR. R. GOODALE'S

CATARRH REMEDY

Dr. R. Goodale's Catarrh Remedies. It will certainly cure, if you follow the directions upon the pottles, which are very simple and plain. Some of the First Physicians are Recommend-

Do not allow the druggist to pal n off any other preparation upon you. If they do not keep it, so no money to the Agent, and it will be forwarded at once.

PRICE, 81,00 PER ROTTLE. Bend stamp for pamphlet.

Caution.—Purchasers of DR. R. GOODALE'S CATARRH REMEDY will please notice that the genuine article bears the signature of "R. GOODALE, M. D.," upon the wrapper, 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.
For sale in Boston by G. C. GOODWIN & CO., M. S. BURR & CO., and Druggists generally.
13w-March 24.

SINGER'S LETTER "A"

FAMILY SEWING MACHINE. Tills splendld Machine combines all the good qualities of our well-known manufacturing machines, with many new and valuable improvements. It is swilt, quiet, and positive in its operation; sews the very finest and coarsest materials, and anything between the two extremes in a beautiful and substantial manner. It Hems, Fells, Cords, Braids, Tucis, Gathers, Stitches, etc., and will do a greater range of work than any machine heretofore offered to the public. We respectfully invite all in want of a

SUPERIOR FAMILY SEWING MACHINE To pay us a visit. Every machine WARRANTED, and full in atructions given by competent and courteous attendants. Send for l'amphiet.

THE SINGER MANUFACTURING COMPANY. 69 Hanover Street......Boston 458 Broadway......New York. Sept. 30-6m

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT

SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS. Agents for the "Banner of Light."

These Publications will be furnished to patrons in Chiago at Boston prices, at No. 109 Monroe street (Lox-BARD'S BLOCK), two doors west of the Post-office.

Address, TALLMADOR & CO.,
June 24. Box 2222 Chicago, Ill.

"THE PEN IS MIGHTIER THAN THE SWORD." SNOW'S ROUND-POINTED PENS.

**PHOTOGRAPHS** COLORED in INDIA INK or WATER COLORS, in a satisfactory manner, at a moderate price, by MINS C. S. WING, 40 RUSSELL ST., Charlestown, Mass. 1f Mar. 10.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square, BOSTON.

## Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the
address, and state sex and age.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine street, March 17.

DR. WILLIAM B. WHITE, Sympathetic, Clairvoyant, Magnetic and Electric Physician, cures all dis
cases that are curable. Nervous and disagreeable feelings
removed. Advice free; operations, 81.00. No. 4 SEYPERSON
PLACE (leading from South Bennet street), Boston. Jan. 6.

DR. PRESCOTT will be found at his Rooms. from 8 A. M. to 4 P. M., for the cure of all diseases that are curable by the power of flod through his agents, the spirits, at 139 Pleasant street, Boston. 14—March 3.

MRS. M. E. BEALS, Test, Clairvoyant and Bushiesa Medhin, 423 Washington street, floor No. 7. Test clircle every Thursday evening. Developing the every Tursday and Friday evening. Developing the every Tursday and Friday evenings.

DR. G. W. MORRILL, Jr., Healing Medium by the Laying on of Hands. Will receive patients at 425 Washington street, floors No. 7, from 9.A. M. 10.4 F. M. He cures without medicine with good success. 48°-Mar. 24.

Jan. 6.

MRS. SPAFFORD, Trance Test Medium, No. 11 Kneedand street, Roston. Hours for sittings from 1 to 4 r. m., only.

MRS. A. J. KENISON, Test, Business and No. 15 Hudson street, Boston, Mass. Jarch 10.

MRS. T. H. PEABODY, Successor to the late Mrs. M. S. Pike, Clairvoyant Physician, 12 Davis atreet Boston, Hours from 10 unit 2 r. m. 5 ms. 3 ms. 3

MISS FANNIE REMICK, Trance Medium, at No. 13 Latirange street, Hoston. March 10.

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

SOUL READING,

Or Psychometrical Definention of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and wall visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in part
and future life; physical allocate, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those litending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what faculities should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they
can do what they advertise without fail, as hundredsare willing to testify. Skeptics are particularly insited to investigate.

Everything of a private character KEPT STRICTLY AS SUCR.
For Written Delineation of Character, elva and red stamp.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Jan. 6. tf. Wiltewater, Walworth Co., Wisconsin.

BY THE

LAYING ON OF HANDS.

DR. J. P. BRYANT HEALS THE SICK

CHARLES H. FOSTER, TEST MEDIUM,

PHILADELPHIA, PA. Dec 23. PHILADELPHIA, PA. If

THI 12 HIGALIANG ARTY,

CPOKEN of in Holy Witt, still revising. Dis HUTCHIN
SON, of Sturgls, Mich., must possess very strong healing
powers, account 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 his presence. Even those who
have been confined to their beds for years, arise and walk, and
go about their daily avocations. Those affired will do will
to mark his whereabouts. He is to be in Tolling some time
in May, and at Chicago in September. Due notice will be
given as to date.

The Alach Comments of the control of the contro

1335 VINE STREET,

MISS LILLIAN CONNATON, successful (unconstruction) Test Medium. No. 14 Sibley street, 4th door on the right from Woodward Avenue, Detroit, Mich. Terms 21,00.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No III East 25th street, near 5d Avenue, N. Y. 13w\*-Jan. 6.

G. & P. B. ATWOOD, Magnetic and Clairvoy-e ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y Jan. 6-3m

DRUNKARD, STOP 1

MICROSCOPES & 60 cts.

THE FRENCH TUBULAR MICROSCOPE ! A VERY powerful instrument, sent by mail for 60 cents. Two tor 61.00. Address, GEO G. WASHBURN & CO., Box 8693, Boston, Mass. Jm-Jan. 27.

ATTORNEY AND COUNSELLOR AT LAW. 28 COURT STREET,

OCTAVIUS KING, M. D.,

BCENES IN THE SUMMER-LAND. NO. 1 .- THE PORTIOO OF THE SAGE

NO. L.—THE PORTIOO OF THE SAGE.
BY HUDSON TUTLE.
THE Artist has endeavored to impress on canvas the view.
The Artist has endeavored to impress on canvas the view.
By heres, embracing the lit me of a group of flages. Wishing those who desire to have the same view as himself of that mysterious land beyond the guit of darkness, he has published it in the popular CARTE DR VISITE form. Single copies 25 cents, sent free of postage. Large size photograph, 61; large size colored, 83. Itsual discount to the Trade. For sale at this office.
June 25.

PHOTOGRAPHS OF MR. AND MRS. ANDREW JACKSON DAVIS CARTE DE VISITE PHOTOGRAPHS of the above-named persons just received. Price 23 cents. For sale at our Boston and New York Offices. A. B. CHILD. M. D., DENTIST.

50 School Street, next door East of Parker House.

MADAM GALE, Clairvoyant and Trance Medium, 63 Lowell street, Boston. Letters enclosing \$1, with photograph or lock of hair, answered promptly. Full theoretical of character given. Three questions answered for 50 cents and two 3-cent stamps.

MRS. BROWN, the celebrated Medical Clair-wovant, of Plymouth, Mass., may be consulted at the Boston Ete-tropathy Institute, 91 Court St., 2d theor, on all Diseases and Business. Hours from 9 A. M. to 1 P. M., and from 2 to 6 P. M. W. of P. M. and From 2 to 6 P. M.

MISS NELLIE STARKWEATHER, Writing Hours from 9 A. M. to 6 P. M. Circle Thursday evenings.

MRS. L. PARMELEE, Medical and Business Charvoyant, 1179 Washington St., Boston. 1240-Ey. 10

HEALING THE SICK,

THE INDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remody to all their lile. Our institution is commodious, with pleasant auroundings, and located in the most heautiful part of the city, on high ground, overhooking the lake. Our past success is truly marvelous, and dails the suffering find relict at our bands.

The Institution is located in MILWALTKEE, WISCONSIN, on Marshall, two doors south of Bibblon street, and within one hundred feet of the street railroad. For the Drawer 141.

Malacautes, Wis. Prec. 23, 1865.

153 DEARBORN STREET,

CHICAGO, ILL.

given as to date.

Dir. JAY C. TAYLOR.

HOMEOPATHIC PHYSICIAN and successful HEALING mile easterly from the Depot, ANN ARROR MICH. Will also with the sick at his residence, one-half mile easterly from the Depot, ANN ARROR MICH. Will also with the sick at their dwellings. Homeopathic Medicines for sale.

SOULT RELADING:

OR, successful Psychometrical indimentions, by Miss S. M. Prive. Send Photograph, or Autograph. For written belineations of Character, 45, 90 and red strang. All letters promptly answered. No. 14 Subley street, Detroit, Mich. March 24.

CIRCLES held at 24 Cottage St., Roxbury, first and second Thursdays of April. Admission, 20 cents. March 24.—2w MRS. J. W. FOSTER, Healing Medium, has removed from West Danville, Me., to Bailston Spa, N. Y. March 21.—4w\*

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong drink, and given a remand that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years. Send for a Checutan. If you cannot, call and read what it has done for thousands of others. Enclose stamp. [27] N. H.-It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., Il Esex street, Boston.

D. F. CRANE, BOSTON, House, 18 Webster street, Somerville.

Eolectic and Hotanic Druggist,
634 WASHINGTON STIRET, BOSTON.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, Narranted pure and genuine. The Anti-Serot-nia Panacea, Mother's Cordial, Healing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up 812817 CAL and other Prescriptions. June 11—11

en years r, and I Folsom, I WAS was. I the time

and, too, Is-and

## Bunner of Light.

WESTERN DEPARTMENT: OINOINNATI, OHIO.

J. M. PEEBLES .................RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and ansact all other business connected with this Department 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. PERBLES, Cincinnati, Ohio, P. O. Box 162.

### The Divine Oracles.

There are mystic charms lingering around ancient Greece. Philosophers made its soil sacred. Her orators live on earth immortal. Her statesmen's sayings still shine as stars in the coronet of night, and her oracles to the thinkers of this century, even, are divine. Looking authoritative. ly to Egypt for much of her art, science and literature, she was, if possible, more famous than Thebes, Memphis, or any of the Nilotic cities for her seers, prophecies, and oracular instructions from the gods. And all the intervening dead ages have not marred the melody of her muses, nor clouded the beauty and grandeur of her inspirations. Egypt, India, China, Greece, Rome, all civilizations have had their sacred books, scriptures and oracles, as well as Jewish and Christian nations. Modern dictionaries define oracles to be "responses or revelations made by supernatural wisdom," also, "the answers which the gods gave to those who consulted them." Seneca says they are "communications by the mouths of men by the will of the gods." Cicero simply calls them "the language of the gods." We should call them commendations from spirits, for the terms gods, lords, angels, demons and spirits, were used interchangeably and synonymously among the Phoenicians, Jews, Greeks, and other Oriental nations. The Lord that spake to Moses, the Gabriel that touched Daniel, the demon that attended and counseled Socrates, and the Apollo that presided over Delphos, were merely guardian spirits; and Moses's guiding influence by the way was low down on the retaliatory war-plane of Jewish life. The communications from these lords, gods, and spirits, were called "oracles." The seventh chapter of Acts assures us that the "law which the Jews had not kept, was received by the disposition of Angels." Moses is said by Stephen to have received the "lively oracles" for the Israelites. Paul says, unto the Jews were "committed the oracles of God," We are informed in Genesis, that the "oracle of the Urim and Thummim," which was accompanied with the ephod, was gifted with the foretelling of things to come. Frequently these "oracles" or communications, by a confounding of terms, were applied to those by whom they came. And right here we desire to say, that those Jewish and Christian oracles that a corrupt Catholic priesthood labeled "Holy," are just as authoritative to us as those of Egypt, Greece and Rome, and no more so, being obtained by the same psychologic and mediumistic methods. We are aware that Churchmen ever seek to throw contempt upon mythology. Their purpose in thus doing is to longer continue their hold upon the mind through their superstitions, and the mouldy traditions of the Church fathers. But the great Newton said that " ancient Mythology was nothing but historical TRUTH in a poetical dress," Bacon said it "consisted solely of moral and metaphysical allegories." The learned Bryant, as quoted by Sir William Jones, said that" all the Heathen divinities were only different representatives of deceased progenitors." While Jamblicus, author of Life of Pythagoras, admits that the "gods and demons of the mythologic ages, were the good and heroic of earth immortalized, yet giving oracles to the living."

Among the most famous of the ancient oracles were those of Greece; the three most noted were Delphi, Dodona and Trophonius. Delphi was situated at the foot of Mount Parnassus, historic as one of the haunts of the muses. Upon this mountain there was a cave, from which arose electric exhalations intoxicating the brain. It was discovered by a shepherd youth, who, upon experiencing its influences, was caused to pronounce strange words, and foretell future events. Around this cave were several minor, and one magnificent temple erected. To it, all the adjoining nations flocked for responses. Apollo, a Grecian god, was the SPIRITUAL INTELLIGENCE that gave the oracle. Poets, orators, and generals frequently consulted the Delphian oracle, receiving responses and prophecies. The medium through which the oracle was delivered was a priestess called Pythia. This ascended spirit from earth, (Apollo), did not always give the communications orally; but impressed the leading ideas upon her mind, and she uttered them in her own language, thus affecting or stamping them with her own poculiarities. Water is affected by the channel through which it flows. This may account for some of the errors and ambiguities of those ancient oracular sayings. The same philosophy applies to modern mediumship. For correct information relative to the spirit-world, we prefer an intellectual, moral and unconscious trance medium, controlled by a high order of intelligences. The Pythia prepared herself for the spiritual control of Apollo by purifications and fastings; then being so charged by him with the electric fluid, that her hair stood upright, eyes wild, and even the foundation of the temple shaking, she uttered strange, mystic words, which were collected by prophets and poets and woven into verse. Here is a sample, designed to inspire the halting nature of Agesilaus:

"Bnarta, beware, though thou art flerce and proud, Lest a lame king thy ancient glories cloud; For then 't will be thy fate to undergo Tedious turmoils of war, and sudden woe,"

Plutarch, as translated from the Greek by Philips, gives the reasons why the Pythian priestess ceased her oracles in verse. The classical Anthon says, that besides the "Sacred Oaks" at Dodena, "dreams, visions, and preternatural voices also announced the will of the divinities." The primitive Church fathers continually "affirmed them to be the real effects of a supernatural power, yet given out by the devil." It appears from the edicts of the Emperors Theodosius, Gratian, and Valentinian, that oracles existed, and were consulted as late as A. D. 358. In fact, they have existed in all ages and under all civilizations, as ancient records demonstrate. They were simply phases of mediumship. Laws never change, but conditions do; hence the various phases and forms of manifestations from the spirit-world. The utterances of these Lords, Gods. angels, demons, spirits, have been termed oracles, scriptures, inspirations, and spirit-communications. We accept them all, whether labeled Jewish, Christian, Grecian, or Pagan, for what they are worth to us. Reason is the criterion of judgment. We are judges-authority is within; accordingly we accept all truths that are born into our souls as truths. "Beloved, believe not every spirit, but try the spirits," said the good Apostolic John.

Prince of the contract of the contract of

### A Terrible Fact.

This is the heading of an article in the Albany Argus, with reference to a very able lecture delivered at the annual meeting of the Homeopathic Society, in Albany, by the Hon, James Gould. He craved, just at the close of his address, a few moments longer, that he might bring to the "especial notice of physicians the terrible increase of a crime among the women of America." which in medical circles was becoming more and more a matter of comment. He alluded to the practice of abortion. In a tour through the State of New York, making inquiries upon this subject, he was overwhelmed by the facts he gathered from the many eminent physicians with whom he con-

. "Respectable married women, will had no shame to conceal, resorted as much to this disgusting and *criminal practice* as their erring sis-ters, who had at least an incentive in their desire o avoid the scorn which would inevitably meet them, did they not take some measure to hide

In one small village through which he passed lay three women who had recently died after having abortion procured. Two of these cases were in the same house, and the unfortunate wo-men were related as mother and daughter."

He further says, "Women reputed in good positions in society have resorted to this murderous practice, being encouraged by their physiciansphysicians utterly unworthy their professions." medical authority, pronouncing the practice "a crime," "criminal," and "murderous," saying nothing of its unnaturalness, and the maternal deaths produced thereby.

Our teachers in spirit-life are equally definite and determined upon this subject. We would that the world could bear and would heed their heavenly lessons relative to the condition of those purposely blasted buds that ought to have bloomed into outer earth-life, gathered necessary experiences, matured in worldly wisdom and ripened for immortality. Common lime and water are to the touch cold, yet when united there is an elimination of heat. Take as two bases alkalies and acids, combine them in given proportions, and you have crystalline compounds termed salts. All newer, higher formations result from the blending of positives and negatives. So upon the plane of humanity, when the positive and negative relational forces unite, then and there is the divine incarnation. And from that hour the embryonle child is an immortal being. The divinity has taken on humanity. God is "manifest in the flesh." And he who purposely destroys that germinal man or woman, is a criminal in the eyes of all seers on earth and angels in heaven. Nature, though in the seeming may, yet in the realm of the real and the absolute never does, take a retrogressive step. If baffled for a time in the pursuance of the highest natural law, another is substituted, and she moves on to the best end attainable under the conditions.

Multitudes of fathers and mothers will doubtless be met in the spirit-land by children that they designedly deprived of earth's educational experiences, while physicians were often the instigators, and nurses accessories to the murderous acts. Ignorance will be the plea. Such non-knowledge may lessen the pangs of conscience; but Nature, as infinite law, pursues her course, singing as she scourges: cause and effect, sowing and reaping, violation and penalty as the inevitable sequence. These immortal germs-all such premature and enfeebled buds-are lovingly taken by matronly angels of pity and sympathy to those gardens of innocence that gladden the sunny isles of heaven and are there tenderly, delicately cultured, thus as far as possible preparing them for the defeats, triumplis and struggles that await them along their endless future.

## The Old-fushioned Satan Seen.

A correspondent from Louisville, Ky., (L. H G.,) desires us to publish an article from the Mt. Sterling Sentinel, giving an account of the appearance of the genuine "personal devil," in Bracken county, Ky., with name of the Justice of the Peace, and affidavits affixed in proof thereof. The length of the article is against its publication, and then we fail to see how such a description " hoofs" and " horns," could add to the sum of human wisdom.

Doubtless those people testifying thereto, saw the "devil" psychologically. The old lady argued, "there must be, or folks could n't make a picture of him." John Milton described him very minutely. Lorenzo Dow once "raised" him. Martin Luther saw him, and "threw an inkstand at his head." All psychologic subjects may be made to see him, or anything else that a psychologist wills; and this psychologic power may be, and is exercised by both mortals and immortals. The Miltonian dogma of a personality that once secoded in heaven, raised a rebellion, fought a battle, was defeated, thrust out of the city celestial, and "nine days," falling into hell to be chained, which the old hymn thus describes,

"There Satan, the first sinner, lies, And roars, and bites his iron bands; In vain the rebel tries to rise,

Crushed with the weight of both Thy hands," like other traditions and superstitions, is fast fading away from all intelligent minds.

Even that eminent Congregational clergyman Dr. Bushnell, in his work entitled, "The Natural and the Supernatural," with a single stroke of the pen, writes the personality of the devil out of existence. He says: "Satan, or the devil, taken in the singular, is not the name of any particular person; neither is it a personation merely of temptation, or impersonal evil, but the name is one taken up by imagination, to designate, or embody, the all, or total of bad minds and powers." The ignorant and the superstitious are ever seeing "devils," either imaginably, traditionally or psychologically, and fearing "hells" also. Shelley, with his accustomed sarcasm, said, "Dark death frightens children, and hell the wretch who feels

## Christian Liberality.

that he deserves it."

The Rev. Mr. Hunting, pastor of the Unitarian Church, Quincy, Ill., has offered his pulpit the last Sunday of February to Mrs. Alcinda Wilhelm, M. D., one of our finest lecturers upon Spiritualism and reform. We occupied, by invitation, the Unitarian pulpit in Detroit, and filled other Unitarian desks many times, while speaking to the Spiritualists of Battle Creek. Upon such occasions we presented, kindly yet firmly, the leading facts and principles of the Spiritual Philosophy, with the expressed satisfaction of the audiences. They were hungering for just such food. As there is an adaptation between the soul and the seed, so is there between the human soul and truth. Spiritualism is the living, growing, religious thought of America, and its manifestations present the only tangible evidences of immortality and identity beyond the grave. Therefore, Spiritualists can, for no sectarian considerations, ignore their heavenly teachings and inspirational principles—the truth, at all hazards. The human heart loves it. Souls everywhere, when reached, respond to it as naturally as flowers respond to and drink in the sunlight. On the other hand,

5 4967 6

Spiritualists, where they have halls and elegant church edifices, as they have in many localities, should invite Unitarians and others to occasionally supply for them. This clasping of hands, this interchange of sentiments, with other fraternal, religious relations, educates the soul, expands the nature, stimulates the social affections, and thus tends to the building up of God's kingdom in the great heart of universal humanity.

### Inquiries to Bro. F. T. Laue.

It is doubtless true that many errors are inculcategorand many discussions arise in the polemic world from a non-understanding of terms used nyd positions assumed in the elucidation of subjects. Reading "number three" of Bro. Lane's excellent contributions, headed "Spiritual Phenomena," we did not feel certain that we understood him; hence, for information, ask-

1. Matter and spirit being as generally admitted coëternal substances, does or can matter, through development and refinement, become spirit?

2. Do you consider the minutest monad a duality in unity, having form and thus a primary organization, related to the whole?

3. Will you enumerate some of the many chemical constituents that you understand constitute a "spirit-body?"

4. If a "spiritual organism may generate and transmit its influences through a wall without dis-This is plain, straightforward talk from high placing the particles," as you affirm, tell us if you consider said "influences" substances? If not substances, what are they?

5. Speaking of "natural laws," the effects of which the physical senses cognize, the "science of acoustics," &c., do you wish it understood that you adduce and accept such as witnesses relative to the existence of individualized spirits hereafter -their occupations and, more especially, their

These inquiries have a direct bearing upon the fact as to whether spirits can or cannot pass what in common parlance is termed solid walls.

#### Western Notes.

A correspondent, loving the truths of Spiritualism, gives an amusing account of a recent "Campbellite revival" in Angola, Ind. It may well be asked, "When will the terrors of Sinai, the wrath of God, the excitements called revivals, and outward baptisms through the ice in midwinter be dispensed with?" The account of the infidelity of a father, made thus by the unreasonableness of Orthodox theology, the chill of the grave and the gloom of the tomb are vividly pictured. It is the history of thousands all through the land.

The writer says: "Long since my remembrance my father was "Long since my remembrance my father was an Infidel, believing that the soul went out like the glimmer of a candle, to be no more. Having no just conception of a God, he believed in none, and would frown darkly when the subject of Christianity was broached, and objected to having his family attend their formal worship and

soulless display, as he considered it.
'What good has Spiritualism done?' It has flooded a darkened soul with light; it has caused the blossoms of hope, love, and happiness to bloom upon the soil of a once barren heart. Through its teachings the shaft of reason has pierced to the fountain of the soul; and grand, pierced to the fountain of the sour; and grand, glowing thoughts now fall from the once mate lips; noble, charitable, and kindly feelings for all humanity have found a home in the once world-hardened heart. He has discerned through it hidden mines of beauty and knowledge in the so-called 'Sacred History.' It has lighted up the wath of advancing age once so much dreaded, and path of advancing age, once so much dreaded, and robbed the gray hair and wrinkles of their terror. With eager, glad eye, he is now looking across the valley and the intervening years to the goal of his hopes—the glad, immortal morning of existence.

RENA L. LITTLEFIELD."

istence.
Angola, Ind., 1866.

## Correspondence in Brief.

Quincy.

The Children's Progressive Lyceum, of Quincy, Mass, gave a levee in Johnson's Hall, Thursday evening, March 8th, 1866, which was a brilliant success. At an early hour the hall was crowded with the respectable citizens of Quincy and other towns, to witness the plays which were given in dramas, pantomimes and tableaux, accompanied with aveillant music hoth vacel and instrument. The plays were rendered admirably by the members of the Lyceum which won the applause of all present. The entertainment was conducted with fine ability by L. S. Richards, who is a faithful co-worker in humanity's cause; he is unas-suming, energetic and true. The entertainment closed with dancing and refreshments. All seem-ed highly pleased and even wished it could be re-peated. I am informed that a handsome sum was realized which is to be appropriated to enlarging

The Lyceum is gaining to the Lyceum.

The Lyceum is gaining rapidly in numbers. It is truly cheering and inspiring to witness the children harching with their flags and smiling, radiant faces in time to the music which is sweetly and finely executed by Mr. A. S. Johnson and the Misses Tirrell, assisted by others. I am told by the Society that Mr. Johnson has labored faithfully for years to aid in rendering the meetings interesting by his musical talent. Surely our soul blesses him for his noble efforts.

I have gained spiritual strength and confidence

I have gained spiritual strength and connected from the noble, appreciative, united band of Spir-itualists in Quincy, which will help to inspire me to work still for truth and justice. My mind will turn to them in after years, wherever I am, with

And now, dear Banner, will you permit me to again wast my love upon your folds to the many dear friends who often wish to know of my welfare and request me to write them, which I can not get time to do, although I would be glad to. Their letters are received and shall be replied to as soon as time permits. I have not forgotten the kind friends of Londonderry, Weston and Mount to them as they requested. I trust they will excuse seeming neglect. Your friend faithfully,

S. HELEN MATTHEWS.

Quincy, Mass., March 13, 1865.

Movements in Indiana. E. V. Wilson has paid us three visits lately, delivering in all some ten or twelve lectures. He has done very much toward removing the prejudice existing here against our blessed religion. I see some of our friends are talking of adopting some means to help the cause in this part of the West. I would suggest that correspondence be opened immediately with each other, with a view to have the best lecturers in the field to visit us regularly. Bro. Wilson has visited some ten places in this district, this winter, and judging from results here, he has done much good. He is now at Cincinnati. Why cannot others do like him? We lack acquaintance with each other, and unity of action.

We might hold a convention here some time

next fall, if desired, and this place is thought to be central enough. My new hall, which will seat over two hundred, is free to all. WM. BRINKWORTH.

Madison, Ind., March 10, 1866.

A New Lecturer in the Field. Charles A. Andrews, trance speaker and healing medium, has been lecturing to the Rilgio Philosophical Scolety of Grand Rapids, for the last two Sundays, and has also been healing the sick, and holding circles in various places in the city, giving general satisfaction. He is a young man and has been speaking but a short time. Judging from the present afforts, we think he will become one of the best speakers.

Grand Rapids, March 7.

GRO. 7. FENN.

Verification of a spirit-Message. In the Banner of Feb. 10th I observed a com-munication from Leander C. Stinson, of the 6th Maine Infantry. A friend of mine, living in this

city, knew Mr. Stinson at his home, and assured me of its genuineness. Since then I have seen Mr. Stinson's mother, and she informs me that the communication is true in every particular, and that the language is remarkably characteristic of him. This concurrent testimony, it seems to me, should give confidence to doubters or disbelievers in the truth of spirit-communion, especially as one of the above is not a relative, and still more, is a decided opponent of Spiritualism.

Yours for truth, ALFRED HORTON, Washington, D. C., March 18, 1866.

#### A Call for a State Convention in Pennsylvania.

The undersigned, believing that a more intimate association and cooperation of the Spiritualists of this State will be beneficial to ourselves and to the community, in accordance with the recommendation of the National organization, we therefore ask you to come together as bro-there and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet, at which we may all par-

take and be strengthened.
We propose holding a State Convention at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 23d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days. And we extend a cordini invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

HENRY T. CHILD, M. D., Philadelphia, Pa.,

M. B. DYOTT, JAMES SHUMWAY,

MINNIE SHUMWAY, J. L. PEIRCE, M. D., I. REHN, GEORGE BALLENGER,

Anna C. Ballengeb, "
Mary A. Stretch, "
WM. B. Fahnestock, M. D., Marietta, Pa., MILO A. TOWNSEND, New Brighton, Pa.

### SPIRITUALIST MEETINGS.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock... Admiswill hold meetings on Sundays, at 2% and 7% Octock. Admission free. Speakers engaged:—Mirs. Anna M. Middlebrook, April 1 and 8; Hev. Andrew T. Foss, April 15 and 22; Miss Lizzie Doten during May.

The Rible Christian Spiritualists hold meetings every Sunday in hall No. 118 Tremont street, at 10% A. M. and 2% P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker. Sup't.

The C. S. D. M. U.'s First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 P. M.; also Sunday, Monday Wednesday and Friday evenings, at 7% P. M.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at 2½ P. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 74 P. M.

ings, at 7½ P. M.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at 2½ P. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 7½ P. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 7½ P. M., in No. 3 Tremont Row, Hall 24. Circle will commence at 7½ P. M. M. S. 3 Tremont Row, Hall 24. Evening meeting will commence at 7½ P. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:—Mrs. M. M. Wood, April 1 and 8; Dr. Wm. K. Ripley during May.

The Spiritualists of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chicaea street and City square, every Sunday afternoon and evening. All are invited to attend. Speakers engaged:—N. S. Greenleaf, April 1 and 8; Mrs. Sarah A. Byrnes, April 15, 22 and 29; Mrs. Susie A. Hutchinson during May.

CHELERA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston. Speakers engaged:—E. S. Wheeler, April 1, 8 and 15; N. S. Greenleaf, April 22 and 29.

LOWELL—Spiritualists hold meetings in Lee street Church.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyccum meets in the forenoon. Speakers engaged:—F. I. H. Willis during April; S. J. Finney during October, November and December.

December.

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill have organized, and hold regular meetings at Music
Hall. Children's Progressive Lyccum meets at 10 o'clock A.

M. Speakers engaged:—Busic M. Johnson during April; Fannie B. Felton during May.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chil-dren's Progressive Lyccum meets every Sunday forenoon at 11 o'clock. speakers engaged:—Mrs. M. M. Wood, April 22 and 29; M. Henry Houghton, May 20 and 27.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2% and 5% P. M. Admission free. Speaker engaged:—M. Henry Houghton, April 29 and May 6 and 13.

WORCESTER, MASS.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Henry C. Wright, April 1 and 8; Mrs. Fannic Davis Smith, April 15, 22 and 29; Susie M. Johnson during May; F. L. H. Willis, M. D., during Junc.

NORTH WRENTHAM, MASS.—The Spiritualists have organ-lzed a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% P. M. Seats free, and the public are

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 14 P. M. Mrs. Yeaw, of North-boro', regular speaker HANSON, MASS.—Meetings are held in the Universalist Church in Hanson every other Bunday.

FOXBORO', Mass.—Meetings in Town Hall. Speaker engaged:—E. S. Wheeler, April 29.

gaggod:—E. S. wheeler, April 29.

Providence, R. L.—Meetings are held in Pratt's Hall, Weybose's street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—S. J. Finney during April; A. J. Davis during June. PUTIAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the

foreneen. Lectures siternoon and evening, at 3 and 7 o'clock forenoon. Lectures atternoon and evening, at 3 and 7 o'clock. Dover and Foxoroff, Mr.—The Spiritualists hold regular-meetings overy Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation. New York Citt.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall. Seats free. The Society of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lycenum meets at the same hall every Sunday afternoon at 2% o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

5679, New York.
Meetings at the "Temple of Truth," 814 Broadway. Lec-tures and discussions every Sunday at 10%, 3 and 7% o'clock.
The hall and rooms are open every day in the week as a Spirit-ualists' depot for information, etc. All are invited.

ualists' depot for information, etc. All are invited.
WILLIAMSBURG, N. Y.—Spiritual meetings are held one
evening each week, in Continental Hall. Mrs. Emma F. Jay
Bullene is the speaker for the present. All are invited free.
PHILADELPHIA, PA.—Meetings are held at Sansom atreet
Hall every Sunday at 104 and 74 p. m. Children's Lyceum
regular Sunday session at 24 o'clock. M. B. Dyott, Conductor; Mrs. Ballanger, Guardian.
Meetings are also held in the new hall in Phænix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

Conductor.

Vingland, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10 A. M. Children's Progressive
Lyccum holds Sunday session at I o'clock r. M. Mr. Hosea
Allen, Conductor; Mrs. Deborsh Butler, Quardian.

HAMMONTON, N. J.-Meetings held every Sunday at 103

BALTHORR, MD.—The "First Spiritualist Congregation of Balthmore" 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.

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

Br. Louis, Mo.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10 A. M. and 72 F. M. Children's Progressive Lyceum regular session every Sunday afternoon at 24 F. M. Col. Wm. E. Moberly, Conduc-tor; Mrs. Mary Blood, Guardian. Washington, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 72 P. M., in Union League Hall. Thomas Gales Forster will lecture dur-ing March.

ing March.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Frogressive Spiritualists," and havescured Metropolitan Hall, cornet 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 Temperance Hall every Sunday, at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. L. Jewett, Conductor; Mrs. D. A. Eddy, Quardian.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie atrects, San Francisco, every Sunday, at 11 A. M. and 7% P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

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

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

A. T. Foss will speak in Boston, April 15 and 22; in Bangor, Me., during June. Would be glad to make further engage-ments in New England for the summer and fall. Address, Manchester, N. H.

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

F. L. H. WILLIS, M. D., will lecture in Lowell, Mass., daring April; in Worderterduring June. Is disengaged for the three last Sundays in March. Address as above, or IN West Tith street, New York.

K. Frank Weiles will speak in Louisville, Ky., during April; in Battle Greek, Mich., during May and June. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

Mas. W. J. Willey, trance speaker, will leature in Women.

Mas. M. J. Wallis, trance speaker, will lecture in Wordster, July 1, 8, 15 and 23. Address, Boston, Mass.

DR. L. K. COONLEY will lecture and heal in Kennett Square and Longwood, Chester Co., Pa., the third week of March. Address, Vinciand, N. J. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Banner of Light, and sell Spiritual and Reform Books.

Mrs. Augusta A. Currier will lecture in Detroit, Mich., during April; in Oswego, N. Y., during May. Applications for evening lectures in the vicinity of the above places should be made early. Address as above, or box 818, Loweil, Mass.

Austre E. Simmons will speak in Woodstock, Loweil, Mass.

Austre E. Simmons will speak in Woodstock Vt., on the first and fifth Sunday of every month. Address, Woodstock Otharles A. Hayden will speak in St. Louis, Mo., during May. Will make engagements to speak weck-evenings in the vicinity of Sunday engagements. Address as above.

Warren Chabe will speak in Syracuse, N. Y., April 1 and 8; in Byron, April 15; in Chardon, O., April 29; in Cleveliand, O., May 6 and 15. He will receive subscriptions for the Banner of Light.

Mrs. Fanne B. Felton will speak in Portsmouth, April 1, 8 and 15; in Haverhill during May. Caddress, South Mat., Mass.

Mas. SARAH A. BYRHES will speak in Lynn, April I and 8; in Charlestown, April 15, 22 and 29. Address, 87 Spring street, East Cambridge, Mass.

Mas. S. A. Horrow will speak in Troy, N. Y., during April; in Ludlow, Vt., May 8; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

Brandon, VI.

ISAGE P. GREKKLEAF will speak in Taunion during April.

Is ready to make further engagements anywhere in New England for the scason. Address as above, or Lowell, Miass.

M. C. Bert, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the accord and fourth, up to July. Address, Middle Granville or Shith's Basin N. Y.

Miss Sarah A. Nurr will speak in Middle Granville, N. Y. April I; in Smith's Basin, April 8. Address as above, or Claremont, N. H.

Claremont, N. H.

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

DB. JAMES COOPER, of Bellefontaine, Ohio, will be at the Quarterly Meeting at Greensbord, Henry Co., Ind., on the 22d, 24th and 25th of March, and at Cadiz the 26th and 27th, with a supply of books, and will take subscriptions for the Banner of Light.

of Light.

MRS. MARY J. WILCOXSON will speak in Buffalo during April. Will answer calls to lecture during the coming year. Universal suddress, Hammonton, Atlantic Co., N. J.

J. MADISON ALLYM, trance and inspirational speaker, will lecture in Ludlow. Vt., April 1; in Woodstock, July 4, 8, 15 and 22. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt. in care of Thomas Middleton. Hefers to Thomas Middleton, or to G. A. Bacon, box 205, Washington, D. C.

to G. A. Bacon, box 203, Washington, D. C.
O. P. KELLOGO will address the friends of progress in Monroe
Centre, Ashtabula Co., O., April S. Subject, Spiritualism and
its Opponents. He will remain in Northern Ohio during the
spring, and will answer calls to lecture. Address, East Trumbull, Ashtabula Co., O. Miss Susik M. Johnson will speak in Haverhill during April.

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

MRS. MARY M. WOOD will speak in Charlestown, April 1 and 8; in Flymouth, April 22 and 29. Address, 11 Dewey street, Worcester, Mass. MES. M. S. TOWNSEND Will speak in Philadelphia, Pa., during April.

Mrs. Saran Helen Matthews will speak in Quincy, Mass., April 1 and 8. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H. E. S. WHERLER, inspirational speaker, will lecture in Chelsea, April 1, 8 and 15; in Foxboro', April 29. Address this

LEO MILLER will speak in St. Louis, Mo., during April. Address as above, or 22 Market street, Chicago, Ill.

A. B. WHITING WIll speak in Cincinnati, O., during April.

M. HERRY HOUGHTON WIL sector in Milford, Mass., April 15 and 22; in Taunton, April 29 and May 6 and 13; in Flymouth May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. Address MRS. A. P. BROWN will speak in the Union Meeting House, North Haverhill, N. H., March 25, and is at liberty to engage elsewhere if desired. Address, St. Johnsbury Centre, Yt.

MRS. LAURA CUPPY will lecture in San Francisco, Cal., till

ALCINDA WILHELM, M. D., inspirational speaker, will lec-ture in Quincy and Hannibal, Mo., during March; in Kansas during the summer; in lowa during the fall. Address, care W. Brown, box 502, Quincy, Ill., until further notice.

L. JUDD PARDER will lecture in Buffalo, N. Y., during March. Address, care of Thomas Rathbun, box 1231, Buffalo, DR. W. K. RIPLEY will speak in North Wrentham during April; in Charlestown during May. Address, box 95, Foxboro'. Mass. Mrs. Susik A. Huxchinson will speak in Willimantic, Ct., during March. Address as above, or East Braintree, Vt. MES. ANNA M. MIDDLEBROOK will lecture in Lowell dur-ng March; in Boston, April 1 and 8. Will answer calls to ecture week-evenings. Address as above, or box 778, Bridge-

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. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above. F. L. WADSWORTH, Milwaukee, Wis. MRS. LAURA DE FORCE GORDON has withdrawn her engagement in Washington, and will start West the first of April. Will receive calls to lecture during the month of April on the route from Boston to Quincy, Ill., via Buffalo, Clevejand and Chicago. Address at Boston immediately, or Oneida, N. Y.

CHARLES A. ANDREWS, trancospeaker, Grand Rapids, Mich., are of Dr. George F. Tenn. LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, normal speaker, care Banner of Light. J. M. PEEBLES, box 1402, Cincinnati, O.

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

JUDGE A. G. W. CAUTER, of Cincinnati, O., will answer calls to lecture on the Spiritual Philosophy.
Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas. WARREN WOOLSON, trance speaker, Hastings, Orange Co., N. Y.

PRIRCE, trance medium, Auburn, Me. GRORG swer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. DR. G. W. MORRILL, JR., france and inspirational speaker, will answer calls to lecture and attend funerals. Address 425% 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, Chamois, Osage Co., Mo.

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

J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestatio..s. Address, Upper Lisie, Broome Co., N. Y.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skancateka, N. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. D. H. Hamilton will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Hamnonton. N. J MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian,

MRS. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. Mrs. M. A. C. Brown, West Brattleboro' Vt. MRS. LTDIA ANN PRARSALL, inspirational speaker, Disco, Mich.

Mes. Enna F. Jat Bullenn's address is \$2 Fifth street, New York. J. II. W. TOOHET, Potsdam, N. Y.

MRS. SOPHIA L. CHAPPELL will answer calls to lecture. Address, Forestport, Onelda Co., N. Y., care of Horace Far-ey, Esq. ley, Esq.

GRORGE F. KITTEIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Bichigan. Address, Grand Rapids, box 692.

IRA II. Curtis speaks upon questions of government. Address, Hartford Conn. MES. Dr. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes; and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa.

MosEs HULL, Milwaukee, Wis. MRS. H. T. STEARNS, South Exeter, Me. MES. JERNETT J. CLARE, trance speaker, will answer calls, then properly made, to lecture on Sundays in any of the towns of Connecticut. Will also attend funerals. Address, Fair

Mr. and Mrs. H. M. Miller; Elmira, N. Y., care of Wm. B. Hatch. MES. FRANK REID, inspirational speaker, Kalamazoo, Mich

MISS MARTHA L. BECKWITH, New Haven, care of George leckwith. MRS. FANNIE DAVIS SMITH, Milford, Mass.

Mrs. Sarah 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 Falls, Iowa, box 170, until further notice. MRS, C. M. STOWE Will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

G. W. Rick, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis. MISS B. C. PELTON, Woodstock, Vt. MRS. M. E. B. SAWYER will answer calls to lecture during October. Address for the present, Baldwinaville, Mass. W. F. Jameson, Inspirational speaker, Decatur, Mich.

THOMAS COOK, Huntsville, Ind., will snawer calls to lecture in organization. SELAR VAN SICKLE, Maple Rapids, Mich., will answer calls o lecture in that vicinity.

H. B. STORER, Brooklyn, N. T.

H. B. STORER, Brooklyn, N. T.

MBB. ANNA E. HILL, inspirational medium and psychometrical reader, will answer calls on reasonable terms. Address, Whitesboro', Oneida Co., N. Y.

DE. WM. FITZOIRROW 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 illustrate his lectures through the mediumship of Miss Elia Vanwie and others. Address for the present, Wilmington, Del. Charles S. Marsh, semi-trance sneaker. will answer calls vanwie and others. Address for the present, Wilmington, Not. Charles S. Marsh, semi-trance speaker, will answer calls to lecture throughout Wisconsin, Iowa, Minnesota, and other Western States, Address, Woneyoo, Juneau Co., Wis. Dr. I., P. Garegs, Evansville, Wis. J. Ww. Van Barrs, Brooklyn, N. Y.

G. WH. VAR-BREER, BIFOSEIJI, N. I.

G. FARRIE ALLIE, DOX 70, Rockland, Mc.
GRONDE W. ATWOOD Will answer calls to lecture in the
New England States. Address, Weymouth Landing, Mass.

A. A. PORD, inspirational speaker. Refers to Warres
Chast. Address, North West, Williams Co., Ohio.