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BOSTON, SATURDAY, APRIL 21, 1866.

{SINGLE COPIES,}

NO. 5.

# Original Poetry.

THE MUSIC OF FALLING WATERS.

At the close of her discourse on Sunday evening, Jan. 28th, 1866, Mrs. Cofa Daniels, under the inspiration of a spirit whose earthly name was. "Charlie," but who is known in the land of souls as "Sparkling Waters," gave the following Poem. entitled "The Music of Falling Waters," dedicated to his mother, Mrs. George W. Smith:

> When the dewdrop gleameth On the Lily's snowy breast, And its sun-bright chalice To the Rose's lip is prest-Then you know the angels Pearly tears of love have shed, For you see the dewdrops Gleaming where their footsteps tread. Silvery, spray-like dewdrops, Shining, gem-like dewdrops, Where the angels tread.

When you hear the showers On the vernal meadows fall, Making awestest music-Each dewdrop is an angel's call; Hear the gentle patter Of the raindrops' shining feet, Treading down the daisies And blue violets sweet-Sweetest, brightest raindrops, Musical, rare raindrops, On the violets sweet:

And you hear a clatter, Like a fleet and silver hoof Of some snow-white Beindeer. On a slielt'ring homestead roof. Hear the softest tinklings Of those shining, globe-like bells, Which your loved ones scatter From the hidden cells Of the fairy raindrops, Of the joyous raindrops, With their golden bells.

When the bright and sparkling stream Flashes like a poet's dream, Laughing, murmuring on its way, Sporting, leaping every day-What it means I cannot tell, But its sound I know full well: And I know it mirrors there The Narcissus, bright and fair, Gazing on its perfectness, Dying of rare loveliness-Perfect stream, shining stream. Singing like a poet's dream.

And it heareth on its bosom Fallen leaf or broken blossom, Murmurings of shady dells, Educer of the wood-nymph's cells: And its music ever sings Of those hidden crystal springs Where it rises, as a soul Springeth from its Heavenly goal: And I know the stream and spirit. Both the love of God inherit-Sunbright stream, soul-like stream, Bearing heavenly leaves and blossoms.

When some deep and mighty river Seeks the ocean's breast forever. With its silent, pulseless flow, Like a life-tide full of woe: Or with swift and sweeping current, Rages in the mountain torrent-'T is like thoughts of giant minds. Which an earthly body binds, But which rushes, when 't is free, To the soul's Eternity-Silent river, rushing river. Seeking God's great heart forever.

When Niagara's voice of thunder Thrills the rocky caves with wonder, Like an anthem, or a chorus, Sung by all the heavens o'er us. So the voice of praise is heard, In an endless, deep'ning word, Saying, I endure forever, Time can still my voice, oh, never! As my waters seek the sea, Praising, singing ceaselessly, So seek ye Eternity!

But I love the sparkling fountains, Which flow from the golden mountains Of the spirit-land: Streams that dance with ceaseless pleasure, Keeping time to each glad measure Of an unseen band:

Waters which each new-horn spirit Drinks until it may inherit Everlasting life; And in which angels baptize you. Till no sorrow can surprise you, And no thought of strife.

Therefore, when the clouds are o'er you. We shall light the way before you, With the smiles of Love: And each bitter flood of sorrow Change to golden streams to-morrow, In realms above.

All the tears you shed in anguish, When your souls in darkness languish. We will change to genus; And in crowns of love will weave them, That your spirits may receive them, Lasting Diadems.

The influence of woman, either for good or evil. on the heart and mind of man is omnipotent. Valuare the struggles to resist it. In misfortune it tempers the energies; in prosperity it adds a &c. And so too of Jeremiah-"Men claiming grace to them.

# Original Essays.

THE WAY OF THE ANCIENT WORD, NUMBER FOUR.

BY C. B. P.

In earlier Jewry it was not hereay to turn to Chiun, Remphan or Saturn, the Star of your God, who in later days excited the jealousy of the Jehovah of hosts. But this was before the revision of the Word by the finger of God. When Deb was with the Stars in their highways-when they warred against Siscera, and the Lord fought from heaven, there were great expectations that every man should catch a "a damsel or two." When Adonis was "our Lord" in Thamus, and infected Zion's daughters, he was the Sun of June and the "consuming fire," and may physiologically fetch a compass to Thomas Epididymus. The feast to Jehovah, when the "gold Was cast into the fire and there came out this calf." was for the precious things of the Sun by his Sign in old Taurus, the Bull of the Zodiac and phallic aumhol of creative power.

Says W. A. Wright, in Dict., Mazzaloth, the planets, or the Zodiacal Signs, received, next to the Sun and Moon, their stre of the popular adoration; and the history of idolatry among the Hebraws shows at all times an intimate connec tion between the signification of the heavenly bodies, and the superstition which watched the clouds for signs, and used divinations and enchantments. It was but a step from such culture of the sideral powers to the worship of God and Meni, Babylonian Divinities, Symbols of Venus or the Moon as the Goddess of luck or fortune.

Sacred trees, as well as stars, were Jacob's daughters among other things impersonate, though Dinah would seem the Moon in her flirtations when she went out to see the daughters of the land, and was flanked by Shechem, the Son of Hamor. "A glimpse of star worship may be seen in the name of the city Chesil, the Semitic Orion," while in Rahab we may trace "the glittering fragments of the sea-snake trailing across the Northern sky." May not the Goat worship of Mendes be akin to the scapegoat of Israel-the Azazelboth God and Devil with his Sign in Capricornus on the Southern arch, and thus as an archangel to contend with Michael for the body of Moses, while the glittering sea-snake "cast out of his mouth water as a flood after the woman, and the earth helped her by swallowing up the flood which the dragon cast out of his mouth."

Gedi, Venus or Astarte are identical with God and Baal in masculine and feminine aspect in the HE-SHE of the Lord, whether in the compounds of Bosheth or of Baal-Ishbosheth or Eshbaal. &c. The priesthoods who engineered the secret things which belonged to God, would not let down to the common mind the heaven of heavlest the people break through unto the Lord, and many of them perish." "And let the priests, also, which come near to the Lord, sanctify themselves lest the Lord break forth upon them"-" which things the angels desire to look into." but "did n't see it." True, Peter saw a sheet let down from heaven, and John in vision saw many things "promiscuous"—but there was so much up and down, and to and fro among the Bons of God, that inextinguished laughter rent the sky to behold the manifold manifestations of the little joker, as all the old theologies, religious or mysteries had their life in the Word made

flesh, in familiar spirits, and in the starry hosts. The meaning of Adonis, or "Our Lord," is secret, hidden, burning, and may thus fetch a compass to Thamus Epididymus. God was heat, love, and a consuming fire—a bridegroom coming out of his chamber, rejoicing as a strong man to run a race in his going forth from the end of the heaven and his circuit unto the ends of it, and there is nothing hid from the heat thereof. "The law of the Lord is perfect, converting the soul-the testimony of the Lord is sure, making wise the simple "-but revealed only to the initiated. Thamus, or "our Lord," was the darling of the Syrian damsels, no less was David and his Key with Zion's daughters, and both had their angels stand-

ing in the Sun. Says Calmet, "Those learned men who have most studied profane antiquity in its relation to Scripture, think they can trace out in Tammuz the patriarchs Ham, Joseph and Moses : "Ham in the Tammuz of Egypt, Joseph in Adonis, a symbol of the Sun, as well as Apis and Osiris-the Egyptian Apis represented the patriarch Joseph, Adonis or Thammuz, and altogether forming a very pretty Mosaic work for "our Lord"-theology it Cursed be Canaan of the banner on the outer wall of Dartmouth College, and also making a very nice preparation for the way of "our Lord" in the cup of plantation bitters, known as

the "sum of all villanles." The stars being rulers, "Jehovah shall visit the host of the height." Isaiah spoke in the Spirit. yet, says Huxtable, the "vision, even in its most heightened form, still adapted itself more or less to the previous mental condition of the Seer." Thus, on Orthodox authority is God's Word bounded by the Landmarks of the Seer, even though the outpouring was in double mouthful of the Spirit, and in cloven tongues, Huxtable himself bearing witness that " the Spirit of prophecy in the Word is more or less desultory, while Hitzig finds the prophetic plane within the plane of a rather dimly lighted horizon. He says, " Prophets were bounded like other men by the horizon of their own age: they borrowed the object of their sootlisaying from their present; and excited by the relations of their present; they spoke of their contemporaries, of what affected other people's minds or their own, occupying themselves only with that future whose rewards or punishments were likely to reach their contemporaries."

themselves to be prophets had their ' Word of Je.

-"not shrinking from what seems grotesque and be within halling distance of each other on the trivial, sometimes welling its meaning in allusions mountains of Ehal and Gerezim, besides the blusmore or less dark and enigmatic. • • • As might be expected in one who lived in the last per Ezekiel. "Whosoever curseth his Gods days of the kingdom, I had therefore the works of the earlier prophets to look back upon, we-(E. and he that blasphemeth the name of the Lord H. Plumptro)-find in him reminiscences and reproductions of what they had written, which | tianfather Tertuilian, declared the use of the razor indicate the way in which his own spirit was educated. . . Along with these, there is the decided more than a quarter of a century ago that tendency, natural to one who speaks out of the fullness of his heart, to reproduce himself-to reneat in nearly the same words, the great truths on which his own heart rested, and to which he by the natural law, a record of which may be was seeking to lead others. • • • Still more found in the Boston Medical and Surgical Journal startling in his use of a kind of cypher, conceal- of those days. ing, except from the initiated, the meaning of his productions.

We do not think that modern Spiritualism has proved itself very profoundly infallible in prophecy-but Orthodoxy itself being judge, as above, the new is quite equal to the old, and God's Word of old time is not in presminence of light, save wherein distance lends enchantment to the view, and beholds the Word in "cypher," taking the furthest way round as the nearest way home. It must be confessed that Mr. Plumptre plumps the Word severely on the flank, and when other learned professors and dictionary makers, as per Smith, find many of the ancient double mouthfuls of the spirit so wrought in a play upon words, that the same Word was only the same pass in a different corner, it is indeed "startling;" and no wonder that Colenso stumbled in his literal survey. Jerah, the moon, the coast of the moon, the low land of the moon, and the mountain of the moon, gives us the game of hide and go seek in "Jehovah jirch - Jehovah will see;" "having," says Wright, "the play upon words in the form of a popular proverb.'

The same "play upon words" embraces other Biblical emblems of the Lord and his ten thousand saints, whether the earth or the heavens were bearing rule. One of the Hebrew standards of Egyptian device had the symbol of the Lord in the serpent, and thus Satan, or Typhon, was transformed into an angel of light. The Word, in serpentine, could also come in a hiss, as per Isaiah, "The Lord will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth. The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria;" and if much people were bitten, he could heal them in the Brazen Serpent. To hiss for the fly was equivalent to "Baalzebab, the God of flies;" but besides hissing for the fly of Egypt and the Assyrian bee, there was to be some stirring up of the hornets, as per Moses; so that with the hissing and the buzzing, "the Lord thy God is being by interpretation "bee," we may see how she added to the terrors of the Lord when she came up to his help against the mighty. It may have been that Jael was a twin "bee," and stung Siscera in the temple, while the parable would supply the nail and its driver. That both Jael and Deborah had "stings in their tails," as potent which stung Adam and Eve out of the garden of Eden, appears in the spiking process of the one, and the stinging psalm of the other on "needlework," and the pinning of "a damsel or two for every man"

With serpents hissing, flies buzzing, hornets trumpeting, and bees stinging, no wonder that "Sidonian Virgins" paid their yows and songs to "our Lord," the bland Adonis, "The play upon words" in Hebrew metamorphosis affords a very ourious development of the Word in "ring-streaked, spotted and gray." Says Calmet, "Some are of opinion that it was the devil who contended with Jacob; others that it was the second person of the Trinity, and there were those who thought with the prophet Hosea, that it was an angel. Some believe that Jacob continued lame all the rest of his life; others, that he was cured very soon after, as they translate that he arrived safe and sound on the other side of the Jordan." Verily, father Calmet allows considerable scope of receiving the Word without being heretical, as it is equally Orthodox to account the spirit who hamstrung Jacob to be the Devil, the second person of the trinity, or an angel. Calmet belongs to the Romish branch of the infallible Church, but what Protestant of his day could blow a psalm through the nose of more liberal dimensions? the Church is broader to-day, because of the targer vision of Spiritualism, which has ventilated it, and which permits you to see the Lord in the cherubimic Perseus, old Boots, the Serpent, or in any other "chief of the ways of God."

There is much discussion among modern seekers of the Lord, whether the name be of an Eloistic or of a Jehovistic character; and the question the decision rests the salvation or damnation of the human race, for there is no other name given under heaven whereby to be saved, but the one whose right adjustment of the letters give no uncertain sound. Moses appears to have received it from old Shaddai, and it was whispered in the ear of Samuel; but the name is taken altogether in vain if lacking one fot or tittle of the combination: hence its vast range in the way of God to Inon, Jevo, Jave, Jeveh, Jehu, Jahouh and Jabe, &c., all significant in the Jehovah, Jove, or Lord. Jaho may furnish the "be Jabbers" of the Irish oath, equivalent to the Arabian Wallah, "by God," or, "as Jehovah liveth."

There is a great deal of hard swearing in the Bible, and cursing in the most potent name of the Quaker who "never swore but by the good wine is red." In the Freemasoury of the Word a yes and nay"-

And never make mention of God's holy name,
By God, says the Parson, then you 're much to Mame!"

hovah' to set against his." Even the true proph- and "nailed it wi Scripture." The cursings and when "he awakened as one out of sleep," from et had to confess that Jehovah had deceived him | blessings in "Holy Writ" were so close akin as to phemies which the Lord heard from Mt. Seir, as (Elohim), shall bear the punishment of his sin, shall surely be put to death." The flery old Christo be "blasphemy against the face." Well, we it was a damnable heresy to shave, and were among the first to put such blasphemy out of the land-being sustained by God's Word, as well as found in the Boston Medical and Surgical Journal

"The Heathers had certain names of their Gods which they did not venture to pronounce. The name of Romulus was written in the public records like that of Jehovah among the Jews, with the four consonants which compose it." Thus the ineffable names were among the Secrets which belong to God, and hidden from the foundations of the world, lest they should be invoked away by rival nations. The tutelary "JEALOUS" of old Jewry, would seem to have been sung in praises of " cypher "—

"Oh, no, we never mention him,

Who speaks against the cypher, blasphemes against the Word. "And let all the congregation stone him. . . . And the children of Israel did as the Lord commanded Moses." In this case the blasphemer was of the tribe of Dan, who in Sign, was a serpent by the way to bite the heel so as to fling the rider.

Each standard was sealed with an emblem of the Lord, and to blaspheme the Flag, was the same as to blaspheme him who was inwrought from the pattern on the Mount. The "Israelitish woman's son" appears to have had secession proclivities against the Serpent Symbol, probably from the recollection of the part he took against his grandmother Eve, or of some shortcoming as a healer in brass. One of the twelve standards of the exoding children, or wandering Jews, was the star spangled banner," with the additions of the human headed Sun and Moon, who could stand still on Mt. Gibeon and in the valley of Ajalon, is, perhaps, Isaacar, the strong Ass, who conched between two burdens, the Northern and Southern Hemispheres. We have heard of a Narragansett Hercules who carried a burden of four live sheep at once upon his shoulders, and that he made no more ado than Samson with his hair on in carrying off the gates and posts of Gaza, and setting them upon Hebron hill, or hill of the Lord. Nor does it appear that the Narragansett Isaacar, or the strong Ass, couched beneath the burdens of the live timber which could furnish Symbols for the Ram of the Golden Fleece, and among you, a mighty God and terrible." Deborah the Lamb of God which taketh away the sins of the world.

May not the Orthodox Calmet exhibit a little Christian prejudice when he declares that "No nation ever more abounded in impostors than that of the Hebrews. This volatile, inconstant and superstitious people were almost always the dupe of such as had a infind to impose upon them, partieas St. John scorpions, or Gothe pallinippers, ularly in matters of religion. They could not endure that others should be in any reputation for learning." Thus we may see how trustworthy God's Word may be when such a people had the engineering of it. Claiming for themselves, exclusively, to be in possession of the key of knowledge and that their Rock was not the Rock of the Heathen, their own was oracular with a "Thus saith the Lord," though sometimes appropriated from the knowledge of other nations.

Says Calmet, "Kirjatt Sepher, or the city of

Books or Letters, was so called long before Moses appeared in the world, which proves that there were books before this Legislator, and that he was not the oldest writer that ever was, as the fathers have asserted." This somewhat shortens the finger of God in the Hebrew Word by them of old time, but whatever of truth and goodness is in the Bible, is of life, yesterday, to-day and forever, though its chronology may limp as much as Jacob when hamstrung by the angel. True, the Word may not be quite infallible to literal apprehension as set forth in dark speeches, cyphers and enigmas, in parabolic measures of astro-physiological mysteries, yet there are beautiful heart-experiences habbling up to the imagery of spiritualized nature. It was among the chief of the ways of God that the Hebrew psalm singers should sing their songs in double mouthfuls of the spirit, which only the initiated could understand, having the key of knowledge of the kingdom of heaven. To open the mouth in a parable-to utter dark sayings of old with the harp, fetching a compass to the God dwelling in darkness as long as the Sun and Moon endure, was a "double mouthful" in the aspect of the Lord, understood by those who had the key of the precious fruits by the Sun, and appears to be of vast importance, because upon the precious putting forth of the Moon. No wonder, in the double shuffle of the Word, and in its kaleidoscopie appearing, that Job should be secretiventiced to kiss his hand in adicu to the Sun. and to the moon as a nightwalker in the brightness of the Lord. This could be only lawfully done in the congregation of the Lord, and not in view of the dogs and sorcerers without, who " set their mouth against the heavens, and their tongue walketh through the earth. . . When thou open sesame." Joe-he-vaw-he — Javo, Jaho, awakest thou wilt despise their image. A brutish man knoweth not, neither doth a fool understand this "-but only the initiated in "the sum of the matters" of the whack-row-de-dow. "They have said in their heart, We see not our signs, no more any proplict. • • • Oh, Lord. the foolish people have blasphemed thy name. . Thou hast prepared the light of the Sun. whereby a man could be damned, reminding one 

• • In the hand of the Lord is a cup, and the brutish man knoweth not, neither doth a fool un-

the cup of old red," full of mixtures he was like a mighty man that shouteth by reason of wine."

When St. John, the Horoscopist, or Revelator, spake of the mark of the beast, and the cypher of his name in 666, it was on the wise of the old astrologers or Wise men from the East, who regarded the Book of heaven as leaf in tabulis call on which the initiated a discovered what was to come, and saw into mysteries that were ineffable." They saw certain images in heaven, so wrought as to constitute the Cherubim and Scraphim, and the Lamb's Wife in Andromeda leaning upon the bosom of Aries, the Ram of God who took away the sins of the world at the Easter equinox. Save Calmet "The Jawish masters have their alphabet in heaven, and maintain that they find there the elements and characters of their language."

Postellus says, "Perhaps I may pass for an impostor if I affirm that I have read in the heavens. in Hebrew characters, whereof Ezra left the Kov. whatsoever there is in nature; nevertheless God and his Son are my witnesses that I do not lie." But why should we doubt Postellus? When Moses saw the copy on the Mount written with the finger of God, and Daniel declares that "the heavens do rule," as he saw in "visions of his head upon his bed," to say nothing of Ezekiel's trundle-bed on wheels when St. John took his nan on the Lord's day, and saw the heavens rolled together as a scroll, with Michael and the Dovil fighting for the body of Moses. Hence we may see how much more infallible is God's Word to old Jewry, with the Key of Ezra, than was the same Word when revealed to Trojan or to Tyrian-how much more readily the words of the heavenly chambers responded to the Key of David than when the same Key is applied by the profane hands of the Heathen—how wheel within wheel is holiness to the Lord, in the grooving of Jewry, though they cross each other's orbit in Saltire, in Taw, and in several other crosses, as they were led up from Egypt by the Star of direction and pillar of fire by night, where the law of the Lord was perfect, as per testes, testimony or witnesses, without which no one could enter into the congregation of the Lord, as per Deuteronomy, as in the Freemasonry of Abraham and Jacob, who, with hand under the thigh, swore by the phallic

Much of the Mosaical Word is parallel to that of Bacchus, Incebus or Isane, symbolic of laughter, or the jolly God, as manifest in the ripened vintage of summer, or the latter day upon the earth, where the blood of the grape was drunk in the Father's Kingdom, as it flowed in the feast of Tabernacles, to the Lord, whose tabernacle was in the Sun, as per psalmist, with a blow up in the new Moon. The Bacchanal feasts were sometimes overshadowed with the spirit of "wine which cheereth the heart of God and man;" hence, when "the Lord awakened, as one out of sleep, he was like a mighty man that shouteth by reason of wine." Moses, too, would appear to have been in his cups or "double mouthful of the spirit," when he directs, the children of Israel to spend their money" for whatsoever thy soul lusteth after, for oxen, sheep, swine, and strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lard."

Bacchus is said to have passed rivers dry shod, having first struck them with his Rod, and that the same Rod crawled along when it was thrown upon the ground, that it produced water out of a rock by striking it and this was followed with the additions of milk and honey, as in the symbolic physiology, or HE-SHE of the Lord. He is sometimes represented with horns, as was Moses, and hls Ass spoke to him as did Balaam's. Calmet thinks that the story of Bacchus is so like the sacred history" that it must have been copied therefrom. But this is always the last shift of the church dealers in old clothes to cover their nakedness. Besides, Calmet has already stated that there was a city of books, long before the time of Moses, who has no claim of being among the oldest writers, nor does it matter whether his vestry or wardrobs was of the greater antiquity, so long as identical with the cloth manufactured by the Heathen. It is only the groundlings who are so besotted as to suppose that the odor of sanctity can only appertain to the cloth, by holding fast to the skins which the Lord God sewed for Adam and Eve, as a more seamless coat than any other "goodly Babylonish garment."

The Christian fathers suppose that it was "by astrology that the Magi found out the birth of the Messiah, and a treatise in St. Austin's name assures us that some writers believe that the Holy Ghost appeared to the Magi in the form of a Star, as he afterwards appeared in the form of a Dove," But may it not have been a device of Satan to transform himself into a star or angel of light, as per Paul? The Church has never been wanting in "evil spirits," as a defence, even though one and the same light was shining unto their darkness. Of the Holy Ghost Star, St. Ignatius, in his epistle to the Ephesians, says it "exceeded all the other Stars in brightness, and that the Sun and Moon, in some sense, might be said to be in its retinue; and that the whole world were in amazement at the appearance of this new light." Thus we may see how one star may differ from another in glory, as per Paul, as manifest in the God" new-

Verily, the ancient Word did not stand upon the order of its coming, but was ever ready to manifest in any of the various ways, by single or by double mouthfuls of the Spirit. According to Josephus, "the Pharisees held that the souls of good men might easily return into another body. after the death of that which they had forsaken. and that the souls of wicked mon sometimes dothe same-enter into the bodies of living men. whom they possess and torment." Some spirits, according to Philo, "always retain a great abhorrence of matter, and dread to be again plunged into hodies." The test of a good spirit was joy in the holy ghost, and a sunshiny face in a jully rederstand this double monthful of the spirit, for ligion, with an Isaacal shout of laughter ringing through all the sons of God, while to be possessed of an evil spirit was to present a pretty considerable blueness of visage, as when an evil spirit from God sat upon Saul.

When Michael-the likeness of God-was a chief leader-up, or Lord of the heavenly hosts in the Hebrew astro-theology, and fought in midheaven with the devil for the body of Moses, as per St. Jude, it may have been on the question as to whether Moses should be constellated in the summer-land, or go with his scapegoat Capricornus to the winter solstice. For the upper sphere, Michael was yea, and the devil was nay. Moses himself declares that "no man knoweth of his sepulchre unto this day." There was an ancient work that maintained the "assumption of Moses," and as Enoch and Elijah were translated booted and spurred to be among the heavenly hosts, it may have been that Moses made tracks in the wake of old Boots, till he reached the vault of old Major Ursa, going in by the key of the caudal extremity; and thus even unto this day may be seen the sepulchre of Moses, who lies as snug as a bug in a rug in the basin of the Bear.

As our telescopic vision is the first to make this discovery, we shall expect to be duly catalogued among the astronomical savans. Do you put in a demurrer that the Lord buried him "over against Beth-peor"-or house of the opening-we grant you; for changing the name the thing is the same, in the whirligig of the correspondences. Thus as per Jeremiah, "Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." In this we may see how the Lord, as the "BEAR-DRIVER," led the seed of the house of Israel out of the north country, and so trundled Moses in the regions round about the pole as to make it difficult to fix the exact spot of his burial. But as in open vision we have discovered the sepulchre of Moses, or gathering to his fathers. hereafter let the Bear and his basin of seven stars be called the SEPULCHRE OF MosEs, saith the Lord.

Of course Moses has a correspondent burial in esoteric physiology "over against Beth-peor," which is to be taken sub rosa; but as the time of figs is not yet, we shall continue with the stars. The ancients called the diamond cluster in the head of the Dolphin "Job's Coffin," and it must be confessed that this coffin is in a wonderful state of preservation, quite as much as the Sepulchre of Moses, even unto this day, as may be seen by looking at its quarter in the heavens. We rejoice that Job has such bright and comfortable quarters in the skies, after having made his bed in hell. We trust that his seven sons and three daughters were also nothing lacking to read their title clear to mansions in the skies. We intend soon to pay our devoirs to Jemima-"handsome as the day "-to whom we are somewhat partial, as she appears to be the same as Venus, Diana, or the Queen of Sheba. Kezia-" Superficies, Angle," and Keren happuch-"horn of beauty," may also be counted into the calendar of saints. "And in all the land were no women found so fair as the daughters of Job." If any one should find it difficult to make choice either of Kezia, or Kerenhappuch, he may do as one Thomas Bolin, a Scotchman born, take one for beauty and the other for kin.

Says Burritt, in his Class Book of Astronomy, Many of the elements and fables of Heathen Mythology are so blended with the inspired writings, that they must needs be studied more or less in order to have a more proper understanding of numerous passages, both in the Old and New Testament." See Smith's Biblical and Mythological Dictionaries, Dunlap's" Vestiges" and "Sodo-Mysteries," and the learned Calmet in his Dietionary informs us that "the religion of the Jews was full of mysteries. Whatever happened to atever they put in practice, all that was commanded or forbidden them, was figurative, according to St. Paul. Their sacrifices, their priesthood, their purifications, their refraining from certain sorts of food, included mysteries."

The Argo Naris, or Noah's Ark, besides sailing in the circuit of the heavens, also fetched a compass on earth as it was in heaven. It was Noah's Boat, or "Brigandine," and sailed among the Clitorides or Isles of the sea. It was sometimes single-masted, and sometimes two in the double mouthfuls of the Spirit, or HE-SHE of the Lord. It sometimes spread studding-sails, which were arched across the mercy seat in the wings of the symbolical woman, where the Dove and Crow were apt in their voices of God-the one the light of the harem, the other croaked the fatal entrance of him who had not on the wedding garments, nor was one with the altar upon which he would sacrifice, and hence found not great delectation in the morsus diaboli. Sometimes the Boat of Noah fetched a compass by the Red Sea, and brought gold from Ophir, a place so difficult to find by our geographical liberalists, who will yet expend a great deal of stupid learning in further researches for the same; but when they search for Ophir in the key of David, they will find it not far from Ophluchus, or the "Golden Serpent," one of the Eden family of snakes, as Nehusta was a Jerusalem daughter, and Nehustan was the Brazen Serpent worshiped in Jewry.

## SPIRITUAL PHENOMENA.

NUMBER SIX.

A Western correspondent in the Banner of April 7th, states that I have disposed of the question, Can spirits pass through material substances? by quoting A. J. Davis as authority. This statement is grossly erroneous, as the reader will at once see by referring to my article in the Banner of Feb. 17th. In that article I stated in these words, that "mediumistic testimony, either PBO or CON, must be corroborated by natural Law." I then proceeded to cite the evidence of natural law, and upon that evidence based my conclusions. By reference, the reader will at once see that my critic's inference on the question of authority is WHOLLY unwarrantable.

My critic's inference concerning the term," noncompos-mentis," is also erroneous. Supposing I should say, that it is in the power of any person, compos-mentis, to decide that spirits communicate. It does not follow that I charge the anti-Spiritualists as being of unsound mind. The skeptic may be as sound in mind as the Spiritualist, for his skepticism may arise from education. surroundings, &c. So with persons who believe that spirits can pass through walls, their belief is not caused by any unsoundness of mind, but from

My critic calls on me to "point out a single manifestation by spirits through the sciences of the day." My reply is, that every motion of the Universe is mathematical, consequently all manifestations, spiritual or material, are in strict accordance with natural law. My critic says,

"I'ray tell us what the natural sciences, coming under the organizance of the external senses, have to do with spiritual awa or spiritual manifestations?"

We find an answer in his own statement of experiments. He says,

"We once held a medium's hands firmly in ours, and was at the time "compos mentis," and while thus holding her hands, a alz-inch iron ring, made of three-sixteenth iron wire, was instantly put on our arm. Here, matter passed through mat ter in some way, and yet the "senses" could not detect the displacement of matter, either of the arm or ring."

You learned through your senses, did you not, that the ring was on your arm? You also determined by your senses, that you did not unclasp the medium's hands during the performance, hence, you see that the testimony of the senses was really the basis of your conclusion. I raise the question whether you did not err in judgment; and it is competent for me to determine the matter by comparing your sensuous testimony with sensuous or material laws. The senses, like other attributes, are fallible, but natural laws are infallible. Therefore, when there is a conflict between sensious testimony and a natural law, the testimony, and not the law, should be impeached. I therefore conclude that your testimony is in fact erroneous.

Your second experiment is worthy of consideration in another respect. You say,

"After the room had been closed with great care, even to the stoppage of the chimney flue, a spirit was asked to go into the atreet and bring his some pieces of stone; in a moment a number of broken pieces of stone were thrown upon the floor."

Now, if the stones were brought into the room in accordance with material laws, why was there not a permanent displacement of particles in the wall? If the stones were brought in under the spiritual law, what becomes of your hypothesis that there is one law for spirit, and a different law for matter? You say,

" We once saw a small bell put under a glass vase, and saw that bell ring, and yet no hand was visible."

Supposing a juggler should go through with the same performance? Would you consider it bonafide? Would you not have said, "My senses have deceived me, for the performance could not be genuine, without contravening the natural laws." Mortals can and do deceive the senses, and may not spirits? Mark, we do not say that the bell performance was a trick, but we do so that the act, in any case, was in accordance with natural law.

You say that according to Bro. Lane, the spirit was under the vase, but when I make such a statement, you will please write me down, "noncompos-mentis."

In the fourth case, I will grant that the drummer-boy returned and awoke his sister, but it by no means follows that he was personally in the room. Natural science shows that matter is the medium of numberless forces or influences. You can send your thoughts, but not your body by telegraph; so, a spirit may send its thoughts or influences through matter, but not the organism producing those thoughts. The drummer-boy may have presented himself, psychologically. The psychologized subject is, for example, "willed" to see Daniel Webster, but no one familiar with the science would infer therefrom that the veritable Daniel was personally present.

Your fifth case, that of Jesus at the sepulchre is not substantiated by any living witness. Your other cases which I have considered cover the same ground, and granting the correctness of the record, I should dispose of this case in the same

When, as a witness, you report spirit manifesta tions without using your senses, then you can justly claim that " Natural Sciences, coming under cogni zance of the external senses," have nothing to do with Spiritual manifestations.

You say,

If my telling you that will make you composmentis, you must remain "non-compos," for spirits on the window glass. de not and cannot get into the brain, or into a closed room; only their influences can do that. The reasons therefor have been previously given. You will also find them in the article you have boys put their fingers on the window glass." reviewed.

#### Written for the Banner of Light. WISDOM, STRENGTH AND BEAUTY.

BY C. H. BRADLEY.

There's wisdom in the sunlight's power, And in the towering pine; There's much to learn in every hour,

To make our eyes sublime; There's strength in ocean's steady roll, And in the driving wind;

There's much to do, would we unfold Our natural powers of mind; There's beauty in the babbling brook, And in the humble flower, There's much to see, would we but look

Mortals! wisdom, strength and beauty Are the lights that lead us on, In the paths that point to duty, To the goal that must be won. Atkinson Depot, N. H.; 1866.

To him who giveth power.

#### Music for the Use of Children's Lyceums.

The following letter from Bro. Gleason, of Philadelphia, will be read with interest. He has been exceedingly industrious during the past six months in accumulating and arranging the music so much wanted by the different Lyceums. And now he offers the products of his labor at the bare cost in money, asking nothing for the time and talent he has thus appropriated; therefore, our friends everywhere will not only thank Bro. Gleason, but will at once avail themselves of this opportunity to obtain suitable music:

I am now ready to furnish the Lyceums with the music for all the songs in the New Manual, arranged for four voices; also, two marches and two polkas for the gymnastics, making thirty-four tunes, all of which I send to any Lyceum for the cost of copying, viz., \$2,50, which is not quite seven and a half cents per tune. Bix of these tunes have never been published, as they were composed ex-pressly for our Lyceum by Mr. Shelling; five of them are suitable for exhibitions, and have been used by us for that purpose.

Mr. Dyott has received several letters from the

musical directors of different Lyceums, inquiring where they could get the music for the songs in the Manual, and as there was nothing of the kind published, I concluded to take this method of furnishing them. Consequently, I have devoted con-siderable time during the last six months in se-lecting the best arrangements of the proper tunes I could find, and when I could not purchase the tune I wanted arranged as a chorus, I had them arranged at my own expense; and now we have a good collection for our own Lyceum, or for any other fellow institution that desires a con-

GEO. D. GLEASON, Asst. Librarian. Philadelphia, Pa., March 18, 1866.

cleanthess, stoventy or dispidated attire, is an affront to the persons we approach. Anything like dirtiness—the very word offends—is utterly unpardonable and inadmisable. Man, naturally the nudest of animals, has necessarily the greatest need of personal neatness. Host of the nations of autiquity bathed daily, or oftener. Ablutions were, and still are in many countries, a religious practice. ligious practice.

# Children's Department.

BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

[Original.]

#### PATIENCE PETTIGREW. AND HER NEPHEW WILL.

Patience Pettigrew was an old maid. By that it is not meant that she was an old lady that had never been married, because there are many such that ought not to be called old maids, for they

have large, loving hearts, and are so gentle in their natures that they seem as if made to be mothers to all the little children that need to be loved, and to hear kind words, and to have nice bits of gingerbread and fresh crullers. But Patience had no such loving heart, and if there was anything that she disliked it was a

child. If one ventured within her yard to look at her nice bunch of African marigolds, she put both hands up and fixed her cap, and took off her spectacles, and went to her front door, and said, "Go right away; this is no place for you. March! Quickstep! There, now, do n't show your face here again!"

And it was not very likely that any child would be brave enough to venture many times to take a look at her African marigolds.

Patience lived in a fine large house that helonged to her father, but she kept it closed, all except the little sitting-room, and there she sat and pieced up bed-quilts, and read Watts's Hymns, and planned how she should keep the dogs from coming into her back yard, and the neighbors' hens from even peeping through her fence; for it seemed as if she loyed no living thing. People used to say they wondered why she did not build a canopy over her house to keep away the birds and bees.

Patience had a dear, sweet, loving sister, that she once loved with all her heart; but that loving sister chose to marry a good, noble, but poor young man named William Gream, and this did not suit Patience, who grew afterwards source and more selfish every year, so that when that dear sister died, she said, "One could expect nothing else! If she had stayed at home she might have been alive and well, like myself." And this sister left a baby, a bright, laughing, healthy boy; but Patience said of it, "Pshaw! the little brat had better have died, too. Who'll take care of

Sure enough, who could be a mother to the dear fellow, and such a mother as he had known, who kissed him every time he laughed, and ten times when he cried, and hugged him tightly when the cold winds blow, and sang sweet songs to him all through the stormy days, so that his little life seemed made of sunshine and love?

But when Will's father died, too, then people talked so much about the neglect of Patience and her selfishness, that she grew ashamed, and at last said, "Well, I suppose I must have the child here." And so he came, and she saw in his eyes the sweet look of his mother, and heard in his voice her kindly tone. But Patience did not open her heart to take him in, for all that. She kissed him coldly on his cheek when he arrived, and in five minutes after, as he stood looking out of her little sitting-room wipdow, thinking about an old "Will Bro. Lane please set us all right, that we, too, may be "compos mentis," by telling us how spirits get into and grey cat that put its hose through the fence, but not of the brain of man, as well as into and cutof a closed gaemed to know better than to venture further seemed to know better than to venture further, she sharply reproved him for patting his fingers

> "Now don't you know better than that? It was only yesterday I washed them all clean! You'd better remember that I don't like to have

"Oh, yes, Aunt Patience," said Will, briskly; but is n't that a jolly cat? Why do n't it come in, though? Puss, puss, come; we are good friends.

"Hush, hush, Will; you will remember that I don't allow cats in my yard. They don't do any good."

"Yes, Aunt Patience; but what are cats made for, if not for boys to play with? But hurrah! there's an old hen-cut-cut-cut-ca-da-cut! Is this yours, Aunt Patience? It's on your fence."

"Mine? Goodness! no. You will remember that I don't allow hens in my yard. Shew! shew!" she cried, and spatted her hands from the

And Will learned by the evening of his first day with Aunt Patience, that nothing living was allowed to enter her yard except grown up men and women. But he had a merry, happy heart, and had no disposition to quarrel with his aunt; therefore he kept up a social chat with her, and succeeded in making her smile once. For her face had become so soured by her selfish life, that she had almost forgotten how to laugh.

The next morning Will was up as soon as it was light, and raised gladsome echoes through the house by his merry voice. And it seemed as if every cat, hen and duck in the neighborhood knew they had a friend in the old square house by the pine grove; for hens were scratching in fresh earth under the windows where the marigolds were planted, and ducks were quacking by the woodshed door, and a gray cat was sunning itself on the door sill, when Patience Pettigrew come down stairs.

"Dear mel" said she, "what have you been doing, Will? Didn't I tell you to remember

"Oh, yes, Aunt Patience, I did remember; but you didn't tell the cats and ducks to remember, and so they came, and a real good time we have had. Now look, Aunt Patience; see that old fellow lift his foot. Isn't it as good as the picture in the comic almanae of the-

"Oh, Will, don't mention such books. I want you to remember that no such books are to be spoken of here."

"Yes, Aunt Patience; but is n't this a cute cat? See its grizzly back!"

"Scat!" said Patience; and puss was gone. Breakfast was over, and Patience hall read her chapter in the Bible and one of Watts's hymns, and drew down her face longer than ever, and gave deep sighs; and Will listened and nestled, and looked at a robin feeding its young in the lilac bush by the window. She had hardly finished her last sigh, when Will exclaimed:

"I say, why don't you remember not to let robins build their nests in your lilacs, I wonder? Are robins better than hens?"

"I had n't noticed that there was a bird there at Attention to one's outward appearance is one of the first elements of politeness. Want of cleanliness, slovenly or dilapidated attire, is an parlor chimney I wish you'd remember that I tended that I should go and go to market in the same thing or somebody in the same that I tended that I should go and go to market in the same thing or somebody in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and go to market in the same that I should go and the same that I should go and go to market in the same that I should go and the same that I should go and go to market in the same that I should go to market in the sam parlor chimney! I wish you'd remember that I don't allow swallows to build in my chimbeys."

"Oh, yes, Aunt Patience," said Will, "I'll remember; but I guess they will, for all that. Did pence, and God knew all about 1;?"

"That was sparrows, Will—a very different bird

from a chimney swallow. Why, chimney swall lows build to the chimneys, and then a heavy rain TALKS WITH MY YOUNG FRIENDS. comes and the nests fall, and the young ones are either killed or forsaken, and they make me's

great deal of trouble." "Well, I'm glad it was n't swallows that God cared for, if they make such a fuss as that," said Will, "and don't know enough to build a nest strong enough for their young ones."

"Oh," said Patience, doubtfully, "I didn't say God didn't care for chimney swallows! I presume Noah took them into the ark, and so we should remember--

"Whose chimney did they build in when he let them out?" asked Will.

"Do n't ask such questions, Will; it is not proner. I wish you to remember that it is not at all proper to ask questions.

"Oh, yes, Aunt Patience; but if I don't, how shall I ever know how much you know?"

In ten minutes from that time Will was on the high beam in the barn, and Patience was calling to him to remember that she did not allow boys on the beams of her barn. Then he went into an apple tree and peeped into a robin's nest, and Patience was after him, wishing him to remember that she did not allow boys to climb her trees. She next discovered him on the top of the woodshed.

"Dear, dear! can't you keep still a moment? I wish you to remember that I do not allow boys to climb my shed!"

Before night of the second day Will found that his Aunt Patience did not allow boys to have what he called fun.

The third day was very little better, for Will was requested to remember that she could not allow boys to play ball in the street near her house, and that little girls must not be looking toward her gate, as if they wished every moment to come in. Will's happy, smiling face changed hour by hour to a serious, anxious one; for he was wondering about Aunt Patience, and the new, strange life he had begun. He had readily yielded to all her wishes, and given up one pleasure after another. because he was a good-natured boy, and had always been accustomed to do as others wished.

But after a while his spirit began to cease won dering about Aunt Patience, and a feeling sprang up within him of real dislike. He began to hate the sound of her voice, and the turn of her nose, and the glance of her eye, and even the ribbons on her cap became like so many rebel banners to rouse up his ill feeling.

Here was a boy of ten years old, naturally good and kind, taking a position of direct opposition to a woman quite selfish and unfeeling, but who yet once had a heart sweet and tender. If Will had been older, perhaps he would have thought that he could put up with the whims of a "lone, lone woman," and try to remember that she had had a sorrowful life, with no one to love.

But Will was not a man, and did nottry to reason about ill-natured people, and the causes that made them so. The doubt was, whether his love would be strong enough to open the little half-formed hads of affection that had never grown in Patience Pettigrew's breast, but were just like the little dwarfed bushes that grow on high mountains.

It is said that wheat has been made to grow that was found in a mummy case, and which had Jain shut up hundreds, and perhaps thousands of years. There was a little germ of life there, and nothing had destroyed it; so when everything was right, and the gentle moisture softened the husk, and the warm sunlight sent its electric fire into the heart of the seed, it became a green plant, and bore fruit that could bless the world. Just like that seed were the little germs of life in Patience's heart. They wanted the gentle rain of goodness, and the warmth of love, to make them spring up into kindness, and gentleness, and good will, that should bless the world.

After Will had been with his aunt two weeks, his first thought in the morning, was, " What can I do to plague Aunt Patience, to-day?" The last at night when he went to bed, was, "I hate Aunt Patience."

How long matters might have gone on from bad to worse, one cannot tell, if a change had not come to Will's life. There are blessed beings that men call angels, who look with tender eyes of love into the hearts of all children, and long to make them open like the beautiful buds of spring, that shall bear fragrant blossoms and delicious fruit, These blessed beings, some call spirits; but whether we call them angels or spirits, their labor is the

Such a blessed being was about Will, and watching him in love, and saw that it was necessary that some change should come to his life, or else he would become a very disagreeable, and perhans bad boy. Angels have to work as best they can; and it is very doubtful if any one had power enough to change at once Patience Pettigrew's sour, selfish heart. Perhaps she had, too, a loving angel that wished to turn her life into a better, brighter path. We shall see.

Patience had determined that her wood, all sawed and split, should be nicely piled in the shed; and although Will had offered to do it, she was very sure that he would not do it well, and so she determined to hire a man. She set out one fine morning in search of one, but ill luck she thought she had. One was engaged; one was sick: one did not care to work for her, and she became quite vexed and weary. But sometimes that which we call ill luck, is the very best of luck,

The day was very warm, and Patience's face grew very red, and her temper very sour, as she walked toward Solomon Rives's little unpainted house, just out of the village. A loud knock brought Solomon to the door.

"Well, Solomon, I wonder you aint out, or sick or something of the sort; everybody's gone when a body wants them." said Patience.

"But I am not, you see," answered Solomon "I felt a kind of prompting to stay at home. We old fellows call it feeling a thing in our hones but I reckon it 's just the same sort of a feeling as Moses had when the Lord spoke to him." "Well, I'm glad you're at home, at any rate,"

said Patience," for I must have my wood got in this week, at any rate." "Now, Miss Pettigrew, you do n't say you have lived so long and don't know that it's no use to

say you must have a thing done, at any rate. Why perhaps the Lord do n't intend that you shall have it done this week or next." "I guess I haven't lived so much longer than some other folks that call themselves young," said

Patience, tossing her head and smoothing her hair. "And as to saying the Lord cares when my wood is piled, I think that is nothing less than blasphemy." "Now I reckon that the Lord, that knows every sparrow that falls, cares just as much for you and I,

tended that I should go and get in your wood

Miss Pettigrew, though I do n't sée yet what it's

for." A bargain was soon made, and the next Monshould begin Miss Pettigrew's work. [To be continued in our next.]

## [Original.] THE SPRING SNOW.

NUMBER ONE.

Is is not beautiful to watch the soft flakes falling like stars from the grey sky? or like the downy feathers of a dove? And how fair the earth looks with its white veil! It seems like a bride putting on her snowy covering. The noble poet, Bryant, has written about the Snow Shower, and the snowflakes falling into the lake made him think of those that had closed their eyes to earth, falling asleep in death; but the sunlight after the shower turned the eye heavenward, where the spirit dwells, and he forgot, in the thought of heaven, the grave and what seemed so gloomy.

The fancies we have about the commonest things we see, often reveal what we are. I wish I could know all the thoughts of the children that have looked on this snow shower. I presume some have thought of frosted cake and sugar; and some of the green grass that would spring up when the sun came out; and some have sighed that it snowed, because they could not be out of doors; and perhaps some have looked up, and through the white shower, had some pleasant thought of heaven, as Bryant, the poet, had. I wish you could look on the noble face of that man, because I believe you would all love him, and feel sure that what a man is writes itself on his face.

He has so kindly a look, and so modest a man. ner, that you forget that he is a great man, and are only sure that you would like to speak to him and call him your friend. I am very sure that he would have a kind word for every boy that look. ed up into his face with a truthful, manly look; and a smile for every girl that showed the lovelight in her eye. And if I were a great poet I should rather be admired for such traits than for all the fine things I had written.

But talking about poets is not talking about the snow. Have you not all been very sure that al. though the snow was falling, giving a wintry look to everything, that after the storm would come the bright sun? Now that is having faith. You are sure there is a wise power that brings the seasons, with all their changes. Do you not think that there is just as wise a power that will bring goodness and beauty to our lives if we only trust

Children do not often have great troubles, but sometimes sorrows come to little hearts, that are hard to bear. I think of one little lame girl that I knew, who seemed to have so much faith that she made everybody happy by her own gladness, although she suffered, and was deprived of many pleasures. I am thinking of a little girl that is a cripple, but to whom has come a beautiful gift of writing, like the summer, after the winter of her trials.

If any who read this are ill, and think that their trials are great, will they not have faith enough to look at the bright and beautiful that is about them, and be sure that better days are coming sometime, just as the summer will come after these cold days, and the green grass after the

Perhaps some of you are poor in this world's good things, and it is a trial to you that you cannot do as other children do, and have a plenty of books, and clothes, and whatever you think is best. But remember this: Out of the homes of the poor have come some of the noblest men and women that have ever lived, thus proving that the summer of the spirit does not depend upon riches or fine garments, but comes from a disposition to do the best and noblest that you can, whether you are rich or poor.

LOVE M. WILLIS.

## Spiritualism in Milwaukee.

Permit me to say through the columns of the Banner, that Spiritualism in the far West is gaining ground. Of course you have learned ere this that I have settled in Milwaukee as the regular pastor of the First Spiritual Society. The thing opens well, prospects are flattering. Spiritualism is coming into notice, insomuch that secular daily papers sometimes devote a whole column to a dissertation on the Children's Progressive Lyceum. Well they may, for certainly there is nothing in Milwaukee more worthy the attention of journalists than our Progressive Lyceum. I believe it is generally conceded that we have the Banner Lyceum. Yesterday more than a hundred pair of little hands were clapping, and feet marching to the music of a harmonion, violin and flute. All enjoyed it. Little speakers-some of them not more than four years old-would get up before that great audience of spectators, and speak their piece," and give their opinions on the various questions before the Lyceum with all the gravity-and some of them nearly the eloquence-of a statesman.

I cannot close this department of my letter without giving honor to whom honor is due. It was through the indefatigable labor of our worthy friend, F. L. Wadsworth, that we now enjoy the

splendid Lyceum of which I have been speaking. Our Spiritual Society is increasing in numbers and popularity. Our present commodious hall will-I judge from present indications-be too small to seat our congregations; and as for the Lyceum, I see no other way to get along with it than to put an admission fee at the door to keep spectators out, otherwise our hall will soon be so crowded that the Lyceum cannot work.

New mediums are being developed here. Perhaps I ought not to say that, for the persons on whom I have my mind—Bro. Thomas Freeman and Bro. John Daniels-have long been healing mediums; but their mediumship has taken a second growth—they have been haptized affesh with the Holy Ghost. The invisibles will force both of these men from their present occupations, and send them out to "cause the blind to see, the deaf to hear, and the lame man to leap as an hart."

My Monthly Clarion has been removed to the corner of East Water and Huron streets in Milwankee, and will hereafter be issued regularly from that place. The discussion of the Plenary Inspiration and Superhuman Origin of the Bible, which commences in the next number and goes through twelve numbers, will be very interesting to all who are interested on either side of the question,

The Banner is regarded in its true light in this place. It is taken by many, and loved by all. The truths it bears on its pages from week to week are welcomed by an eager set of readers. Truths adapted to the natural wants of man must ever find a place in the hearts of those who have not been spoiled by old theological notions.

Hoping, Mr. Editor, that your sphere of usefulness will never be smaller, I subscribe myself, Yours truly, MOSES HULL.
Milwaukee, Wis., April 2, 1866,

Alittle shaver asked his father, the other day, could not tell. "Well, I can; it was when 'the cow".

not you read that two swallows sold for a four day was agreed on his the day when Solomon lifehelf knew when heef was highest?" Daddy jumped over the moon."

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Spiritual Phenomena.

# W. T. Church in St. Louis.

Spiritualism is rapidly advancing in the West. It is not only gaining a permanent foothold in our large cities, but is spreading throughout the whole country. Spiritual Societies and Progressive Lyceums are springing up here and there, and the best minds of almost every town and neighborhood are either positive believers in the Spiritual philosophy or favorable to it. And perhaps there is no one doing more at the present to demonstrate the Spiritual intercourse in the West. than W. T. Church, of Chicago. However, as regards mediumship, it is difficult to form a proper estimate of that phase of it which is the most valuable to the world. I believe there is a Divine Wisdom regulating this matter; and therefore all mediums, whatever their gifts may be, are necessary to establish the Kingdom of Heaven among men. All work together for good. And having suffered as much as I have up to the time of my conversion to Spiritualism, and having enjoyed so much happiness and freedom since, I thank my God and the dear angels daily for all phases of mediumship, and for all spiritual manifestations, whether high or low. But as regards W. T. Church, the manifestations which occur in his presence are certainly of the most remarkable character, and absolutely demonstrative of the spiritual intercourse. They not only hit the nail on the head, but drive it through and clinch so securely that no materialistic jugglery or philosophy can displace it. Now as these manifestations destroy death, rend the vail of material darkness from the top to the bottom, and open up a glorious immortality for universal humanity, I ask permission to make a fair and honest statement of what I have seen and know. I first met Bro. Church in Springfield, Ill., on the 28th of last August, at which time I became a Spiritualist. Antecedent to this, for a number of years, I had been favorable to a free Gospel, and loved most ardently the general principles of the Harmonial Philosophy. Also I had hoped and prayed that Spiritualism might prove to be true. But little did I think that Spiritualists were holding a direct personal intercourse with the loved ones gone before! In fact, the bane of my life had been doubtings in regard to a future state. True, at times I believed, but doubted more. I could not by reason grasp the idea of immortality. Nor could I get rid of the thought. And the result was instability of mind and purpose. I was vacillating. I had no centre, nor was I really a man. I do not think I was as far out of the way as St. Paul before his conversion, nevertheless I was really nothing only so far as my guardian angels held me up, and pressed me forward.

On the 28th of last August I was in Springfield, Ill., and was induced to attend two séances, at the house of W. T. Church. I went there a perfect skeptic as to the manifestations I was told would occur. But now for the facts:

A circle was formed after the usual manner, and although the condition of darkness was necessary, I was satisfied that no deception could be used. In fact, there was no possible chance for imposition. After the circle was thus formed, we sat in silence for a few moments, when lo! a man in the character of an Indian, came bounding into the room, and passed round the circle speaking to each one in order, approaching me as the On receiving it, she kissed the donor and thanked last. He placed his hand upon my head, saying, "Do you wish to put your fingers in the prints of the nails, and thrust your hand into the spear hole?" I made no reply. He next slapped me audience with some of the finest strains of music upon the shoulders, saying, "Do you think your Redeemer now liveth?" I replied, "It seems so; and when I perceived it was an angel, I stooped and bowed myself. Now I was a Spiritualist. I then asked, saying, "Brother Nimwaukee, (his name had been told me) are any of my spirit-friends present?" He answered, "Your father, sister, and two little boys." I had a father, sister same as those described by Paul at his conver-Next, I asked, "What kind of a country have you prison. They are very beautiful, and suggestive and two little boys, whom I had mourned as dead. where you live?" He answered, "A country in of much thought to the inquiring mind. There is which little children never freeze to death." My no darkness in the kingdom of God; and when eldest child had perished with cold, under cirthis kingdom is fully established in the earth, it cumstances the most heart-rending. I now put will dispel the darkness thereof, and give us the many questions, which were all answered to my light of heaven. Thus Spiritualism is that light entire satisfaction.

In the next place, a lady came into the circle, speaking in a voice inexpressibly sweet, and uttering words of the profoundest wisdom. She ing in the midst of the sun! And now that this came to me most affectionately, placed her hand upon my head, and in a speech of some twenty minutes, ordained me a minister of the Gospel. She is popularly known as Miss Fleetwood, and is an angel of light and purity, higher than whom I have never conceived. And she made an impression upon my soul that will last while the ages of eternity roll.

Next came a most fascinating and sweet spirit whom they call "Little Swiss." She speaks in a low whisper, and plays upon an accordeon. All who make her acquaintance love her dearly for the mildness and purity of her character, and the heavenly sweetness of her music. At this time I received many more demonstrations of the truth of manifestations of any other medium that I have Spiritualism, which space forbids me to mention in this letter.

I now direct attention to what I have just seen and heard in St. Louis. Here the circle consisted of about sixty persons, among whom was the French Consul. They were seated around the room compactly, and a small cord was put through the buttonhole of each gentleman's coat, passing in front of each lady, thus extending entirely around the circle, and securely fastened with a seal at the place of beginning. Besides this, the whole circle joined hands. Bro. Church was secured as follows: A strip of cloth was tied firmly around the ankles by means of a small cord, knotted, waxed and stamped with a seal. The two ends of the cloth are now tacked to the floor, the heads of the tacks waxed and stamped with a seal, and the edge of the strips waxed to the floor. The hands of the medium are securely tied behind him | ness himself. with a small cord. Every one in the room being there is complete darkness!

skeptical Bible Christians asking, "Why this Church's public séances. But on learning that darkness? why do not spirits come in the light?" In roply to these questions I will not, at this time, attempt to give a philosophical answer, although | lege of occupying the same room with him over I am certain there is one. However, I shall hold night. His request was granted; and what I now myself responsible to give one, as soon as the Bi- state I heard from his own lips, and confirmed by ble Christians answer me, philosophically, the following Bible questions: Why did the angel the light being extinguished, the room was perwrestle with Jacob during the night, and depart feetly dark, the door being shut and locked. Now at the break of day? Why did he not wrestle came the manifestations. First, the lights of sliwith him in the daytime? Why did the angels approach Mary and Joseph in the night? When Christ was born, why did the angels go to the shepherds and announce it by night? Why did they not go into Jerusalem and announce it to all in broad daylight? Why did Christ walk upon the water at the fourth watch of the night? Would it not have been more satisfactory in the daytime? Why were the angels seen in the sepulchre of Jesus while it was yet dark? Why did valise, it being looked, with the key in the keythe angels let St. Peter out of prison at night? hole. This value was unlocked, the accordeon person of inquiry take which he chooses, if he

These, and many more, are Bible facts. Why did they occur? But here I observe, that in Ancient, as in Modern Spiritualism, spirits or angels were sometimes seen in the light. Nevertheless, the experience and facts of all ages are that spirits can usually manifest themselves more powerfully in the dark than in the light. When they appear to mortals they wrap the mantle of darkness around them. But to return: The circle in St. Louis was formed as I have described; and now let me give the principal manifestations that oc-

First, Nimwaukee came into the room, walking heavily upon the floor, and introduced himself by speaking to Bro. Church first, and then to all in the circle, urging upon them to be calm, passive and harmonious. Now, a beautiful song, entitled the Summer-Land, was sung, and we all seemed to be, of one accord, in one place. God and his angels were there. But there was no time to build tabernacles; for the skeptics must be convinced and become willing in the day of God's

These tests were given: An old man was there, whose skepticism was deep rooted, and who, I was told, had said that Spiritualism was a humbug, and that he could never be made to believe iter Now, for some reason, Nimwaukee selected this man (whose name and residence I was requested to withhold from the public,) as a proper person to be converted to the truth of Spiritualism. Accordingly he approached him and entered into a familiar conversation in regard to his own family, the old man resisting the spirit all he could; yet he received the following tests:

Nimwaukee said, (addressing him firmly,) "Your Aunt Katie who drowned herself is present." The circle asked, "Is that true?" With some hesitation he answered, "Yes; I had an Aunt Kate, who drowned herself."

Again the spirit said, "Your little Ellen that died with the measles is here." The old gentleman now became somewhat excited and wanted to go home, but confessed that he had had a little daughter Ellen, who had died of measles.

Next, the spirit said, "Your Uncle Edward is here, and wishes to know if you remember the little pocket knife you gave him the last time you saw him in the city of Washington?". This was a most remarkable test to all present, as the old man, now almost persuaded to be a Spiritualist, emphatically stated that he had an Uncle Edward, who was dead, and that the last time he saw him was in the city of Washington, at which place, on the corner of a certain street, he gave hlm a small pocket-knife!

But here comes another test; The spirit said, 'Your uncle is present, who killed himself!" This was enough. The old man was convinced. After the circle closed, his heart was subdued, and with his mouth he made confession of the truth of Spirit-

These tests being given, which, as each was acknowledged to be true, brought forth shouts of gratitude and applause from those present, Miss Fleetwood came into the circle, and stated that they would produce the spirit lights if all remained quiet and harmonious. And now came also Little Steiss, with her sweet whispering voice, passing round the circle, and breathing her divine influence upon those present. A gentleman of St. Louis had that day brought her a new accordeon and now she was to play upon it for the first time. him, and then advanced to the centre of the hall, and also kissed Nimwaukee, which was pleasantly reciprocated. Little Swiss now favored the to which I ever listened. She would take her accordeon and fly around the room, filling it with waves of music almost divine.

Next came the illuminations. These consisted of lights, shining as silver, darting upward, and passing about the room. These lights are about the brightness of the sun, and are doubtless the sion, and by Peter when he was released from that lighteth every man that cometh into the world. It is not our Christ coming in the clouds. but in the light of heaven. It is an angel standgreat central truth of the universe has in our age been so born upon the earth as to unite Science and Religion by the Harmonial Philosophy, we hear the triumphant voices of millions of men commingling with the voices of a vast multitude of the heavenly hosts, saying, "Glory to God in

the highest, peace on earth, good will to men." These illuminations, together with a few sentences uttered by Miss Fleetwood, concluded the scance. Now all these manifestations took place under circumstances precluding all possibility of jugglery, collusion or deception. They did not consist of tying up the medium and untying him, although done by spirits; nor are they like the ever seen, heard of, or read of. That spirits have appeared many times in past ages, as also since the advent of modern Spiritualism, is not to be doubted by any Spiritualist; but if, since the world began, they have appeared personally or materialized in the presence of any medium, shaking hands with men, making speeches, moving physical bodies, playing upon musical instruments, and talking familiarly with all, plainly and continuously from night to night, week to week, and year to year, ever and anon showing themselves as in broad daylight, I am ignorant of it. However, I do not say that these things never occurred before, but I do say they are occurring

As an illustration of the demonstrative character of these manifestations, let me present an example, the facts of which I received from the wit-

Last week a gentleman from Baltimore visited thus fastened, the lights are extinguished and | St. Louis on business, whose name I am not permitted to make public. He was a determined And now we hear the voices of thousands of skeptic, so much so that he would not attend Bro. spirits sometimes appeared in the private room of the medium, he went to him and asked the privi-Bro. Church himself. They retired to bed, and ver brightness darted about over their heads. Next, a hand was placed upon the gentleman's forehead, and he asked, "Who is this?" The spirit answered, "I am Malissa Gooseman Borgus." This was the maiden name of his dear departed wife! It was enough. His heart was touched, his love quickened, and his soul filled with a deep sense of gratitude. He wept for joy. Now there was an accordeon in Bro. Church's

from his own mouth.

from heaven, together with much thought and flers. reading, have made me a Spiritualist. My journey out of darkness into light was long and hard. Hitherto I have suffered much, but now I am | the Journal or Banner, to attempt to build up the free and happy. True, I entered the kingdom at the eleventh hour, the Lord of the vineyard hath given me the penny.

I know that Spiritualism is true, and I know that the Holy Spirit and the dear angels are with

me, and my soul is at rest. Nor am I idle. I am working every day. And and hear these things, and that I am permitted to object. And besides, there are those who can cast my little mite into the treasury of the Lord, and be a soldier in the great final war between truth and error.

Let me further add, Mr. Editor, that your Banner of Light waves no less gloriously in the West, since the commencement of our own dear and ling up one by the destruction of another. brave-hearted Religio-Philosophical Journal, If the sun rises in the East, it surely sets in the West; and all is well.

Yours truly, A. J. Fishback.

#### The Banner of Light and the Religio-Philosophical Journal.

Notwithstanding the laudable and commendable efforts of the proprietors, publishers and editors and correspondents of the above genuine spiritual publications, to keep them out of the mire of rivalry, there are some persons, and those of some pretensions, too, who persistently seek to and do no purpose or object any good. By decryelevate each to the disparagement of the other. This I know to be the case, for it has come under my own personal observation, and I have been credibly informed, frequently, of such facts by other persons. Indeed, I have learned, even, of speakers and lecturers doing this sort of ugly

Now this should not be. The world is quite large enough-this broad and extended country is quite big enough-the field of Spiritualism, heaven and the world knows, embraces enough-the millions of Spiritualists are sufficiently numerous for the existence and maintenance of these two newspapers, in prosperous and flourishing condition, and many others besides. And these many others are bound soon to be radiating the light of the blessed spiritual sun, depend upon it, for

#### "No pent-up l'tica contracts our powers, The whole, boundless universe is ours!"

In this city of Cincinnati there are now three secular newspapers interested in the cause of Spiritualism; two issued weekly-one on Saturday and the other on Sunday-and one daily, the "National Union," which, every Sunday, devotes a column or two, as a Spiritual Department, to the facts and philosophy of Spiritualism developing among us. The editors of these newspapers are all known to me, and all are most favorably inclined to the new religion based upon positive facts and genuine inductions and deductions therefrom. How long will it be, think you, before these papers will come out strongly in favor of Spiritualism? How long will it be before they will be recognized as earnest workers in raising and building up the beautiful temple of spirit-land upon earth. Why, they are assisting us now, and one of them is certainly a laborer in the vineyard. Besides, we, of Cincinnati Lave talked long and well of establishing, ourselves, a newspaper in Cincinnati, entirely devoted to the cause of Spircincinnati, entirely devoted to the cause of Spiritualism. And where there is so much smoke, you know, there must be some fire. So you of the East and of the Northwest, you of Boston and Chicago, you of the Banner of Light and the Religio-Philosophical Journal, had better look to your laurels. We will one day be publishing a Cincinnati "Union" Banner and Journal, which will merge, and perhaps submerge, you both.

Shakspeare was not impartial in saying, "Woman, thy name is frailty!"—he should have embraced the sublines teachings and phenomena of spirit-life, but there stood across his path that way an opposing element which obscured its vision, and hid, by prejudice, the very elements for his soul created.

In my own library were the works of A. J. Davis, but were by Charles unread, and for years only a thin curtain between his soul and the truth he so much longed to know.

At about sixteen he went to Iowa on a visit to some relatives and friends, one of whom had bought of me "Nature's Divine Receditions," when moving from Illinois. Boarding with this friend, while Charles kept the school in his district, he found him to be a Spiritualist. He read, and was captivated with this first of Davis's beau-

philosopher; when he says that "white man am berry unsartin." Humanity is weak, frail, and sometimes hopelessly uncertain, so that we can-not tell and do not know our friends. Many of had not read far before he wrote me he had us might well exclaim, with Sir John, "Save us from our friends!" I think the Banner and the Journal sometimes might even wish the Lord to A. J. Davis from my heart's deepest welldeliver them from their friends, for some of them, spring.

Just after the war broke out, Charles H. Foster in their frailty and littleness, seem, by their conof each and both.

I announce it here, as a fact beyond peradventure, that the Banner and Journal must, of necessity, stand or fall together." There is not the least danger, there is not the least apprehension of danger, that either of them will ever fall, so long as they are so well conducted as they now are. They are both excellent "mediums" for the spirits in the earthly form and out of it, and they both teach, inculcate and disseminate the genuine sentiments and affections of love, and the real and true principles of wisdom. The Banner of Light is the elder brother, to be sure, but we have no law of primogeniture. Nevertheless, we should respect the Banner as such, and welcome, too, with open hearts and hands, the other brother, now, come in all beauty and comeliness among us; and we should be quite prepared, too, to extend a cordial welcome and pronounce a God-speed to all others who may and will come hereafter.

As to my own position as a Spiritualist and as a man, in reference to those two glorious spiritual newspapers, I am glad, right glad that both are in existence; and I shall certainly do all I can to keep them prosperous and flourishing. There is one thing I never have done, and shall never do. If have not, and I shall not, by word or deed, disparage the one to encourage the other; or encourage the one to the disparagement of the other. keep them prosperous and flourishing. There is age the one to the disparagement of the other. But I shall endeavor to mete out to each and both their full deserts, and give them all praise where praise is due; and "set down naught in malice," in any manner, shape or form.

Every Spiritualist and every lover of Spiritualism should do this, for the good of the cause, for the good of the newspapers, and for the good of themselves. Nay, more than this, every Spiritualist, and all who feel an interest in the cause of West. Though representing different districts of country, in location merely, they are for all, and should be in all.

When any person approaches me for information as to what he should read, to be made acquainted with the truths and facts of Spiritualism, I say to to him, " Subscribe for, and take the Journal and Banner, and you will get as much standard and current knowledge as you would or could wish." I always mention both papers, and let the

taken out, and played upon with exquisite sweet- thinks he can only take one. Of course, those who ness, filling the room with strains of music as are in especial pecuniary interest of one or the heavenly as it was divine. Thus our brother from other papers, as agents, or otherwise, should com-Baltimore was made a Spiritualist, and thus he mend for choice their own paper. Nobody finds was serenaded by the angels. I received this fault with that. But even they should not disparage or detract from the merits of the other. In conclusion, permit me to say that these signs They should not be detractors, maligners, or falsi-

Above all, speakers, lecturers, writers and mediums should not descend so low as to decry either one or the other. It is not the way to build up the one or the other. What is said in detraction or depreciation of one or the other, is always conveyed to the especial friends of the one or the other, and thus the very object of the detraction and depreciation is defeated. There sort of curses will invariably come home to roost, and no good I thank God that my life has been spared to see will be accomplished by them in behalf of any

#### And can put them to mending.

And, by these very detractions, their success will be made more complete and certain; so that the object must be inevitably defeated—that of build

Let us, then, all unite in doing all we can in giving both of our great newspaper mediums of love and wisdom, of the West and of the East, life and living. And if others present themselves to us, let us say to them also, "Live and let live." The world is big enough for all. Go on prospering, and blessings on you.

We can accomplish no good for any purpose in the field of Spiritualism, by slander, calumny and detraction. And men and women in position should be exceedingly careful to avoid all such baseness. They should certainly be above it. If they do descend to it, they but hurt themselves, ing others, they but decry themselves; and the cause they thus plead for, is only injured by their donduct.

We do the Banner and the Journal much hurt and harm, in trying to aid the one by detraction and dispraise of the other. We may rest assured that either of them can

From other men's detraction or dispraise; That jewel never had inherent worth, Which asked such folls as these to set it forth." A. G. W. CARTER. Cincinnati, O., March 30, 1866.

# Biographical.

#### How to Live and how to Dic. Nothing but the absolute force of the ever-pres-

ent has kept me from fulfilling the pledge of my own soul, long ere this, to prepare for the Banner of Light, and other journals perhaps, a brief history of the life and death of one of the truckt of the true and bravest of the brave who have laid themselves like men-I had almost said like Gods-upon the altar of their country, in maintainance of the principle of Human Rights and the Divinity of universal Brotherhood.

Charles Paine was born in Chicago-one of the charles Paine was oon in Chicago—one of the earliest natives. When the war commenced he was about twenty-one, and he afterwards came all the way from Washington to cast his vote for Abraham Lincoln, for president the second term, Abraham Lincoln, for president the second term. He was a ready thinker, prompt in decision and action, but of few words. In childhood he was remarkable for being alone, and yet was possessed of the strongest and most lasting social powers. He was a great reader. In the choice of books he loved history, and used to dwell much with the philosophers of the ages long gone. He was a reasoner, and passed rapidly from effect hack to cause, never satisfied with. from effect back to cause, never satisfied out a reason why. Naturally he would have early embraced the sublime teachings and phe-

was captivated with this first of Davis's beau-tiful olive leaves which have so blessed the race, and which have dried up the waters of igno-

duct, to deem it necessary to build up the one by tearing down the other; when the true action in reference to both, for their respective sakes, is to lend all the aid possible to each and both, and thus contribute to the support, success and elevation when the true action in the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support, success and elevation when the contribute to the support when the contribute to the contribute to the support when the contribute to the contribute to the support when the contribute to the contribute to one of the best test mediums in the world, was at No "nail prints" were demanded. Reason was on her throne, and phenomena, to him, were of secondary importance. He would have drank the hemlock" rather than have yielded up his everlasting faith. Nevertheless, few or none of us perhaps, have so far transcended the tangible and the outer life but what we welcome evidences which, coinciding, make the task of reason an

I determined at once, on the moment of seeing Foster, to bring every member of my family from the country and let them see him. Coming with them to Chicago, he stopped at the house of a triem to cheard, in support at the notice of reind and sent for Foster. He came, of course a stranger to all but me, and had never seen me but once before. It would be a most interesting recital, doubtless, for any reader, were I to give, verbatim, what there transpired. Suffice it to say, not one of all permitted at that gathering but went away as fully satisfied in his or her own mind as Thomas was when he exclaimed, "My Lord and my God!" From that hour Charles was an investigator on every occasion possible He had then and thereafter an anchor to his soul sure and steadfast.

sure and steadars.

In a few days he enlisted for the war in the Invelvth Regiment Illinois Volunteers. He fully comprehended his mission, and, strapping on his knapsack, went to fight for liberty to all man-kind. He saw God in man-every man; color of the hattle of Pittsburgh Landing.
On the first day of this battle he had been left

in charge, at the river, of regimental stores. Our in charge, at the river, of regimental solves. Our forces were driven back, and came flying for safety under the shadow of our gunboats. Charles felt that every fighting man was needed. Placing a trusty negro in charge of his stores, he selzed his musket and rushed on to the fight. Forgetful of musket and rushed on to the ngit. Forgettil of danger, he stayed in the front, in close view of the rebels, who were now advancing with rapid musket firing. The balls flow think and fast, but so excited was Charles that he held his place and Spiritualism, should work with their might to sustain the paper of the East and the paper of the man, besides himself, excepted, had fallen back to a considerable distance. Still the rebels adman, besides himself, excepted, had fallen back to a considerable distance. Still the rebels advanced, and Charles, with his German comrade, finding the regiment all gone, began through the woods a zigzag retreat, hoping thereby to reach the regiment in safety; but hardly had he started when a fatal "minie" passed through his right leg, the ball splitting as it struck the main bone and passed out on the other side, shattering both hones badly. The blood poured out, and, in less than one minute, filled his boot. The German boy saw how it was, and felt Charles must bleed to saw how it was, and felt Charles must bleed to death in a moment more unless he stannehed the wound.

Just before the battle this noble fellow had forget himself.

bought for three dollars a new silk cravat. Hesitating but for a second, as if the thought of its cost had fitted across his vision, he pulled the cost had flitted across his vision, he pulled the cravat from his neck in a twinkling and in a moment more the blood was stopped by tying tightly above the wound. On, on, the rebels were coming, and yet the distance back to the regiment was considerable. The German became a crutch for Charley, and they moved back a few steps, when he became faint, and felt he was dying. "Save yourself," said Charley to the Gorman; "let me stay."

He fainted, and fell down. The boy's cravat had, however, proven his Saviour, and he woke to consciousness again. Rebel bullets still flying thickly around him, Charley crawled behind a large standing tree, which for the moment kindly large standing tree, which for the moment kindly sheltered him from their fire. He soon discovered that cannon balls were coming from another quarter, and striking within a few feet of him, between him and his regiment, yet some distance in the rear of where he lay. Watching the intervals between the cannon balls, now plowing the ground so close to him, he rolled a few rods toward his regiment and got behind a large log, where he lay quite secure from the rebel fire. Here he was found by an old acquaintance from another regiment, who, with the help of others, bore him to a ment, who, with the help of others, bore him to a

That day victory perched upon our banners, and Charley was ready and satisfied to welcome life or death. He was ever after glad that he left the stores in charge of another, and that he had helped to turn the tide of that most desperate bat-

tle in our favor.

He was beloved and honored by every soldier and officer of his company, and was chosen ser-geant before the battle at Donelson. He was re-commended for a commission before being wound-

ed, and had he remained in the service, would have been an officer of his company.

He was speedlly removed to Camp Dennison, near Cincinnati, where he remained until fall, before being able to be carried home, where he was taken, as the only chance of saving his life. Two long years of careful nursing only revealed his wound to be incurable and be submitted to an operation by Daniel Brainard, M. D., of Rush Medical College, Chicago, requiring over an hour

to perform.

For four mouths he never moved from his bed, but the wound healed favorably, and we loped that sometime he might be able to walk again without help. In May following, I went with him to Washington, and obtained for him a clerkship in the Ordnance Bureau.

Just before the operation at the College, he was joined in marriage with Miss Winter, a young lady who had long been Charley's betrothed, and who, with her mother, had been faithful and constant of the control of the stant as the angels, all through his years of suffer-ing. She soon went to him at Washington. Here they jointly continued the investigation of Spiritunlism. They attended all lectures given there, and were almost constant attendants of the church of Dr. Channing, whose words of love and beauty enchanted them.

Time were away, and he laid aside his crutches and used only a cane in walking. In Washing-ton, and especially among his associates in the Bureau, he won universal esteem, and made close and valued friends. His wound had nearly or quite healed; but simultaneously came tuberculous affection of the lungs, and his physi-clans soon discovered that only the seat of the wound had changed, and that death had marked him for a commission in the higher spheres. Ho was obliged to quit the office, and take his bed. The hot weather of August and September has-tened his departure. Twice I obeyed the summons by telegraph, and was by his bedside ar-riving the last time only twelve hours before he crossed the threshold to the summer-land.

I dreaded to part from my loved and loving child. I dreaded to part from my fover and foring emon. My heart-strings ached for that young wife with whom he had lived so happily, and who was shortly to be the mother of his child. He was just dawning into a beautiful and noble manhood, and had corresponding aspirations for the present life. All these made us cling to him, and ask, if possi-ble, that this cup might pass, and he be spared a longer term of life with us here on earth. But we could not save him; yet our grief was made less poignant to see him so entirely ready, and with hands already joined to those loved ones who had gone before and now stood with arms outstretched to bid him welcome to a mansion in the skies.

I have stood round the deathbed of the good, and have witnessed these parting scenes, but never before have I seen one die like Charlie. He had risen above the most elevated peak in the great mountain of fuith. His was knowledge, not faith. He knew that though dying, he was waking to higher and immortal life. He had not a shalow of doubt. For six hours he wrestled with the Death Angel; possessing to the latest breath, his fullest consciousness, and with spirit-ual vision opened, he stood on the confines of two worlds, looking at those standing on both sides the line, and holding sweet intercourse with all. Keeping up the line of communion with us at his bedside, his soul, self-poised, occupied an eminence from which he could look down and witness the dissolution of his own body, telling us, as he passed along, the sensations, the pains, the strug-gles and the bliss of dying. He seemed to have passed the bounds of time, and asked of us what he could not seem to measure, "How long is this process of dying?"

At last he came to a river—a deep, broad and

beautiful river—the opposite side of which from his approach was the "Evergreen Shore" of which his approach was the Exercise Sung so long. A the poets and the muses have sung so long. A transfer waiting and loving spirits manned the boat was in waiting, and loving spirits manu oars. Charley stepped in, and, wreathed with a smile of beauty, he sailed smoothly along, till, nearing the other shore, he saw his mother standclasp her favorite child. Then, bidding us goodby, he turned to print the last kiss on the cheek of his sorrowing wife, and his anists.

Triumphantly has the departed one answered the question so often and so flippantly asked, "What good has Spiritualism ever done?" It has robbed death of its sting, and given us true victory over the grave. It has brought life and importable to light, healthy healthy to Catherine. tory over the grave. It has brought life and immortality to light; bandshed an Orthodox hell, and revealed to us trusty pilots all along the pathway to the Summer-Land. It says to the wid-low and the orphan child," Be of good cheer, your husband and father is not dead, but living." It has drawn aside the vell of the temple and shown us, not only that we are spirits, but that spirits from the spheres beyond may and do hold tangi-ble, delightful, sweetest intercourse with the dear ones left behind. As I stood with loving friends around the death couch of Charley, I felt that there was no dark valley, no shadow even, of death. All was lighted up, and radiant with knowledge. It seemed more like his starting on some distant journey, with a full understanding as to where he was going, what his mission was; and that we knew the telegraph and mail lines were all in working order, with the best of operators at every station all along his route. Oh, what a blessing to know how to die. SETH PAINE. Chicago, Ill., March, 1866.

## A Lecturer.

For the last three years I have been endeavoring to let the light shine through my organism for the benefit of those who were desirous of seeking the truth, and in consequence of business it has prevented me from extending my labors beyond the narrow limits of Salem, my place of residence. Having been discharged from employment in consequence of my faith in this beautiful religion of ours. I feel constrained to appeal to the friends of our cause for a share of their patronage when they are making selections for speakers. And I would here return my sincere thanks to the friends in Salem, Gloucester and Charlestown, for the patronage I have received from them. I have never held it to be incompatible with the medium qualifications which I possessed to toll with my hands for support. But when, through bigotry and prejudice, I am discharged from labor, what must I do? I appeal to the friends of our cause for response.

A. C. Robinson. 15 Hathorne street, Salem, Mass.

Men should not think too much of themselves. and yet a man should always be careful not to

# Correspondence in Brief.

Letter from Chelsen.

DEAR BANNER—As your well-filled and well-selected columns of LIGHT come to us weekly, freighted with blessed assurances of life beyond this mortal sphere, and evidences of a retition and recognition of the dear departed when we pass over the river and units our destinies with eternity, we take a pride in penning an occasional letter to you, that reformers may know upon what round of the ladder of human progress the good people of Chelsen stand, and with what success the expounders of the great humanitarian philosophy of the nineteenth century have met with in our midst. Facts are stubborn things, and error and superstition fly before the onward-march of progress. Many of our worthy people have even had the moral courage to say openly that they really believed that they had the right to reason on these subjects, (a privilege, which, by the way, our good theological friends, in their enthusiasm to revice God's work in the Church, deny in full, thus sacrificing to priest and priest-craft, the only distinguishing feature from the brute creation,) and, thanks be to God that reason is making them free. Brother Wheeler, that good, honest, whole-souled worker, who calls things by their right names, and does not dress up truth in gaudy colors to please anybody, has been laboring with us for the past two or three weeks, and we do not think it has ever been our lot to and we do not think it has ever been our lot to listen to such deep, convincing arguments, and clear and searching logic. He is an hundred-pounder, and hurls the missiles of a natural, common sense phitosophy thundering against the theological dogmas of the past and present. God bless our: brother, and may kind, loving angels help him to stand the storms of opposition here below, and welcome him to a high and heavenly suhere above when called to co. sphere above, when called to go.

Our Lyceum is in a very flourishing condition,

under the care of our brother and sister. Mr. and Mrs. J. S. Dodge, who are earnest workers in the cause, and never faint by the wayside. We number some one hundred and fifty children, and are still on the increase. These little cases in our midst are doing much toward a proper regeneration, of mankind, and teaching us that man must work out his own salvation, not with fear and trembling, but by a proper understanding of the laws of his being, and the blending of all his powers for the common good of all humanity.

May your Banner extend its folds all over the

earth, and send a rainbow light of truth to every or, benighted creed-bodnd heathen in existenc that they may bask in that freedom wherewith reason and common sense maketh free.

Chelsea, April 11, 1866.

J. H. CRANDON.

Chelsea, April 11, 1866.

#### A Banner Spirit-Message.

I cut from the Banner a message from a Drummer-Boy, who was taken prisoner, and afterwards treated kindly and released by Gen. Ould. I sent it to him, and you have here his reply. The "inaccuracies" he speaks of are of little moment. Circumstances inight vary on leave no impression upon the mind.

F. H. SMITH. Circumstances might vary the usual routine and

F. H. SMITH, Esq.: Sir-Your note of the 17th nlt, has been received. I have no especial recollection of the events narrated in the slip. I only know that whenever I heard of boys being taken prisoners, I ordered their immediate release. In one or two instances I had interviews with such, but what transpired, or what was the conversa-tion, I cannot at this distance of time precisely The general scope of any such sation would be very apt to be such as is repre-

In one or two minor particulars, there is certainly some inaccuracy. If the interview took place at the prison, it is not probable that I wrote a pass. In such a case I would simply have given an order to the prison officials, directing them to send the party off when the next detachment of prisoners was sent by flag of truce. Moreover, if he saw me at the prison, it was either in pursu-ance of a request of mine, or in consequence of the act of some official bringing him before me to state his case, or it might have been in the course of my

passing through the same.

I thank the boy, be he spirit or flesh, for his kind expressions. The great Pather of spirits knows well, and to him I leave the arbitrament, whether in any act of mine during the whole unhappy con-flict, I was moved by malice or uncharitableness.

Respectfully your obedient servant.

Richmond, Va., March 12, 1866. Ro. Ot

## Sacramento, Cal.

Spiritualism has lately begun to occupy quite a prominent place in the public mind in this city. Mrs. C. M. Stowe has lectured for us a number of times, to large audiences; the public appeared to be well pleased, with her lectures. Mrs. Ada. H. first about five hundred persons were present; the second about three hundred persons present; and not one incorrect answer was given during the evening. We expect her here soon again. the evening. We expect her new soon ago. We are waiting patiently for Mrs. Laura Cupps. Although San Francisco is not exactly the of the universe," she has the keys of the Golden Gate; yet she cannot keep all the lecturers for-

ever.
After a summer's vacation, our Lyceum has again been put in good working order, with the best of encouragement, increasing in interest and numbers every evening. It is now under the management of II, Bowman and Miss Brewster. The children numbered eighty-three last Sunday. The attendance of friends and visitors is large, who, after the Lyceum is opened; repair to another room for conference meeting. They are well attended, and speakers are plenty. The Spiritualists are doing a good work here.

L. Armstrong.

## Keep the Lecturers at Work.

Allow me to say a few words through the Banner, in regard to a young man who, though not universally known as a spiritual lecturer, bids fair to become one of the best speakers in our ranks, I refer to DEAN CLARK, of this town, formerly of Rutland, whom it has been my good fortune to hear on several occasions, when he gave very able inspirational addresses, which were replete with sound logic and carnest expression, and with that soul-cloquence that thrills the listening truth seek-

er. Mr. Clark, under influence, speaks several languages duently, which in his normal state he is unacquainted with. I take especial pleasure in stating that from a thorough acquaintance of several years, I know him to be a man of irreproachable character; and I cordially commend him to those of our friends who desire the service of an able and worthy speaker. 

MILO O. MOTT.

Brandon, Vi., March 20, 1865.

#### To the Spiritualists of Rhode Island and Connecticut.

BROTHERS AND SISTERS—At the Convention recently held in Putnam, Conn., the undersigned was chosen as Agent to travel through your respective States, to promote the general interests of our common cause. To most fully accomplish this work will require a cordial cooperation of the Contact and proceedings were recently to promote the procedures and the contact and th friends, not merely in pecuniary support, but most especially in looking out places for lecturing, and sending for the agent to visit them. I shall be most happy to hear from all parts of the field, and will thank the friends if they will select some one in every town to communicate to me the gen-eral condition of Spiritualism in their locality. This will enable me to adjust my efforts in the augst efficient manner. Especially would I like to decome acquainted with local speakers who can devote some time to speaking, though not able to enter the reperal field. Friends and brothren. send in your counsel and suggestions.
Address me at Hamburg, Conn.

J. S. LOVELAND.

Note from Judge Carter.

Some kind friend (perhaps you, Mr. Editor,) has onne king griend speriasis 501, Mr. Editor,) has placed for mame in the Speaker's Register, in your-adminestime: "Judge A. G. W. Carten, of dincinnation, will answer calls to lecture on the Epitemial Philosophy."

Movil dince to say that I am not "regularly" in the dold man "lientairer," nor do I desire to be, at present; formy professional liquiness has so grown upon me, that most of any time is taken up in that;

do some good in the spiritual lecturing field. And if your notice only means that, I am satisfied.
Yours truly, A. G. W. CARTER.
Cincinnati, O., April 11, 1866.

Poor Green and the Prononn "I."

Gov. Bulluck, in his decision demanding and commanding the execution of Green, the Malden murderer, uses the pronoun I forty-three times; also the words "my," "me" and "myself". many times.

A. B. C.

# Bunner of Light

BOSTON, SATURDAY, APRIL 21, 1866.

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

WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All mall natter must be sent to our Central Office, Boston, Mass.

UP All letters and communications intended for the Editorial Department of this paper, should be addressed to the

SPIRITY ALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it alms, 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.]

#### Our Conduct With the Indians.

Once in about so often, a debate will spring up in Congress, and be spread around the country through the newspapers, concerning the treatamong them, if that is of any special consequence, of value to him in future. and the rule has been for those agents to fleece the red men and their families in every possible manner, and feather their own nests at the cost of these Government dependents and pensioners, West a report of the killing of about a couple of ances at their residences. dozen Indians, nine of whom were women and children. It has been the rule with us to defraud the poor Indian of his birthright, and then to load our guns and pursue him with the design of securing his extermination,

Some of the tribes, handful as they are at the starving-that they wanted for food. It is no rethem there, the men from whom we originally got day, March 31st." these lands, which we now hold with such satisfied pride, and transmit from one generation to an-knowledge of the death of Mr. Cummings preother with such boastfulness of our riches. The Indians were born noblemen. They owned the fact we stated at our hotel, in the presence of sevsoil they trod. We came and drove them from it. Our numbers multiplied faster than they could capital opportunity to test the truth of Spiritualmatch them with their own prowess, and they ism." "Yes," replied an infidel friend of ours, and were crowded off. Each year they were pushed further and further away toward the Rocky Mountains, and then to the Pacific. It is conceded by philosophic historians that this passage in our career as a people stands irrevocably same afternoon we read the following in the last to the national discredit and disgrace. The very edition of the Boston Daily Herald, which was least we could seem to do to retrieve the wrong is, to take care of the fading remnant that still

We have already alluded, in a previous issue of the Banner, to the preparations, making by Government to protect the large body of emigrants that is expected to move across the plains of the West during the coming season. The precautionary measures adopted by Lleutenant-General Grant are considered to be complete. All this means that there is a settled state of war between ourselves and the Indians, owing to causes which no intelligent person, possessed of the real facts of the case, would say could not have been made to operate with equal strength in our favor. We have been greedy and selfish in our conduct toward the Indians; had we always treated them as Penn did, naving them fairly for what we got have known any of the troubles which have perplexed and disgraced us.

their friendly offices and establish permanently their affection for us. But implace of that, we are hunting them out of existence, year by year, keepng an army everywhere on their trail. Having taken away their lands, we are now driving them with powder and ball toward the sunset. Is conduct like this the highest token of our civilized state? Are we the equals even of the savages, while forgetful of pledges which they would have freely hazarded their lives to keep? Perhaps it is too late for us to alter our course now, but we may be very sure Nemesis travels like a shadow close behind us. It certainly is a poor endorsement of the wisdom and justice of our policy, that | the violence we have visited upon them, and that | liable resources. we cannot subdue them except by extermination,

## The Uses of Hanging.

Now that the wretched Edward W. Green has been hanged by the neck according to law until he is dead, and there is nothing left on which that law is at liberty to revenge itself, people may disworst use a man can be put to. Society feels its revengeful impulses gratified, but society is really that is the effect, of course the way is prepared for a new crop of criminals and capital crimes. We cannot practice violence, even under the name of law, without directly inculcating lawlessness; and so we may go on-and punish without any effeet to the last.

## Cultivating Charity.

The Unitarian journals and pulpits of Boston have of late been advocating the practice of a larger measure of charity, one toward another. A timely suggestion. It is never out of place, but just now it is specially pertinent. A great many hard things pass from mouth to mouth, and are uttered in the pulpit, and by the religious press, which would better remain ansaid. Opinions and views change, too, making what seems true and impressive to-day false and foolish to-morrow. Dogmatism is always in the way, in the search after truth. It is just as well to utter what multimation. It is just as we multimation in the position of the property of the position of the property of t we utter with margin enough left for the opposite opinions. If we are really right, we have all the

#### The Ellis Girl Medium.

For the last two weeks, Laura V. Ellis-a miss only thirteen years of ago-has been holding public scances, for physical manifestations, at 158 Washington street, Boston. Each evening competent committees were appointed by the audiences to scrutinize the tying and so forth, and on each occasion they reported that they were perfectly satisfied that the manifestations were not produced by the medium; generally adding that it must be some power outside the medium which they could not see or comprehend. The verdict of the audiences have always en unanimous that the manifestations were genuine, without the slightest attempt at deception on the part of the medium, or her father, who accompanies her.

Several correspondents have asked us "if we were sure the medium did not loosen the knots with her fingers and slip her hand from the bandages, they being tied loosely for that purpose, and perform all that is done?" To any one who has attended her scances, this query sounds ridiculous, because it is so self-evident such could not be the case. Her hands are tied before the audience, and by or under the supervision of the committee, with strong strips of new cotton cloth, the square knots made as hard as can well be drawn. The committee are invariably invited to untie them. and generally give it up as a bad job. Then another strip is tied around the knots and sewed through and through, making it impossible to loosen them without breaking the thread. After the medium enters the cabinet, frequently not more than two or three seconds elapse before the manifestations commence, and on instautly opening the cabinet door and examining the knots, all are found secure and unchanged.

By the exercise of a little common sense and a reasonable amount of fairness, in investigations ment measured out to the Indians by the Govern- of this kind, the skeptic will readily correct many ment. There have been agents enough sent out of his false theories and learn a truth that will be

> Miss Ellis will hold scances in Washington Hall, Charlestown square, during the present week,

By his advertisement in another column, it will be seen that Mr. Ellis will contract to accommo-Quite recently there has come to us from the far | date those of our citizens who so desire, with sc-

#### Good Test of Spirit Return.

At a private sitting, on Monday forenoon, April 2d, with Mr. C. H. Crowell, one of the publishers of this paper, who is an excellent trance medium, a spirit possessed himself of Mr. C,'s physical orest, have been so harassed and reduced by us as ganization, and said, "It is true! it is true!" to be kept nearly all the time in a condition of meaning that a spirit has the power to return beggary. A warrior chieftain recently came into after its natural death, and commune with earth's one of our forts, and said he and his people were people. The spirit appeared to be in great distress, and said, "I feel terribly-I cannot remain commendation of our system or our humanity, longer in the form of the medium. My name is that we have pushed to the wall, and cruelly hold Albert Oummings. I died in this city, on Satur-

Neither the medium nor ourselves had any vious to the information given at our circle. This eral rank skeptics. "Here," we observed, "is a he examined a morning paper to ascertain if such a death was therein chronicled. Not finding any such record, he remarked, "It would be a good test, pretty convincing, I admit, if true." The the first material evidence we had of the demise of Mr. Cummings:

Died, in this city, March 31st, Mr. Albert Cummings, youngest son of the late Gilbert Cummings, aged 37 years and 6 months.

Funeral from his late residence, 830 Washington

street, on Tuesday, April 3, at 2 o'clock. Rela-lives and friends are invited to attend. Here was proof positive of the accuracy of the

nessage given through the instrumentality of Mr. Crowell. We have since learned that the deceased was a skeptic while living in the form, which accounts

## Unseen Forces.

for the remark, "It is true! it is true!"

Which of us has discovered the secret but resistless current that pours its incessant tides from them, and refusing to take, under the force through our being, and gives direction and ten-of any temptation, what was not our own, there is dency to everything we propose and perform? hardly room to base a suspicion on, that we should | That current is styled temperament by many, and we may as well concede the explanation so far as it goes. The power of temperament within us is In casting our eyes back over the history of too great to be withstood. We may rouse up on this business, it cannot but occur to every mind at a sudden impulse from time to time, resolved to all disposed to reflection, how much better, and bring an active Will into the foreground, that how much more just, it would have been for this | shall keep all other powers subordinate; but even national Government of ours to have so dealt with the most obdurate and resolute will succumb to these tribes of Indians from the start as to secure | temperament at times when its fibres become relaxed and it is overcome with languor and lassitude, and then the unseen forces are felt in all their power.

We simply cannot resist that combination of talent and tendency, of faculty and fibre, with which our natures were originally endowed. If we make the attempt, we block the only road that is open to our success and happiness. It is important that the native tendency within us be left to do its work and have its way. We may train it, discipline it, supply it with aids and adjunctsbut thwart it we cannot. These unseen powers are the ones that control us and shape our destinies. When they are left out of account, we to the very last man of their number they resist propose to reckon without including our only re-

## Reducing the Taxes.

The Ways and Means Committee, in the national House of Representatives have reported for a reduction of our burden of taxes in many respects. The country hails the tidings with delight. It is essential, at the start, that we go as cuss the propriety of hanging with a little less lighted-handed as possible, so as to meet the in tendency to the indulgence of personal sympathy, | terest on our public debt promptly, and thus sus-We believe, for ourselves, that hanging is the very tain the national credit. After a little time, we may begin to make our calculations for paying off the face of our obligations. The more lightly imbruted by the occurrence. And inasmuch as we are taxed now, and the more equally the burdens are distributed, the sooner our present resources will multiply their productive power, making the task of carrying the debt a comparatively easy one. We must be very careful not to kill the goose that lays the golden egg. That is all.

## Lysander S. Bichards.

The Quincy Patriot, of April 7th, contains very complimentary allusions to Mr. Lysander S. Richards, who has long been a resident of that place, but who has now taken up his abode in this city. It also published a series of resolutions passed by the Adams Literary Association, of which he was one of the oldest members. Mr. R. has been very active in carrying on the Spiritual meetings in that place, and inaugurated the Children's Lyceum, which is now in successful operation.

## Meetings at the Melodeon.

Rev. A. T. Foss will address the Society of Spiritualists in the Melodeon, in this city, next Sunday, afternoon and evening.

#### A BEAUTIFUL INDIAN POEM.

The following original poem, portraying a singular Indian custom in true poetic style, was given by Mrs. J. H. Conant, at the close of an address by Mrs. Gordon, in the Melodeon, in this city, Sunday evening, March 11th, and repeated again, by general request, on the evening of the 25th, to one of the largest audiences ever gathered in that spacious hall.

The harmonious condition which existed between the invisibles and the medium and her immediate friends, enabled the spirit to obtain as perfect and complete control, probably, as it ever had of its own form while in earth-life.

The poem was composed in spirit-life, and delivered by Metoka, a remarkably intelligent Indian squaw, mother of Winona, the subject of the poem, and wife of the sachem Wänandago. whose hunting-grounds, over two hundred years ago, included the territory on which the city of Boston is built, and his wigwam was at the brow of the hill where the State House now stands.

The chairman read a brief legend, furnished by an Indian spirit, which explains the custom that often doomed the fairest daughters of the red impossible for her to get out of port, and she reman to a cruel fate, as follows:

"The white man has customs; so has the Indian. What the Indian thinks right, the white man thinks wrong. What the white man thinks right, the Indian thinks wrong.

Many moons ago, where the white man now hunts his game the Indian hunted his. Your big books will tell you that,

When any two or more tribes were at war, the weaker, after two suns' fasting, would come together in council, led by a sachem, to see what the Great Spirit would tell them to do with their young squaws, (for it was the custom of the conquering tribe to make slaves of all the young squaws, killing the old, who should fall into their hands.) At the rising of the sun, after the council had been held all night, it was the custom to call the fairest squaw of the tribe and give her the right to choose between death at the hands of her nearest kin, or the risk of being contured and custoved by the conquering tribe. Her decision was believed to be the voice of the Great Spirit, from which there was no appeal.

WINONA, the subject of the simple poem which follows this introductory, was the firstborn of the house of Wanandago, who was at the time sachem of the tribe. (The word sachem, with the Indian, means prophet, or spiritual leader.)

The hunting-grounds of this tribe were here where your many wigwams now stand; and the wigwam of the sachem was at the brow of the life, closed his mortal career last week, to enter hill where your great wigwam of council now

When the white man came from over the water, he hunted the Indian's game, and gave him no return. He planted his corn on the sacred mounds of the Indian, and shed no tears-but he gave him against the white man, and he determined to detectives had their fingers in the scrape. To rob spoke to Winona, and the arrow of Wänandago sent her to the land of sunshine and clear water, where Metoka, the fair squaw of Wänandago had gone at the coming of Winona."

Then Metoka, in clear tones, poured forth in sweet, musical cadences the story of

THE INDIAN MAIDEN WINONA. In the sunlight, in the starlight, In the moons of long ago-Ere the virgin soil of Shawmut Quivered 'neath the white man's plow; Ere the great lakes and the rivers

Listened to the white man's song; Ere the Father of all Waters Bore them in his strong arms on:

On, from distant lands and wigwams, Where the sun from slumber comes, Where the warriors hear the warwhoop In the voices of the drums,

Lived Winona-Firstborn, beauteous, dark browed maid, At whose coming fair Metoka Where the flowers bloom was laid.

Grew Winona, strong and beauteous, Fairer than the flowers of spring; And the echo of her sweet voice Made the hills and valleys ring.

Did the red deer pass her wigwam! Soon it quivered on the plain-For the arrow of Winona Nover left its bow in vain!

Sixteen times the snow had fallen, Sixteen times the sun grew dim. Since the warriors and the maidens Sung Metoka's funeral hymn.

Then the strange voice of the white man Rung through all our hunting-grounds; And their swift feet never faltered, When they neared our sacred mounds!

All our game their long guns hunted, Quickly making it their own, Heeding not the maiden's sighing, Fearing not the warrior's frown!

Then the voice of Wänandago Fell in accents soft and low, Asking, would the fair Winona To the land of sunlight go?

Quick the answer came, like shadows, Filling all his soul with night-"I will go, oh mighty sachem, Where the sky is always bright;

Where our hunting-grounds are greater; Where the water's always clear; Where the spirits of our fathers Chant the red man's hymn of cheer!"

Soon the warriors and the maidens Sing again their funeral song! For the spirit of Winona To the land of light was born!

But to night she comes to greet you. Comes in meckness, comes in love; And with gentle hands would lead you To that land of light above;

Where no white man robs the Indian; Where no more the sun grows dim; Where the warriors and the maidens Chant no more their funeral hymn;

In that land where stars are brighter, Where the moonbeams softly fall, And the great Manito's blessing, Like the sunlight's over all.

There the Indian holds his council, And his thoughts grow great and strong-As the angels teach forgiveness For the white man's fearful wrong.

Here his tomahawk and arrows Rest beneath your wigwams grand; There his soul drinks in the wisdom Of the glorious spirit-land.

#### Fare you well, ye palefaced mortals, Till in council you shall stand, Face to face with fair Winona, In the Indians' Morning-Land.

This was the most perfect manifestation of spirit control ever witnessed in public. The audience listened to the poem with the profoundest attention.

#### The Cholera has Come.

The fact need not be disguised; the cholera has reached our shores from across the Atlantic. The steamship England, Capt. Grace, which left Liverpool on the 28th of March via Queenstown, arrived at Halifax, N. S., on the 8th inst., with cholera on board. She had twelve hundred and two passengers, and a crew of one hundred. The captain states that on Tuesday, the 2d inst., the first case occurred on board. Since that time one hundred and sixty more have taken the disease, fifty cases of which have proved fatal.

The authorities of Halifax ordered the vessel away, but owing to the rapid spread of the disease, and her engineers being sick, it was found mained below the lighthouse. Part of the passengers were put on board the Hospital ship. Shanties were erected on the beach for the sick. The passengers were mostly German and Irish emigrants. The captain thinks the disease was brought on board by the Germans.

People cannot begin too soon to reform their Imprudent modes of living. Sanitary measures should be strictly enforced. It is much easier to prevent the spread of a pestilence by not allowing it to obtain a foothold, than it is to fight it after it

#### Personal.

We stated in the Banner of the 7th, that Mr. James, the excellent trance medium, of the Chicago Artesian well notoriety, who was then tarrying with us, would return home in two weeks from that time; but he thinks now he shall remain here for a longer period, for the very good reason that, having found so many warm friends among the Eastern people, he finds it hard to sever the ties which bind him to them.

GEORGE H. ANDREWS, the well known and popular comedian, closed his earthly engagement in New York last week, and passed behind the curtain, to engage in scenes on a broader scale in the more active life of the hereafter.

J. E. TILTON, an enterprising publisher and bookseller in this city, just in the prime of earthupon the realities of life eternal.

#### Modern Thievery.

The rogues are certainly getting the better of us. The million and a half robbery in New York excites more wonder in its discovery than its comhis fire-water! And so the Indian grew hot mission. It looks as if a platoon of professional make war with him. It was then the Great Spirit a bank is now said to be the only way to become at once rich and respectable. There is a profession spirit, a sort of clan among the thieves and robbers, which is thought to hold the business of burgiary up in the esteem of many, and promises to secure it classification among reputable callings, if not among the fine arts. The eagerness to get back stolen maney lays the owners open to the charge of compounding felony.

## Eight Hours for a Day.

A number of State legislatures are moving in this matter of fixing eight hours as the limit of a day's work, and in some of the States it will be at once entered on with the sanction of the law as a serious experiment. We hope it may succeed, and prove satisfactory to the employers and the laboring class. More time and opportunities are certainly needed by workingmen for mental improvement and elevating social enjoyment. Eight hours for a full day's work gives it to them, It is virtually raising their wages. Of course this will raise prices. But it is expecte portion between all will be kept up. The covering will be just as broad as it is long.

## Trouble about the Fisherics.

Government has ordered a fleet of fifteen vessels of war to sail, and be ready to sail at a moment's notice, for the fishing grounds. If the British Government proceed to do likewise, of course such a thing as a collision is not among the impossibilities. We shall not relinquish what we have always claimed as our rights, and what were publicly recognized as such in the treaty of peace with Great Britain, in 1783. The disputes since have sprung from combined assumption and wrong interpretation. We hardly believe England wants to fight the question now, but the firm attitude of our Government will operate strongly for peace.

## A Good Worker.

In a private note to us from J. G. Fish, he says: In the last month I have traveled two thousand miles, lectured eleven times, and debated sixteen evenings, and received two hundred and eighty

That is about the largest amount of labor ever performed by a lecturer. We are sorry Bro. Fish is for a time to retire from the field. He has entered upon the duty of Principal of the Excelsior Normal Institute, at Carversville, Pa., a position he is well qualified to fill.

#### Church, the Medium.

We publish in this number a very interesting description of the extraordinary physical manifestations witnessed at scances held by W. T. Church, in St. Louis, to which we invite the attention of our readers. The article is from the peu of A. J. Fishback, who puts some very pertinent questions to "skeptical Bible Christians" who ask "why these things are not done in the light," and holds himself responsible for an answer as soon as they will answer his questions. We tender our thanks to Mr. Fishback for his letter, and shall be pleased to hear from him again.

## A Gross Libel.

The Grundy Co. Herald, published in Morris, Illinois, contains a gross libel upon Benjamin Todd, Esq., which, if the amende honorable is not made at once, we understand a suit for libel will be instituted by Mr. Todd. A more vituperative and vindictive article upon any individual never appeared in a public print than the one referred

#### London Spiritual Magazine. We have received the April number of this very ably conducted monthly. It contains, as usual,

an interesting digest of spiritual matters in the Old World. Father Ballou (a spirit,) made a most im-

pressive prayer at our private circle, on Thursday morning last, in behalf of Green. We wish those in favor of capital punishment could have heard the factor of the following the section of the section of

#### ALL SORTS OF PARAGRAPHS.

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Sec. 18

Judge Carter's remarks-which may be found in another column-we fully endorse, and commend to the careful attention and serious consideration of our readers. It is indeed time that all blekerings in our ranks cease, and that the spiritual papers now in existence be amply sustained. If our grand philosophy is worth living for-and dying for, if need be-then, in Heaven's name, support fully its organs.

Dr., the poet says, "A man convinced against his will, is of the same opinion still." Now, providing you are not one of that sort, we will convince you of the ability of spirits to return and commune with their earth-friends. This thing is a "fixed fact" to millions of Spiritualists, and will become generally known and endorsed by the whole civilized world ere many years elapse.

One of the captions in this week's Crisis is. " A Cry for Light." Yes, there is indeed a great cry for light-the BANNER OF LIGHT! We will promptly send the Light to any address upon the receipt of three dollars by mail. It is considered ter, and have now one hundred thousand dollars by all its readers the smartest and best looking worth of fish in store. With the repeal of the reweekly paper in the United States. It contains a ciprocity treaty, and the probable loss of the great variety of original matter upon subjects of the utmost importance to mankind, Circulate the Light!

D. D. HOME gave another lecture on " Modern Spiritualism" at the Marylebone Institution, London, March 28th.

A distinguished London author recently disguised himself as a vagrant, and applied at one of guised himself as a vagrant, and applied at one of resurrection can be seriously entertained in an the poor houses, called work-houses, in that city, enlightened community in the nineteenth century. for lodging. He went for the purpose of actual observation, to see how the poor fared in those institutions. The result was horrible. He describes his experience in a sketch that brings disgrace upon the civilization of the country that tolerates such practices as he saw, heard and suffered.

The more our ladies practice walking, the more graceful they become in their movements. Those ladies acquire the best carriage who do n't ride in

Iron buildings, carried to Sau Francisco in 1850-52, are now being taken down, and sold as old iron for more than they originally cost, and more than enough to put up new and modern-style brick buildings in their places.

A spendthrift's purse, like an uneasy thundercloud, is always light'ning.

An English horse-jockey of the crack class receives a higher salary than any American ministerial or judicial officer.

"You must admit, Doctor," said a witty lady to a celebrated doctor of divinity, with whom she was arguing the question of the "equality of the ful, coolly replied, "I do not see the least necessisexes"-"you must admit that woman was created before man!" "Well, really, madam," said the astonished divine. "I must ask you to 'prove your case." "That can be easily done, sir. Was not Eve the first maid?" (made.)

Fashionable young lady detaching her hair before retiring: " What dreams may come when we have shuffled off this mortal coil !

What kind of mornings are most like vegetables? Those that turn up a little reddish. When you get into a "sea of trouble," keep

your head above the waves and you will never Charity feeds the poor, so does pride; in this

they differ-Charity gives her glory to God, Pride takes her glory from man. PROGRESS.—Chicago has built a public bath-

The influence of temperature on cell life is conspicuous, as each plant and each animal has a certain temperature at which it best thrives, and any deviation therefrom interferes with its nutrition and growth.

S. W. MASON, Esq., formerly of the editorial corps in this city, and now proprietor and editor of the Savannah (Ga.) Herald, is meeting with remarkable success with his paper. He has just purchased the interest of the Daily Morning News. and united that paper with his-hereafter to be called "The Daily News and Herald." The paper is now nearly double its former size.

DON'T KILL THE BIRDS.—Several gentlemen in Springfield have united in offering a reward of twenty-five dollars for the arrest of any person found killing birds contrary to law. Birds save more fruit than they destroy, by keeping the trees free from insects.

It is said that several of the wealthy colored citizens of this city, who have been refused admission to the Boston Theatre after purchasing tickets, intend to bring the matter before the Courts to ascertain what are their legal rights in this particular instance.

Hoggisu.∸An Indianapolis bridegroom paid his marriage fee in Bologna sausages.

Be deaf to the quarrelsome, blind to the scorner. and dumb to those who are mischievously inquisi-

A Jewish house entire has been excavated in Syria, dating two centuries before Christ. It is furnished after the Egyptian fashion, and parts of the Old Testament were found in some of its rooms.

The religious sects in Scotland number thus: Church of Scotland, 1,426,280; Free Church, 739,-035; United Presbyterian Church, 391,449; Roman Catholics, 265,000; Episcopalians (English Church,) 59,000; scattering, 236,040,

A French paper recently announced the death of a woman, and was forthwith visited by her husband. "Villain," cried he, "you have killed my wife!" Editor, with dignity, "Monsieur, I am an editor, not a doctor." "That's just it," cried the bereaved husband. "You've killed her on paper, and she is alive." "If she is not dead, I congratulate you," "Congratulate! I demand damages for disappointment."

An Ohio maimed soldier writes legibly while holding the pen in his mouth.

"Well, farmer, you told us your place was a good place for hunting; now we have tramped it for three hours and found no game." "Just so, I calculate, as a general thing, the less game there is, the more hunting you have."

The Government has been satisfied, through inquiries made of chemical experts, that protroleum is explosive, and consequently it comes within the law requiring a special license for its transportation, as in the case of powder, camphene, &c.

The ice companies in this city and vicinity have consolidated into the Boston Ice Company, and double price will, of course, be charged to consum-

THE WESTERN REPORMER, is the title of a new quarto weekly, just started in Richmond,

HULL'S MONTHLY CLARION, published at Milwaukee, Wis., will commence in the May number a written discussion of the external and internal evidences of the superhuman origin and plenary inspiration of the Bible, between Rev. Geo. Clendenan and Rev. Moses Hull. The discussion will continue through twelve numbers, and will no doubt be very interesting, as both parties are men

As the Episcopal Convention refused to sancilon a new book of prayer for more Christian laborers, their ministers are debarred from publicly praying the Lord to send them. Whereupon the Christian Era asks, "What kind of a religion is that which cannot pray for an object, though the heart is bursting for it, because there is nothing of it in the prayer book? What prayer book did Peter use when he was sinking in the water?"

A good portrait of Abraham Lincoln adorns the new fifty cent postage stamps.

The Provincetown fishermen are hesitating about refitting for the next season. They held their last season's catch of codfish over the winbounty, they find their business seriously crippled,

A shot that hits is better than a broadside that

A writer in the Christian Era, in a biographical sketch of Dr. Thomas Baldwin, says that he "lies buried in the old burial ground near Park street church, awaiting the resurrection trumpet." It seems hardly possible that such a notion of the -The Universalist.

See card of Mrs. Jennie Waterman Danforth, in another column. She is an excellent

The late Francis Jackson, of this city, left a fund in his will to be employed in creating a sentiment to put an end to American slavery. As slavery has been abolished the matter has been brought before the Supreme Court, to decide whether the heirs at law are entitled to the money, or whether it shall be appropriated to some charity connected with the negroes or their education.

London Punch says: "A Yankee baby crawls out of his cradle, takes a survey of it, invents an improvement, and applies for a patent before he is six months old."

All men can act well; few can write, paint or carve well.

A man whom Dr. Johnson once reproved for following a useless and demoralizing business, said in excuse, " You know, doctor, I must live." The brave old hater of everything mean and hate-

PRIVATE MILES O'REILLY'S new volume, which Carleton will publish in a few days, has, for a comic book, the singular title of "Baked Meats of the Funeral," and proposes to stir up the dry bones of many prominent people hereabouts. Mr. Carleton will at the same time issue the strangely interesting novel by Victor Hugo, entitled Jargal, and Madame Le Vert's gossippy volume, Souvenirs of Travel.

The less merit a man has, the less he applauds the merits of his superiors.

Jefferson county, Mo., raised and sold over 300, 000 pounds of cotton last year, and the yield this year will exceed that amount.

" Spring still makes spring in the mind, When sixty years are told; Love wakes anow this throbbing heart, And we are never old!"

Heaven drops little fragments of itself here and there along our path, by way of assurance that heaven and love are one. Mankind should learn temperance from the

moon; the fuller she gets the smaller her horns become.

Let us go always beyond the duties marked out, and keep within the pleasures permitted.

Two hard things: First, to talk of yourself without being vain; second, to talk of others without slander.

Officers who have returned from the war to lay their laurels at the feet of the ladies, find it expedient to perfume the leaves with Phalon's 'Night-Blooming Cereus." A few drops of the perfume takes off the odor of gunpowder acquired amid the smoke of battle. Sold everywhere.

## The Civil Rights Bill.

The House passed the Civil Rights Bill over the President's Veto, on the 9th last., by a vote of one hundred and twenty-two to forty-one. It had previously passed the Senate, and is now a law of the land. As the clerk ceased calling the roll, Speaker Colfax took the tally list from him, and announced the result as follows:

On the question: 'Shall this Bill pass, notwithstanding the objections of the President? the ayes are a hundred and twenty-two and the nays are forty-one. Two-thirds of the House having upon this reconsideration agreed to its passage, and it heing certified officially that a similar sage, and it heng certified officially that a similar majority of the Senate, in which it originated, also agreed to its passage, I do therefore, by the authority of the Constitution of the United States, declare that this Bill, entitled 'An Act to protect all persons in the United States in their Civil Rights, and furnish the means of their vindication' has become a law." tion,' has become a law.'

## 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.

## To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. F., WRETFIELD, N. Y .- We should be pleased to adopt your suggestions, did our space permit. Were we to open our olumns to such discussions as you allude to, there would be in a very brief period, room in the paper for nothing else Each disputant would insist upon having his say, whether the subject matter should be worthy of insertion or otherwise For example, we refer to the discussion between Bros. Lane. l'ecbles, and others, as to whether spirits, pass through gross matter or not. Mem .- Upon this latter point, it is our opi that our friends can more printably employ their talents in convincing the skeptical world of the highly important fact that spirits of the departed can and do communicate with morale, than discussing such abstract questions.

H. D., NEW YORK .- Your translations will appear in our next.

Ind., devoted to Temperance and political reforms. | W. C., STRACUSE, N. Y. -\$1,50 received.

#### SPIRITUALIST MBETINGS.

at 3 r. M.; also Sunday, Monday, Wednesday and Finary Card.
Ings. at 1% r. M.

The members of the Christian Scholars' Missionary Union
will meet every Saturday, at 2½ r. M., in No. 3 Tremont Row,
Hail 23. Circle will commence at 7½ r. M.

The members of the Progressive Bible Society will meet every Sunday, at 2½ r. M., in No. 3 Tremont Row, Hail 23. Evening meeting will commence at 7½ r. M.

ing meeting will commence at 7 fr. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hail, at 1% and 1% 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:—E. B. Wheeler, April 27; Dr. Wm. K. Ripley during May.

The Spiritualists of Charlestown have commenced a series of free meetings at Mechanics' Hail, corner of Chelsea street and City square, severy Sunday atternoon and evening. All are invited to attend. Speakers engaged:—Mrs. Sarah A. Byrnes, April 15, 22 and 29; Mrs. Susie A. Hutchinson during May.

ing May.

CHRLEEA.—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. Speaker engaged:—N. S. Greenleaf, April 21 and 29.

Lowell.—Spiritualists hold meetings in Lee street Charch, afternoon and evening. The Children's Progressive Lyccum meets in the torenoon. Speakers engaged:—P. L. H. Willis during April and May; E. S. Wheeler during June; S. J. Finney during September, October and November; Mrs. A. M. Middlebrook during December.

HAYKENILL, MASS.—The Spiritualists and liberal minds of

Middlebrook during December.

HAVERHILL, MASS.—The spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10° clock A. M. Speaker engaged;—Susic M. Johnson during April.

PLYNOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenon at 11° clock. Aprakers engaged;—Mrs. M. M. Wood, April 22 and 28; M. Henry Houghton, May 20 and 27.

TAUNTON, MASS.—Shiritualists hold.

and 29; M. Henry Houghton, May 20 and 27.

TAUNTON, M. A.S. .— Spiritualists hold meetings in Templar Hall regularly at 24 and 74 r. M. Admission free. Speaker engaged:—M. Heury Houghton, April 29 and May 6 and 13.

Woncester, M. A.S. .— Meetings are held in Horizontural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% a. M. every Sunday. Mr. E. E. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speakersengaged: Mrs. Faunte Davis Smith, April 15, 22 and 29; Susie M. Johnson during May; F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July.

NORTH WERNTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10% a. M. and 1% r. M. Seats free, and the public are invited.

MARLIDORO', MASS.—Spiritualists hold incettings in Forest Hall every other Sunday at 14 P. R. Mrs. Yeaw, of North buro', regular speaker HANSON, MASS. - Meetings are held in the Universalist Church in Hanson every other bunday.

Church in Hanson every other bunday.
FOXBORO', MARS.—Meetings in Town Hall. Speaker engaged:—E. S. Wheeler, April 29.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weynosset street, Sundays, afternoons at 3 and evenings at 78 yeluck. Progressive Lyceum meets every Sunday forenoon it 10% o'clock. Speakers engaged:—S J. Finney during April; A. J. Davis during June.

April; A. J. Davis during June.

PUTNAM. CONN.—Meetings are held at Central Hall every sunday afternoon at 15 o'clock. Progressive Lyccum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, MR.—The Spiritualists of this city hold regular needings every Sunday, in Congress Hall, Clapp's Block corner of Congress and Elm streets. Pree Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 o'clock Dover and Fonceout, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation. New York City.—The First Society of Sulritualists hold.

meetings every Sunnay, personning vernings, in the constraint state thereb. A successful Subbath School is in operation. Skw York City.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall. Seats free. This Society of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebohit Hall No. 55 West 334 street, near Broadway. The Children's Progressive Lye-um meets at the same hall every Sunday afternoon at 25 o'clock. Speakers wishing to make engagements to feeture in Ebbitt Hall should address P. E. Farnsworth, See'y, P. O. box 5419, New York.

Heetings at the "Temple of Truth," 814 Broadway. Lectures and discussions every Sunday at 104, 3, and 74 o'clock. The hall and rooms are open every day in the week as Spiritualists' depot for Information, etc. All are invited.

WOLLDARSENGO, N. Y. — Solitinal meetings are held one

ualists' depot for Information, etc. All are invited.

Williamsburg, N. Y.—Spiritual meetings are held one evening each w.ek. in Continental Hail. Mrs. Emma F. Jay Bullene is the speaker for the present. All are invited free.

Philadelimia, Pa.—Meetings are held at Sansom street thall every Sunday at 104 and 74 p. m. Children's Lycenin regular Sunday session at 24 o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.

Meetings are also held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lycenin every Sunday forenoon ut 10 o'clock. Prof. I. Rehn, Conductor.

Conductor.
Vineland, N. J.—Friends of Progress meeting are held in
the new half every Sunday at 103 a.m. Children's Progressive
Lyceum holds Sunday session at 1 o'clock p. M. Mr. Hosea
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Mich, Conductor; Mrs. Deboran Butler, Guardian.

Hammonton, N. J.-Meetings held every Sunday at 10

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

Baltimore, nold regular meetings on Sundays, at Saratoga
fiall, southeast corner of Calvert and Saratoga attects, at the
usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

Springfield, I.L.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday foreneon at 10 o'clock. Mr. wm. II. Planck, Conductor; Mrs. E. G. Planck, Guardian. ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10] A. M. and 7] P. M. Children's Progressive Lyceum regular session every sunday aftermion at 24 P. M. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Quardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 75 P. M., in Union League Hall. Union League Hall.
CINCINNATI, O.—The Spiritualists of Cincinnati have organ
ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and invessecured the Academy of Music, north side of Fourth street, between Elm and
Plumb street, where they holo regular meetings on Sunday
mornings and ovenings, at 10% and 75 o'clock,

Where, HARRISS &

mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spirituhlists meet in Temperance Hall every Sunday, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. L. Jewett, Conductor; Mrs. D. A. Eddy, Guardian;

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessic streets, 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. same hall at 2 P. x

## Business Matters.

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 One pair will outwear three without tips Sold everywhere.

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

HONESTY is the best policy in medicine as well as in other things. AYER'S SARSAPARILLA is a genuine preparation of that unequaled spring medicine and blood puritier, decidedly superior to the poor initations heretofore in the market. Trial proves it.

## Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Moralug, si days in advance of dute.

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.



FOR COUGHS, COLDS, &c., USE DAVIS'S PAIN KILLER.
April 14.-2wj

ET MAKE YOUR OWN SOAP WITH P. T BABBITT'S PURE CONCENTRATED POTASII, or READY SOAP MAKER. Warranted double the strength of common Potesh, and amperior to any other saponifier or ley in market Put up in cass of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Boft Boap. One pound will make afteen gallons of Boft Soap. No lime is required. Conaumers will find this the cheapest Potash in market

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

Notice to Subscribera.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; f. c., the time for which you have paid. When these figures correspond with the sumber of the volume and the number of the paper liself, then know that the time for which you paid has expired. The adoption of this method renders it unnocessary for us to send receipts, Those who desire the paper continued, should crow their subscriptions at jests three weeks before the receipt-figures correspond with those at the left and right of the date.

# PYLE'S O. K. SOAP,

BOSTON-MELODROB.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2M and 7% o'clock. Admission free. Speakers engaged:—Rev. Andrew T. Foss, April 21 Miss Lizis Doten during May.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10 M A. M. and 2M P. M. blow of the bath and tollet. No other soap is needed where the C. B. J. M. U." S PIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 3 P. M.; also Sunday, Monday, Wednesday and Friday even inga. at 1M P. M. observed the most economical articles. The multitudes in the most economical articles. The multitudes ty, patronize the most economical articles. The multitudes, who have so long patronized Pyle's Baleratus, Cream Tartas and Soda, will find this soap a still greater acquisition in household economy. Tax ir. It is for sale by all prominent

grocers.
JAMES PYIE, Manufacturer, Ap. 21-4w] 250 Washington St., corner Franklin, N. Y.

# PERRY'S MOTH AND FRECKLE LOTION.

FERRY'S ROTH AND PROCALE LOTION.

TO Chlooma, or Mothpatch, (also Liverspot,) and Lentigo, or Frecklos, are often very annoying, particularly to ladies of light complexion, for the discolored spots show more plainly on the face of a blonde than a bruncite; but they greatly mar the beauty of either; and any preparation that will effectually remove them without injuring the texture or color of the stin, is certainly a desideratum. Dr. B. C. PREBY, who has made diseases 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 llond street, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for

PERRY'S MOTH AND FRECKLE LOTION. Sold by all Druggists everywhere. 6m-Nov. 11.

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

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June 4.

# Message Department.

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

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

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.
We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Circle Room.

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

Donations solicited.

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

MESSAGES TO BE PUBLISHED IN OUR NEXT. Monday, Feb. 3.— Invocation: Questions and Answers; Dudley Thayer, of Boston, to his children; Joseph D. Green, who died in California, to any friends of Geo. Lewis, asporting man) Hving: Jane Fuller, to her brother George, in Savan-nah, Ga.: Sammel Slade, to his sick daughter, Lora Slade; Theresa Goodnow, to her father, Henry Goodnow, of New Or-leans, La.

sday, Feb. 6. - Invocation: Questions and Answers; Edward Wasson, scalled on board the transport Carlyle, on James River, to his mother, in Charleston, S. C.; Lieut, Wm. Ingalls, 1st South Carolina Cavairy, to his wife Lucy; Margaret Costello, of Lowell, Mass., to her purents.

#### Invocation.

Holy Spirit, in whom there is no change nor death, who giveth unto us our immortality, thou who art in sunshine and in shadow, thou who art the perfectness of all life, thou who art Father and Mother to all thy children, thou who hast seen the end from the beginning, our Father and our Mother, we praise thee; praise thee for life, for that brightest gem that giveth us pain and pleasure; that maketh up our heaven and our hell; that which is sunshine and shade, night and day, spring and summer, autumn and winter; for that which is all to us and to thee, we praise thee. Oh, God, we lay upon the sacred altar of this hour all the experiences through which we have passed. Some are like faded flowers, giving forth no fragrance. Some are like bright spring blossoms, whose fragrance fills the air. Some are like gentle showers, and they will bring forth new blossoms. All, oh Father, Spirit, we feel will be accepted of thee. Every offering thy children make will be acceptable. Every prayer that goes out from humanity reaches thee. Every aspiration thy children may utter and not utter reaches thee, for thou art as near to us as the pulsations of our own being. We breathe in thee, move in thee, we think in thee, we love and praise and affore in thee. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we are ready to consider them.

QUES.-Ily H. Parke: Will an equal measure of the Divine Spirit, poured out on the Apostles on the day of Pentecost, be poured on us mediums? Why do not Christians ask for it? and if they do, do any receive it? and if none do receive it as fully, then why not?

Ans.-Will the same power be poured out upon modern humanity, that was poured out upon the ancient apostles? That same Spirit of Infinite Truth exists to-day that existed in those days; and the same channels for manifestation exist Why, then, may you not expect to be baptized. consciously baptized by the same power? you ask. Verily, we tell you there are many who have been baptized with this same power. It might have been wrong. This makes their hell, comes to you resting on childhood, upon mature and shuts the doors of heaven upon them. age, upon old age. It comes upon the lowly, it comes in high places; it knocks at the cottage door, as well as the palace gate; it comes on the highway; it comes on the high seas; it comes everywhere. Do you know the language of this Spirit of Truth? Do you understand what it portends? No, you do not. Then seek earnestly to inform yourselves concerning it. This same Spirit of Truth, this Life that manifested itself through Jesus, centuries ago, is with you to-day, and the same baptism you are baptized with. Why not recognize it? Why not know your Lord. when he is with you? Do Christians ask for the outpouring of this Spirit? They do, but they ask that it may come within certain prescribed limits. But it is free, free as the air you breathe. It means all of freedom, all of liberty. Therefore it cannot come within the Church as it can come outside. It could not breathe so freely there. It would be like flower in the dungeon-die for want of sunlight and air.

Q:-By W. W.: Being sensible of the sterling wisdom of the unseen intelligence that answers questions at your Circles, I have long had a strong desire to submit to its inspection a speculation of mine. I believe much of the Bible was dictated by the highest wisdom of which we have any knowledge, and that such passages as the following have a significance as yet but little dreamed of-that" Satan is the Prince and power of the air," and that "the time will come when the beasts will have lost their ferocity." This will be effected naturally; and may it not be that the evil in man causes his emanations to infect the air, and thus the water, vegetation and everything that goes to sustain all lower life, thereby creating in them their cruel natures? and that, as man shall gradually become regenerated and diffuse better magnetism, may not the lion and cockatrice be regenerated with him? and if there be any whose natures cannot bend, that such will die out, like the mastodon and others? Also, that thunder, hurricanes, &c., have the same origin? If such be the truth, how great is man's responsibilityl

A .- The atoms composing your external bodies are intimately related to every other atom. It matters not where that atom has a resting-place -whether on this continent or across the seas. You are physically related to the universe of physical life. You are bound to the vegetable kingdom, to the animal and to the mineral kingdom; and you are bound to the spiritual kingdom. Now, then, this being true, all that is outside of you affects you, and is affected by you. Being related so intimately to all that exists, either in your inner or outer lives, there must be a mutual recognition between you. So, then, the plant is affected by you, and you are affected by the plant. The rolling worlds you are affected by, and, in turn, they are affected by you. Every thought that goes through space stops not in its course. until it has affected all minds and all matter. This is a truth not so vague but what you can comprehend it in all its truth and sublimity. It would be wrong to suppose that men were entirely to blame for all the external manifestations of Nature. No, this is not so. We do not charge this

senses; does the tornado sweep over your land; strong manifestations of Nature, born, to be sure, an atom in the great universe of mind and matter. You assist in the outworking of divine and natural law, but oftener assist unconsciously than consciously. Turn the pages of life, leaf by leaf, is to a certain extent responsible for his conscious acts-those that belong to his external consciousness. These he will be held accountable for. But all these external manifestations he will not be held accountable for. Jan. 30.

#### Frances Davis.

Fully aware of the obstacles I shall be obliged to meet, and, if successful, overcome, I have

taken this first step in human progress after death. Three years ago I was in the full possession of my own body, in the city of Richmond, Virginia. Circumstances, of which I do not care to speak. gradually sapped the springs of life, and so I died.

I have dear friends there and elsewhere, who I know would be glad to hear from me did they suppose I could return. But as all things have a beginning, so they must begin to learn the truth of these things, and I may as well teach them as any one else. I did not find this life after death what I had supposed I should. I had been educated in the Episcopal faith, and, as far as I could, believed in it. I was like many others who blindly submitted to believe that that was current, never thinking that I should inaugurate one for myself. Although I must say that there were times when I doubted the truth of what was told me, yet I had not the courage to say so, and still loss I had not the courage to think, and think earnestly for myself. So this life after death was to me all new and strange. I could not realize that I had passed through death, for I was conscious of the nearness of my friends. I was sometimes so near to them that I could feel their breath; so near, that their thoughts came to me like words taking the form of symbols that were equivalent to sounds. So I knew what they were thinking of much of the time, and wondered how it could be possible for me to be a dweller either in the Christian's Heaven or the Christian's Hell. Step by step I learned the mistake I had made in life, and for a time it was hard to tear away from all that had shrouded me religiously on earth. But gradually I became loosed from it,

and to-day I think I stand free. In coming here I am glad, because I expect to bring good tidings of great joy to those who have no knowledge of the spirit's return; glad, because I can open the way to those of my kindred who are soon to come after me. A strange, wild atmosphere encircles your people and mine. There is no perfect understanding between the two. You understand the Bushman as well as you understand the dweller upon Southern soil, and each other-so you've slain each other. But there is an Overruling Power that works out all the him believe. seeming mistakes of human life into Divine good. the beginning was a dark one, the ending may be a bright one.

I would speak words of peace and comfort to those of my kindred who are now suffering because of the mistakes they have made; because they went forth in battle against the Government of the United States; conscientiously, it is true, in many things, but perhaps not in all. And therefore they feel that the blood of others is upon their hands-perhaps it is upon their garmentsand they may perchance carry it with them to the other world. This makes them unhappy. It is not fear of that death, that ignominious death that is reserved for such as are traitors to their country's laws, but a certain feeling that they

But I would say to them, there is a land wh of becoming acquainted with their own being; to go to, and I shall meet him. and not only their own, but others' also. And in that land, too, there is a chance for improvement. in that life their fate will be sealed, and a heaven be denied such as them. No. no; 'tis not so. There is an open highway over which every soul can pass, and by which all may gain heaven. No one is excluded, not even the traitor, no. not even the murderer, not even the midnight assassin whose hands are reeking with the blood of his victim. Even he can find an entrance to heaven.

Oh this is a glorious knowledge; but what is better than all, is the fact that every one of you must coin out of your own being this knowledge I possess. Then you will prize it, then it will be heaven indeed. But if others seek to enforce knowledge upon you, it is of no value. You weary

To those dear friends who are in my Southern home now, I would say, peace be with you. The voices of the angels have come to greet you from the land of sunshine, and all the doors of heaven are open to you. Meet us, avail yourselves of the way the Great Father has given you. Seek out some subject through whom we can speak, and then your souls will be blessed, and we shall be blessed, also. I am Frances Davis, from Richmond, Virginia; age, twenty-three. Jan. 30.

## James Soanlan.

How do you do, sir? That is the finest little rebel lady that you'd meet in a day's march. Yes, sir, that is one of the sort that would help a Yankee as quick as a rebel. Oh maybe she is changed, you know; I don't know; perhaps she wan't always as she is now. Oh, but then you know, you'll give the credit for what a body is just at the time you seen 'em.

Well, so here I am, what'll you do for me? Me desire is, more than anything else, to come where I can spake to me friends. I suppose I am to sink me line and wait for a bite; that is it. Me name is Scanlan, James Scanlan, I am from South Boston, not that I was born there, for I was born in Ireland, but that was me home. And I came into Boston and enlisted in the 9th Massachusetts, yes, sir, under Tom Cass, yes, sir, that's it. Now, sir, in pay for me sacrificing in battle just as smart a body as an Irishman ever for me. [Certainly.]

Well, now, I have cousins there, and I have a brother and I have a sister in this city, and I have some cousins-oh, I have heaps of cousins all around the country-and I want to go back and let 'em know.how I 'm getting along; that 's it.

I was pretty well satisfied when I went to war that I wouldn't come out again with me head. [You have n't lost it yet, have you?] Oh yes, this is a borrowed one, and I not lost me head, that was inside another head, what was outside upon them; for so sure as we do, it will come back is; I was well prayed out. [Will your friends be of Eden-America; that thy hand is with them, upon ourselves. Does the thunder greet your glad to hear from you?] Oh, they will be glad to thy life is their life. Let them ever understand

hear from me, What the devil do I care whether are you to blame? No, certainly not. These are they be glad or not, so I can come? Yes, sir; but it's not easy to make them believe it's me. That's in part of your life, but you have no control over | the hardest nail to drive in the coffin; yes, sir; their birth, nor of their manifestation. You are but and if you're not very careful, you'll split the wood. Oh, yes, sir; I got it all down to a dot before I come; yes I had.

Now me friends are fretting, I suppose, for fear I'm lost. It's themselves that's lost, and not me; and you will learn man is not to blame. True, he it's themselves. I am very well as I am, but would be better if I was not so near to earth; maybe it's purgatory, you know; think very likely it is. Well, if it is, I have no desire to be prayed out of it. I like it pretty well; yes, I do. There is no having to wait for what you want there; no waiting for a bit of tobacco when you can't get it. [Do you want it?] No, I don't. And then there's the whiskey, too; when you want very much to get a drink, and can't, it's bad for you; yes, sir. Oh, it's a pretty good place; but you have got to stand on your side a while longer? You'll stand there till you are as gray as a rat, for

Oh, I want Mary, me sister, to come to some of these kind of folks, and let me spake to her. This one, I like her to. I got acquainted here, so I like to spake here best. I want her to come, so I can talk, and I'll tell her all about it, how I died, and that I'm living now; and all the rest of 'em, every one I know, all me cousins. Let 'em go somewhere where I can come to them. I do n't care how quick they do it. I'll hold meself ready to spake to them.

Oh, the devil take the Church! I know very well the Church not like them to listen to me. That's where one of the hard places comes, one of the pinches. I'll tell you how to get over that, Do as I used to when I wanted to do anything that was wrong; I'd do it, and get absolved afterwards. They can get absolved. That's the way to do, if they feel their conscience biting too hard. Oh, I know all about these things; I lived here; yes, sir, I lived here thirty-five years. [Not long enough to liberate your mind?] Oh, yes, sir, me mind was liberated, but I believed the priest, that what he said was from God, you know. It was like this: He was our patron saint; he stand between us; and when we want anything of him. he go to the Great Power and ask: then he send back to us whether we are forgiven or no: that 's what I believe. I know you believe you should go to headquarters yourself. Faith, I believe that's the best way, after all. Then you can keep your money and use your tongue; that's it.

Well, sir, Mr. Cass helps me here. Yes, sir, Colonel Cass. He helps me here. I was thirtyfive years old. Good-by.

#### Ada Richardson.

I am Ada Richardson; thirteen years old. I am from Troy, New York.

I come here with my mother to-day, to tell my father that we can come. My father is an Infidel, and he says nothing will make him believe that vice versa. And so you have been to war with we existed after death. But I told mother I was coming, and I have come; and I expect to make

It is four months ago yesterday, since I left. It So we will rest satisfied, feeling that though is just as true that mother and I are living now and can come back and talk, as it is true that the sun shines. We don't come because we expect to convert all the world, or even because mother expects to convert him; but I do expect he will believe.

The last words I said to him were these; "Father, what makes you cry so?" And he said, 'Why, Ada, I feel as if the light of all the world was going out; and if I could only go, too, I should be satisfied. I'm miserable, Ada, and so I cry."

Well, mother had gone, and I was going; and there wan't anybody left but him. And then he didn't believe there was anything more of us, and that's why he felt so terribly.

I want him to go—I want him to go to New York City, where there's-there's more of these folks than there is in Troy; and go to the first one he thinks of-look in the papers and see where they in all have the privilege of learning of themselves, are-and that will be the one I shall impress him

Now I want him to try this just for an experiment. He was always telling mother that he was for all to outlive their wrongs; of turning the doing things just for an experiment. I want him darkest night into day. They need not fear that to try this. If it don't amount to anything, it won't hurt him.

I am surely Ada, and nobody else, and I can tell him things when I get right where he is, that will make him know it; but I don't want to say them here, do n't want to tell here what I will tell him sometime.

I used to tell him that I didn't think it was right to sell liquor, which he does. I have n't got anything to say about that now. I did n't come to talk about that, I come to let him know that mother and I can come.

My father's name is Josiah. You will say from Ada, to her father, Josiah Richardson, and I'll thank you. Jan. 30.

Circle closed by Frances Longley.

## Invocation.

Our Father, thy children turn to thee as flowers turn to the sunshine, some to pray, some to praise, some to murmur against the revealments of thy law. But whether they praise or pray, it makes no difference with thee. Thy love overshadows them all. As the rain and the sunshine fall alike upon the just and the unjust, so thy love falls upon all. And even the murderer feels the sunshine of thy love, and at times recognizes thine Infinite Presence. Mighty Spirit, we ask thee to remember through thy ministering angels, Victoria, of England. The shades of night are clustering around her feet and brow. Oh, let her know that thy hand is strong and thy love sufficient. Let her know that as thrones must crumble to dust, as kings and queens must change their places, so these are but foreshadowings of that which must come. Let her people drink in the inspiration of the hour, and sustain her with strong arms, steady and true, feeling in their hearts that God is walking through the land. We ask thee, also, to remember the Chief Magistrate of the several States composing the United States. Let him know what justice means, and how he should mete it to all thy children. Let him understand thou art ever present. Let him know thy ministering angels are watching his every step, counting his every thought, and making record of every act of his life. Let him be strong in the way of right, had, I suppose you'll be willing to do something and weak in the way of wrong. Let his hands be busy in doing good to all. Let him know no North, no South, no East, no West, no black, no white, but all alike. Let him be indeed thy servant, thy steward in thy house of many mansions, dealing justly with all. Father, we ask no blessing upon these children who have gathered here, for thou art with them, and that presages the blessing. Thou art folding them in the arms of thy love. No other blessing need they. Yet we ask that their inner lives may be open to receive more of thy love and truth; the inspiration like your own scalp there, but I want me own of the hour that is flooding the land. Let them head I lost. [It's with your body.] Maybe it be conscious that thou art walking in this garden

their nearness to thee, and know that they are In the spring of the same year me wife Hannah parts of thy wondrous whole. Then will they feel came to this country. There had been trouble beparts of thy wondrous whole. Then will study loss tween us, and she and her sister took themselves dust of humility, fearing thee because they know away and came to this country. You understand all our praises this hour and forever. Amen. Feb. 1.

#### Question and Answer.

Ques .- By G. B.: Some time ago it was announced here by a spirit purporting to be Thomas shorter than the other. I tell these things, you Paine, the author of the "Age of Reason," " Common Sense," etc., that he wrote the famous Letters of Junius. Ever since their publication, the she came to this country. Once I went to see her authorship of these world-wide Letters has been in Lowell, while she was living in a family there, a strongly mooted question; and to-day it is not As soon as she opened the door, she want to know positively known to whose trenchant pen they what the devil bring me to this country. Oh, I told are to be attributed. If Thomas Paine wrote her the way was open to all who chose to come, them, is it possible for him now to give unmistak- Said she, "The laws of this country protect me, able evidence or proof of that fact? and will he I don't want nothing to do with you." I told her please do so?

Ans.-There are many things which must remain undemonstrated to you mortals, and this may be one of them. We are informed that the spirit in question did dictate the letters referred to. But whether we have been rightly informed or not, we cannot tell. We can only form an opinion, judging from the circumstances of the case, as we form opinions concerning other subjects. You live circumstantial lives, all of you. Some of you do not know positively that such a place as London, in England, really exists. "Oh," but say you, "we do know it." Have you been there? "No." Then you do not know: you only have been told so by those who have been there. This is not knowledge; it is only belief founded upon circumstantial evidence.

Now you should weigh, and measure, and carefully criticise all the say-sos that emanate from the world that is unseen by you. This is your part of the work, and it by no means is a work that will prove useless to you, if you deal with it truthfully and justly; for every stone you turn becomes to you a gem of priceless value. All the knowledge you attain by hard and earnest labor. is of value to you. That which comes to you without labor is of little value - perhaps none at easiness, not a bit. I'm very well in the spiritall; therefore it is the angels do not fling wide land, and I suppose if she wants to know very open the door that is hinged between the two worlds, and bid you enter upon spiritual scenes of the navy, and she'll find I was killed, as I said. at once. They return, assisting you only as far forth as you need assistance.

Compare the thoughts, the inner life of this subject in question with that which is believed, positively believed to have been the inner effusions of Thomas Paine; see how much they are alike; find out whether the same spirit pervades both. If you can ascertain this to your own satisfaction. then that is enough. But you query, Perhaps we may be satisfied with that which is wrong? Very true; but there will come a time when, in the process of natural revealments, you shall learn you are in the wrong, and by the natural law of progress-which takes you all in-you will leave that wrong, and take something less wrong. Step by step you progress, leaf by leaf the great volume is turned.

But you would know, no doubt, whether this we have told you be true. To us it is true; to you it is not wholly true, because you are in doubt. So, then, strive to wash away your doubt by your seeking. We cannot do it for you, because it would be useless to you. You must do it for Feb. 1. yourselves.

## Joseph A. Warner.

Since what is right to one is not so to all, it's very hard to decide between right and wrong. I have been questioning the propriety of giving the name I had when here, because I am conscious it's not mine now. Presuming it to be the right of earth-life, I give it-Joseph A. Warner.

pose that the devil may lead us by some by-way and he was. Yes, they shot him. down to hell?

I for one paid very little attention to what I heard of this sort, for somehow I came to the conclusion that I'd seen the worst of life, and if I was unhappy because of a wish to come back. I'd better come, for I could n't feel that the wish was of the devil. Somehow he did n't seem so near to me as to those who were always talking about him.

I know of two boys in the 29th who say they would n't come back, if they could, for anything: they would n't dare to; they 've got so far away from hell, and mean to keep on. And I've promised that if I ever got back safe, I should report to them, and if I felt the better for it, they might think more favorably of it.

I'm rather sad here to-day, because I know my folks have got the bars up, strong, too. They say there's no coming back, and so they don't mean we shall come back, anyway. But I thought I'd come, let the case turn out as it would.

I lived here twenty-seven years. I saw but little of life, to be sure, when compared with what others have seen. But I've seen enough of it since I went across to convince me that we are all marching on, and that everybody, every soul is destined to know that the soul exists after death, and that it can come back and communicate with friends left in the body. Everybody is destined to know that, sooner or later, I believe.

I have a little sister who is living in the West with an uncle and aunt, that I've taken an espe cial interest in all her life. She's now fourteen years old; and somehow I'm inclined to believe she's one of these mediums. Though the folksmy uncle and aunt-that she's with are Church folks-that is to say, they're religious, don't believe in these things; and I think I've heard them say they would n't believe; yet I shall try it on, as the South tried it on to the North. If I fail, as they did, so be it.

I was born in old Hartford, but came early to Massachusetts. The little one in the West was born in Massachusetts, in Springfield. Our mother has been insane for some years-yes, since the birth of little Olive; so I've nothing to send there. I have the assurance to send to that little one

and the folks she's with, that I live, that I'm watching over her, and will try, if they 'll give me the opportunity, to see what I can do with what I believe she's made of. I'm happy, and although I died outside of any

religious faith, still I'm happy, I'm satisfied, I'm well off. I do not want uncle Joseph to think this is not me, and pay no attention to it. Although I'm naturally a quiet body, yet I'm persevering, and I may chance to come again. Good-day.

## John Daley.

By the blessing of God and the good will of the folks that have the thing in control here, I got permission to come. I suppose I must give an account of meself, so I may be known by me friends? [Yes.]

thee not. And unto thee, oh Eternal Spirit, be me to say she came in the spring, and I followed her in the fall.

Well, she has been the most of the time in Lowell. Her name was Hannah Daley-mine was John. She is lame; had some kind of a fall when she was a small one, and one legis know, so I may make meself known.

I not seen Hannah but three or four times since not to trouble herself, for I want nothing to do with her.

Well, I stay in this country. I find enough work to do. I have cousins here, and some other acquaintances. I spend some time in Boston, some in New York. I was a good part of the time a fireman on one of the Mississippi boats, It maybe going on two years, perhaps it is better than that, I was fireman.

So when the war come, I have offered me very good pay to go in one of your iron-clads as fireman; so I accept the situation. I dono how it was with me, whether I was struck by a piece of shell or not-I can't tell, anyway. But I was killed very quick; I was shet out on very quick. I know it's your custom to hear what one dies by here. Something struck me, and I found meself dead, that's all. So I can't tell how it was.

Now I'm here, because I want to inform me wife Hannah that I'm dead. It's very good information, that she will like very much to know, and I'm a kind-hearted sort of chap-was hereand as she not know it, I like to please her. 80 that's, you see, what brings me here; yes, sir, that's what brings me here. I am dead, now that is sure; and she-need n't give herself any unbad about it, she can send on to the headquarters and maybe she can get a little money out of it, I'd like very much to give me wife Hannah the pleasure of understanding that John Daley is

You remember hearing tell about "the little cheese-box," what went out to save the two gunboats that were at war with each other. [Off Fortress Monroe, was it not?] Yes; well, I was n't aboard that; no, sir. Was you ever aboard the Cumberland? Well, I have been, and that's where I was, sir; yes, sir, I was there. Oh, I suppose I was killed by a shot or shell, or concussion, and I, like a sensible Irishman, didn't trouble meself to find out what killed me when I got to the spirit-land. But in coming back here, I had to be raking up the records.

Oh, I suppose Hannah will say, He's himself, wherever he is. Well, sir, I am. If you will publish, sir, the information of me death, I suppose if I don't thank you she will. So that 'll come better from her than from me.

## Teddy Jones.

I am Teddy Jones. I am from Nashville, Tennessee, eight years old, and I'm come to send some word home. I've been dead four months, and I want to go home. I want to go home like I do here. [Are your parents living?] Oh no; father's in the spirit-land; mother's at home. [You want your mother to get you a medium.] Yes, I do: I do want that. I don't know any of 'em, but she must find 'em, so I can come, and father. I enlisted in the 35th Massachusetts, and fell at too. He was took prisoner, and he was shot, fa-Antietam. There are many on our side who ther was, 'cause he wan't a secesh man. Yes, he think it a ruse of the devil to entice us to his do- was took prisoner. He was a lieutenant in the minions, this coming here; for they say were we Federal-Yankee service, and he was took prisonnot very near what you call hell when we were er, and they said he was a Southern man with on the earth? And is it not reasonable to sup- Northern sentiments, and so deserved to be shot;

> I hurt my finger, and got sick; that's what ailed me. I could n't swallow the medicine, and so I died. [You had lockjaw.] Yes, I did, but I won't get it now. I want to go home. [What is your mother's name?] Lydia. My finger aches now. [You won't feel the pain any more.] Won't I? Then I'll come again. Feb. 1.

## Amelia Thornton.

I am Amelia, daughter of Stephen A. Thornton, from Montgomery, Alabama. I was eighteen, in my nineteenth year. I died of fever, contracted, I suppose, in the hospital. Thinking my friends would be glad to hear from me, I have made ev-ery effort to come. I know they will ask why I did not come nearer home? So I shall answer, Because I could not; because this seemed to be the only available place. I come here dear fa ther, to let you know I can come, and to ask that after all I have struggled through in coming here,

that you will not say I cannot come nearer home. There is no language by which I can describe my present surroundings. My wildest dreams have been more than realized, and yet it is not, in many respects, what I thought it would be. I had hoped for such things, but had been educated to believe differently.

I have met many of our dear friends in the spirit-world; among the rest, your younger brother, to whom I know you was sincerely attached. And he says, "The way is open, the bridge is builded, and if you greet us kindly we'll cross it often."

I have no wish to live on earth again. Through my father I wish to bear much love to all my friends. Tell them to do right, love mercy, be just to all, and lay aside all their prejudices, and feel that there are good people North, as well as South. Farewell, sir.

Circle closed by E. A. Redington.

## MESSAGES GIVEN AT OUR CIRCLE.

Thursday, March 29.—Invocation; Questions and Answers; Samuel Jones, to friends; Samuel Breed, to friends; P. M. Robinson, to friends; Lucretia Perry, to Spiritualist friends. Monday, April 2.—Invocation; Questions and Answers; Matthew Brooks, to friends; Ezckiel Thompson, to his relatives; Margaret Gorham, to friends; Toddy Garfield, to his father, Richard Garfield, of St. Louis, Mo.

Tuesday, April 3.—Invocation; Questions and Answers; Sarah Chasy, to her sister, and Father Cannovan; Stephen Lee, to his sister; Mr. Norcross, to his sons, Joseph and Sam'l Norcross, of Boston; Jennie Sturgis, to her mother, Lucy Jane.

Jane.

Monday, April 9.— Invocation; Questions and Answers;
Mary Lowell, of Boston, Mass.; Joseph Nelson, of the 7th
Maine, to friends, in Lewiston, Me.; Gertrude Winn, to her
mother, in New York: James Riley, to his wife Mary, in the
mills, at Manchester, N. H.

Tuesday, April 10.—Invocation; Questions and Answers;
Elizabeth Harper, to her sister Josephine, and friends; Wm.
Hudson, of Bearborough, Me.; Hiram Smith, to Joe Jenkins.

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BREAD TICKET FUND. HRORIAND ABOM.

friends? [Yes.]

I came to this country in 1846—the fall of 1846, W. A. D. Hume.

A Call for a State Convention in

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 brothers 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 partake and be strengthened.

We propose holding a State Convention at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days. And we extend a cordial 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,
MINNIE SHUMWAY,
J. L. PEIRCE, M. D.,
I. REHN,
GEORGE BALLENGER. Penusylvania.

J. L. PEIRCE, St. D.,

I. REHN,
GEORGE BALLENGER,
ANNA C. BALLENGER,
MARY A. STRETCH,
WM. B. FAHNESTOCK, M. D., Marietta, Pa.,
MILO A. TOWNSEND, New Brighton, Pa.

By invitation of the Friends of Progress in Vineland, N. J., all liberal-minded persons who are residents of the State, and who are friendly to the cause of Spiritualism and its objects, and all others not resident of the State who desire to join them in furtherance of the objects of said Convention, are requested to meet in the Hall of said Society, in Vineland, on Thursday and Friday, the 24th and 25th of May, 1866, for the purpose of effecting a State organization to cooperate with the National Organization of Spiritualists, in furtherance of the objects recommended, &c.

Convention will organize at 1 o'clock P. M., the Warren Chase, C. B. Campbell, Committee.

John Gage, State Convention of New Jersey.

Married.

In this city, by Rev. A. A. Miner, Mr. T. H. Webb, of the firm T. C. Webb & Son, to Miss Addle L., daughter of Isaac Cutter.

Obituaries.

Passed to the Higher Life, March 9th, 1866, Carrie, Infant daughter of Mary Louisa and Samuel P. Hedges, of Springfield, Mo., aged 16 months.

field, Mo., aged 16 months.

Another bud of love transplanted in its early innocence and lovellness to the bright spirit-land, there to be unfolded in immurati beauty. Angel-voices called her home, and angel-liands are leading her nearer and nearer to the Father. Not lost to those who mourn the change, but drawing closer to their hearts, her affections ever expanding, the will be to them a minister of light and life, and through her gentle influence will come the realization of a divine peace.

Weep not, then, bereaved ones. When the welcome measures shall call you, too, from this earthly scene, and you behold your child in the purity and holiness of her expanded being, it will be where partings are no more, and where the knowledge of infinite love and wisdom encircles and blesses all. Carrie will not leave you comfortless; she will come unto you, and because she lives, you shall live also. M. A. W.

Passed to a higher sphere, March 23d, 1866, from near Brooks

Passed to a higher sphere, March 23d, 1866, from near Brooks ton, Ind., Joseph Rainier, in the 70th year of his earth-life.

This aced brother, though reared under the influence of gloomy thrology, had long since capoused the beautiful Philosophy of Spiritualism, which he accepted as a guide in the pathway of life, and a beacon-light, illuminating the dark received with his brother. Stacy Rainier, whose excellent wife is a well-developed medium, frequently holding private séances at their residence, and receiving demonstrations which gave indubitable ovidence of the return of spirits to commune with surviving friends. Hence the deceased was enabled to bear his sufferings, which were long and severe, with earm resignation, knowing that he would not die, but only experience the change which would free the struggling spirit from its shatter-ed-tenement. His friends mourn not as those shackled with uncertain creeds, but they regard him as only having gone before; for from the bright abodes of the spirit awaits their coming, and a redulon to part no more forever.

On this occasion they can truly appropriate the beautiful stanza by Mr. Bryant:

"And I am glad that he has lived thus long, And glad that he has sone to his reward; Nor deem that kindly nature did him wrong Thus to sever the vital cord.

When his hand grew pabled, and his eye Dim with the mists of age, it was his time to die,"

Brookston, Ind., March, 1866.

C. A. G. R.

Brookston, Ind., March, 1866. C. A G. R. Passed to the home of the angels, March 22d, from Atkinson,

Me., the freed spirit of Minnie Evelyn, youngest daughter of Albert M. and Harriet C. Atkinson, after an earthly sojourn of

22 months.

This tiny bud, so frail and fair, ere its petals had oped to the summer sunshine, was borne by the scraphs to the land of perpetual bloom, where blight nor mildew never comes, nor cold winds destroy its purity and fragrance. May the blest assurance that the trio hand is still unbroken, and that now sweet Minnie hovers near with words of love, comfort the between the larger of the state of the reaved hearts.

Funeral services by the writer.

ELIZA H. FULLER.

Passed to the Better Land, from Springfield, Mass., March 24th, to dwell with sister Julia, our brotner E. D. Wotton, aged 31 years.

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Dec. 23.

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"Oct. 18.

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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, \$1.00. No. 4 JEFFERSON
PLACE (leading from South Bennet atreet), Boston. April 7. MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana atrect, near Harrison Av Hours from 9 A. M. to 6 P. M. Circle Thursday evenings. April 7.

MRS. SPAFFORD, Trance Test Medium, No. il Kneedand street, Boston. Hours for sittings from I to tr. M. only.

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M. R.S. A. J. KENISON, Test, Business and Healing Medium. Hours from B.A. M. to 3r. M. Rooms No. 15 Budson street, Boston, Mass.

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MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. Dw\*-Fy, 10 M ISS FANNIE REMICK, Trance Medium, at No. 13 Latitating attest, Boston. March 10.

SAMUEL, GROVER, Healing Medium, No. 13 Dix Place, (opposite Harvard street.) April 7.

SOUL READING,

SOUL READING,
Or Paychometeical Delineation of Character.

MR. AND MIS. A. B. SEVERANCE would respectfully
announce to the public that those who wish, and wat visit
them in person, or send their autograph or lock of half, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical albases, with prescription therefory
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and limits to the inharmoniously married,
whereby they can restore or perpetune their former love.

They will give instructions for self-improvement by telling
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Seven years experience warrants them in saying that they
can do what they advertise without fail, as hundreds are willing N testify. Skepties are particularly invited to invastigate.

Evenything of a private character KELT STRICTLY AS SUCH
For Whiten beling attom of Character, \$1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by
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HEALING THE SICK.

BTTHE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy to all their file, our Institution is commodions, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overhooking the lake. Our pust success is ruly marvelous, and daily the suffering find reflects our bands.

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April 14.

April 14. \*

MRS. MURRAY, M. D. (formerly Mrs. Taylor),
world-renown-1 Claftvoyant, examines decased conditions buncters and accutantally by being turnished with a
lock of buir, and prescribes successfully in curable cates.
Terms, 81 and stamp. The same for an examination, and adtice in commany business matters. Answering a scaled letter,
821 locating an oil well, 82. Satisfaction warranted. Address, MRS. L. R. MURRAY, M. D., Detroit, Mich. Drawer
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MRS. J. E. WISE, Clairvoyant Physician and 101 Test Mediam, will practice in New Philadelphia, O, through the month of April; in Ubricksville, O, during May; in Massillon, O, during June.

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April 7.

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Mar. 24. BOSTON. 13w\*
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NO. 1.—THE PORTICO OF THE SAGE.

BY HUDSON TUTTLE.

BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, entracing the Hicme of a group of Sages. 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 Cart. Dr. Visite form. Single copies 25 cents, sent free of postage. Large size photograph, 41; large size colored, 43. Usual discount to the Trade. For sale at this office.

June 25.

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Undeficines, Pure Wines and Liquors, Proprietory and Pop-ular Medicines, varranted your and genuine. The Anti-Rever-ular 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 Spiritual and other Prescriptions. June 17—4

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# Bunner of Light.

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J. M. PEERLES ...... RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and causact all other business connected with this Department in the Banner of Light. Letters and papers intended for a co-communications for publication in the Western Department, etc., should be directed to J. M. PKKELES, Cincinnati, biological Communications of the control of the co

#### The Beauty of Sorrow and Suffering.

Institutions do not grow; but men and women do. Institutions have their mission, and so have motionless milestones. Institutions, like bloodsuckers that gorge themselves with greed only to die, clutch for nelf and nower-get them-glory in them-dig their own graves, and then bury themselves in eternal forgetfulness; while the manly souls they partially sheltered, then cramped, afterwards crushed, ultimately burst from their thralldom and go marching on, as did circles of martyrs. in olden times, through sorrow, darkness, famine, persecution, despair, desolation, tornadoes, whirlwinds and thunderbolts, with aching brows and bleeding feet, down into the valley of humiliation, up the uneven steeps of weary years, over Death's limpid waters into groves and gardens celestial, where the fair tree of Immortality everbuds, ever blooms, and ever bears its mellowed fruitage, fresh and free for all. And where sainted sisterhoods, royal brotherhoods, and responsive loves with angel-music shall sweeten the soul's rest forever. Dost like the journey? Is there more of ill than good, of cloud than sun?

Widen thy vision, wearied one; look above the clouds, and thou wilt perceive that all is sunshine. There is no absolute ceil in the universe. God is in, through, and over all that was, is, and will be. The Manassas retreat, with trailing flags and a panicstricken soldiery, rendered the triumphant march into Richmond more certain, and a thousand times more clorious. Defeat before victory, the cross before the crown, and suffering before salvation, is the divine order. Did not the Nazarene turn away from the palm leaves strewn before Bartimeus? He knew the palms would wither 'neath his feet, while under the thorns were delicate rosebuds, sure to bloom and waft their fragrance down o'er all the moss-mantled ages. Why this the divine order? Why sorrow and suffering, ere the shout of triumph? Because men are progressive beings. Progress implies effort to attain higher conditions; effort implies obstacles and impediments to be overcome; to overcome, implies struggle, defeat, trial; struggle, as a fact, and a prophecy based in truth, implies strength, power, and a well-rounded manhood. The child, weak and inexperienced, acquires nerve, muscle, sinew, and wisdom, too, by its first futile efforts to walk. It frequently falls-falling is a necessary incident to walking, for only through such experiences could it secure to itself the nower of self-bålance. So through diverse and more complex methods do we older children become self-poised, learning to move in harmony with the

rythmic laws of universal being, We see beauty and matchless wisdom in this law and condition of things with reference to children. So do angels, with far-seeing vision in its application to us, with the episodes of trial, sorrow and suffering. True, we shrink from the school of suffering, as trunnt schoolboys from lessons, or delirious patients from the medicine that brings relief, and because we live so much in the outward, dealing more with the shell than the soul of things. The husk hides the corn, the chaff the wheat, and the middly pool conceals the germinal lily, struggling to fill the air with delicious fragrance. The masses mistake the seeming for the real, the shadow for the substance. They are in the sphere of externals, considering this a real world, when 't is dreamy, unreal, unsubstantial! The spiritual only is the permanent. Are such ware that the rose of Florida, most beautiful of flowers, emits no fragrance; the bird of Paradise, gayest of birds, gives no songs; the cypress of Greece, the most graceful of trees, yields no fruit? Are such aware that worldly prosperity, with attending selfish aims, is certain to result in terrible spiritual reverses, and that richly tapestried deathbeds, magnificent funerals, costly coffins and elegant mourners, only serve to garnish the way to the planes of perdition? In the spirit-world masks drop, and each ascends or descends, by virtue of fixed spiritual laws, to his "own place." From the mount of Vision, grasping results, how beautiful to our Interior eye, are sicknesses, sorrows, disappointments, persecutions, Calvaries and Golgothas! The White Mountains of New England, cold and snow-capped, and the glittering glaciers of Europe, gleam as noonday with their glistening summits, like perfect miracles of beauty. But soon the sun returns northward, reducing them to ruins, toppling down this tower, lopping off that buttress, melting the whole into a shapeless mass, till finally it trembles, sinks and falls away. Oh, how sad the spectacle! Such magnificent structures utterly demolished! But see those crystal streams trickling out from under them. See them go laughing, dashing down the mountainside to those ar-off meadows. The sun was only transforming those grand, splendid, yet worthless bey mansions into liquid wealth, that should make the meads verdant, spread the fields with emerald, and load the valleys with golden harvests. So under the divine government, angels of wisdom are often instrumental in removing mortals from palatial residences, and overturning splendid fortunes, to fertilize souls and train them as vines for the heavenly vineyard. The acorn must fall and be buried, ere it can stand a stalwart oak; the grape-vine must be cut back to fit it for purple clusters to tempt the taste; and the "cup of gall" must be drained, ere the prayer could ascend, "Father, forgive them." Oh, for an immortal voice, to sing the eloquence of sorrow! Who have been the world's divinest teachers? Who have exercised the deepest sympathy for sufferers? Who have illumined earth's darkened wastes with light and gladness? Who have opened up fresh fountains of life, and helped the soul to a consciousness of its spiritual wealth? Not those upon whose countenances are no lines of toll and temptation, nor those upon whose foreheads the cold dews of conflict and anguish never rose. But those who have been tempted-who have grouned in spirit-been sorrowful unto deathagonized in Getheemanes-braved flery furnacesborne their testimony before princes-been heroic

To the philosophic, the minor-toned hymns of life are as welcome as the songs of birds; for they well know there's not a monument of human grandeur in art, science, literature or religion, but that was planted in weariness, watered in toil. and comented by the tears and blood of Humanity. In this divine method we see infinite wisdom and love!

for principle, and with countenances lighted with

the foregleams of immortality faced martyrs'

stakes, daring to speak, to live the truth. These

are those that have sympathized with succored

and saved others.

it were a gentle child resting in his bosom. His the same general instincts and tendencies, the very life seems to centre in it. Watch him as he same moral attributes and aspirations, are tempttunes it. He grasps it firmly, strikes a chord with | ed by the same passions, and swayed by the same a sharp, spiteful blow, and, while quivering as if hopes and fears as ourselves, and thus the uniwith intensest pain, he bends to catch the first versal brotherhood is more readily acknowledged. note that rises. As he feared, the note is false, We have never seen more genuine sympathy grating harshly. He again strains the chord with manifested for the suffering, than on the mounthumb serew, till ready to snap with the tension, tains of California, among those miners with striking, leaning low and listening. He continues seedy garments and sun-brouzed brows, and yet the torturing process till his sensitive ear catches whose hearts were warm with the wealth of the first true sound that trembles upward, and friendship, then smiles of satisfaction gladden the harper's mechanical, psychological and inspirational music. preached about and expressed much pity for the are quite apt to "play out." Angels and spirits upon the Pacific Coast, "Le Cau," a Chinaman, universe. History is replete with multiform experiences in demonstration of the beauties and Italy one of its many immortal poems. Those suffering martyrs that walked through sheeted flames to the sunshine of Heaven, gave to the Reforma-Hemans owed her softest, sweetest strains of demand the best room in the hotel, the best beefwhile sailing o'er life's stormy sea, was Burns indebted to his power of sweeping the heart-strings. him, and tread the thorny by-way to relieve blind | That soul effusion, "To Mary in Heaven," will be as enduring as the heathery hills of Scotland. Louis Kossuth could never have thrilled Americaus as he did, with the great principles of freedom, fraternity and equality, had he not first paced a damp, dingy, Austrian dungeon. Those persecutions, as training, tuning processes; under the land ring. He confessed to having "sleepless he had seen the fallen defenders of his Fatherland rise from their tombs, anxious to aid in every

> As every cloud hath its lurking sunshine, so has every suffering its use, every sorrow its beauty, every perilous conflict its palm of victory, and every cross its overhanging crown. The beloved John, entranced and in vision, on rocky Patmos, seemed to behold, in the distance, some whose shining vestures outdazzled the rest, and inquired. Who are these which are arrayed in white robes? and whence come they?" The response was, These are they which came up out of great tribu-With tears all wiped away, they were conducted to living fountains, to hunger and thirst no more forever.

holy effort for the redemption of their mortal

## Knowledge from Travel.

We hall to-day from Memphis, not the ancient Egyptian, but the modern, beautifully situated on a commanding bluff, some thirty feet above the highest floods, with base washed by the river for versing by steamer the eight hundred miles bethough one of a mingling crowd aboard, we spoke to but three gentlemen, and not a lady. "Why?" Well, we were in a reticent mood-had business and attended to it-observed and meditated upon the river scenery, and beside, were perfectly enamored from reading "Stobæn's Selections," and 'Zenophon's Memorabilia of Socrates."... How clear to us now from what source T. Starr King obtained his inspiration, in his famous lecture upon "Socrates." Surely, there's "nothing new under the sun." It is nearly all in the toss of the kaleidoscope, the brain organs corresponding to the reflecting surfaces of the contents in the in-

The Mississippi, king of North American rivers. rolling seaward in calm, grand magnificence, is a sublime object of reflection. Being high water now, we saw nothing of those smooth shores and clear white sandbars described by travelers; but the forests of cotton wood trees, with others, just putting on their spring garments, presented a singular appearance, being burdened with parasites and a peculiar kind of moss depending from the branches in long thick masses, giving a gloomy, funereal aspect to some of the scenery. When we read Grecian History, confirmed by modern discoveries, relative to the myriads of people that once thronged the valley of the Nile-their art science, commerce, painting, music, towers and pyramids, defying the wasting hand of ages-and compare the capabilities of the Mississippi Valley therewith, we can partially comprehend the mighty destiny that awaits, when fully developed, this already far-famed region of country,

Anglo-Saxons are naturally nomadic, their feet pressing, eyes scanning, and pencils sketching nearly every isthmus and isle of earth. Born travelers, either as a matter of curiosity or utility. they have inspected the furs of the North, spices of the South, pines of Oregon, gold fields of California, orange groves of Mexico, vineyards of Bohemia, Benzoin of Sumatra, sliks of Japan, porcelains of China, pulu of Honolulu and the pyrainids of Egypt.

Travel in home lands, as well as in foreign countries, gives one what books cannot, positive knowledue. Seeing is knowing; hence, with many, Stephens, Layard, Belzoni, Bunsen, Humboldt, Chaillu and Bayard Taylor, are subjects of almost here worship. The traveler hardly leaves his garden gate ere he is thrown into a crowd as motley as mystic, combining all races, colors shades, theories in science, opinions in politics and dogmas in religion. The fussy fop, and plain, sound Quaker, the conservative Catholic and the radical New England thinker, the commercial Yankee, admiring oceans, because bearing ships, and potato blossoms most of all flowers, because prophesying of a plentiful crop, and the dreamy, visionary transcendentalist, are all seated at the same table and thrust into adjoining staterooms. This common fellowship and intercommunion of mind with mind expands the sympathics, and

Take, as another illustration, the harp. How ity, and demolishing sectarian barriers. The the Italian loves it, foulles, caresses it, as though | truth comes up foreibly that all nations possess

Travel also teaches humility, by diminishing face. The harper knew his business; the angels our self-importance and quelling all egotistical know theirs. Conclous or unconscious, we are all tendencies. In years gone, when a Churchman, harps, played upon by invisible fingers-harps for and necessarily a "babe in Christ," we had Mediums that attempt to tune and play themselves, | poorignorant Heathen; but meeting in Placerville, often torture us in tuning; torturing with good | genuine Mandarin and graduate from a Chinese ends in view is delicious. So long as the fevered University, employed as an interpreter in the patient suffers pain there's hope. The buds of courts, we were astonished, dumbjounded at this April swelling and aching, scold the sun, and poor Pagan's knowledge, not only of his own showers that help them burst and bloom. The country, with India and Japan, but our country, angels that have us in charge, loving us infinitely also. His scholarly research, historical acquiremore than the musician loves his harp, and find- ments and wealth of thought, mingled with a ing us full of jarring discords, wring our heart- strange, poetic, Asiatic genius, quite charmed us. strings, pierce and pain our temples with electric He ought to turn missionary and labor among shocks, and yet, tenderly, lovingly bending over Christians, for though cherishing a profound reus, listening for the first strain of melody. Thus, spect for Jesus, he literally hated the petty sects in condescension and unspeakable love, do they and religious sectarisms, professing to be" Christoil unweariedly, in ways unknown to us, till our | tian." We sat a listener to his weighty words souls blend in sympathy with theirs, and mingle as quietly as one of old listened at the feet of with all the pure and infinite harmonies of the Gamaliel, and have said nothing about Paganism since. He told us that what he called Spiritualism, "communing with the dead," was as old as uses of sorrow. The prisoners of Chillon gave to the historic documents of China, reaching back some forty-four thousand years. Self-conceit and egotism are not only blotches on the face of beauty, but deplorable traits of American character. tion its highest inspiration. Poets have almost | Deny it as we may, there's quite as much of the uniformly learned by suffering what they have "gaseous" in us as the English. All wisdom sung in gushing, yet plaintive heart-songs. To was not born with Americans, nor will it die with sorrow, upon the sympathetic love plane, Mrs. them. An English or an American tourist may trust and faith. To grief and disappointment, steak at the table, the richest tapestried berth on the steamer, and ply his mannerisms; but what care the common sense masses? They call such,

snobs," "swells," and laugh at their platitudes. Travel furthermore intensifies our faith in man. How sweetly multitudes sleep each night in cars and tempest-tossed steamers! And why? Because they have faith in compass, chart, captain, conductor, engineer. Lives, friends and property are all entrusted to these officers. They somethe ministry of angels, brought him into sympa- times abuse their trusts, still the faith manifested thetic fellowship with the Fathers of our Republis beautiful. We remember of breaking our malie. Under their inspiration he spoke, making chinery in the Caribbean Sea, and drifting one day and two nights in a dense fog, and yet we dreams," and, in a public speech, said, "In vision | slept sweetly by night, for we had faith in our commander. Humanity needs this faith in man, faith in the ministry of angels, and the overshadowing love-presence of God. Better to be deceived by mortals, now and then, than deprived of the real lov and beauty of calm, deep faith in our kindred kind. All have their angel side.

This is April second, and intensely warm. Chimney swallows are cutting their circles and langles in the air, peach-trees have already lost their spring blush and bloom, pear-trees have nearly parted with their blossoms, and gardens are fragrant with hyacinths and budding beautiful flowers. God is good to all, and I trust the angels have us in charge.

## What is Truth?

This inquiry was anciently propounded by Pilate to Jesus. It is a question still. Each individuality will answer from his own standpoint. He is necessitated to thus do. Nothing is true to me till born in me as truth, and recognized as such by my consciousness. Truth may be defined, then: a proximal comprehension of the just relation of three miles or more, and beds of sandstone jut-things, or that conscious recognition which perting into the water, forming an excellent landing, ceives the normal relation of such subjects as are While Cincinnati is the "Queen," New Orleans | brought before the mind. With reference to the the "Crescent," this is appropriately termed the moral plane of action, truth, to me, is my highest, Bluff City," numbering some fifty thousand in- deepest and divinest conception relative to any habitants. We were four days and nights tra- formula of ethics. Your truth is your present, divinest conception upon similar matters. As each tween this and Cinchmati, during which time, real is but a stepping stone to a higher ideal, and as all ideals attained point to those infinitely grander in the unattained and fathomless future so, to a progressive, finite man, truth can have no absolute standard, even though penned on parchments and labeled " Holy."

## Comfort for Complainers.

A complaining contributor writes us that "his articles never appear as he sends them-either compositors or proof-readers mangle them," &c. We tender our condolence thus: Within a faw weeks we have been made to say " fir trees," for palm trees of Syria; "Donay," for Douay version ; 'heightened," for high toned, with others, and yet have not scolded a word; and for two reasons; first, we trusted to the good sound sense of the reader to correct such trifles; and secondly, we were aware that it had been more than whispered that our chirography was not perfect. In fact, one friend more andacious than others, had the unprovoked impudence to write us, a few days since, that we were "one of the shabblest penmen he knew of." It didn't madden us, because too true. Advice: Write your articles shorter and PLAINER.

#### Editorial Appointments. We speak the fourth Sunday of this month in

Madison, Ind.; the fifth in New Albany, Ind.; and during the month of May in Louisville, Ky.

## The Chicago Children's Lyceum.

The Children's Lyceum is progressing finely; it is a truly beautiful sight to see the children march, and perform their various graceful exercises to the sweet and martial strains of music. And it is oncouraging to the reformer to hear their recitations, freed from the sectarian bias and the soul:cramping theology of the past. The child, in place of remaining a mere puppet, that is moved by others' authority, is educated to express its own original thought, its own inspirations. God speed the noble work of rescuing untrained souls from the depressing influences of dogma and catechism.

I have met and been welcomed by such sterling souls here, that I have been strengthened and refreshed with the healing draughts of a pure and true friendship. God bless, and holiest angels minister unto my Chicago friends!

Yours for Truth, CORA WILBURN.

## Circular.

FRIENDS, we desire to inform you and all members of the Corry Society of Friends of Progress, that arrangements are being made with the differ-ent secleties of Spiritualists and Reformers for a Mass Convention in this place on the 31st of Au-

gust and September 1st and 2d.

Also, that the friends here have inaugurated a series of meetings to be held the first Sunday in each month, for the coming year, with lectures by the best speakers in the field. The hours of meeting all the held hast ton children at the grant and analysis. ing will be half past ten o'clock A. M., and one mind with mind expands the sympathies, and the School Building adjacent to the M. E. Church, liberalizes life b, increasing teleration and char-

street. For more definite information, inquiry street. For more definite information, inquiry should be made at the Union Hotel, Washington street. Speakers engaged: For March and to fill all vacancies, Mr. L. Ö. Howe; for April, Hön. Warren Chase. If those friends who can only be with us at these meetings will sustain them, we promise to establish without their aid weekly meetings and a Children's Progressive Lyceum. Your aid is, therefore, confidently expected. The time for action has come, and we call earnestly upon every Progressive Spiritualist to strike with us now for the achievement of religious freedom and the universal recognition of the advent of the New Dispensation. Respectfully, New Dispensation. Respectfully, W. H. Johnston,

O. H. FRASER, and others, Corry, Erie Co., Pa., Feb. 6, 1866. Committee.

#### [R. P. Journal please copy ] Spiritual Convention in California.

The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better nequainted with each other, and to consider some plan by which the glorious Gospel of Spiritualism may be presented to the people, and also to give our youth a natural and unsectarian education and the state of the people of t cation, do call a State Convention, to be holden in Socrates' Pleasure Garden, in the city of San José, on Friday, Saturday and Sunday, the 25th, 26th and 27th of May next.

Mrs. C. M. Stowe, Mrs. Laura Cuppy, and other

speakers are engaged.

Mis. Ada Hoyt Foye, the wonderful rapping test medium, will be present and give scances in the evening.

Speakers from the Atlantic States are invited and some are expected to be present.

The various Children's Progressive Lyceums of

the State are invited to be present and take part the exercises.

It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportu-

nity to make this, the first effort on this coast, an interesting and profitable occasion.
R. A. Robinson, San Francisco.
J. H. Atkinson, " JOHN C. MITCHELL, " J. D. PIERSON, "MRS. LAURA CUPPY," R. B. HALL, A. C. STOWE, J. S. OWEN, W. N. SLOCUM,

MRS. C. M. STOWE, " San José, Cal., March 8, 1866.

#### LEGTURERS' APPOINTMENTS AND ADDRESSES PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

is intended for Lecturers only.] A. T. Posa will speak in Boaton, Mass., April 22; in Bangor, Me., during-blune. Would be glad to make further engagements in New England for the summer and fall. Address, Manchester, N. H.

Miss Lizzie Doten will lecture in New York during April; In Boston during May. She will not make any other engage ments to lecture until further notice. Advress, Payilion, 57 Tremont street. Boston, blass.

F. L. H. WILLIS, M. D., will lecture in Lowell, Mass., dur g April and May; in Worcester during June. Address as ove, or care Banner of Light, Boston.

N. FRANK WHITE Will speak in Louisville, Ky., during April; in Battle Creek, Mich., during May and June. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

ne promptly answered. Address as above.
MRS. N. J. Willis, trance speaker, will lecture in Worcester, July 1, 8, 15 and 23. Address, Boston, Alass.
MRS. AUGUSTA A. CURRIER Will lecture in Detroit, Mich., luring 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 815, Low ell, Mass. AUSTER E. SIMMONS WILL SPEAK IN WOODSTOCK, VI., on the first and fifth Sunday of every month. Address, Woodstock

CHARLES A. HAYDEN Will speak in Chicago, Hi., during April: in St. Louis. Mo., during May: in Davenport, June 3 and 10; July and August reserved: in Providence, R. L. during september; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1857. Will make engagements to speak weekevenings in the vicinity of Sunday engagements. Address as above.

WARREN CHASE will speak in Chardon, O., April 29; in Cleveland, O., May 6 and 15; will spend last half of May at Nouth Pass, ill.; will lecture in Decatur, Ill., during June, ile will receive subscription a tor the Banner of Light. C. FANNE ALLYN Will speak in Appleton, Mo., and vicinity during April: in Woodstock Vt., June 10, 17 and 24. Address Rockland, Me., during April: after which, care of O. Sampson, North Middleburo', Mass.

son, NOTIO Middleboro', Mass.
MRS. SARAH A. BYRNES Will speak in Charlestown, April
22 and 29; in Gloucester, May 6 and 13; in Lynn, May 20 and
27. Address, 87 Spring street, East Cambridge, Mass.
MRS. S. A. Horton will speak in Troy, N. Y., during April;
in Ludlow, Vt., May 6; in Eden Mills and vicinity during
June and the first Sunday in July. Address as above, or
Brandon, Vt.

Brancon, yr.

[SAAC P. GREENIÆAF will speak in Taunton, April 22; ad dress for the mouth of Mas. Kenduskeng, Me.: speak in South Reading. Mass., during June. Is ready to answer calls to lecture anywhere the friends may desire. Address as above M. C. BENT, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Address, Middle Granville or Smith's Basin N. Y.

Miss Sarah A. Nutt will speak in Rutland, Vt., April 22 and 29; in Williston, May 6, 13 and 20. Address as above, or Claremont, N. H.

DR. H. P. FAIRFIELD, trance speaker, magnetic healer, will ecture and heal in Be oit and Whitewater, Wis, during April, Will answer calls to lecture. Address, Greenwich Village, Ms. MRS. MARY J. WILCOXSON will speak in Buffalo during April. Will answer calls to lecture during the coming year General address, Hammonton, Atlantic Co., N. J.

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Woodstock, Vt., May 13, 20 and 27, and 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. Refers to 'Homas Middleton, or to G. A. Bacon, box 205, Washington, D. C.

Miss Susik M. Johnson will speak in Haverhill during

MRS. MARY M. Wood will speak in Plymouth, April 22 and 29. Address, Il Dewey street, Worcester, Mass. MRS. M. S. TOWNSEND will speak in Philadelphia, Pa., during April.

MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., April 29, and during May, June and July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H. H. B. STORER will speak in Philadelphia during May. Ad dress, Brooklyn, N. Y.

E. S. WHEELER. Inspirational speaker, will lecture in Charlestown, April 22; in Foxboro', April 29; in Haverhill du ing May; in Lowell during June. Address this office. LEO MILLER will speak in St. Louis, Mo., dilring April. Address as above, or 22 Market street, Chicago, Ili.

A. B. WHITING will speak in Cincinnati, O., during April.

M. HERRY HOUGHTON will lecture in Milford, Mass. April 15 and 22: in Taunton, April 29 and May 6 and 13: in Plymouth May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle Mates the remainder of the year. Address MRS. LAURA CUPPY will lecture in San Francisco, Cal., till further notice.

ALGINDA WILHELM; M. D., inspirational speaker, will lecture in Kansas during the summer; in Iuwa during the fall. Address, care W. Brown, box 502, Quincy, Ill., until further rulles. .e. . .. W. K. Ripley will speak in North Wrentham during ; in Charlestown during May. Address, box 95, Fox-

MES. Straig A. Hutchinson will speak in Stafford, Conn., April 22 and 29; in Charlestown, Mass., during May. Address to above. 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. Stean E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above. J. M. PERBLES, box 1402, Cincinnati, O.

Dr. L. R. COUNLEY, Vincland, N. J. Will receive subscrip-ions for the Banner of Light, and sell Spiritual and Reform tions for the Banner of Light, and s Books. F. L. Wadsworth, Sturgis, Mich.

MRS. LAURA DE FORCE GORDON will receive calls to icc-ture during the month of April on the route from Boston to Quincy, Ill., via Buffalo, Clave, and and Chicago. Address at Laurasse, Wis., till May 1st; after that aims. Cache Creek, Colorado Territory. W. A. D. Hung will answer cally to lecture on Spiritualism and all progressive subjects. Address, WEST Side P. O., Cleveland, U.

Cieverand, U.

Mas. Anna M. Middlebrook will answer calls to lecture

Rindays and week evenings. Audress as above, or box 778,

Bridgeport, Ct. DA. J. K. BAILET will answer calls to lecture. Address, Quincy, III.

O. P. Kellogo will answer calls to lecture. Address, East rumoull, Ashiabula Co.. O. Dr. H. E. Emery is again in the field, and ready to receive alls to lecture in accessible places. Address, South Coven-

. Charles A. Andrews, trance speaker, Grand Rapids, Mich., care of t)r. George F. Tenn. Louing Mooor, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, normal speaker, San José, Cal., care of A Mas. A. P. Brows, St. Johnsbury Centre, Vt.

L. Judd Panden Address, care of Thomas Rathbun, bor Lois WAISERONERE can be addressed at Philadelphia, care II. T Child, 514 Raco street, till May 20th. Wishes to make ongagements east for the summer.

onggements east 17 the summer.

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, bux 2001, Rochester, N. Y. Mas. M. A. C. BROWN, West Brattleboro' Vt.

J. S. LOVELAND will maswer calls to lecture, and will pay special attention to the establishment of Children's Lyceum. Address, Hamburg, Cont. JUDGE A. G. W. CARTER, of Cincinnati, O., will answer

FRANCIS P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kanans. WARREN WOOLSON, trance speaker, Hastings, Orange Co., N. Y. GEORGE A. PRIECE, trance medium, Auburn, Me., will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals.

DR. JAMES COOPER, Bellefontains, Ohio. Will take sub-scriptions for the Banner of Light. DR. G. W. Morrill, Jr., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425% Washington street, Boston.

J. H. RANDALL, inspirational speaker, will answer calls to lecture on Spiritualism and Physical Manifestatio.s. Ad-dress, Upper Lisic, Broome Co., X. Y.

MRS. PRANCES T. YOUNG, trance speaking medium, care Banner of Light. Banner of Light.

Mrs. ELIZABETH MARQUAND having removed to the State of Alissouri, will answer calls to lecture in the West. Person wishing her services as a trance and normal lecturer will please address, Chamois, Osage Co., Mo.

please address, Chambols, Ossige Co., 200.

ELIJAH R. SWACKLAMER having removed to the State of Missouri, will answer calls to lecture in the West on Community Life, Spiritus ism, and other kindred subjects. Address, Post-office, Chamble, Ossige Co., Mo.

Post-onice, Changes, Change Co., 220.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Stancatele.

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

MRS. ANNA M. L. POTTS, M. D., lecturer. Address, Adrian. MRS. ADDIE L. BALLOU, Inspirational speaker, Mankato, Minn.
MINS. LYDIA ANN PRARSALL, Inspirational speaker, Diaco, Mich.

MES. EMMA F. JAT BULLERE'S address is 32 Fifth street, New York. J. H. W. TOOHET, Potsdam, N. Y.
MRS. SOPHIA L. CHAPPELL Will answer calls to lecture.
Address, Forestport, Oneids Co., N. Y., care of Horsee Fapers, Esq.

ey, Esq.
GRORGE F. KITTRIDGE will answer calls to attend public ircles, and lecture on Sundays, in Northern Michigan. Ad-ircs, Grand Rapids, box 692.

IRA H. CURTIS speaks upon questions of government. Address, Hartford Conn.

dress, Hartiord Conn.

MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. MRS. H. T. STRARRS, Vincland, N. J.

MRS. JENNETT J. CLARK, trance speaker, will answer calls, then properly made, to lecture on Sundays in any of the town in Connecticut. Will also attend funerals. Address, Egy

ME. and MES. H. M. MILLEB, Elmira, N. Y., care of Wm. B. MES. FRANK REID, inspirational speaker, Kalamazoo, Mich MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith.

MRS. FARRIE DAVIS SMITH, Milford, Mass. 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 tates and Territories. Address, San José, Cal.

G. W. Ricz, trance speaking medium, will answer calls to ecture. 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, Baldwinsville, Mass.

REV. JAMES FRANCIS can be addressed at Mankato, Minn. ELIJAH WOODWORTH, inspirational speaker, Leilie, Ing MRS. E. A. BLISS, Springfield, Mass.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, ill Dr. James Morrison, lecturer, McHenry, 111. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-

DEAR CLARK, inspirational speaker, will answer calls to ceture. Address, Brandon, Vt. Miss Lizzie Carlery would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. E. K. LADD, No. 179 Court street, (room 5,) Boston, will answer calls to lecture. MRS. LOVINA HRATH, trancespeaker, Lockport, N. Y. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend functals at accessible places.

SAMUEL UNDERFILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 24 Canal street, New York. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

ALBERT E. CARPENTER will answer calls to lecture Suddays and week evenings, and also attend funerals. Addres,

Funiam, Conn.

EMMA HARDINGE. Persons desiring information of he whereabouts can obtain it by inquiry of Mrs. E. J. French, a Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Brs. Gibert Wilkinson, 205 Cheetham Hill, Manchester, England. MRS. MARY L. FEENCH, inspirational and trance medium, will answer calls to lecture or attend circles. Free Circles rill answer calls to lecture or attend circles. Free Circles sunday and Wednesday evenings. Address, Ellery street, Vasnington Village, South Boston.

Jos. J. HATLINGER, M. D., inspirational speaker, will asswer calls to lecture in the West, Kundays and week evening, the coming winter. Address, 25 Court street, New Laves,

D. S. FRACKER, inspirational speaker. Address, Berca, O. A. C. Rodinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

ANDREW JACKSON DAVIS Can be addressed at the Banner of Light Branch Office, 27s Canal street, New York.

8. J. FINNEY, Ann Arbor, Mich. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MISS MARTHA S. STURTRVANT, trance speaker, 72 Warren street, Boston.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicsgo, Ill. Dz. Ww. Fitzgisson will answer calls to lecture through Pennsylvania and the Western and Southwestern States of the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy, and will liustrate his lectures through the mediumship of Miss Elis Vanwie and others. Address for the present, Philadelphia, Pa CHARLES S. Marsh, semi-trance speaker, will answer calls o lecture throughout Wisconsin, Iowa, Minnesota, and other Vestern States. Address, Wonewoc, Juneau Co., Wis.

SELAH YAN SIGKER, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, will answer calls on reasonable teims. Address, Wiltesboro', Oncida Co., N. Y.

#### BANNER OF LIGHTS A Journal of Romance, Literature and Gen-

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