VOL. XIX.

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[\$8,00 PER YEAR,]

BOSTON, SATURDAY, MAY 12, 1866.

NO. 8.

INSPIRATIONAL POEM,

DELIVERED IN EBBITT HALL, NEW YORK, BY D. HOLMES.

Rejoice, oh mortals in the form! Lift up your hearts at early dawn; Let sunshine from above inspire Your inmost souls with pure desire; Pour out your themes in lays divine-Rejoicel rejoicel in every clime!

Rejoice! oh mortals in the form. For truths that shelter from the storm, That sink in your benighted hearts, And kindle up the smouldering sparks. That hid the inner man revive-Rejoice, and yield the sacrifice.

Rejoicel oh mortals in the form, That you have felt despair and scorn: That you have suffered ills unfeared. And from your pathway sin is cleared; May every morn and every eve See you rejoice, and joy receive.

Rejoice! rejoice! forevermore, And God, the Father, still adore; Give Him the praise for spirit power, That came to you in sorrow's hour, That cast out sin, and healed your wound-Rejoice! rejoice! that good you've found!

Rejoice! rejoice! with all your soul! Spread this great truth from pole to pole: Let every nation, far and wide, Be washed by the aimighty tide Of spirit power, strong and tried; Let every soul, with inner light, Rejoice! rejoice! with spirits bright!

Rejoice! oh mortals in the form, That you've outrode the soul's dark storm; That you have tasted joys divine, Such joys as sorrow doth refine; While you have pulse, and life, and voice, My friends, rejoice! rejoice! rejoice!

The Recture Room.

RELIGIOUS LIBERTY.

A Discourse by Hiram P. Crosler, of Huntingn, N. Y., delivered in Dodsworth Hall, New York, April 23, 1866, before the "First Society of Spiritualists."

(Reported for the Banner of Light.)

Among the thousand and one voices of the Church, and the dissenting parties of Christendom touching the great and vital duty of man's religious welfare and education, there are, at the bottom, but two radical ideas, or sentiments, pitching the voices, causing all the jargons and the harmonies. One idea presumes " the fall of man," the other assumes his mental, moral and spiritual ter, ordinance, holy time, infallible Pope, or "infallible Bible." The other asks the lecture room, the closet of prayer, the spiritual, white-winged messengers of thought and truth, the direct communion of our heart and soul with the infinite heart and soul. This accepts, literature, sacred and profane, the daily press, teeming with man's best and worst burdened thoughts, and all the routine of life, as allies of man's true growth into a sublime spiritual liberty. Time, and Eternity, are one, in the chronicle and the consummation of this ideal of education.

The system of church education, founded upon the theological " fall of man," presuming upon his disease and inability, yea, asserting his "total depravity," his moral liking of all that is evil, and his moral aversion to all that is good, educates man backwards, not forwards, downwards, not upwards. It enslaves, it does not liberate. The unity of church belief and church method, for thirteen hundred years, from the third to the sixteenth century, was the midnight of the worldthe midnight of science, art, literature, politics and religion. This unity of church belief and church method, based upon man's total disease of mind, and heart, and conscience, and soul, has enslaved the Christian world in the name of the Master who came to preach deliverance to the captive. It has bound man in prisons, in the name of him who came to open prison doors; it has whipped and scourged mankind with its cords and withes of terrible "hell fire" dogmas, in the name of Christ, whose first and highest truth was the Fatherhood of God. It has broken the brotherhood of mankind, by building mean sectarian pens, so small, a great soul like Theodore Parker could not get into one of them, in the very name of him who said, "If ye love me keep my commandments." It has framed together curious metaphysical devices, called "catechisms," and confessions," and pushed these upon the unwelcome assent of children, women and half-grown men, under penalty of the fear and hate of God, and the dread of the Devil's hell, in the name of the great apostle to the infidel world, who said, rejuvenates and saves the world. The end of the commandment is charity, ont of

This church, built upon such ghostly pietisms, has walled itself off from the world, and called fering, achieving world outside, full of the inspiration of angels and of God, thrilled with the blood of heroes and martyrs, sacred with devotions to truth, and duty, and the law of self-sacrifice, leading the forlorn hope of the world in scientific discovery, moral reform, social, physical and religious progress. This great Gentile world of ours. its mammoth feet treading in the paths of the old although the profone labor of the one kept alive sages, saints, martyrs and heroes of the past, "of | the holy languor of the other. whom the world was not worthy:" its great heart. the centuries of times this great, honest Gentile of the error and fatuity of the religious instruc- of Slavery and the Fugitive Stat Law of 1859.

were others and provide the con-

world of ours, pouring a million of men out in 1 tion, tradition and method of our own day, by and 1 the Church and priesthood have bound upon manwar for liberty, and busying twenty millions at home, with kind thoughts and nursing charities for the absent soldier, the Church has dared to call profane !- called upon it to "repent" of its natural Pagan goodness, and to accept the supernatural goodness of the instituted Christianity of the land!

The Church has enslaved mankind in its Messianic doctrine of the destruction of the world by fire, which corrupted the very apostles of its faith, by engendering idle fears, and ruinous contempt of business and of labor.

It has enslaved mankind by its false classifications of the sacred and the secular, which obtained in the Post-Apostolic Church, and which have been rank poison at the very heart and source of true religion ever since.

When once you make a day holy above another. you do it by profaming all other days.

When once you make the altar holy above all other places, you do it by profaning all other places.

When you make an ordinance holy, you do it by profaning God's ordinance of labor, which is the fulcrum and lever that upholds and moves the world.

When you make a priest holy, you profane humanity, and belittle God into a capricious Pagan Deity, who gets mad, and can be atoned by making the priestly function necessary.

When you make the priests' work holy above the work of any honest man, you do it by profaning the work of the toiling millions, who, as the fabled Atlas carried the world upon his back, carry all our art, science, literature, civilization, religion, priest included, in their brawny and sinewy arms.

When God has commissioned man to subdue the earth and to have dominion over it, which is the holier man—the priest, who declines labor altogether, calling it profane and secular, or the man who takes his axe, plow and spade, to clear the forest, and make his track blossom with grain, and fruit, and flowers?

Which is the holier person—the priest, with his gold pen, who writes smooth periods against the lust for money, or the honest pioneer miner, who leaves Eastern civilization, braves savage perils, seeks the mountains, sleeps under the open sky, and digs under the dirty rocks by day, that we may have gold, for beauty and for use?

Which is the holier person-the ghostly pietist, who warns the good honouwife of the" this world," or that good housewife superintending her kitchen with God's bounty, God's chemistry, and man's skill, and woman's art, to cook a good dinner? "The Son of Man came, eating and drinking."

You see the pictism of which we complain, as an encroachment upon man's rational religious liberty, in the Monasticism, which from the fourth to the fourteenth century overran all Europe, and became the leading, popular and controlling reliintegrity. One system demands redemption; the glous sentiment. The very exclusion from the other, education. One asks for the Church, with world which the early persecutions of the Chrisall its appliances of creed, priest, bishop, minis- tians made necessary for personal safety, soon. become a voluntary neglect and contempt of the world, and the excluded monk or pietist came to be regarded as preëminently religious! He had retired from the world to give himself wholly to God. Virginity, celibacy and almsgiving became potent virtues with which to purchase future bliss. St. Ambrose cried in the streets, with holy fervor, "Heaven for sale for a penny." That penny went to feed religious indolence, inside of gloomy walls, when God has driven man from out the walls of Eden, and told him to subdue the world. It went to feed religious laziness, when Paul says, "He that will not work, neither shall he eat," and who illustrated his own precept by working at tent-making while exercising the apostolic function, that he might have money to ielp brethren weaker and poorer than himself.

Human nature, baulked of its right and privilege, denied sociality, marriage and active industry, became a prey unto itself. Men and women took infinite credit to themselves in battling down the tormenting fires of passion; not knowing that the good God has created passion in every human breast, as the bond of social and domestic union, the inspiration to work, and the spring of endurance. A passionless man or woman is as cold as a marble statue and as valueless. They may faintly serve the æsthetic and the beautiful, but feebler still the useful and the good.

Think, my friends, of a state of religion, for a thousand years, where indolence, solitude and celibacy are the true tests of piety! where, by making these vices sacred, you profaue the opposite virtues of labor, marriage and sociality. The monks became profligate epicureans; too lazy even to study, they became illiterate. Their ideas of life and duty were confined to onlience, idleness and pleasure. Woolsey, in the time of Henty the VIII, found them the greatest obstacles to popular learning. Learning will unseat priestcraft as well as slavecraft. Cranmer found them opposed to the Reformation. The priestly class never yet did favor a reformation, and still it is through the young blood of the reformers that God

The number of these monastic institutions, in a pure heart, a true conscience, and an unfeigned cluding their colleges, hospitals, charities and free chapels, suppressed by Henry, in England alone, was over three thousand. Fifty thousand monks, idle and unproductive, were here quarteritself sacred ! The great thinking, struggling, suf- ed upon the industry of the people, and, in return for their honest labor, chanted hymns and said prayers or mass for the souls of the donors.

Men who lived in daily and hourly violation of all the laws of life and health, were the ministers to the spiritual health of others. The idle, profitless monk, inside the mounstery, was a holy person. The working, profitable man outside was profune,

We speak of this error and fatuity of the histor-

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through which man is still held in vassalage tookind, through the artful withe and thong of faith the church and priesthood.

The power of the Great Reformation did not east out the spirit of monasticism, nor lift us above indifferent, composed in known and unknown the false classification of the sacred and the secular which this pictism has bequeathed us. In Christ's time and Paul's it was permissible for a | the "only infallible rule of faith and practice"religious teacher to earn a living by labor, and not to degrade his calling by dependence and compliince. Now, among even the liberal sects, such lahor is an anomaly, and excite, surprise and criticism. The Friends and the only religious body, except the Spiritualists, that believe in the duty and, therefore, propriety of a speaker or minister laboring at handicraft or trade. All other religious people still feel a little tinge of surprise when old that a preacher is a business man. It grates a little upon the sense of propriety and the law of association, and the assumed sanctity of the ministerial class, because all our notions of sanctity

But the most appalling effort of this false theory of the sacred and the secular, has been, and still is, to wall off the Church and the Pulpit from the domain of the world: to insist that the Church shall confine itself entirely to the Sunday, and its ecclesiastical routine, while the world moves on, without being touched with the regenerating breath of God, the mighty axles of its trade, its commerce, its social industry, its law, its politics grating with cunning, injustice, sin and crime.

have been warped and corrupted by this false

standard of the sacred and the secular, bequeath-

ed us by the corrupt Church of the Dark Ages.

Whole classes and races of men are passed by, to grind in the prison-house of despair, of utter helplessness, sorrow, want, suffering, death, while the Church knows nothing of this all, keeps hely time, and punishes heresy with all the penalties at its command. To demand justice in the earth -that is "mingling religion and politics," according to this ghostly pietism.

To ask freedom of right and privilege for all men, as the children of one Father in Heaven, that is "agitation," disturbing the peace of the country and the unity of the Church. As though any peace were worth having without justice! as though any unity of any Church were worth a straw, if maintained at the sacrifice of the smallest right of human nature, which is greater than any Church, Lord of all days, all institutions, all creeds, all Bibles! To demand that the institutions of the State shall be reared upon the sublime ideas of Justice and Love, that it to become a " political ranter." To preach Liberty, Equality, Fraternity," that, we are told, is to forsake the "Gospel of Christ, and him crucified," and to preach the Gospel of the Jacobins, of Jean Jacques Rosseau and the French Infidels who, half a century ago, promised deliverance to France; a Gospel whose baptism was blood, whose sacrament was crime.

In one word, any earnest, well-directed effort at putting the leaven of Truth nto the selfishness and sin of the world; such selfishness and sin as have become chronic, organic and respectable, that is resisted by this false spirituality, for the best and the worst of all reasons: that it draws its pecuniary support from the richest patrons of the worst and most popular crimes. To attack these crimes would be like a general ordering a foraging expedition upon his own supply-trains, instead of the commissary of the enemy.

It is this false spirituality, this religion of "sublimated pietism," this ecclesiastical Christianitythat imprisons, starves and misdirects the moral sense and the worshipful needs of mankind-that puts a great gulf betweer sacred and secular things. It is this false religion that is responsible. before God and the world, or the sins and crimes of human slavery upon American soil; and so responsible for the anarch; and war and rapine and blood that have so lately desolated this country. Priests and politicians charge all this upon the reformers and the abolitionists As well charge the angels with creating the tells; or charge Christ with the sack and woe of Jerusalem, because he. the only radical of his day, told the Jews what a false conservatism would bring tpon them!

Under the moral and spiritual delusion of this maudlin pietism, men, North and South, have observed all the forms of religion, without having its substance. Their entire politics and religion had become rotten at the core, and when they dared evoke the fires of revolution, and the waves of delayed justice, borne upon the ho passions of war, swept against them, they were overwhelmed and consumed.

Never, in the fall of Jerusalemor the overthrow of the Western Empire, or any delasitude of Civilization, do we remember so swft and summary a judgment as God in his providence has pronounced, in the last four years, upon the Orthodox and Conservative corrupters of oir nation's faith and our nation's politics; a jugment executed with the iron hand and flery doon of war, before the eyes of all nations. Surely the waters shall overflow the kiding place." The hail shall sweep away the refuge of lies." "They shall call upon the mountains and recks to fall upon them, and to cover them from the wrath of him that sitteth upon the throne!"

This thralldom of the filse classification of saprofane; making an ordinance hily, making labor profane; making a priest hly, profaning humanity thereby; interjecting the terors of the Second Advent every now and then, with the set time for the visible destruction of the world by fire, and the annihilation of the wicker (all but the Adventtists;) keeping the fires d eternal hell torments sulphur flame, in the whit heat of so-called "revivals of religion;" feedin hungry human nature with the husks and rind of doctrine, instead of the eternal word of Gd in every quickening truth; this appalling cheapf the soul, of all grace, in the name of the veryind only grace of God,

in an "infallible Bible."

Yield this point, that "a book," good, bad and periods of time, by known and unknown authors, a real book, is the "only Revelation of God," and yield this point and your citadel of liberty is gone. You are stormed, taken captive, and doomed to prison. You are captive to Moses, David, Isniah, in the Old Testament, to the historic and ideal Christ of the New Testament, and to all the sacred writers of the New Testament canon! The jailer is the Pope, the established Church, the creed, or the innocent dissenting parson, who plies his art with a "thus saith the Lord," to drive home into the solemn sanctuary of the reason and the holy sent of the soul, an interpretation, or a text, or a dogma, that your better nature scorned, and that had its inspiration from devils and bad men, instend of augels and God.

Admit an "infallible book," and you are a timid, "erring," "fallible" "worm"; at the mercy of any keen-witted interpreter of that " infallible who, for a low-living, or a higher, traditional misguided honesty, can make you believe he knows more of the "book," and more of the mind of" the Lord" than you know yourself, with all the faculties God has given you, and in giving, has ordered sanctified by use!

You are in turn Romanist and Protestant; High Church and Low; Conservative and Liberal; Trinitarian and Unitarian; Destructional and Universalist; Liberalist and Spiritualist, as the pines of your magnificent Being become stopped by sin, sorrow, discouragement, the drudgery of care and labor, or as these grand pipes are opened to the oratorio of creation, and the highest tides of God lood the receptive soul!

This doctrine of an "infallible book," Post-Apos tolic, of which the Christ never wrote one word which had no canonical existence in the Apostolic Church, which is a most monstrous assumption of priesterast and Churcherast; which is disproved by history, ethics and science; yea, which disproves itself by its own fallibility, by its own endorsement of lying, deception, fraud, aggressive war, slavery and polygamy, and opposed to natuural religion; this monstrous assumption that a book," written from eighteen hundred to four thousand years ago, has exhausted God and measured the limits of human knowledge in spiritual things, is the height of credulity, and therefore the depth of man's spiritual bondage. This is the unmeasured audacity of the priesthood, and therefore the unmeasured degradation of religious vassalage. This is the climax of man's prisonhouse, and is therefore the first capstone of the sepulchre of human nature, to be rolled away by the angel of the resurrection when the cry of liberty is sent forth, "He is not here, he is risen." So much of this brief hour for the negative

statement. What is the positive statement? What is re-

ligious liberty?

Religious liberty is recognition of, and obedience to, all religious truth. Truth is the only and final authority; and of truth, man is the only and final arbiter and judge. The Bible and the Pope, and the Church and the Creed, must all abide this test of the individual reason, conscience and soul. What in the everlasting nature of things is fitting to be pronounced true and reasonable? What in the everlasting nature of man is fitting to be pronounced venerable, holy and right? What in the divine harmonies of the soul is fitting to be pronounced sacred, beautiful and good?

These are the tests which all that is worth say ing in the religious progress of the race must abide. What cannot abide these tests must go to the "moles and the bats," companions of darkness and death. Whatever there is in the Bible which can abide these tests-the moral law firm. ly seated in the divine constitution of man; the prophetic heroism of Jewish history, wherein you see the play and battle of Radical and Conservative, Prophet and Priest, Statesman and Politician, anointed King and haggard Usurper; the gleams of the transcendent worth, dignity and glory of man, as child of God: the marvelous life of the man, Christ Jesus"; the light and love of his beatitude: the Sermon on the Mount: the transfiguration, where we gaze into the true spiritual world and behold the possibilties of man becoming immortal; the wonderful life of Paul, who, eighteen hundred years ago, fought the good fight against Jewish priestcraft and Pagan idolatry, and whose life was a grand epic of heroism and self-sacrifice, illuminating the ages of darkness and error, between the first and the nineteenth century-all this, and all in harmony with the truth of the Eternal Word, inspiring and informing the Living and Eternal Reason, Conscience and Soul of Man this will abide. "The thing that cannot be shaken wiil remain forever."

These simple propositions, that truth is the only anthority; that of truth, man is the only judge; that there can be no common ground between God and man, unless man himself is possessed of this faculty of reason to determine the true against the false; that only through the reason, conscience credand secular; making tip Chuich holy, the world and soul of the individual man, can we know any truth, any rectitude, any good; yea, only through the exercise of these divine human faculties can we know there is any Bible at all, or any God worthy to be worshiped; these simple propositions, self-evident as axioms, would never have been called in question in Ecclesiastical courts had it not been for Ecclesiastical cunning, demakindled all the time, and reaking out in jets of gogism, spiritual cheating, to enslave mankind by a false religious education.

The awful power that early education and sacred traditions and holy associations have, to perpetuate error as well as truth; this law of the mind's unconscious assimilation to its mental, moral and spiritual surroundings, this, and this alone, explains the marvelous tenacity of religious error, the slow growth of religious liberty, and the perance."

terrible bondage of the brightening present to the decaying past.

This above explains the sectarian zeal and drill of the "Orthodox" Sunday-School. Close those hot-beds of Sectarianism one generation, and your false ecclesiasticism would be an argosy ashore, with no tide to float it, no breath of God to give it life. This alone explains why the Priesthood and the Church inveigh so much against Science and Reason; and why the established Church of England-the first Church in the world-prefers the error of tradition, and the power of its false control over the conscience, to the Truth of Colenso, and the Inspirations of God in the heat of the

day. This alone should explain to us the immediate and urgent necessity of providing for the religious welfare and education of our children in a way and manner that shall liberate, and not enslave them: that shall onlarge their best natures, and not stun and stunt them with shallow conceits and false doctrines.

Thomas Starr King said to me, "Looking upon my infant son, asleep in his cradic, (a fresh gift of heaven,) I involuntarily cried to God, Let him rather be an 'Atheist,' than have him fall into the popular belief. Let him believe in Nature and its beautiful order, rather than believe in an infinite devil and an endless hell!" "So say I; so say we all."

Oh, to see a young soul, fresh from the hands of God and angels, spoiled by compliance, or corrupted by a false and fearful religion - made smaller and meaner by the redemptive theology of all Christendom than the natural instincts of the common human heart-that is the worst of all forms of prostitution. That prostitutes the last and final agency, the pure white hand of which would lead us along the shining pathway of Truth and Peace. That clips the only wings of the spirit that would bear us aloft to God and heaven. That forestalls all honest inquiry, all impartial search after truth; all intellectual, moral and spiritual progress that tends to uproof the evil system of faith planted in the heart of childhood, and makes doubt, danger; skepticism, sin; unbelief, damna-

"If." says Malebranche, "I held Truth captive in my hand, I should open my hand and let it fly. in order that I might again pursue and capture "Did the Almighty," says Lessing, "holding in his right hand Truth, and in his left search after Truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request, 'Search after Truth.'" "Truth," says Von Müller, "is the property of God; the pursuit of Truth is what belongs to man." And Jean Paul says, "It is not the goal, but the race which makes us happy."

This beautiful, divine passion of the soul in pursuit of Truth, so happily stated by these eminent men; this divine passion for the Truth—flercer and purer than any young lover felt for his first and only mistress;-this holy fire which feeds the flame of Genius, gives poetry, art, science, history, literature, their inspirations-gives pure religion its ranawi ng, invisible angel of God, is "crucified afresh" in every creed, tradition, dogma, faith and Church of Christendom that attempts to live upon the

I know of no difference between Liberal and Puritan: Low Church and High; Broad Church and Narrow: Heterodox and Orthodox, if they shall attempt to stop, to stand still, and, to quote an eloguent liberal divine of my own Unitarian faith. 'Stop conquering, and go forth to garrison what la already won."

"Let the dead bury their dead." It is a misnomer to call any body of men and women the Church of the living God, which is afraid of God's own living Truth in the bearts and minds and souls of his own living and dutiful children. The Church has got to be "the pillar and ground of the Truth," or become the contempt of the world. She has got to stop garrison duty, break camp and hospital, and nobly serve on picket, on the foriorn hope, and in the great Liberating Army of Mankind. She must be the vanguard of that army, or sink out of sight with Paganism, Mahometanism and Romaniam.

God has nut man into this world to grow in all noble directions. Baulk man's growth you cannot, any more than you can baulk the growth of coral reefs toward the "Queen of the Antilles." or the bursting of new suns and stars into life, to giorify the infinitude of space. Man's mission is to subdue the world, and to have dominion over it. That mission is to be fulfilled. If the Church cannot help its fulfillment, yea, lead in its consummation, then, as a dead and withered arm, it must be buried out of sight. All cry for rest, for the luli of "anitation." for

garrison duty, for organization, is a cry and signal of death. Call it increased zeal, increased activity, increased prosperity, if you will; that will not . The truth of one genial, gifted, spiritual, free soul like Channing, has more meaning and more salvation for the race than all your instituted religion for eighteen hundred years. The burstings forth of one such century man as Theodore Parker, lifting religion above the sphere of the transfert and accidental, into God's sphere of the absolute and eternal, is the undying prophecy of the spiritnal world that the race is not exhausted: that religion is not to be organized, but discovered; not to be chanted and spoken in street, and solemn and fitting words of olden times alone, but lived in the conflicting issues, and spoken in the sturily Saxon speech of to day; that implication is now, and in the future, as well as yesterday, and in the past; that God is Real, as well as Mistoric; and that man's life may now glow with this life, and his pathway sline with the footprints of angels.

Voltaice-sags, "A physician is an unfortunate gentleman, who is every day called upon to perform a miracle—to reconcile health with intem-

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 are to be,
()r may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUNT.

[Original.]

THE JEWEL-WORD;

PATIENCE PETTIGREWS ROOT BEER

Out in the fresh green fields, through the green meadows, over the hilly pastures. Will had been trudging, full of glad, happy life. Nothing could seem better to him. The pure air made his cheeks red and his lungs vigorous, and he climbed fences and jumped from hillock to hillock, as if exercise were as necessary to him as to the lambs that frisked in the pastures.

Miss Patience Pettigrew prided herself on her puddings, her crullers, and her root beer; and sho had sent Will off for the various kinds of plants and roots that she most esteemed. The Sarsaparilla grew on a shaded slope, in one direction. The Pipsissiwa, with its rich green leaves, was found in a Pine grove in another direction; and then there was Wintergreen and Spruce boughs, and a little Ginseng, that rare plant that the Chinese value so much, and that carries so much vital force in its fragrant roots. Besides this, the Yellow Dock and Dandelion had to be added from the home stock.

Miss Pettigrew had asked Solomon Reives to meet Will by the old Moose Creek Mill, to show him where the Ginseng grew; and so a fine holiday Will expected, and his labor of digging and gathering seemed pleasure to him, and already his basket was nearly full of the fragrant plants that his aunt assured him would keep him from yellow jaundice and billious fever for the whole

But little Will cared for the ills that might come to his flesh; he liked the fresh air, and the scent of the forests, and the green of the meadows; and best of all he liked to hear Solomon talk. The taste of his aunt's beer was good, but 'the virtue of it was of little account to him. He thought that a day far away from the sound of her voice and the thought of her active eye, would be the greatest treat he could have. And so merrily over the hills he went until he came in sight of the little old mill, now silent, beside the pretty stream where a little later the bright velvet blossoms of the Cardinals would spring up, and the Elder hang out its delicate flags of truce, as if saying again these words, so full of pure white blossoming truth, "Peace on earth."

Will was too early, for Solomon had not arrived; and when he had looked all over the old mill wheel and tried to turn it, and found out where the water used to run, and had thrown stones into the deep pool below where the old dam used to stand, he felt himself a little tired and began to think. Perhaps it was because he was a little hungry that he thought of his aunt, and he sat down on the edge of the water and his thought went back to his life with Patience, and he said to himself:

"How good it is to be here, away from Aunt Patience. Would n't it be good to run away and leave her? Just to see her sit there this morning reading out of her hymn book and old Bible made me sick, and I said I was a fool to stay with her. Somehow when Solomon is there I can seem to bear it; but to hear her groan and sigh and to hate her so, is just like living in a prison. I've been thinking I would run away, and I shouldn't wonder if I did. I could live in the woods for awhile. I've been eating Checkerberry leaves this morning, and they are first rate. I'll ask Solomon about it this very day. I won't tell him I'm going away, because he'd say I was a coward to run; but I'll tell him about living in the woods. But why don't be come? I'm glad to be away from Aunt Patience and her 'I wish you to remember,' for one day."

Will's meditation was interrupted by the sound of wheels down the road, and what was his surprise to see a farmer's wagon, with Solomon and his aunt in it, driven by a boy. He had so longed for this day away from her, that he was more disappointed and vexed than he had been for a long time. His first expression of his vexation was to throw his basket of gathered herbs into the stream. Fortunately they floated unharmed against a rock, only a few stray sprigs going down in the strong current, like adventurers seeking new shores.

Will had not long to indulge his fit of vexation, for Solomon, seeing at a glance Will's disappointment, hastened toward him. On his face was a look of peace and contentment that reminded one of the summer-time coming after a glad and sunny spring-time. And yet Will knew that Solomon had had no spring-time to his life, but only a long stormy winter.

"I persuaded your aunt to take a day's recreation with us," said Solomon, as if apologizing to Will. "I thought it would do her good; and what does one good, benefits everybody in all the world."

Will was put at once in good humor by Solomon's remarks, and smiled as if he thought Solo-

"I am not in fun, as I will explain to you. Supposing your aunt gets good, then you and 1 feel it, and all those we meet, and so on, and on, till at last, perhaps some Chinaman will be blessed because Miss Pettigrew's heart took a little airing. But we must see to it that it has a real good one, and that only soft airs blow upon

This was an appeal to Will, and at once he forgot about running away from his aunt, and was absorbed in trying to have her have a good time.

Into the deep fragrant forest they went, and upon the high hill, and stood where they could look over reaches of country sprinkled with homes and clusters of homes, as the sky carries its stars. Patience had not seen the like since she was a little girl, and it seemed to warm up her heart as the exercise warmed up her stagnant blood. Her cheeks looked quite fresh and rosy, and her eye gleamed with a lustro Will had never seen before. Already he was ashamed of the selfishness that had wished to keep her at home.

When their plants were all gathered and they knew it was past noon, they sat down for a little lunch that Patience had prepared and Solomon had taken charge of in his basket. Will regathered his stock, and with what had been added, it was well laden with the best culled roots and plants of the forest and hill. They spread the small cloth, that Patience had insisted as necessary, on a rock, and the fresh butter, and hard boiled eggs, and newly baked biscuit, and gingerbroad, and crullers, with the delicate slices of cold tongue, seemed to Will like the best prepared feast he had ever been called on to partake of.

"This I call my entertainment," said Solomon. " although Miss Pettigrew prepared it. And so, if you please, we will pray.

Will turned away his head as if in disgust. He was surprised at Solomon and thought him as great a hypocrite as his nunt. But Solomon, with a calm, earnest voice said:

"May we have grateful hearts for all this beauty which feeds our spirits, and for this food prepared for our bodies."

This was so different from his aunt's drawling beautiful, and Will went up to her and laid his manner, and Solomon's face looked so really blessed as he turned it upward, that Will felt pleased rather than disturbed, as he often was at sitting under the green old trees, and with the pay." aunlight flickering on her cap, felt a grateful contentment quite strange to her. It really seemed as if Solomon's simple petition had been answered, and grateful eyes looked up to the clear heavens and down to the laden rock from the and flowed down her cheek, as if some sort of heart trouble were thus departing.

After their dinner-and Will thought he never ate such a dinner-as they sat there in the cool the beautiful flower path of a loving life. dinded forest, Solomon began his usual talk, for talking seemed to him as natural as the singing TALKS WITH MY YOUNG FRIENDS.

"I have been thinking about the beer that you were to make, Miss Pettigrew," said he.

"Oh, Mr. Reives, you compliment me too much; but really I shall try to have it just to suit you, not too many hops, nor a sprig too much of Spruce," replied Patience, with a pleased shake of her cap.

"But I was thinking," said Solomon, "how very strange it was that beer worked by a certain law, and that it had always worked just so, and you could not make it work differently."

'Pshaw!" said Patience, a little out of sorts. "But what do you mean, Uncle Sol?" said Will.

"I mean just this: beer when it works sends its little particles in motion in one direction, and they will take no other. They move around in circles as the sun moves, and if you put your beer in a round vessel it will work better than in a square one. And now I propose to tell a story that suits that text."

'Oh dreadful, Mr. Reives! How can you call working beer a text?" said Patience.

"I did n't say a text from the Bible," said Solomon, "although perhaps if I tried, I could find one not more grave; but I will say subject, if you like. My story is to fit into the beer. There are beautiful and holy laws that govern all things and if we want to live very happy and blessed lives, we must live in harmony with those laws. That is the sermon after the text; now for the story, Will, as I see you are fidgeting already, and looking toward that bird's nest up there.

I was once traveling in a very desolate country It might be called a desert. There was nothing beautiful there, nothing to be seen but sand, and stubble, and rocks; a dreary, dreary way I found it. But day after day I went on, and I hit myself against the stones and made myself foot-sore on the sand. But I kept on and on. Such a desolate place as I found myself in, I think you never could think of unless you had seen it. And I met no one that I spoke to, and so no one spoke

At last one day I got so tired, that I sat down and I fell asleep, and I saw myself in a green pasture and beside the most clear and beautiful water, and a little child was leading me. And she picked flowers for me and dipped up the fresh water for me, and led me in the cool shadow of the trees. I thought I had never been in so lovely a place. Little Annett I called the child, and I thought I was in heaven, and she carried in her hand a little box and said, 'I will give you this, and you can make your desert just like this green easture. In this box is a little jewel; look, in it and see what it has written on it.' I read, and took the jewel and put it on my forehead and fastened it there with its golden chain. When I woke up I thought I could feel something on my forehead, but I put my hand up and there was nothing there; but I had not forgotten the word the fewel, and I thought perhaps it was that that could change my desert into a fresh green pasture. So I wrote it over everything I saw. First of all over my garments, and then on the rocks and sand and desolate places, and soon they all began to change. My desert was blooming like the verdant pasture. I never found it fail to bring up blossoms where there was nothing but stubble."

"Oh Uncle Sol," said Will, " you are fooling us, or else you are giving us a puzzle.'

"Well, if puzzle it is, you guess what that jewel

was that I bound on my forehead.' "Well," said Will, "I think most likely it was a vellow Topaz, like Aunt Patience, and the word was n't'beer on it, was it? you said that was your

"Now Will, you shall go directly home," said means-" But Patience was not quite sure what he did mean, so she paused.

"Well, that jewel was love, and that desert was selfishness, and the beer made me think how everything operated through beautiful laws, and that heaven while on earth was Love. But there is a | window, for many years to come. little more to my story. There was one way that I remember once hearing a composition written had cheated in my measure, and I said I had not, for I prided myself on accuracy. He used hard ing, you will grow wise as you grow in years. words and I answered him back. He called me a liar and I called him a fool. After a few days I found I was mistaken and he was right, but was ashamed to say I was wrong, so I thought I'd try my panacea of love on him by doing something to serve him, but I would not tell him that I was in the wrong. So I went into the woods and worked a whole day in his timber lot, and left my axe there with my name on it, that he might know who did it. But it did no good, he was as surly as ever. I sent over some of my best apples to him, he sent them back. At last I got so out of patience with him that I grew very surly myself and lost the use of my jewel-word

and labor would not help him at all. So one morning I called on him and said, Yet still, my love, when fall the summer showers Neighbor, I was in the wrong about that wood and you were in the right; come, let us be friends.' Those few words that it took less than a minute to speak made us friends for life. Now you see there is a right and beautiful way that makes everything pleasant, and it is an easy way too. Just as your beer, Miss Pettigrew, finds it easy to operate. Now I fear I've preached a homely

entirely. I was fast getting into my desert again,

when all at once I saw that there was a beautiful

law by which love would operate, and it would

not in any other way, and that was by justice,

I had done that man injustice, and all my apples

if some one else was talking besides myself," Solomon walked off toward the little path that led toward the stream, and Patience and Will sat there together.

"Will," said she, "somehow Solomon's story makes me remember a great many things. I think, Will, that I was wrong about the bluebird's nest, and the oat's jumping in at the window was not your fault. I remember afterwards opening the window myself;" and the soft light of the old forest fell on Patience's face, making it look almost hands in hers.

"It's no matter, Aunt Patience. I guess I'm trouble enough anylow. I've liked to tease and what he called his nunt's plety. Patience, too, fret you all I could. I think, though, that it do n't

That was all they said, and some little birds flew down and picked up the crumbs from their cloth, and they kept very still, and as they looked and sat there, Will's hand in hers, it seemed as if a little thread of love, a very delicate one it was, trio there. A little tear gathered in Patience's eye but one bright and golden, was wound about thein, and that they would hereafter try a little the use of the jewel-word, and perhaps Patience's desert would bloom a little, and Will seek to find

NUMBER FOUR.

There is on exhibition in a jeweler's window on Washington street, some specimens of silk drawn from the bodies of spiders found by some of our soldiers in the South. They look like spun gold and silver. The thread is as delicate as that which you see in the spiders' webs about here, but it is so strong that it can be reeled, and will hold several grains in weight. I think I never saw anything that looked so much like the texture that I magine spiritual garments are made of. The silver thread has a gleam like moonlight on the waers, and the gold is like sunshine.

Strange as it may seem, I thought, as I saw it, of those delicate threads of affection that our hearts weave about those we love. Bright and golden they are, and so strong that nothing but unkindness and distrust will break them. And I thought, too, that perhaps we should sometime wear garments or ribbons made from the threads that this generous spider can spin, instead of silk from the silk-worm. Did you ever think how everything on this earth was just fitted for man and that as soon as one comfort, either for food or apparel, was almost exhausted, another was discovered to take its place, of greater use? Thus, when our whales were becoming scarce, petroleum was discovered; and now what should we think of an old-fashioned oil lamp? So it was with wood; when the want became greater than the supply, then great beds of coal were discover-

Have you heard of the poplar tree which was manufactured from the wood into fine paper in the course of an hour? Does it not show a wonderful power in man that can thus make the commonest things supply luxuries to the world. and all because the spirit in man is so superior to matter that he makes it serve him as he will?

Now you little boys and girls are in this world to learn; not to enjoy alone, but to be able to do something to make the world a better and nobler place to live in. If you can invent some better vay of doing the simplest thing, you will not only make your fortune but do a great deal of good. I am acquainted with the inventor of one of the most useful machines of the day, the type-setting machine. It will do the work of many men, and do it so well that you would almost say it had a mind and could think. But the mind was working in the brain of the inventor. He has given twenty-five years of toil to the perfection of the idea. Some of the wore spent in getting money to carry out the idea, but there was only one purpose in all those years of labor. Instead of giving time and money to enjoyment and pleasure, he gave it all to this machine, which he felt sure was to be a great blessing to the world.

How much better it is to have some purpose worth living for than to spend one's life and accomplish nothing. I often wish that I could inome hetter wav of doing the v to do. Besides the useful sewing machine, we need machines to scou knives, better than any I have ever seen for that purpose; something better for cleaning than in old-fashioned mop and scrubbing brush. Bu, unfortunately, girls were not taught, when I was young, to think that they could invent anything except a new stitch for crochet or knitting. I wish that every school had a class called the tlinking class, composed of boys and girls. And this class I would have study all the best methods of doing useful things; the principle of inventions; how machines operate, &c., &c. Suppose that you form yourselves into a thinking class, and begin at once to learn everything you can alput everything you see and

I think the soldier that persevered until he cap-Patience, "if you talk so. Of course Solomon ture a spider that could spin such a beautiful material from his body deserves a commission as much as the conquering captain; for if he had not had his thinking cap of he would probably have said, "What a pretty web that ugly creature spins!" and we should not have heard of the goldthe law that could bless us all or make us live in | en thread that everybody is looking at in the

I did not like to use my jewel-word. I hated to by a deaf and durb bdy, and he said something say that I had done wrong, and often that is the about a mouse's are that I had never noticed, very best test of love that can be given. I had a showing that he had been more observing than I, quarrel with a man about some wood. He said I who was more that thrice as old as he. Practice quickens all our ficulties. If you practice think-

II DREAMS.

BY EUNA DEAN PROCTOR.

My love, my love when falls the summer rain With soothing insic on the midnight air, I dream a dream of mingled bliss and pain; Deep in our heardfields do I rove again, And bind with thed the bright and shining sheaves.

Oh! Land of Joy the purple mountains flinging Rich bars of shade across our sunny case, The spicy blooms, the grove and bird-notes ringing, And sweet through all the world a carol singing

Of fairer morn to rise o'er rosy seas.

Love's harvest clime, and is ours no more!

For other hearti is helped the golden grain!

We may not glean where glad we reaped before,

Nor sing the song nor year the smiles we wore,

Nor hear the wind blow sweet across the plain.

With soothing music on the midnight air, dream a dream that all my life o'erpowers; lithe in our heart-fields do I pluck the flowers, And bind with thee the bright and shining

"Why does a razor cut better for being dipped is hot water?" The edges of all tools, instead of become excellent beer when you let the law of it being perfectly smooth, are really toothed like a saw, and when the razor is dipped in hot water sermon on a silly text, but I'm a man that sees a it causes these little teeth to expand, thus renderthing just as it happens, and sometimes I feel as ling the distance between them smaller, and consequently giving the razor a smoother edge.

> The vessel that no woman objects to embark in. A Court-ship.

"IS SPIRITUALISM DYING BY EMMA HARDINGE.

I don't know who they are that ask this question, but I am obliged to believe that their name, is legion, since I hear so many persons ready with an affirmative answer, sometimes volunteered in the assurance that " the end will soon come," still oftener that it has been consummated. For the information of any of those eager investigators in search of falsehood who may even descend to the depths of this "little dreary sheet" to find some depths of this "little dreary sneet." to find some truth to pervert, some act to traduce, or name to villify, I venture to suggest a consideration of the following propositions, as portions of the basic principles upon which this criting philosophy of ours is founded. Spiritualism comes to the world in a rudimental and wholly unsystematized manifest the contract of the contract o festation of the science of mind. Its two great itestation of the science of mind. Its two great motive powers are magnetism and psychology. Its two clearly defined propositions are that the attributes of magnetism and psychology belong to the human soul, whether embedded or disembedied, and that in both conditions, spirit, by aid of magnetism, can and does act on matter, and, by aid of psychology, controls mind. Its central truths are the demonstration of a spirit-world, and the immortality (or at least the continued crist-ence) of the human soul after the change called death. There are many other manifestations of what we as Spiritualists believe to be fundamental principles developed by modern Spiritualism, but the above propositions are all that I wish to point to in the present article.

My opening affirmation is that Spiritualism is the "Science of Mind," and, as a science, the whole question concerning its possible decay, or its probable growth and ultimate development into a well understood and practically applied system, is at once answered.

We are informed, upon the authority of popular essayists and acknowledged leaders of public opinion, that many of the arts once known to and practiced by the ancients, are now lost. Our ig-norance of the mechanical contrivances by which the huge blocks of stone composing some of the Egyptian, Hindoo, Syriac, and other antique remains, were upheaved to their places, is cited as evidence of a lost art. The enduring tints of many of the paintings of antiquity, the composition of certain cements, and other tokens of mechanical and chemical knowledge now passed away, are frequently appealed to by those who have favorite theories to uphold on these subjects; and I re fer to them here to ask any savans learned in such matters whether, in all the evidences of change that have swept over the arts, any similar decadence can be shown in the departments of science. ence can be shown in the departments of science be-tween the two words, art and science is rather a matter of my own opinion than strict derivation from the lexicon, I again ask whether the sciences, which I claim to be derived from the fundament. tal principles inherent in creation, ever can perish or be forgotten, whilst the arts, which are but modes in which scientific systems are applied, may change their form so utterly as to be deemed completely lost. Thus the science of mechanics, whose grandest known model is to be found in the system of the universe, together with every orm that it includes, but chiefest and noblest of all, in the anatomy of man, can never be lost nover decay, or perish out of human knowledge though the various forms in which the principle f mechanics can be exhibited, may be constantly alternating between ignorance and knowledge alternating between ignorance and knowledge. The science of mechanics, as a science, once discovered by man, will live in his understanding forever. The art of applying that science will change with other incidents of the age, hence a branch of the science, in the form of an art, may be lost, but the root is as immortal as its source, and in the ever-changing mind of man, will be constantly could footh footh leaves in the eterconstantly sending forth fresh leaves in the eter-nal tree of knowledge. The same line of argument applies to chemistry, astronomy, geology, physics generally, and last, not least, to meta-

The hasic principles which underlie the phe The hasic principles which underlie the phenomena of creation are written in the illimitable laws of the universe; the discovery of those principles, when reduced to a system, is a science; when applied in practice, is an art. Now I, who for many years have carefully and industriously investigated the phenomena of life, death, animal magnetism, psychology, and modern Spiritualism, affirm that which the testimony of millions of wiser mortals than myself will confirm, namely, that all the phenomena of modern Spiritualism exhibit the action of magnetism and psychology; that all the phenomena of magnetism reveal gy; that all the phenomena of magnetism reveal the presence of unknown imponderable but universal fluids, both in the human form and in invisible influences about us; while the evidences of psychology, or the action of mind upon mind, is not only constantly manifest in human society, but is as constantly displayed as proceeding from invisible sources in the phenomena of modern Spiritualism.

The existence of the life fluids vaguely called 'vital forces," "nerve aura," or "magnetism," can now only be denied by an ignorance too unworthy

to quoto.

The fact that scientific men in their egostic pride or indolence, have not as yet seen fit to investi-gate the nature of these fluids with sufficient acumen and industry, and reduce their action to an understood scientific system, is no more evidence that the force does not exist than if we assumed there was no electricity until Franklin's experiments demonstrated it. The absence of modern Franklins does not deprive creation of its lifelightnings—only stereotypes the schools with ig-norance, conceit and idleness. The fact that some millions of persons have witnessed the action of magnetic influences and magnetic phenomena is not the less true because some other millions have not witnessed them.

The universal action of mind upon mind, and

the despised, much abused, but still unexplained, phenomenon of electro-biology, are facts in the world, though proud "science" has not condescended to explain them, perhaps because she cannot, perhaps because she dare not; but certainly not because she may not, if she would study and investigate the principles approach the principles approach to the conse investigate the principles upon which they ope-rate; nor does the witners of the millions who have not witnessed the influence of invisible and supra-mundane psychologists, acting upon hu-manity, in one single jot invalidate the testimony of the millions who have witnessed it; hence scof-fers, revilers and skeptics are in no position to pronounce judgment, whilst every person who has fairly, fully, and exhaustively investigated the subject of modern Spiritualism as a corollary of animal magnetism, human psychology, life, death, somnambulism, &c., is in a position to say with me, I have neither had the opportunity nor experience, as yet, to reduce the phenomena of Spiritualism to a system, but I know it is based upon eternal and fundamental principles, and results from the action of imperishable forces which inhere in the constitution of the universe, inter-penetrate all the phenomena of life and being, and continue to act in invisible intelligence, identical with the minds that have passed from the visible plane of earth; and hence I claim that modern spiritualism is the dawning of the science of mind, and when I can find evidence in human history that the clue of science once gained is ever lost; when I can perceive that the principles of creation, once discovered, are ever quenched in oblivion, or their perception withdrawn from man; when I can be shown that any science (however when I can be shown that any science (however changed its form of artistic exhibition may become), ever ceases to widen and deepen in its hold on the human intellect through all time; then, and then only, shall I admit that Spiritualism, the science of mind, (though as yet but in its dawning), will ever die out, or perish from the roll of immortal sciences. Fully aware that when large and powerful journals are called upon to recent the property of the proper will ever die out, or perish from the roll of immortal sciences. Fully aware that when large and powerful journals are called upon to prove that which the accepted leaders of science don't know, no-body else ought to know; and destitute of all other means to defend this notable proposition, they greedlily clutch at the ever-ready, because undying problem of Spiritualism, as just the sort of food which a very ignorant multitude will the most readily swallow, perfectly conscious that when the great slough hound is on the scent, and opens his nighty jaws to bark, all the petty curs of the neighborhood yelp and snap in feeble chorus. Conscious that the sturdy life of Spiritualism is still an offence to the self-righteous, and a stumbiling-block to the self-wise, I am fully prepared to find all the aforesaid little curs, for the aforesaid reasons, snapping and yelping around this seedling of a great movement, that overshadows allke their feeble power, and still feebler intellects. But because Spiritualism is founded upon the immortal rock of immortal principles, I, who have humbly and reverently beheld in even this mere-

ly dawning daybeam, a new and glorious era of scientific and religious revelations for man, can afford to hear the growl of the Daily Thunderer, the feeble efforts of his chorusing satellites, and the still more petty echoes of the insects, that sit like files on the charlot wheels of progress, and wonder at the dust they make, and say, "Do your worst." The world still moves; Spiritualism still lives, and will march on to its perfect development as the long sought for science of mind.

Should leisure and opportunity serve me, I propose, in some future articles, to speak more in de-

Should lessure and opportunity serve me, I pro-pose, in some future articles, to speak more in de-tail of the manifestations which, even in its pres-ent rudimental state, modern Spiritualism affords of the nature of this science.—London Spiritual

"Revelations, Instructions, Prayers and Prophecies,

Dictated by the Celestial Spirits, and Spirits in Expiation, to the Circle of Christian Spiritualists of Extracts from the Register of their Scances. This interesting though curious pamphlet of

communications could only have emanated from

French Catholics, or rather those who were formerly so; for receiving and believing these new revelations from the Holy Mother, the Apostles, especially Peter, they are certainly excommunicated from Rome; yet it would be well if the Pope would listen to some of these instructions from the saint whose chair he occupies, who counsels him " to do as Jesus did-to go out in the streets and highways, to seek and administer to the lost and the poor; but he travels in state, with beralds to prepare his way-Jesus seeks out his own through dirty and obscure places, where the infirm and wicked congregate. The Pope is gorged with gold-Jesus gives away all he possesses, The Pope burns his brothers who will not believe -Jesus dies to save." And his teachings of the confessional are somewhat different. He says, My Brothers, Jesus confessed to St. John, and other apostles. But what call you confession? I will tell you. You are in trouble; you think and of your friends can help you-you have full confidence in him; go and tell him your griefs; he will help you. Before revenging yourself on one who has injured you, consult such a friend; tell him all, and naturally no evil will happen. All men can be such confessors, if they have wisdom to solace and advise. I was such a confessor; my name was Peter."

John, the beloved disciple, comes with his lessons of love to this circle; the doubting Thomas; and Matthew, who says, "Call me not Saint Mat-thew, but your brother." The spirits in purgatory come to be helped, and the "guide" prays for them, sometimes to the Father, but oftener to Mary and her Divine Son, and most of the prayers are earnest and beautiful. They do not teach the divinity of Christ, say nothing of the immaculate conception, but call him "Our Brother."

St. Peter wishes them to read portions of the Bible at their scances, and he and others will give their explanations of its teachings. They accordingly read all the book of Job, and the spirit gives his views of its meaning; but we do not think it any improvement on the now generally received rendering of that beautiful poem. In the first chapter, where Satan presents himself amongst the sons of God, he says that Satan was a man jealous of Job, and he does not give Job much credit for wisdom or patience, but prefers the spirit manifested by his friends and counsellors, and when the poor patriarch vindicates himself, that it is not because he is a sinner beyond all others that he is punished, he calls it his pride and ignorance, comparing his conduct with the nationt suffering of Jesus, in which, of course, the afflicted old man appears to disadvantage, not giving him any credit for the faith he preserved through all that God would finally help and save him, restoring to him more than he had lost,

They are then requested to read the pastoral letter of the Bishop of Montreal, warning and forbidding his flock to have anything to do with Spiritualism. The remarks made upon that singular document are very good, and to the point. The Bishop believes in the fact of table turning and says it is owing to some natural law, saying whether this fluid which causes the movement escapes from the body or is from another invisible cause, it is none the less true that it is something natural. This fluid may either be near or distant, outside or inside the body, cause a physical action, according to the laws of nature, traced by the Creator himself; but if one pretends to make use of this fluid to obtain results which are not in the order of creation, and which are even condemned by the Creator, then there will be abuse, disorder, and consequently sin. Then he says, "We will, by the grace of God, prove, 1st, that table turning has been thus abused; 2d, that this abuse is superstitious; 3d, that its effects are deplorable." After remarks upon each of these heads, he says, "One of the most disastrous facts is that they make a religion of Spiritualism, or of the science of conversing with spirits. One named Swedenborg, a Swede, has been the first authorof this. He became such a maniac that one day he believed himself raised up into heaven, and believed himself called to be a restorer of Christianity." (Our friends of the New Church won't like the classing of their great master with Spirit ualism.) So he goes on, but he is pretty well an

swered by the presiding spirits of this circle. There is a communication purporting to come from John Brown, which may be interesting to some. It is rather peculiar: "I come, brothers, to thank you for the regrets you have expressed for my death upon the gallows. In leaving an un grateful world I experienced a great joy. In see ing the poor slaves who were praying as mother for me, I felt transported to the clouds, and sur rounded by the angels and the blest. In fine dear brothers, my happiness is so great, that i God were to send me back to the world I would defend the same cause. By the help of prayers have been pardoned, and not withstanding my lit tle follies and errors, the sight of God has been already promised me, because our Brother (Christ) has done me the honor of counting me a one of his companions. Yes, brothers, this caus is beautiful! God, who created all, makes no dis tinction in his love. I mounted the scaffold wit joy, because I saw the angels who attended me When the cord was drawn, I gave God my sou

There are communications from the old Father of the Church, amongst which those from Orige are the most frequent. They are very good, show ing he has forgotten all polemic disputation, an patterns his teachings more after the simplicity the Great Master. On the whole, allowing fo Catholic habit of intercession to the Virgin an the Saints, (which Spiritism, assuring them their continued interest in all the sinning and su fering on earth, encourages,) its James and John like style of instruction cannot but induce to truly spiritual and practical Christianity, its great est objection being that it may lead to a depend ence upon certain teachings and prayers; forge ting that each soul must seek its own inspiratio from the one great source which inflows into a

rious era of or man, can
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MAY 12, 1866.

BY W. H. C. HOSMER. Through its material veil of flesh

Written for the Banner of Light.

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The soul, half-cleansed of earthly leaven, Looks out on scenes forever fresh With the bloom and light of Heaven; The doors of clay are left alar, An unseen hand the curtain rendeth, And the spirit, like a mounting star, To the throne of God ascendeth; And a bright, brief glimpse by the bard is caught, Of bliss expeeding mortal thought;

But gross mortality, like lead, Will draw at last the spirit down, And the poet wears on his aching head A dark and thorny crown. But who can tell the joy beyond All that prophetic lips have told, When Death bestows a magic wand That openeth gates of gold,

And the gardens of God, before us spread, Are thronged with loved ones mourned as dead? Despair not, poet, in your task, Though darkening frowns and sorrows sting, For thy spirit, when it taketh wing, In the suile of God will bask,

And the light of eternal spring. Then mourn not in your closet lonely, For wee and want on earth can only Afflict thee for a day, A fleeting, dying day! I will be with thee in sorrow and gloom, I will be with thee when opens the tomb; I will be with thee, and beckon thee on,

To meet the crowned bards who before thee have There Shelley will wake in his myrtle-wreathed bower,

And welcome thy coming with song, And Keats-in the flesh a poor hoof-trampled

Forgetful of sorrow, and wrong,
Will meet thee, and greet thee in love, face to face,
Caress thee and press thee in holy embrace, My spirit was scarred by the lightning of sin. And deafened mine ear by a wicked world's din; But now is washed white in the pure, holy waters That gush from the throne with the music of

healing. And the doom once pronounced on Earth's lost sons and daughters,

No longer the black fount of gullt is unsealing. Fear not, and look upward with lofty endeavor, And know that Earth's Night will not darken forever: The day-star will dawn, and the Morning will

brenk-Keep watch without ceasing-wake, Minstrel awakel

Correspondence.

Glad Tidings from Detroit-Spiritualism in the Ascendant.

I am most happy in being the hearer of good tidings to the readers of the Banner and the friends everywhere, concerning the progress of our holy cause in Detroit. I wrote you a couple of months ago of our organization for business purposes, and that the prospect was good for the continuauce of meetings, and the resumption of interest in the subject of Spiritualism. The actual realization has exceeded my expectations, though perhaps not gone beyond my hopes; for I always hope for the utmost, though always prepared for disappointment - for human experience shows that hope seldom meets full fruition.

Prof. Leo Miller spoke for us during March, and our meetings were reasonably large, considering that the Sundays were all very unfavorable. But that noble soul and honored apostle of our blessed religion sowed seed which is bringing forth preclous fruit. The eloquent Mrs. A. A. Currier came bither from the close of her engagement at St.

Louis, where she drew overflowing houses, and won the emphatic encomiums of the secular press of that city; and we are, during this month, ensults from the imagination of the subject, and not joying angelic ministrations through her excellent mediumship, while our audiences have been constantly augmenting in size, and an earnestness of interest is manifested which has been most gratifying. We have had crowded houses at our Sunday evening meetings, while the day meetings are constantly increasing, showing that our people are becoming somewhat liberalized, and indicating an abatement of their proverbial loyalty to the demure and conservative Madam Grundy.

And now it has come about that a great commotion has broken out in the camp of Old Theology. While we were pursuing the even tenor of our way, satisfied with creating no undue excitement, and certainly not seeking to create an uproar, along cometh "Prof. J. Stanley Grimes," of unenviable fame. The clergy had given us the benefit of occasional learned discourses upon the "baleful delusion" of Spiritualism, but the growing infidelity was not dampened. Mr. Grimes was seized upon as a heaven-sent agent by the bigoted clergy, introduced first to the public by one or two temperance(?) lectures and several "nuffs" in the papers, and then by a card signed by a formidable array of divines and a number of Church and society-worshiping citizens, "invit-ed" to give a course of lectures on the "specially named subjects" of "Mesmerism, Spiritualism, and all abnormal conditions of the brain and nervous system." His career opened on Friday and Saturday evenings last, and now witness the desperate resorts of a doomed theological despotism. The largest public hall in the city was secured, and said Grimes was advertised to speak on Sunday afternoon, at three o'clock, (about the same hour as our meeting at Merrill Hall,) for the purnose, as was stated by the leading Methodist Episcopal preacher from his desk on Sunday morning, "expressly to counteract the progress of a dangerous heresy, which was fastening itself upon our community, and already working its way into the Church"!

So you may imagine what a time we are having. Old Theology is fairly quailing, and crowds flock nightly to have their conviction that Spiritualism is "all a humbug," or, if not a humbug, "Mesmerism," or, "some abnormal condition of the brain or nervous system," confirmed! And nightly these poor souls assemble for edification and entertainment in hearing our cherished faith ridiculed and traduced, our mediums and speakers belied and scoffed at, and the evidences upon which we have accepted our religion misrepresented in the most shameful and cowardly manner. How surprising is it that men and women claiming for themselves intelligence and decency, can thus trifle with the holiest sentiments and feelings of the human soul. It fitly illustrates the strength of the fetters held by the priesthood upon the minds and hearts of our people. Let us arise in our might, and fesolve that this dreadful servitude shall be ended! God and angels speed the day!

show how the tide is setting. The pressibere, by virtue of some earnest exhortation and other in-

fluences, are rendering us as reasonable a show of justice as we can well expect for the present. The most of the people buy only newspapers which report their own opinions. As the writer remarked to the managing editor of one of our papers, "If they do not misstate facts in respect to Spiritualism more than nine times in ten, we are disposed to be satisfied." But we should begin to demand something more than this. Let Spiritualists make their power known, and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon Spiritualism and Spiritualists must cease—that they cannot permit our holy, religion to be so reviled and our feelings so trifled with. The Spiritualists are paying out vast sums of money for the support of newspapers that avail themselves of every opportunity of abusing us. Let this be stopped, and publishers will soon commence a stragetic change of base.

You can imagine the shock to the sensitive feelings of Mrs. Currier, truly accomplished and dignified lady that she is, in being sandwiched in the local reports of the papers with so utterly worthless and disreputable a man as Grimes. We sympathize with her. Any pure soul would shrink from such base contact. Meanwhile the Orthodoxy are daily sickening of Grimes. They have to swallow the drug intended for us, and it will prove, we are confident, a valuable correction of bilious condition. Hundreds, disgusted with Prof. Grimes, will now turn to us to know if he really tells the truth of us. And so great good will be ontwrought. The schemes of the enemy will be arrested for good, and their cunning contrivance turned to their own discomfort.

We shall issue an invitation in due time to the backers of Grimes, for a full and free examination of the merits, etc., of Spiritualism. Do you think they will dare come into the arena?

Apropos, let me say that I heartily subscribe to the sentiments of your editorial in your last issue, just at hand, under the head, " Shall we Compromise?" That is sound, and I am right glad that you are disposed to check summarily this compromising tendency indicated by some in our ranks. H. N. F. LEWIS.

Detroit, Mich., April 23, 1866.

Below will be found a synopsis of the lectures alluded to by our Detroit correspondent, which we copy from the Detroit Advertiser and Tribune of April 23d:

THE SPIRITUALIST CONTROVERSY. Sunday Afternoon Lectures of Prof. Grimes and Mrs. Currier.

PROF. GRIMES AT YOUNG MEN'S HALL. According to announcement, Prof. J. S. Grimes lectured at Young Men's Hall Sunday afternoon, April 22, on the subject of Spiritualism, taking the ground of its being a fraud and imposture. He said ignorance bred superstition. Ignorance of the laws of nature led the ancient Greeks to of the laws of nature led the ancient Greeks to attribute all natural phenomena to supernatural causes, or, in other words, to the operation of spirits. Thus thunder was produced by Jupiter, and volcanic eruptions were the work of Pluto, both spirits, and no more subfactory explanation could be given. Modern Spiritualism had its origin in ignorance, and was sustained by fraud, as the speaker knew from personal consistence. the speaker knew from personal acquaintance with the facts. In 1841 he was lecturing in Pough-keepsie, N. Y., upon Mesmerism. Among his au-diences was a young man named Andrew Jack-son Davis, a lad of less than ordinary information and intelligence, who was at that time serving an apprenticeship to a shoemaker of Poughkeepsie. The lad became interested, and in conjunction with a tailor of the village began experimenting. He soon found himself susceptible to measuring He soon found himself susceptible to measure influences, and was readily thrown into a trance state. He was then made a tool of by designing men, two Universalist ministers, who made money by pretended dalrvoyant cures. Mr. Or lines new denounced clairvoyance as the grossest humbug. He knew from long experimenting that no one can see without the natural eye, and that there was no such thing as clairvoyant sight.

He stated the theory of the Spiritualists to be that as a living man can measure an individual.

that as a living man can mesmerize an individual, so, it being a process of the mind, could the still existing mind, or spirit, of a deceased person exert like influence. But the speaker denied that mesmerism was produced by the mind, or that from the will of the operator. Mr. Grimes did not deny the fact of the existence of spirits, but only that they possessed any power to influence the minds of the living. He then went on to show the deplorable condition mankind would be in if they were, as Spiritualism taught, continually liable to the influence by spirits, more often evil

than good.
Davis, after confining his powers for some time to clairvoyant curing of diseases, now advertised an approaching revelation. As he was most illit-erate, and could scarcely write a sentence gramerate, and could scarcely write a sentence grammatically, his backers appointed one of their number, a Universalist minister, his scribe, to write up what he delivered orally. Even in this grand revelation the world is not indebted to the spirits for a single new or important idea. The work showed an extensive acquaintance with science, and with some of Swedenborg's works very rare in this country, and these features are brought forward to prove the reality of the revelation, as the ignorance of Davis could in no other way have produced them. But this is explainable. Mr. Grimes even claimed to have first practiced the method by which the most illiterate may, in a the method by which the most illiterate may, in a mesmeric state, set forth the most profound doc-trines, without, in the normal condition, being familiar with the simplest idea he has advanced. It is done by impressing the subject upon the mind while in a mesmeric state, when, in a future trance state, the impressions are still retained, though forgotten both before and afterwards. A curious instance of this being done with a youn man named Potter was related, and from this Davis's masters may have taken their cue, and by putting ideas into him in private, and then drawing them out again in public, have deceived

the multitudes they have.

The speaker then referred to Swedenborg, re-The speaker then referred to Swedenborg, remarking that he was without a doubt a wonderful man, but in his later years slightly insane. People in the trance state hear and see things that have no existence in fact, being simply creations of the brain. Thus it was with Swedenborg: becoming susceptible to this trance state, his great mind and extensive learning developed to his imagination the curious religious system that has taken his name. As proof that this was the case, Mr. Grimes instanced his first revelation. Engaged in dining one day, he saw a spirit in the room which delivered itself of this weighty admonition: "Eat not too much." Shakspeare eviroom which delivered itself of this weighty admonition: "Eat not too much." Shakspeare evidently understood, something of the trauce state, when he made Hamlet see his father's ghost, which was still invisible to the Queen, and showed that the "cestacy," with which the latter charged him, was synonymous in those days with the trance state. The lecturer then drew a parallel between the doctrines of Swedenborg and those of modern Spiritualism. While the former held that Christ is God himself, the latter, as represented by some of its great lights, regard Christ sented by some of its great lights, regard Christ as a good man truly, but one far behind many of our day, and as m example totally unworthy of the progressive consideration of the nineteenth century. Then, while Swedenborg's regard for the Bible led him even to attach to it a greater significance than is usually attributed, the modern Spiritualists compare it to "salt junk," their more recent revelations being so much fresher and more satisfactory.

more satisfactory.

Five or six years after the publication of Davis's book, the Fox girls became notorious. Mr. Grimes visited them, and detected their fraud. He maintained, in conclusion, that the only reality there is n our might, and fesolve that this dreadful serritude shall be ended! God and angels speed the
lay!

I send you some extracts from daily papers to
ditions, in order to deceive even the credulous.

LECTURES OF MRS. CURRIER.

diago Me

discourses at Merrill Hall, Sunday, to full houses. In the afternoon her subject was "Mediumship, the Laws of Spiritual Sympathy," and other kindred topics of interest to the earnest and thought full Spiritualist. She referred to the attempts that had been made by a self-styled Professor to explain away the stubborn facts of Spiritualism. She thought its strange that those who held to the idea that a communication proceeded from evil spirits, were so blind as not to see that in admitting that they were virtually admitting the whole ground. 'Granted that only evil spirits could return to communicate, it is a question whether this ground. Granted that only evil spirits could return to communicate, it is a question whether this is not a blessing. She alluded to the various theories set forth by scientific men to explain the peculiar phenomena. The od force, discovered by the learned Baron Reichenback, was adopted by an American professor, but the spirits stubbornly insisted on being called by their real names. Dr. Dodd the great was practiand is well allowed. the learned Baron Reichenback, was adopted by an American professor, but the spirits stubbornly hasted on being called by their real names. Dr. Dodd, the great measure than a psychologist, wrote a book developing a "back brain" theory, holding that some involuntary action of these organs was the occasion of the strange phenomena; but while he was engaged in this, the spirits were at working getting possession of his froat brain, and they succeeded well, for he is now one of the most zealous advocates of the faith. These who hold spiritual manifestations to be of repent date, no very much in error, for they date back to the beginning of man. The prophets of old Jewry, the Magil of Egypt, and the oracles of Greece were all clannels of spiritual communion, sach in the mode peculiar to their day. Every nation under the sun has its stock of legendar; lore, from whose archives can be drawn the proof that there has been constant communion; such in the mode peculiar to their day. Every nation under the sun has its stock of legendar; lore, from whose archives can be drawn the proof that there has been constant communication between the world of mortals and they wore spiritual gifts a some kind. The identity of these manifestations with the phonomen of to-day, is clear and uniontrovertible, and all down through the centuries he chain is perfect—not a single link missing. Am has five bodily senses, but he has not been taight that he has interior senses corresponding to the interior life, as the external causes correspond to the external life. St. Paul, who was a seer; is well as philosopher, and understood what the wrote, discovered that there was a spiritual bely and spiritual senses; but modern divines fift to comprehen him, and thus his teachings at perverted. And now it has come that wise men in our midst attempt to explain away the fauts of Spiritualism by crying out, "It's measured;" is understant of the properties of the stream of the capality of the succeeding the province of the province of the province of the pr unwittingly stumbled upon a great truth, and like parrots are repeating words of whose import they are ignorant. We hold this, n so, with the simple difference that, in the latter, the operator is visible and in the former latter, the operator is visible and it the former latter. ble and in the former unseen, none of the powers being lost through the change called death, but rather strengthened and increased. There are

rather strengthened and increased. There are comparatively few successful mesmeric operators in this life, while in the other the same relative difference of power exists; hence the difficulty realized in communicating satisfactorily. Spirits, like mortals, are fallible, therefore inquirers after spiritual truths should not be like sponges, as too many are, to absorb everything presented. There are extremes of credulity, as well as incredulity. Sle closed by appealing to her hearers to be fearless in accepting the right and rejecting the wrong, throwing aside all projudice and receiving truth, although it night appear in humble guise. In the evening the discourse was on "The Conflict between the Church and the Pure Gospel of Christ." The life and sublime teachings of Jesus were portrayed in the most eloquent terms. She said she made no war against the pure principles taught by him, but against the perversions and corruptions by the Church. The Church is a house corruptions by the Church. The Church is a house divided against itself, not we denominations agreeing, and on some questions almost at sword's points. The only salvation of the Church is a return to the holy religion taught by the despised Nazarene. The discourse was a historical review of the crimes perpetrated by the Church in the name of Christianity. The Saviours were always crucified, and then their dust was canonized. The Church had always opposed free thought, and resisted the advancement of new ideas, whether in science or religion, and now Spiritualism was experiencing the same persecution that every truth has been subject to in the past. The character of Thomas Paine was vindicated, from the alleged almadate of the purest patriots and statement that ever drew the breath of life. The discourse was frequently interrupted by applause.

Dr. Fitzgibbon and Miss Vanwie in Baltimore.

was frequently interrupted by applause.

2d inst.

It was claimed that when the medium was placed in a sack which was nailed to the floor, spirits materialized forms and walked about the room, touching various members of the circle. ringing bells, speaking with audible voices, &c., &c. Some gentlemen, suspecting that all was not as represented by the doctor, struck a light and found the medium outside the sack, making the demonstrations which purported to proceed from the spirits. This, of course, caused much excitement. Some newspaper articles and the departure of the doctor and his family from Baltimore created, also, a very unavorable impression on the minds of both Spiritualists and skeptics in re-

gard to the parties implifated. Not having been present at the circle referred to, I was not capable of forming an opinion in regard to the justness of the charges brought against them. To the skeptical mind there could be but one conclusion; but all well informed Spiritualists know that it is possible for a medium, when in the trance state, to become an unconscious and irresponsible instrument in the hands of the controlling spirit. I have known instances when unenlightened spirits exercised such controlling power, in which media have been placed in situations of great embarrassment and annoyance. I therefore deemed it only just to Miss Vanwie to offer her the opportunity to vindicate herself.

I proposed to her to accept the protection of my home and family until the excitement of her nervous system had abated, and favorable conditions were restored, and then we would investi-gate her claims to mediumship, under circumstances that would not destroy the conditions necessary for the spirits, while, at the same time, they would render unmistakable the character of the manifestations. This proposal was gratefully accented, and since then Miss Vanwle has been some sixteen days a guest in my house. We have thoroughly tested her powers, both in private and in public circles, and have no hesitation in pronouncng her a medium possessing extraordinary gifts. who, under the guidance and care of one who is kind in manner and faithful in principle, will become an instrument of great power in the hands of our angel friends who work so diligently and lovingly for the good of humanity.

Yours truly, WASH. A. DANSKIN. Pres't First Spiritual Cong. of Baltimore. Baltimore, April 24, 1863.

Shall we have a State Organization in Ohio?

The subject of Organization appears to engage the minds of many Spiritualists at the present time. If organizations can be based upon inherent principles, there can be little doubt of their importance and utility. The present is preguant with portentious events, which may require all the strength of unity. The elements are still jostled. Transition is the present condition of elements and of minds. Fow foresee what a day, month, or year may introduce. Many feel the uncertainty of the Mrs. A. A. Currier, of Massachusetts, gave two future of present or existing conditions, and the

now? What say the Spiritualists of Ohio, to holding a State Mass Convention some time in June or July, at some convenient location? What say you to the nominating of Judge Carter, of Cincinnati; Dr. Cooper, of Bellefontaine; Hud-

Cuyahaga Falls, O., 1806.

Joilings-A Test Poem.

One would think, from the statement of the Massillon correspondent, that I was coming up minus in the field of labor. I think it strange that letters should be waiting me there, when I have written again, and yet again to that place for letters, and have received no answer.

I did not labor much publicly in March, it was so stormy; but spoke on the 30th to a full house in the Universalist Church, at Aurora, N. Y. Mrs. Mary A. Mitchell, of Lockport, N. Y., spoke there the week previous to a crowded house; and, I am told, she held the audience spellbound for two hours. She has been in the field but a short time, and the friends would do well to encourage her by keeping her employed.

On Sunday, April 1st, I spoke at East Hamburg, N. Y.; a full house; and the Presbyterian Deacon who had refused me the church, in the audience; and when I learned it, I felt like saying, "And Satan came also."

Sunday, April 8th, I spoke in the Methodist Church in Harbor Creek, Erie Co., Pa., to a good house. Bros. Bryant, Cowden, and others there who have stood the storm of persecution in the past, are now rejoicing in the sunshine. This is the second time I have occupied the "sacred desk" in that place. Surely, the Methodist friends there are growing into the true spirit of Christian liberality. Several years since Bro. Cowden lost a son. a twin. named Columbus; last October, his mate, Columbia, went to join him. Often since, when the bereaved parents were sitting together at eventide, they would say if they could only know of her true condition and enjoyments in the spirit-world, what a comfort it would be to them.

The following poem, given through a stranger, Our herotofore pleasant progress in the good Mrs. Pardee, of Ellington, N. Y., has been the work of unfolding the Spiritualistic Philosophy greatest test to the people of Harbor Creek'of anyto the denizens of the Monumental City was some. thing that has yet been given there. The allusion what disturbed by an unpleasant incident which to the feelings of her parents in the first verse, the occurred at a dark circle, under direction of Dr. reference to her brother, to the unconscious condi-Fitzgibbon, with Miss Vanwie as medium, on the tion in which she passed away, and to those immortals who had so often been welcomed beneath her father's roof, who bore her over the rolling tide to the summer-land, together with the intrinsic leveliness of her character while here, has touched the hearts of those who knew her, as naught has ever done before, and there are many who would be glad to see the poem in your columns, for which purpose I enclose it:

Life, dearest parents, you ask me of life, What my enjoyments in heaven can be, Since, released from the struggle of death, pain

and strife. You have laid my young form in the cold grave away.

Tis the bright pearly dewdrop that hangs on a leaf. To fall on the bosom of a clear water spring;

Its beauties as trembling, its changes as brief-The earth-life, to mortals, is just such a thing. But the beauties of beaven in the broad sphere of

That stretch everlastingly blooming away, Where morning ne'er enters to cloud its sweet light.

Is a subject too great for beginners to say. 'Columbia! Columbia!" my dear brother said. As he eagerly clasped me with love's deathless power;

Columbus, my brother, I thought you were dead!" "Oh, no, dearest sister, we live evermore!" T was a moment of joy, even angels can't tell, To awake in such transports of heavenly bliss;

Freed from all sorrow, and Death's dreaded chill, Was a pleasure too great for words to express. Each soul is a dewdrop in life's endless tide From the bowers that o'erhung Eternity's wave,

Whose intelligence waters the universe wide, That lilies of Truth may bedeck the dark grave. I came not a stranger to life's angel, Truth; I learned its first lesson at our home's fireside;

Augels you welcomed so oft 'neath your roof. Say they bore me, yet senseless, o'er Death's gloomy tide. Now we watch o'er the dewdrops that tremble at

home,1 On the leaves we have left in Love's gentle

And know that the breezes of Nature will come. And bring them all shining where death is no more.

Look forth to your loved ones on Life's waiting breast: We'll gladden your circle by night and by day;

Change tears into smiles, death's name into rest, And forget the cold clod that is mouldering away.

(Bigned,) COLUMBIA COWDEN. I am now speaking in Trumbull Co., O., where there are many souls who are basking in the light, and many more ready to listen. I expect soon to go to Eastern Pennsylvania; but wherever I am, you may be sure I am at work.

LOIS WAISHOOKER.

Vienna, Trumbull Co., O., April 21, 1866.

Written for the Banner of Light. song of the river.

BY DAN MITCHELL.

Where mountains crown their heads with snow, And stunted shrubs are growing, And white and fierce the sunbeams glow,

They babble round the rocks, and turn And spread a foamy basin, To dally with the nodding forn A moment ere they hasten,

My springs are ever flowing.

They rush and foam and spatter, Then headlong leap the dizzy brink, But to renew their chatter, They eddy round the fir and pine,

Then, gathered in the narrow chink,

And murmur near the willows; They dive beneath the braided vine, And roll o'er sandy pillows; Till, in the grassy plain below, Their waters flow together;

Then round the sunny hills they go, Through blooming groves and heather. My sheeny waters, wild and free, Flow with majestic motion; But, like the fountain lost in me.

Myself am lost in ocean. Not so with man, who, drinking deep The springs of all creation: His selfhood thus will always keep, Through every transmutation. Vineland, N. J., 1806.

The Cholera and Quarantine.

The following article, from the pen of Prof. Payton Spence, M. D., on the subject of the Cholera, appears in the New York Herald of April 23d. The views of the Professor are at ence scientific, comprehensive and entirely original.

THE VALUE OF QUARANTINE. A settled fact in the history of the cholera is its steady, persistent, irresistible westward movement. This movement is evidently "planetary," and hence it does not stop at the Quarantine station any more than do the tides of the ocean. An tion any more than do the tides of the ocean. An unsettled question in the history of the cholera, is whether nations and large bodies of people lying in the inevitable track of this persistent westward movement of the cholera can be protected wholly or in part from the havee of the disease. Much of the confusion which prevails in the scientific as well as in the popular mind in regard to the cholera arises from the fact that three very different, things are generally confounded often different things are generally confounded, often in conception and nearly always in expression. These are:—1st, the disease itself; 2d, the cause of in conception and nearly always in expression. These are:—ist, the disease itself; 2d, the cause of the disease—no matter whether that cause is a miasm, or microscopic vegetable or animal beings, or something else; 3d, the condition which breeds and propagates the cause. The contagionists, as well as the non-contagionists, all admit the fact that there is a something about the cholera which moves steadily westward, an-l at its own pace, it being neither accelerated nor retarded by the winds, nor by human travel, nor by commercial transportation; a something which can neither be carried, nor imparted, nor communicated. It is therefore not a ponderable, portable element. It is neither earth, air nor water, but is something more ethercal than either. It must be an imponderable element, therefore, either electrical or magnectic; and as it has a "planetary" movement, in the same sense that the movement of the tides is planetary, we will describe it as the revolution of a magnetic meridian—a great magnetic, tidal wave, with a westward flow, which human power can no more burry, retard or arrest than it can change the polarity of the earth. This magnetic, tidal wave forms what we have denominated the condition, the element, within which is generated and propagated what we call the cause of the cholera. The condition is present, therefore, in all localities which are submerged in this magnetic wave, whether on the land or in the track of the emigrant ship in the middle of In this magnetile wave, whether on the land or in the track of the emigrant ship in the middle of the Atlantic Ocean. But while it is a settled fact the Atlantic Ocean. But while it is a settled fact that what we have denominated the condition travels atendily and irresistably westward, it is also a fact that, associated with the cholera, there is a semething else which is portable, transferable, ponderable—a something which is borne upon the wings of commerce, and wafted by the sweep of the winds from one quarter of the globe to another. I am aware that the non-contagionists deny this; but the facts in proof of it are too numerous and too well attested by men of the highest scientific attainments as well as by received est scientific attainments, as well as by practical common sense observers, to admit of a doubt of

This ponderable, portable, transferable thing, whether it be a minsm or a swarm of microscopic life, constitutes what we have denominated the cause of the cholera. It is the thing which, by either external or internal contact with the human body, gives rise to the disease. In the above view of the subject it is easy to explain the apparent anomalies which have been observed in the ent anomalies which have been observed in the progress of the cholera. It is equally easy to ex-plain how it happens that there is one class of learned, scientific and observing men who stren-uously contend that the cholera is not contagious, uously contend that the cholera is not contagious, and another class of equally learned, scientificand observing men who insist that the cholera is contagious. Unconsciously to themselves, the non-contagionists have based their opinions solely upon the facts connected with the movements of the condition—the magnetic wave; while the contagionists, equally unconsciously to themselves, have drawn their conclusions solely from the facts connected with the movements of the cause—the missm, or the swarm of microscopic life. It is equally obvious that, in the above view cause—the miasm, or the swarm of microscopic life. It is equally obvious that, in the above view of the subject, there is much unnecessary alarm in the public mind about the importation of the cholera from abroad. The condition comes of itself, and cannot be brought. The cause cannot come of itself; it must be brought or imported; but when brought prematurely, that is, in advance of the condition, in advance of the magnetic wave, it does not give rise to the challers but is vance of the condition, in advance of the inagnetic wave, it does not give rise to the cholers, but is itself blighted and dies for the want of the element necessary to its existence. If forty cargoes of cholers patients should hand in New York City to-morrow, the disease would not spread and be-

of cholera patients should land in New York City to-morrow, the disease would not spread and become general, because we are not yet under the magnetic wave. When that incubus is upon us we will unmistakably know it.

Let us now return to the question asked in the beginning of this article. Can untions and large hodies of people, lying in the inevitable track of the persistent, westward movement of the cholera, he protected wholly or in part from the havoc of the disease? In view of what has already been said, this question is easily answered. There can be no cholera in any locality unless both the condition and the cause are present. The condition, as we have already stated, is beyond human control. It comes and goes in its own time. But, as we have also seen, the cause is ponderable, portable, transferable. It is, therefore, to some extent, under human control. We cannot prevent its travel upon the winds to the full extent that it is capable of being transported in that way. We can, however, by proper quarantine regulations, retard, if not wholly prevent its introduction by human travel and commercial transportation. I do not believe, however, that it is possible wholly to her out the cause of cholera by this or he any human travel and commercial transportation. Ido not believe, however, that it is possible wholly to bar out the cause of cholera by this or by any other means; but we can delay its coming; and when we reflect that the cholera slays its thousands in a day, and when we remember, also, that the greatest possible length of its stay in any locality is necessarily limited, extending from the time of the arrival to the time of the departure of the condition—the magnetic wavewers see at the condition—the magnetic wave—we see at once that if we delay the importation of the cause into that imagnetic wave for a month, a week or a day after it first strikes the shores of our conti-nent, we save the thousands who otherwise must surely fail during that month, week or day, if the cause and the condition both reach us at the same

Milk may be kent sweet by having it constantly in the presence of fresh water. In a milk-room provided with tubs, in which the water is changed twice a day, milk will not be soured, even by lightning.

Our Washington Letter-Meetings in April.

The end of the lecturing season is drawing to a close. With the outgoing of the next month, probably, our regular Sunday meetings end. The past course has been but irregularly successful. The organization here, which is a purely voluntary one, lacks pecuniary stamina, as well as other essential requisites, to make it all it ought to be. In a place like Washington, an Association such as ours is, needs to stand on a firm financial basis to make it uniformly successful. This secured, the meetings would prove far more satisfactory, profitable and harmonious. That our meetings have already done great good, have been the means of removing deep-scated prejudices, of spreading light and knowledge in this spiritually darkened region, none who know what really has been done can but so affirm. But that these needed things may continue and be largely augmented; that spiritual freedom may more and more abound, and spiritual truth become more generally diffused throughout this community, it is earnestly hoped that by a combined, systematic and united effort on the part of the friends of the cause here, next season, the spiritual meetings will not languish for the want of pecuniary means to engage the best speakers, and to pay them liberally for their time and the exercise of their gifts,

In keeping with the proverbial character of the weather this month, April has given us an unusual variety in the way of speakers. Great disappointment was felt that our talented and, what is rarer in a woman, our logical friend and sister, Laura De Force Gordon, could not fulfill her engagement; and to disappointment we have the mortification to add that the cause thereof was an empty treasury. Under these circumstances, the committee, while conscious of her fame as a superior speaker, questioned the prudence of having her come all the way from Boston; so we had to forego the pleasure of her presence and her preaching.

The first and second Sunday of this month our desk was occupied by that old line abolitionist and reformer, Giles B. Stebbins, of Rochester, N. Y, who gave us four very thoughtful, suggestive and progressive discourses on the Primal Gospel, or Truths of the Soul; The Divine Laws; Inspiration and Revelation; Civil and Religious Liberty. Without pretensions to oratoric display, Mr. S. embodies much careful reflection, and illustrates by striking and happy examples. What he says, and his unaffected manner of saying it, makes one treasure as something valuable his public utterances. On the morning of the third Sunday, Rev. Mr. Sturm, of West Virginia, related his experience-Church versus Spiritualism. It was a common experience, given in the quaint, rough, provincial style of the country some thirty years

In the evening, Mrs. Anna Denton Cridge lectured upon "Psychometry; its nature, facts, uses and bearings." Mrs. Cridge is favorably known as the sister of Prof. Denton, the eminent geologist and lecturer. Mrs. C. is one of the best publie or private Psychometrists in the United States, as is evidenced by her experiments recorded in the "Soul of Things," a book of rare interest and great merit. The title to her lecture sufficiently indicates its character, and that she treated it in a lucid, dispassionate and rational manner, none who know her will question, and all who were present will testify.

The fourth and fifth Sundays we were fortunate to hear and become acquainted with one who strikingly combines in form, features and cast of mind, the best qualities of Calhoun and Jackson, Dr. J. B. Ferguson, of Nashville, Tenn. The President of our Society, Hon. J. C. Smith, recently chanced to meet his old friend, Dr. F., in this city, and knowing his power as a speaker, overcame his reluctance and prevailed upon him to address our Society. Though not now in the Dr. F. naturally belongs on the public rostrum, where he takes princely rank, being one of the readiest, most vigorous and unctional orators in the country—equalled by few, and surpassed by none. country-equalled by few, and surpassed by none. With a commanding presence, voice of marvelous compass, a large and active brain teeming with noble thoughts-critical logical and extemporaneous withal-his audiences irresistibly acknowledge his control and power as that of a mastermind.

For the present this is probably your correspondent's last letter from this city. After nearly three years' intercourse with the Banner and its thousands of readers-would that the number was quadrupled-as its principal Washington correspondent, he resigns a pleasant and lucrative position here, to accept one more so, in the goodly and notional city of Boston. Trusting that " good to some and harm to none" has been, and will be the result of this, he respectfully takes his leave. G. A. B.

Truly and fraternally, Washington, D. C., April 30, 1866.

Mr. Crozier's Address.

I send the Banner herewith the bold, manly discourse delivered by Mr Crozier before the First Society of Spiritualists, in Dodsworth Hall, last Sunday. [See first page of the Banner.]

It is hopeful to find that this man has outgrown his denominational tenets (Unitarian,) and burst from theological bondage and arisen into the plane of reason. Since civil bonds have been at least partially broken, by the terrible war, there remains still the greater work to do, which is to free the human mind from theological bondage. All or nearly all Christians are so thoroughly psychologized and halluchated by theology, that their reason is rendered impotent in relation to spiritual things. This is demonstrated by their conduct when induced to communicate with their spirit friends. Then they are filled with joy, and are satisfied as to the reality of the communion, and declare they will never doubt again; but when they are again brought under theological influences, they deny the testimony of their own senses, crucify their reason, and sink into their former faith in hypothetical theology.

This hall moination is demonstrated by their acceptance of the misstatements and errors in the Bible'ns Divine mysteries, and, in deference to these, deny the spiritual things made tangible to their own natural senses. This hallucination is also demonstrated by their own conduct and condessions, viz., that their theology is based on the Bible, and that both are true, notwithstanding science and their own senses demonstrate the

From this theological hallucination Spiritualists must if possible, save our people. We must strive to restore reason to its normal activities; and nothing has or can tend so much to this end nampiritual facts, which challenge reason upon spiritual things.

Lany it is hopeful and refreshing to find clergymen are breaking from theological bondage and speaking holdly and rationally of the church and spiritual things. C. PARTRIDOR.

New York, April 23, 1866.

Those who blow the coals of others' strife may chance to have the sparks fly in their own faces.

Banner of Light.

BOSTON, SATURDAY, MAY 12, 1866. OFFICE 158 WASHINGTON STREET.

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO.

PUBLISHERS AND PROPRIETORS. LUTHER COLBY, · · · · EDITOR.

All letters and communications intended for the Edito

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

Killing the Indians.

Our Government has so long administered its laws in relation to the Indian tribes, and remnants of tribes, in such an arbitrary, tyrannical, and even blood-thirsty manner, that it may fairly be expressed in the single phrase of "killing Indians." That certainly appears to have been its policy, rather than a mode of treatment which may be called paternal. We have seemed to labor to exterminate the red men, instead of protecting and benefiting them. It is too late now to present the fact that we are all of us occupying lands which were once theirs, from which they were driven in as ruthless a manner as civilized man ever was by harbarian. That story has been told too many times already, and always with too little effect. We are in quiet possession of what was once theirs; and it is not the habit of people thus situated to betray too much tenderness over what is past and gone.

We undertake to say that few, if any, of the soldiers of the United States have been of late years ordered to repair to the far western frontier, to look after the Indians, who were not filled with the idea that they were sent out to kill them. Such a thing as just and equitable treatment was probably little thought of. The belief has been published and republished, until it has become ingrained into the popular mind, that an Indian s a natural barbarian, not to be civilized even after the greatest pains taken with him, and always to be killed, like a snake, at sight. On that idea we have practiced as a people, until the red man's old time barbarities are put to shame by our own. We have now succeeded to that extent in thinning their number, where we are met by the limitations of nature itself, and told that we can go no further. The fact ought to excite the most accusatory reflections, instead of a desire to push on to a worse extreme.

We have before us, at the present writing, a letter from a young soldier now stationed with his company at Fort Wadsworth, Dakotah Territory. He admits that his idea was, when ordered out to the frontier, that they were going there for the purpose of "killing Indians." But he de-clares that since he has been out there among them, and seen what gross injustice and wrong has been practiced on them, he has been forced to change his mind on the whole subject. They are a fearfully abused remnant of a race to-day, he says, whatever they may have done, with or without instigntion, in the past. Had we been subjected to such freatment as they have been, it is quite likely we should have resisted with equal carnestness and vigor. The soldier referred to has been out on the frontier eight months-long enough to witness the working of our Government system of treating a race from which we have as a nation received such permanent and

substantial benefits. He avers, by way of illustrating his declaraily, and to individuals as needed, he distributes but a stingy fraction of what he is commissioned to do, retaining the rest to peddle out to the very men to whom, under the Government's solemn promise, it already belongs. In consequence of witnessing what he has, he confesses that from an Indian Exterminator he has been converted into an Indian Sympathizer. This, too, is only eight months experience in that country belongng to the red men themselves.

He says the way of it is like this: some seven or eight hundred Dakotah Indians are stationed within two miles of Fort Wadsworth, in about half a dozen different camps, some of them being employed regularly as Government Scouts. These camps stretch out from two miles to ninety from the Fort. Very many of them had nothing to do with the massacre of '62, and all profess friendship for the Government. Of that large portion of the rations "in bulk" which are kept back by the Agent in the Indian Store, articles are sold out to the natives on a scale of this sort: twentyeight pint cupfulls of flour have been given in exchange for a buffalo skin; an Indian has to pay half a dollar for a pound of pork; and he pays two dollars for a pail full of oats, being told that unless his pony is in good condition for scouting, Government will not employ him. Therefore he has to have oats, let them cost what they will. We concur with the writer in his expression of pleasure that a change in the commandership of the military post is certain to bring about a decided reformation in these mean, cheating, and tyrannical practices.

A full exposure of the wrongs, petty and sweeping, which the Indians have experienced at our hands, and unbeknown to the most of us at that, would go a great ways in dissipating the prejudice and hatred with which the red man is habitually rewarded by us for what he has given up to our enjoyment. Before we can call ourselves even a civilized nation, we must change our course to the Indians right about. Justice does not sleep always. Even the few and feeble are able to command powerful ministers to execute their vengeance somewhere and at some time.

We extract the following paragraphs from an excellent article in the last number of the R. P. Journal, entitled "Our Cause-The Press-Our Duty." In allusion to us, the writer says:

"The Banner of Light, one of the best newspapers ever published, has stood foremost in the ranks of reform, bravely doing its duty in the cause of Spiritualism for seven or eight years, [ten years] and has yielded support and consolation to hundride of the beauty of the reference of the seven of the sev ten years and nas yielded support and consola-tion to hundreds of thousands, who, without its weekly greetings, under the mournful circum-stances attending the great rebellion, would have sunk in deep despair for the loved ones who have been rudely anatched from their loving embrace by untimely deaths.

The Religio-Philosophical Journal, in the midst of the terrible corregge leaved into existence as it

The Religio-Philosophical Journal, in the midst of the terrible carnage, leaped into existence, as it were, by divine command, and the promptings of those who have passed to the other shore, as a co-worker with The Banner of Light in the vast work of human emancipation from the thraildom of all phases of slavery."

viously conceived theories of the universe.

In conclusion: Mr. E. repudiates the idea of being the inspired mouth-piece of the printed lecture, though he claims the authorship of cartain portions. I protest against being made the scape-goat for any little inconsistencies which after-perusal may have revealed to him.

Yours respectfully.

Correspondence. We recently published a fine lecture in the columns of the Banner of Light, delivered in Troy, N. Y., by S. J. Finney, from the MS. report forwarded us by Dr. Andrew Stone, of that place. Subsequently we received the following singular letter from Mr. Finney, for publication, which we print verbatim. The two letters which are annexed, from Dr. Stone and Mr. Ritchie, the reporter, explain themselves:

nexed, from Dr. Stone and Mr. Ritchie, the reporter, explain themselves:

PROVIDENCE, R. I., April 4th, 1866.

To Editor of Banner of Light:

Bro. Colby: In the Banner under date of the 7th of April, on the first page, I find a lecture, claiming to be a report of a lecture of mine, delivered in Troy, N. Y., on the 11th of February last, on the "Correlation of Forces." Now I disclaim being the author of this lecture as it appears in the Banner. True, Idid deliver a lecture in Troy on the 11th of Feb. 1st, on the "Correlations and Equivalence of Physical and Spiritual Forces." And Idid say some of the things reported in the Banner of the 7th inst.; but I actually did not say much that is there attributed to me. Many of the things in this report of my lecture are precisely the opposite of what I really did say; and many other sayings therein attributed to me, are positive self-stultifications. For instance, the report makes me say—"Either this force called mindarises out of the immense force called cognition, 'etc. Now what is "cognition?" It is the act of kribwing. See how absurd such a statement is. Defout think I could so abuse all thought and all linguage? In another passage, the report makes me charge Decartes with the notion that planes are moved directly "by the hand of God." Iteferred to Decartes' doctrine of "vortices," or we'll currents, instead of the "hand of God." There are many more worse blunders hand of God." I feferred to Decartes' doctrine of "vortices," or well currents, instead of the "hand of God." There are many more worse blunders than these I havehoticed. Now what I wish the readers of the Balner to understand, is, that I am not the author of this lecture as reported. The report is a tissue if mistakes, almost from beginning to end. I will not consent to go, in such a dress, before the minds of the people. And I wish all reportes, everywhere, hereafter to understand, that, I tish to know when I am to be reported—and be brehand; and then, that I must see the report befre it goes into the pages of any public print whasoever. I can't father such nonsense as this sport contains. I only wonder nonsense as this sport contains. I only wonder at your publishing it at all.

Will you please publish this note, and relieve my friends of any fears for my sanity.

I am truly and cordially yours,

Selden J. Finney.

TROY, N. Y., April 7th, 1866.

MR. LUTHER Colley—My Dear Sir: I am in receipt of your favor of the 6th inst., enclosing a copy of Mr. Finney's letter.

I must say in reply that Mr. Finney's letter did

not astonish you more than it does me. That Mr. Finney delivered the lecture verbatim as it is reported in the "Banner," I will youch for; so will the reporter, and many others of the audience, as near as they can recollect; certainly, as to the meaning, the idea, and the words for the most part as they are rendered.

I cannot understand what Mr. Finney appears to be so dissatisfied about; for, as you do, I call it a very able lecture. Mr. F. seems to lay the greatest stress upon the inconsistency or error in re-porting this sentence: "Either this force called mind arises out of that form of force called cogni-tion, or out of that form of force called material force, which arises from light and heat."

Now, I know that this was a verbatim expression of Mr. Finney's, and if you will read, carefully, the preceding paragraphs, you will see that they all converge to this corollary or conclusion:

That all truth or knowledge comes from intuition—from the inward to the outward, in contradistinction to the knowledge of industion or the tinction to the knowledge of induction, or the comparison of facts and sciences; or, in other words, is a reasoning from the outward to the inward; and this, as you can see, is what his whole lecture aims to demonstrate.

In the next place, Mr. F. denies being the author of this lecture, as reported. Well, I will grant that, in view of Mr. F.'s private assertion to me that all his lectures are inspirational, and not ef-

forts of his own will.

Taking him athlis own words if his lectures are inspirational, he duinself cannot be such a proper criterion of the correctness of the substance of his lecture as his dispassionate auditors and the short-hand notes of an experienced and rapid reporter. Does this not follow? My opinion is, that the shoe pinches here: that Mr. F. has studied and eliminated this and other lectures which form a course and which he delivers in every place where he lectures. Said lectures have been committed to

sary for the tribes in that region, he receives the supplies from the Government in bulk; and instead of dealing them out to every head of a famulty and to individuals as needed by distributes. him; and I regretted that so much valuable infor-mation as his lectures are calculated to impart should be lost. After my amanuensis wrote them out, seeing the disadvantage of reading them in manuscript as readily and often as I wished to, I offered them to your for publication, that they might be more accessible to myself, and to the inquirer after progressive knowledge.

Taking Mr. F. on every position on which he

may rest—that his lectures are inspirational—they then become public property, and are designed for

the good of humanity.

In the second place, were they original with him, and he desired to rotect them as his own property for further use he should copyright them according to law. It is well known, Mr. Editor, sidered public lectures, if upt so protected, are considered public property and publishers and reporters so consider them.

Therefore, if Mr. F. insists upon your publishing his letter, you will publish this, also. Yours truly, ANDREW STONE, M. D.

TROY, N. Y., April 7th, 1866. TROY, N. Y., April 7th, 1856.
MR. LUTHER COLBY—Dear Sir: I learn from Dr. Stone that Ma Finney calls in question the accuracy of my report of his lecture on Feb. 11.
He says, in the first place, that he delivered a lecture in Troy, on that date, not on the "Correlation of Forces," but on the Correlation AND EQUIVALENCE OF PHYSICAL AND SPIRIT-UAL FORCES."

If I heard Mr. Finney aright—and I sat almost

at his feet at the time—the title of his lecture was "The Correlation of Forces." Both memory and phonographic notes testify to this assertion. Possibly Mr. F. had not committed to memory the title as well as the body of the lecture.

Secondly, he says the report makes him father doctrines directly opposed to those he advocates, and classes them under the head of self-stultifications. As an instance, he cites the paragraph: "Either this force called mind arises out of that form of force called cognition, or out of that form of force called material force, which arises from

of force called material force, which arises from light and heat."

If that is a self-stuitification, then Mr. F.'s position is untenable. He had been endeavoring to prove that all matter is knowledge—in fact, he declares this as an axiom of the Spiritual Philosophy—that all matter is force, all force is spirit, all spirit is in mind, all mind is intelligence or knowledge—and what is cognition but knowledge?—and in this manner he traces matter unward to the great this manner he traces matter upward to the great primordial force, or mind, or spirit, or cognition, or God.

Now, if all matter is mind, and all mind is knowledge or cognition, is it a self-stultification to affirm that mind is cognition, or proceeds from

cognition?

But I am defending Mr. F. from himself—a thankless task, probably, but unavoidable under the circumstances.

In the third place, Mr. F. says there were many other worse blunders. Of course Mr. F. is the best judge of his own productions—I beg pardon, his inspirations—but it appears that competent judges have pronounced it an able lecture; and any glaring blunder would undoubtedly have any glaring blunder would undoubtedly have been detected by them. In regard to the Descartes theory: it was an

unintentional omission of the statement that Descartes was instrumental in overturning the pre-

Spiritualism in Chicago.

The meetings held regularly in Crosby's Music Hall, every Sunday, by the First Society of Spiritualists, are fully attended. The editor of the common sense people. He says, "A somewhat critical glance over the audience, failed to discov-

er any material difference between it and any slim attendance on their Sunday services, but to other religious assemblage," although he had been prevent the overworked population of the city, led to believe he should see a motley group of 'contrary people," "with queer faces, with curiously shaped heads, with long noses; in short, of suburbs. One individual, a man of wealth in a multitude of Doctor Fausts, who needed only his opportunity to do as he did."

Of Chas. A. Hayden, the lecturer, he says:

"Mr. Hayden, the 'Boy Preacher,' as he is called, is a young man apparently of twenty-three or twenty-four years of age, with the air and manner of a student fresh from college. Upon any other platform he might easily be taken for a young theologian preaching in vacation, or per-haps on trial for permanent settlement. He is a small man with an intelligent cast of countenance, and gives the impression of a person thoroughly in earnest, and thoroughly in love with the cause he has espoused. He has a not unpleasant voice, a ready command of language, and an easy if not graceful delivery. His address was given without the assistance of notes, or of spirits from the invisible world, and in consequence did not par-take of that unsatisfactory and sublimated character which pertains to the effusions of trance to speak at length. Suffice it to say that in the view of the speaker, Principle was the only true guide, and Policy was of no consequence except when it harmonizes with Principle. Politics en-tered largely into the address, and the speaker evidently takes for his guide in that field such men as Phillips and Sumner; while in religion Parker and Emerson were the models; lacking however, the greater light which he possessed But the touchstone in all things was Progress.

The editor comments on the spiritual movement

"To a disinterested and unprejudiced observer the rise, progress and present status of this new sect, form a not uninteresting study. Most cer-tainly Spiritualism is not in very good odor at present with the mass of people; and is supposed chiefly to find adherents among those who do not claim the highest place in society. As we have before intimated, the appearance of the audience on this occasion was not that of an under stratum and in cases where the believers in the new creed are of that stripe, the Spiritualists point to the fact that it is among the poor and lowly that all religions have found their earliest adherents, and they make special reference in such a connection to the origin of Christianity. Whatever may be a person's present opinions and feelings on this point, it is scarcely possible not to give at least a passing notice to a creed which, now less than a years old, yet numbers within its folds three millions of persons, and has had the countenance and support of such men as Judge Ed-monds, Judge N. P. Tallmadge, Dr. Robt. Hare, Rev. J. Pierpont, T. W. Higginson, J. G. Wilkinson, and many other men of standing and education. With the truth of their faith, it is not our province as journalists to meddle; but the future of the new organization is a legitimate subject of in-quiry by all, whether believers or unbelievers, sympathizers or scoffers. If we seek information on this point of Spiritualists themselves, we shall find that they take a rosy view of the prospect before them. To the assertion that there is a halt in their progress, and a sensible diminution in the number of their annual converts, they have a ready answer. They assert that every new move-ment gathers about it all the chaff and scum of the time. They admit that from this has accrued a large portion of their many new adherents, and

large portion of their many new adherents, and they say that to this material the novelty of the thing has worn off; consequently they have lost their enthusiasm, and are upon the lookout for something else. On the other hand, say the Spiritualists, 'We are making converts daily, fewer in mumber, no Acubt, but supposed in character, and from the better class of society. Our organization is taking to itself form and substance, and is already recognized as a power in the land. We have outlived the ridicule which first greeted us, and we are ridding ourselves of thousands of impostors, excrescences and hangers-on, who have postors, excrescences and hangers on, who have hitherto assisted powerfully to make the movement odious to society. It is beginning to be understood that the ravings of false and imbecile mediums are not an integral part of the creed, and that Athelsm and Free Love are not its necessary results; nay, that they are no part of it. All the converts that we are now making are of a nd that will remain with us, and give to the movement. Those of our earlier adherents who have fallen away, are no loss, but a positive gain to us in their action. All the exertions of philosophers and scientific men to explain away the wonders of Spiritualism have failed, while we are every day adding to the proof that communi-cation is possible with spirits after death. On the contrary, the power of all the old creeds is failing with each succeeding year; and we cherish the most undoubting faith that the new religion has appeared in obedience to a great human want—that want, a new belief in place of the old ones which are fading from the earth."

Mr. Hayden has been lecturing in Chicago for nearly three months to large audiences, and is still there, meeting with brilliant success. He has spoken in several other places in the West, St. Louis, Davenport, Geneseo, Waukegan, Belvidere, Decatur, &c. In a private note from him, he says he has everywhere met with large audiences. and such cordial receptions from friends, that the recollection will never be effaced from his memory. He particularly alludes to the pleasant time he had in Cleveland, where he enjoyed the hospitality of the family of D. A. Eddy. He has been steadily at work since he left New England, last October, speaking Sundays and week evenings; and has delivered during that time one hundred lectures, and traveled about five thousand miles. Everywhere, he says, Spiritualism is gaining a foothold, and there is an increasing demand for lecturers and test mediums.

Meetings in the Melodeon.

Miss Lizzie Doten will address the Society of Spiritualists, in the Melodeon, each Sunday afternoon and evening during the month of May, She has just returned from New York, where she lectured during April with marked success; her audiences were as large as the spacious hall would admit. At the close of Miss Doten's engagement here, the meetings will close till the hot season is over, to recommence probably in Sep-

The treasurer of the society would like to have the subscribers to these free meetings hand him their donations as soon as possible, that he may be able to liquidate all the bills and commence the next season free from debt. He would also like to receive subscriptions for the coming year. Now is the time to begin the work in order to insure success.

The meetings for the past season have been s perfect success, especially as regards attendance, the average not being less than one thousand, at | pillows at rest. each meeting. The lectures have been of a high order, from some of the best speakers in the spiritual ranks.

National Woman's Rights Convention. The Eleventh National Woman's Rights Convention will convene in the city of New York, at the church of the Puritans, Union Square, on Thursday morning, May 10th, at 10 o'clock. The Hopedale "Modern Age" truly remarks, that "at this hour the nation needs the highest thought and inspiration of a true womanhood infused into every vein and artery of its life—and woman religion and lofty patriotism alone can give."

Puritanic Propriety.

A committee of the Massachusetts Legislature has for some time past been importuned by certain parties to direct by statute that horse-rail-Chicago Post attended one of the meetings, and road companies shall no longer run their cars on gave quite a lengthy account of it. He made the Sundays. The proposal is the very pink of plety discovery that the audience were composed of and propriety. The object of it is, not to compel people out of town to stay at home with their own prosy ministers, who now complain of who never have time for a holiday, from taking a short and pleasant ride for recreation into the neighboring town, and a straight-laced Orthodox in his form of faith, openly admitted that he did not want the people from Boston poking about his limits-not exactly trespassing, but looking around and gratifying their tastes.

That is just the way with these characters; they have made money enough themselves, no matter how, to ride around in their carriages wherever they want to go, Sundays as well as week days; and they seem to think it mighty fine to put on airs about extending privileges to those who do not happen to have the means they have themselves. It resolves itself really into a question of power, and a power based on money. Could such men have their way, there would be no enjoyment or recreation known but what they tolerated and allowed. The spirit of Puritanism is nowhere near dead, even here in liberal and enlightened Boston. It is only scotched, not

Hours of Labor.

Various shades and shapes of opinion were licited in the examination of witnesses before the special committee of the Legislature of Massachu. setts, in relation to the proper length of a day's labor, and some even of the most emphatic of those in opposition to the plan of making eight hours a legal working day were marked by a frankness and freedom that entitled them to respectful consideration from all sides. There was one piece of testimony, however, which merits reproduction. It fell from the cold, thin lips of a would-be aristocrat, with a soul too small for human sympathy, and a head not big enough to take in a whole subject with its beginning and end. The name of this diminutive character is Dr. J. B. S. Jacksonmore name than substance. But we will let his own testimony show up his littleness and mean

spirit. He says: "Better let things remain as they are. Ten hours none too much for laborers or seamstresses; If the latter do not find time for exercise, it is their own fault. Laborers are not generally tired. The change (from ten hours to eight) would be better for the grog-shops. They (the laborers) have no inclination for self-culture. When necessary to employ children, the public authorities should instruct them at suitable times."

This is a specimen of a man who is in a position in the medical department of Harvard College. We should think that College ought to prize him. Ben. Butler boasted in the State Senate that we had hung a Professor once; we should like to hear what the hero of Dutch Gap would have to say of this one. Meaner or more atrocious sentiments were never uttered.

Bombardment of Valparaiso.

The latest Chilian news brings the particulars of the barbarous bombardment of the city of Valparaiso by the Spanish fleet, on the 31st of March. The first gun was fired at 8 o'clock in the morning, and the bombardment was kept up till after twelve at noon, by the whole Spanish fleet. The town was completely demolished. The destruction of property is estimated at \$20,000,000. Several women and children, and a number of soldiers, were killed.

The orders from the Spanish Government to the Admiral were to destroy, burn and desolate to the utmost of his power. To this the Admirals of the British and American fleets remonstrated as well as the representatives of their Governments, and also of France; but when the time arrived for the assault, the British and French fleets withdrew from the harbor, refusing to interfere. The American Commodore, not being sustained by the other fleets, also withdrew, and the bombardment then took place.

Valparaiso is the chief city of the Republic of Chili, and is built on a narrow strip of land at the foot of a cliff at the head of the Bay of Valparaiso. The place was entirely defenceless, without a gun or a vessel to defend it. Much the largest portion of the property destroyed belonged to foreign merchants. British and American.

Spring Preparations.

As the spring opens, of course those who are happy in the possession of homes out of the cities are making preparations for the out-door work that heralds the year's revival. It is high time now the gardens were taken in hand. The beds and walks have been raked clean of litter, and plowing and spading have been done with care. Now drop in the seeds and cover them. Now set out the young and tender plants. Push on the pie-plant. Set out cabbages, tomatoes, and lettuce, tending carefully. It is a sincere delight to fork over and dig up the mould. It is grateful to the nostrils of man. A garden is a never-ending source of pleasure. Only a few fruit trees are a perpetual study, and an inquisitive mind can find all it wants to look into among their interlocking branches and boughs. The very smallest patch of a garden is a most desirable attachment to a home, however compact and diminu-

Sleep as a Friend.

None of us, who are come to maturity and full days' work, sleep enough. The fault is all in the other direction. With a clear and dry atmosphere that makes, with our rapid manner of doing business, such exhaustive drafts on our stock of nervous energy and strength, we can hope to repair the loss in no way so effectually as by sleep. Sleep is indeed man's best friend. While we lie prone and insensible on our beds, the limbs relaxed, the muscles without the slightest degree of tension, and the circulation of the blood and all the nervous fluids unobstructed—we are insensibly recuperating from the waste of vitality which could in no other way be repaired. Better go with less food than less sleep. Then sleep, too, reduces us all to the state of innocent childhood again. The world is nothing to us while we lie on our

That talented lady, Miss Lizzie Doten, will lecture in Chelsea in June next. A great interest is already manifested in anticipation of hearing her. It is very probable that the City Hall will be engaged for the occasion, and that a REVIVAL -a good and wholesome one-will come out of it.

The Howard Athenaum opens this (Monday) evening, May 7th, with a new manager and a new company. The star upon this occasion is the well known, talented comedian, John

Brougham. Mrs. H. B. Gillette, the excellent healing and needs a broader, deeper education, such as a pure developing medium, we are pleased to learn, has resumed practice at No. 67 Dover street, Boston.

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New Publications. THE NEW TESTAMENT in Greek and English, entitled the EMPHATIO' DIAGLOTT, has just been published by Fowler and Wells, of New York. An interlinear translation, very literal and accurate, has been made by the soliolar whose devoted labor has been applied to this work, and parallel with the Greek text is a plain and clear rendering of each verse into grammatical English. The translation of course does not read like the current King James translation, but it will give the student and patient reader an idea of the real meaning of the text which he would never obtain from the approved translation and commentators together. The work displays a vast amount of patience, great research, scholarly pains-taking in the collection of notes and references, and a conscientious regard to the truthfulness of the Scripture readings which all will prize. This book would make just the one for a careful student of the Testament to take up and read, for he would insensibly become a student ity is also better than ordinary—the farmers havof this portion of the Bible, and be better able to understand all. We commend the work to publithe article. lie patronage. The translator is Benjamin Wilson, and he shows himself to have been religiously devoted to the work he undertook.

We have before us a Manual of Instruction for an Improved Method of Building with Concrete; or How to make the best House at the least Cost. By S. T. Fowler, the Inventor. Mr. Fowler goes into a full statement of the mode of mixing concrete for house-building, and argues for its durability, beauty, and economy. Three excellent paper shirts, to be got up for the sum of twentyreasons like these ought certainly to draw public attention to a subject in which every man who intends to build a house is personally interested.

THE PHYSIOLOGY OF MARRIAGE, and THE MORAL PHILOSOPHY OF COURTSHIP AND MARRIAGE. By William A. Alcott, M. D. Boston: Dinsmoor & Co., 25 Cornhill.

These works of Mr. Alcott are reformatory and of wide popularity. The above books have al- J. S. Clarke, comedian. ready been honored with numerous editions. Every married person, and every person intending marriage, whether old or young, should put himself and herself in full possession of every fact developed by the experienced author of these volumes. Were his precepts to be regarded as they deserve, we should soon have a different condition of society from what rules now. We commend these two very handsome volumes to the widest possible perusal. They will prove to be the most efficient missionaries of the age-just such ones as should be set to active preaching up and down the highways and by-ways of society. The subjects so clearly and intelligently treated, are those which lie at the very foundation of our social health and happiness.

Personal.

Wm. W. Clapp, Esq., the oldest printer and publisher in Boston, left his mortal form to the care of Mother Nature, on the 30th of April, and his spirit passed to the realities of the world beyoud the veil. He was 82 years and 6 months old; a worthy and upright citizen, and respected by all who know him.

Geo. Peabody, the American millionaire, arrived in this city in the steamer Scotia from Liverpool, last week.

Mr. A. James, the medium, through whom directions were given for boring for the Artesian | ing the same period. Well, which now supplies the city of Chicago with pure water, has returned to Chicago safe and sound, feeling all the better for his late visit to Boston.

Joseph D. Stiles, inspirational speaker, will lecture in Groton, N. H., at the Town Hall, May 13th, forenoon and afternoon. Barnum, the showman, is putting up his monu-

ment in the Bridgeport Cemetery. It is to cost Miss Bartol, sister of Rev. A. C. Bartol, of this

city, is the author of "Honor May," the new musical novel.

"Characters and Characteristics." Mr. and Mrs. Agassiz will give the public their "Journey of Travels in Brazil," before long.

J. S. Loveland has removed to Hamburg, Conn. where all letters intended for him should be addressed.

Queen Victoria and the Condemned Fenian.

A London letter in the New York Tribune has the following interesting passage, which will do more toward preventing desertions from the British army, than if she had signed warrants for the execution of a hundred deserters. She is a Spirit-

"An interesting anecdote of the Queen's humanity and attachment to her army has just come to my knowledge. You may have noticed in the news from Ireland, the trial of a Sergeant Darragh for Fenianism, of which he was found gullty and sentenced to be shot. When the warrant was brought to the Queen for signature, her consent was urgently solicited on the ground of the necessity of making an example, and at length obtained, though she burst into tears in the act of according it. Within an hour afterwards she sent according it. Within an hour afterwards she sent for the warrant again and tore it to pieces—and God bless her for it! The act will effect more toward extripating Fenianism in the ranks—if it exist there—than all the constables, spies, lawyers, judges and hangmen within the fair seas of Britain could do."

Mrs. Wood in Charlestown.

I wish to say a few words in regard to one of our most noble speakers and co-laborers, Mrs. Mary M. Wood, formerly Mrs. Macomber, who has been speaking for us some three or four Sundays, and given general satisfaction, doing much for the cause of spiritual progress in this place, in breaking the bread of life to many hungry, famishing souls. She speaks the truths of our beautiful Philosophy in a plain and lucid manner, uttering some new ideas in regard to life and its unfoldings. We feel desirous to let our friends know that such an excellent speaker is in the field and can be secured by making early application. She is to speak in Charlestown again in the month of June. Her address is Worcester, Mass.-A. H. R.

Blind Tom.

This most remarkable musical genius has been giving concerts in this city at the Tremont Temple during the past week, to large audiences. Tom is a blind, unlettered negro boy, far below ordinary intelligence, yet he will perform the most difficult compositions after once hearing them played by the most scientific masters. He is a singular medium, and is easily controlled by spirits who were eminent musicians in earth-life.

MUTILATED CURRENCY .- A great many persons are at a loss to know how to dispose of the ragged and mutilated currency that accumulates on their hands. It is the easiest thing in the world, and without any expense. When you get three dollars' worth on hand, but it in small packages, pin a paper band around, with your name, post-office and amount, then put it in an envelope and address it to the "Treasury of the United States, Washington, D. C.," and you will receive "greenbacks" in return. It goes and returns free of postage.

ALL SORTS OF PARAGRAPHS.

ICE .- A French machine makes eleven pounds of ice an hour, at the cost of half a cent per pound. The consolidated Boston Ice Company have devised a method by which they charge consumers double price for ice this year, with this only alternative-take it, or go without.

The full bench of the Supreme Court of Massachusetts have decided that a revenue stamp is no part of the note, and need not be copied, nor is the validity of the note affected by the want of a stamp, unless it is omitted fraudulently.

Of twenty-one lots of kerosene oil lately tested at Providence, only five were safe for illuminating purposes. The rest were as explosive as gun-

MAPLE SUGAR.-The "sugaring season" being now over, the accounts from all quarters state that the yield has been unprecedented. The qualing improved on the old modes of manufacturing

Boasters are cousins to liars.

A Providence man lately put \$700 in a straw bed for safe keeping, and went away for a few days. When he returned he found the bed filled with fresh straw, and his money hopelessly gone. Seven-thirty bonds would have been a safer investment than the straw bed proved to be.

The papers say a man has obtained a patent for five cents, and to be sweat-proof. Shirts made from an impervious material cannot be healthy.

NEW BOOKS. - Carleton, of New York, will soon publish an English novel, entitled, "Recommended to Mercy"; also, "Josh Billings-His Book"; "Adrift in Dixie," by Edmund Kirk. He has in preparation a memoir of Junius Brutus Booth, the elder, written by his daughter, wife of

IMMERSION.—An old lady recently made application to the minister of a Baptist Church to be immersed in company with a batch of new converts. The parson told her that he had baptized her some ten or twelve years before, and that was sufficient. "Ah, yes, very true," returned the disciple; "and so I was vaccinated about that time; but the doctor told me that that had run out, and I must go through the operation again; so I thought that the same rule held good in the other case."

Another old lady of the same faith, made the same application, stating as her reason that it was good for the "rheumatiz."

He has the hardest work who has nothing to do. Dr. Hall, in his Journal of Health, says calomel is the only proper remedy for cholera, and that to employ any other is to trifle with human life. Per contra, Dr. Scott says in the Universal Journal of Health, that "it cannot be denied that great fatality attends the treatment of cholera by calo-

The French Capital increases rapidly. Statistics show that there were three thousand three hundred and forty-four houses built in Paris from Oct., 1864, to Oct., 1865. One thousand nine hundred and forty-two houses were taken down dur-

PHRENOLOGY.-Messrs. Fowler & Wells, 389 Broadway, have just issued a new and improved Phrenological Bust, showing the latest classificaion and exact location of the Organs of the Braindesigned for learners. All the newly discovered organs are given. It is divided so as to show each Organ and all the groups-Social, Executive, Intellectual and Moral—classified.

How TO KILL RATS .- Set a half a dozen boxtraps alongside of the walls of the cellars and outhouses, with the catch fast, so as to induce the rats to make a regular track through them. Then E. P. Whipple has a new volume in press, to be mix up oatmeal, brown sugar, and butter into a paste, and feed the rats for a week or so. After that, set the traps regularly, and use the sweet paste for a bait. As fast as one victim is secured. set the tran again. Success depends upon getting the traps thoroughly used by the rats before setting them.

> Eighty thousand dollars have already been ubscribed for the erection of the Soldiers' Memorial Building, on the grounds of Harvard College. The estimated cost of such an edifice is two hundred thousand dollars.

A COLD COUNTRY .- A letter from Helena, Montana, in the Walla-Walla Statesman, says that from December 12th to 20th, the mercury froze solid, and for the next month, by keeping a good fire in a tight room, the inhabitants were able to keep partially warm.

Judge Chapman, of our Supreme Court, lately charged a jury that the officers of railroad corporations were as responsible for the sobriety of their employes, while on duty, as they were to keep none but sound rails on their tracks.

Water is not a fashionable beverage to drink your friend's health in, but is a capital one to drink your own in. And which is of the most consequence to you?

It is stated that, in the production of glass for achromatic leases, the American glass makers beat the world.

Let the young man who blushes take courage, for it is the color of virtue.

Emigrants are flocking to Missouri and Kansas. A late number of the St. Louis News says: 'Two hundred farmers from Pennsylvania arrived at this port vesterday, accompanied by their families. The Belle of Pike also brought up about one hundred families, and every boat adds to the population of Missouri." Southern Kansas is also receiving large additions to its population.

The foreign papers state that the Court of Rome stifles a rumor of an attempt at poisoning, of which the Holy Father appears to have been the object. The attempt is not imputed to the party of action, but to the Jesuits and reactionary fanatics, who fear that the Pope may return to a liberal policy, and come to an understanding with Italy.

GENEROUS DONATION TO TUFTS COLLEGE.-Sylvanus Packard, who recently died in this city. and who had been a liberal friend of Tufts College, left the residue of his property-amounting to near \$250,000-to that institution. This, with other legacies recently left to it, will place the college on a firm basis.

Learning makes a man fit company for himself.

We are never more deceived than when we mistake gravity for greatness, solemnity for silence, and pomposity for erudition.

LUXURY HAS ITS GREAT STAPLES .- Phalon's "Night-Blooming Corous" is one of them. It is as salable as bread—as current as coin. Pashionable society endorses it. The people approve it. It has no equal, and, save the charlatans who try in vain to imitate it, no enemies. Bold everywhere,

Laura V. Ellis in Haverbill.

BANNER OF

This young Miss, who claims to be a "medium." and to accomplish many wonterful things through the agency of spirit-power or some other invisible force, has given two exhibitions here. On the first evening I was in attendance and noticed the 'manifestations," as they are called, and which were specially under the observation of Mr. J. W. Bennett, who acted as the committee of the evening. The scrutiny on his part was close, and, in conversation with him afterwards, he assured me he could not discover the least sign of collusion with any other person, or deception on her

On the second evening I was present, and being requested to serve as the committee of the evening, I consented, and, in the discharge of that duty, resolved to satisfy myself and the audience of her complete confinement, so that she could not, of her own efforts, perform the feats which had taken place the night previous, and which were promised to be repeated on that evening. After her hands were firmly tled with strips of strong cotton cloth about her wrists, and in a manner which I am sure would prevent her from slipping her hands through, I proceeded to sew the knots, and, without the consent or knowledge of Mr. Ellis, wound the thread around each wrist and fastened it to the bandages by sewing therein. I then sowed the bandages to the sleeve of her dress, so that her hands could not slip through without breaking the thread or tearing the dress.

In this situation she entered the cabinet, which I had previously examined thoroughly to discover, if possible, any chance for collusion, and was tied strongly to the iron ring in the back of it. After being thus tied, I sewed the ends of the cloth together, so that the knots could not be untied without breaking the thread. Her feet were also tied together and the ends of the string left hanging out of the cabinet when it was closed.

While thus situated, knots in bandages about her neck and waist were tied and untied, a triangle played upon, bells rung, the cabinet severely thumped with a stick, a brass hoop taken from her lap and placed upon her neck, a gold ring taken from her lap and put on her finger, and from there it was taken and placed in her ears, in her mouth and on the end of her nose. A small brass horn was also played upon, which absolutely required to be manipulated in order to give the sounds produced.

I was constantly in close proximity to the cabinet, and at the end and beginning of each feat or 'manifestation" examined her hands and found them invariably securely tied and exactly the same as when she first took her position. They thus remained till the invisible power cut the bandages off with a knife placed in her lap for that purpose. With the closest scrutiny I was unable to discover the least indication of movement or effort on her part to ald the work going on. I was particular to examine every article moved, to discover any signs of their having been placed in her mouth, but failed to make any discovery of the kind.

A portion of the time her head was fastened to the back of the cabinet, so that it was impossible for her to reach forward to grasp anything with her teeth, and yet the wonderful & manifestations' went on as promptly and as rapidly as before Nothing was left undone that was necessary to fully satisfy me that the things done were not tricks," and my impression is the audience vere as fully satisfied on that point as myself.

There was a power there which acted promptly and with intelligence. What the power was, or its mode of operation, I was not able to discover. I am entirely in the dark as to that: but know I am not mistaken as to results, and as to the impossibility of their being performed by this young Miss by the use of her hands, feet or mouth, or by the aid of any person either inside E, P, HILL, or outside of the cabinet.

Haverhill, Mass., April 25, 1866.

Business Matters.

The blind receive their sight, the deaf their hearing, and all diseases cured that are curable. by MADAME DUBOYCE, at the MARLHORO Ho-TEL, Boston, Mass.

FEMALE COMPLAINTS should be cured, as they surely can be, by a few doses of AYER'S SARSA-PARILLA.

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

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Beniers every Monday Morning, six days in advance of date.

1. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KREPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.



Perry Davis's Vegetable Pain Killer. THE UNIVERSAL REMEDY FOR INTERNAL AND EX TERNAL COMPLAINTS.

MAKE YOUR OWN SOAP WITH P. ABBITT'S PURE CONCENTRATED POTASH, or READY BOAP MAKER. Warranted double the atrength of commor Potash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make afteen gallons of Soft Soap. No lime is required. Con sumers will find this the cheapest Potash in market. B. T. BABBITT.

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

PYLE'S O. K. SOAP. THE PEOPLE'S FRIEND,

Made from choice materials, and similar in quality to the old English White Scap. Becomes extremely hard, and not lia-ble to unnecessary waste when in use. Is good for every kind of washing, also for the bath and tollet. No other soap is needed where the O. K. is used. One pound is sufficiently rich in stock to make three gallons of good soft soap. It has a growing popularity among the working classes, who, from necessity, patronize the most economical articles. The multitudes who have so long patronized Pyle's Saleratus, Cream Tartar and Sods, will find this soap a still greater acquisition in household economy. Tay ir. It is for sale by all prominent

grocers. JAMES PYLE, Manufacturer,
Ap. 21—4w) 250 Washington St., corner, Franklin, N. Y.

PERRY'S MOTH AND PRECKLE LOTION.

Chloma, or Mothpatch, (also Liverspot.) and Lentigo, or Freckies, are often very annoying, particularly to ladies of light complexion, for the discolered spots show more plainly on the face of a blonde than a brunette; but they greatly mar the beauty of either; and any preparation that will effectually remove them without distring the texture or celer of the skin, is certainly a desideratum. Dr. B. C. Perry, who has made diseases of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmaless.

Preparad only by H. C. Derney. PERRY'S MOTH AND PRECKLE LOTION.

ny for these discolorations, which is an once prompt, infallible and harmless.

Prepared only by B. C. PERET, Dermatologist, No. 69 Bond street, New York, and for sale by all drugglets. Price 61,00 per botils. Call for PERBY'S MOTH AND FRECKLE LOTION. Sold by all Druggists everywhere. 6m-Nov. 11.

REMOVAL.

THE BANNER OF LIGHT BRANCH BOOKSTORE 'Has been removed from 274 Canal street, to

544 Broadway, New York City. Room No. 6.

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16—Dec. 2.

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

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

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

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

The Circle Room.

Our Free Circles are held at No.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. Therefore, Feb. 20.—Invocation: Questions and Answers: Lieut, Wm. Sieldsborough, to friends, in Atlanta, Ga.: Sarab Bowen, of Boston, Mass:: Mary Murphy, to her mother, in Bower, N. H.: Edgar Wilkins, from Franconia, O.; Jouns Haskins to friends; Simondones, to his father, in Cincinnati, O. Thursday, Feb. 22.—Invocation; Questions and Answers; Nettie Whittinger, to her parents, in Nebraska City; John —, to Mrs. Nourse, Columbus, Ky.: a Frenchman, from Columbus, Ky.; Major Wm. Vaile, to his friends.

Invocation.

Oh thou who hath made the heavens and the earth, who sheddeth thy glory upon every atom, and foldeth in thy embrace every soul, thou whose perfect life the soul perceives everywhere, our Father and our Mother, too, we praise thee for the gift of life that comes to us in perfectness and beauty. It is mirrored in the external world and realized in the internal life. Life, oh, wondrous Eternal Life! thine altars are everywhere, and thy children are perpetually praising thee. Therefore the incense arises like a perpetual prayer unto thee. The mountains and the valleys, the oceans and the dry lands all praise thee. The fish of the sea, the birds of the air, the beasts of the field, and humanity, that most perfect of all thy revealments, all, all praise thee. In the midst of sorrow, in the midst of dire distress, in the midst of all those calamities that befall human life, there thy love beams forth resolendent, and the sun of thy merev never ceases to shine. So the soul knows all these sorrows are for its good; are each steppingstones in the staircase of Eternal Progress. Every one is of some use; every one leads to some higher unfoldment, to bringing forth the soul's powers one by one, and all, all lend their influence in telling the soul of thy eternal power and thy wondrous love. Oh Soul of the mountains and of the valleys, oh Life of the flowers and of the deserts, oh Father and Mother of our souls, while universes live, while suns and systems exist, while souls hold their individuality, we will ever praise thee as our Father and Mother, and we will ever hope thy kingdom may come, thy will be done, even in this rudimental sphere, as in those spheres where the soul understands thee and knows thee more perfectly. Amen.

Questions and Answers.

CONTROLLING SPIRIT,-Mr. Chairman, if you have queries we propose to consider them.

QUES .- By J. R., of Centreville, Iowa: What is it that operates upon the mind and conscience of an individual, that produces the change called "conversion" among the Orthodox? I have experienced this change myself, and seen it in others in answer to prayer.

Ans.-The cause is very apparent, is not at all concealed, but stands right out prominently to the gaze of all. Your querist asks what it is that produces this so-called change of heart, or conversion. There are some who declare it is produced by the direct interposition of the Holy Ghost or Spirit. In one sense this is true, but not in the sense gen-! erally understood. We believe that this psychological force, or power-for such it is-is generated in the minds and of the circumstances in the minds of the people present, and of the circumstances of each individual, but more especially confined to the speaker, the centre from which this psychological influence flows. Every public speaker knows there is always an influence magnetic-if you please you may call it so-that is constantly going forth from themselves to their audience, when the audience is in rapport with the speaker. But if it is not in rapport with the speaker, if there is no harmony between the speaker and his audience, it is like the sowing of seed upon a rock; it does not affect the rock. So the power does not affect the audience under some circumstances. But these sensitive souls who are brought under conviction, from thence under conversion, are always susceptible to all psychological influences. It is the nature of their being. They are so adapted, physically and spiritually, as to drink in such influence, and the change is so perfect, so distinct to them, we do not wonder they almost always declare they have been baptized of the Holy Ghost. It is a very good way of getting rid of that which you do not clearly understand. The best way is to seek to know from whence this power comes; how it is generated; how you are made fit to receive it by prayer on the part of the individual who receives conversion, or puts himself in a state to be psychologized. An earnest desire to be converted, backed up by the prayer, "Lord, shower down thy Holy Spirit upon me!" will do much, under any circumstances, toward bringing about such a change. If the one who prays is in the presence of some religious psychologist, then the change will be electrical, and the conversion, so-called, will be relatively perfect

'Q.—By the same: Do spirits generally advocate the doctrine or idea that this change or "conversion" will better the condition of the individual?

A .- That depends very much upon what the

basis of that change is, or in what it consists. If it is an old school Orthodox basis, then we shall say that conversion will be of little use to the individual seeking the change. But if it is liberal, broad, extends beyond the confines of their particular church, is not limited to any one creed, then we believe the individual will be the better for the change. We do not believe in a seven-bynine heaven, nor in those conversions that are symbols hanging upon church walls. Those that are spontaneous, those influences that are broad and deep, are not bound to any particular creed, but have all incorporated in their creed who belleve there is good in the Orthodox, in the Universalist, the Roman Catholic, the Methodist and the Spiritualist. To such, conversion will be of benefit. A conversion that is good to us, that will be of use to individuals, is eclectic in its tendencies, is able to see good everywhere; is ready to worship the God of the black man, the red man, the God of the saint and of the sinner. When one is converted, under these circumstances, then we believe their conversion will be of good to themselves and to the world.

Q.-Which is the pest for the people at large in this country, free trade or a protective tariff?

A .- When we consider our political relations-or, we should say, yours-with those of other nationities, we should say a protective tariff is hest; but when we view the case from your own standpoint. we should say that free trade was best under all circumstances. But, inasmuch as you cannot govern other nationalities, can only control your own, perhaps it would be wisest for us to declare that a protective tariff would be the best for years to come, for you, under any circumstances.

Q.-The Hon, E. Lord has written much in favor of a "national currency" without a specie basis. and in favor of a law to prohibit buying or selling gold or greenbacks for more or less than par. Will the spirit explain to us how the matter appears to him in the spirit-world, and give us his opinion

A .- As a people, you seem to be bound to traffic in everything, human life and souls not excepted, This is a very hard statement to make of one's own countrymen, but, nevertheless, it is true. For our own part, we believe that an established national currency, with which individual States could not traffic, would be best. Old England has, in many respects, set you a very good example in this thing. But, as Yankees, you are bound to ignore Old England, even in her good points as well as bad ones. We shall not blame you in this matter, for England has always tried to put her foot upon your neck, and you feel it is best to stand as clear of her as possible. And yet you should not let your prejudices do you harm. You are able to see much, if not all the good that lies across the water; and where there is good, you should be willing, if you have not the same, to copy from it. It has been said by one writer, and very truthfully, too, that this splitting up of American currency, has done more toward demoralizing people than your civil war; has made more misery than civil war has made. Perhaps there is not one present who can understand this statement; nevertheless, we believe it to be true. If there were laws protecting you against this evil, all these, things would pass out of existence. If you issued paper currency, a dollar would be equal to a dollar in gold and silver; would be a dollar; and twenty-five cents would be twenty-five cents. As it is, your dealers in stocks have not the well being of the people at heart, but the well being of their own pockets; and we are sorry to say that Government fosters them in their ambition to rise over the poor; Government sustains them; Government allows these unlawful gamblers, all over the land, to steal the bread out of orphans' mouths every day. But, say you, Government endeavors to stay this evil tide, and will do this in time. Oh, yes; but we believe Government is impotent in this, as in many other things. We believe it rests with the people to determine what they shall have and what they shall not have. The voice of the people is the real Government, but you do not seem to so understand it. The people seem to be willing to live year after year with their necks in the yoke, crying out, to be sure, loudly against it, but never lifting their hands or putting their shoulders to the wheel to change this thing or that. To be sure, there are some few noble exceptions, but they are in the minority. The time is coming when these gamblers will fall into a pit of their own digging; and we pray God, in their behalf, that the soil may be so heavy upon their deeds when they fall, that they shall never rise again, not even at the sound of the fabled Gabriel's trumpet. Feb. 15.

William Van Ness.

William Van Ness, from Schenectady. I have made some few promises which I have a desire to fulfill, and, in pursuance of that desire, I'm here to-day. One was, did I find this thing true I would return. Another, did I find my wishes were not carried out in a certain respect. I would return in vengeance; but the last part I will leave off. Happily, I am very fortunately situated in the spirit-world. I have the company of those were very dear to me when they were on earth, and that has tended to soften my nature, to make me think better thoughts and strive to perform better deeds.

During the latter part of the first year of the war, I went out to battle; was in several engagements, and at last was taken prisoner, and returned to my friends no more, not in the body.

There were some few things that I took with me to the battlefield that were of value to me, and of value to any friends that are left, partly on account of some of them belonging to those who had gone, and partly of value in another direction, of which I do not care to speak. When I knew I was going to die, I requested the attendants of the place where I was-rebel prison-hospital, they called it, but it was a prison-requested them to send these things to my friends-telling them where to send—when they, as they distinct ly affirmed, should be the victorious party; when they should be marching through the streets of New York, and other Eastern cities, bearing the Palmetto flag. I said, "Very well. When that time comes, or when the stars and stripes float over even this shauty, then, if you 're on the earth, sec to it you send these things to my friends, if you are not able to deliver them personally." They promised, and said they considered their promise sacred, and would do so. I said, "If you do n't do death, I'll come back to you in vengeauce." I leave off the vengeance part, but I come back here to simply say they are a set of liars, and of the term.

Your Palmetto fing is dead and buried, I supnose, and ours has waved over even the little that? The Church is very good, and I respect it; shanty where my life went out, or from whence I passed on. You boasted too large, stood upon too high ground, never thinking that it might be possible that your wings would get clipped and you'd come down rather suddenly. But you vaunted of there; yes, sir. your superior strength, of your ability to whip us Yankees. But where's the whipping? I ask. if You know.

men at the South, and I believe the most of them remain on the earth; for to their shame be it said. they were too great cowards to go into the front ranks, but kept in the rear, so they were not shot. I had made up my mind to return in vengeance them what I think of them. Now I'm satisfied lower, then they won't be likely to get such a severe bump the next sime.

whom I promised to return if this thing was true, to know that the bridge is strong enough to bear know, but the letters, I can make through her, me, and if it bears me, it's fair to infer that it's and when I can tell hier what the pounds mane, able to bear some one else to earth.

This much I know-I am here; and I think I have said enough to prove I am here. If I have n't, let them come near enough to shake hands with me materially, and I'll give them proof that will be strong as the rock of Gibraltar; they can't get around it, can't go under it, and I doubt very much if they can soar high enough to go above it. I am obliged to you, sir, for opening your highway to me, as to all others. Farewell. Feb. 15.

Lucy Belmont.

There are heavens, no doubt, where the soul finds rest, but they are not for the mother who knows her little bnes are on earth, battling with the wild waves of human sorrow and human coldness. When I look back to the time when our home was a peaceful one, and we were surrounded by all we needed to bring comfort and contentment, I can but wonder that so short a time

would have wrought so great a change. When the first gun was fired at Sumter, we were living at Lockhart, a few miles from Richmond. That is not the name of any town, but simply the name of an estate. But as the war progressed, all the male members of my family lecided to go forth to battle. Our slaves, those of them who wished to remain, were provided for. Those who did not, were sent away with what we could afford them Myself and my two little children repaired to New York, for that was the home of my childhood. But reverse after reverse came. It seemed as though every day brought upon its wings some bad tidings. I could not take up a journal without seeing something that would make my heart so sad, and at last I heard of the death of all-my husband included—that had gone forth to war. All gone, I knew not what to do-whether to go back again, or stay where I then was. But I learned in the course of a few months, through the New York Herald, that our place had been taken for the troops, or rather for a sort of a hospital. Therefore it could be no home for me; so it would be useless for me to

think of returning. For a time my funds held out; but there came a time when they grew very small, and I was obliged to turn my attention to something that would bring support to my children and myself. By overwork, anxiety, and the most terrible sorrow, I fell a victim to consumption, and died, leaving my children homeless and friendless in New York. By the force of attraction, I followed them, and learned that immediately after my death they had been placed in a foundling hospital, or charitable place-they were both sickwhere they could be temporarily cared for, and from that place they went to some institution, charitable institution for such poor, homeless, friendless young. And there they remain, surrounded by all the coldness that generally pervades such institutions. Day after day they sigh for their home, that they will never again see, perhaps. And they have learned in their infant hearts to say that God could not be good and just, for if he had been, he would have spared their father, and their mother, and their home. But when it so happens-if it ever does-that I can go to them, telling them this truth, I shall show them that all these sorrows will make them all the brighter bereafter.

I accidentally learned that some persons connected with the institution where my children are, were spiritually inclined, or Spiritualists. I have a vague, undefined hope that I may reach those children through their liberality, that I may be able to do something for them still. All that helonged to their father has passed into other hands. We have no control over it, and they cannot have. So those who may be interested in them must not think they can aid them in this way, for they never can. My two children bear the names of Cecil and Lucy Belmont. Lucy was my own

If my poor thoughts reach any friends I may have living at the South, I hope they will do something toward seeking out these children, and allow me and their father to still be their protectors. They are children of George K, and Lucy Belmont. Farewell, sir. [Do you know what institution they are in?] I know the place, can easily sack it out, but the name I cannot give. [What were the ages of your children?] Six, and Feb. 15. between seven and eight.

Michael Devlin.

By the blessing of God and the guidance of the holy saints, I'm here. And me name, sir, is Michael Devlin; and I am from McCabe's Court, New York, and that's where I left me family. I was killed in the war, and I take it I've a right to come here and spake.

Oh, it was doing me heart good all the time that poor leddy was talking about her children; it made me think of me own little ones. Oh, there are hearts all over the land, and they're sometimes soft-where's the heart that would not be? -and when I was down South I was very likely to see nothing of the kind. [You were npt to think a little hard of them?] Oh yes, sir, because they were hard upon me. Oh yes, it does very well to sometimes get where you can see some of your enemies what have soft hearts, after all.

Well, sir, the leddy had two children; I had three. I want to see how I can do for them; how I can go to them spaking for meself. Yes, sir; that's what I want. I had a very good faculty it, if there's such a thing as coming back after for going through with anything I undertook to do when here. Now I have come here to-day, and I'm going home; yes I am. There's no use saying to me, "Michael Devlin, you can't go there cowards, and miserable miscreants, in every sense | and talk," for I'm determined to go. I'm going to talk to them as I do here. [Won't the Church object to your doing so?] What do I care for yes, sir, I do; but what's in the Church that says, 'Michael Devlin, you've no right to go home now"? I'll not heed itatall. All the saints give me the right, and them 's higher than the prastes

The first thing I want to have me wife Catherine know is, I have come, and that I'm coming; On whose side-yours, or ours? I do n't want to want her to know I'm coming right home to her nunish a fallen foe. I only want to tell you some this way. I know that's saying considerable, but things about yourselves that I doubt very much I 'm going there to spake; yes, sir, I am. I come here, and I've got the cue. I know just how to Some of these persons are sons of influential | do the thing. There's plenty of folks what read your paper here, that say they do n't believe, plenty that read it either in a sly way or in a way that's not so sly, that'll send the paper to me wife. Yes, sir; when this thing gets to Catherine, she'll know I 'm coming. I shall push the thing if they did n't keep their promise. But I've told through some way, and if I can't reach her through one of these folks, I can come through herself, for I won't go a step further to injure them; but I do | she's one of them—yes, sir, that's where I have hope they will learn to wear lower-crowned hats, the thing-but she don't know it. But I'll send and in future carry their heads lower, just a trifle me telegram ahead; then she'll be expecting me. I'll not frighten her to death, for I'd not like to take her away from the children. No, Catherine And now to those who are this way inclined, to takes good care of them, and I do n't want to take her away from them, and I'm not going to, either. I'd say, I am here; that proves it's true, to me, at And what I'm bound, to do is just this thing, sir. any rate. With regard to all the ins and outs of Catherine is one of the kind that makes the pounds the case, I know very little. It's enough for me [raps]. Yes, sir; she can't read the writing, you

then she can spell out what I say to her; and

what the divil is the reason I can't take care of it. And that fear arises from the fact that they her in that way? Yes, sir, I will.

The country had need of me services, and I gave them, and lost me body by it. Now the country has got to take care of me wife and children. It owes me that much. I'm inclined to be honest to every one, to deal with others honestly, and they must do so with me. That's what I once said to a man I worked for. He was inclined to be somewhat of a chate. He'd only pay his men once in a month, and he'd always nig off all the way from sixty to seventy cents; whereas, if he pay once in a week, we'd get that ourselves, because we poor Irishmen would know just how to count our pay by the week. He knew that very well. I says," Here, boys, I will not stand being chated in this way, if you will." Oh, the old rat! Says I, "Mr. Corliss, (that's his name,) you can

do that to the rest of the boys, but you can't to me. If you want to do without me, just say so. If you don't want me to go, and you know very well I 'm the best workman you 've got, then pay me by the week." "Oh Michael Devlin, you won't leave me, anyway. You'll not get a better man to work for than me." "Oh, I'll try it." have it yourself, but mind you do n't say anything did not have existence, then your ties to the presto the rest of the boys." "I'll do no such thing, ent, in any or all its relations would be worthless, for they all know that the chate is in you, and I'll absolutely worthless, for they would be so weak not keep quiet." Said he, "you mean, miserable and impotent they would not be of use; would Irish scamp, do you call me a chate to me face? Go to your work, said he." "Oh, I will," said I. and I did go to me work.

Now, I say, I'm going to say, I'm going to have me own way in this respect too. I went away to serve me country, and lost me body by it. Now, I'm going to make the country take care of me family; that's what every man should do when he has that that's dependent upon him. If he in the Ancient Record. But what troubles him comes, it proves there's a God somewheres; most, is the account given of Saul and Judas, proves that one has got a heart to come; proves that it is right. Yes, sir, I am right,

Good-day, sir. I am much obliged to you, and will do all I can to make it right for all you do for me.

Circle closed by Luther V. Bell, M. D.

Invocation.

Infinite Jehovah, Holy Spirit, whose life filleth even this day of shadows, whose perfect love is abiding, eternal, and extended to all thy children; of parties, and of religions. The result would be thou who art Father and Mother, and all unto us; the separate nationalization, in the end, of the thou who hast ages in thy keeping; thou who blacks, the dissolution of the Government, the causest suns to shine and twilights to fall; thou, formation of a Theocratic Democracy, and the oh Spirit of Eternal Truth, thou who art the Soul enfranchisement of women. Spiritualists and of prayer and of praise, to-day we praise thee as reformers would, in this new crisis, be compelled we have ever praised thee for the gift of life. to take up arms in self-defence, and Catholicism Though it is mingled with Calvaries and Edens, though sorrows and joys, heavens and hells are secretly planning to accomplish. Does the coneverywhere, yet we praise thee for life, perfect and holy life. In thy wisdom thou hast pro- prophecy, and will he inform us what our duty is nounced it good, and in our ignorance we call it evil. In thy wisdom and love thou dost sometimes ligion above referred to? chasten thy children; thy children in their weakthe form of the arts and sciences represented to the outer world, in the form of the same as represented in your inner lives. For all forms everyup into life, for life we honor thee forever. Amen. Feb 19.

Questions and Answers.

Ques .- By E. M. B., of Albion, Mich. Paul savs in Galatians i: 8: "Though we or an angel from heaven preach any other Gospel than we have preached unto you, let him be accuraed."

How is this verse to be harmonized with Spirit-

nalism?

Ans.—There are many external expressions that in the external are irreconcilable, while in the internal there is harmony. Paul carried with him into his Christianity many of the crudities and absurdities of his former religion. Now, it is did not know what it was. a well known fact that he was very zealous, as far at least as his religion was concerned. He did not only seek to force his views upon a few, but upon all. He felt no doubt within himself that he was right, that he had found the true religion, had attained perfection in that respect. And so he says, or the record so affirms, if any one come to you preaching any other religion than mine-he might as well have said this-let him he accursed. 'tis not the true religion, 'tis net the voice of God: Now he clearly displays the dictatorial spirit, that was ever alive in the religion from whence he had come, that he had not entirely outgrown, nor did he ever outgrow it during all his natural life; for if you follow him, you will perceive that he was constantly making reference to the past, constantly dragging these old absurdities into his new religion. Well, surely you will not blame Paul for what you are doing yourselves. You that have come out from the old Orthodox falth, have you no not say I cursed God that day, but I thought it tinge of that in your new faith? Verily you have. You may not suppose this to be the case, but you have carried more or less of the things that belong to your old into your new religion. Your correspondent desires to know how this verse is to be harmonized with Spiritualism? Externally you cannot reconcile it. The two are at variance, because Paul had direct reference to that old spirit of religion, or the spirit of the religion of older times, from whence he had been born. That and the new cannot dwell together, 'T is like putting new wine into old bottles. And yet if you take pains to go beyond the surface, to seek out the inner-lives of all these incongruities, you will find there is not so much internal inharmony as the external represents.

Q.-By Mrs. L. Putnam, of Brattleboro, Vermont: Does the new mode of using the electrical machines without giving shooks cure more diseases than medicine?

A.—Those diseases that belong to the electrical forces of the human body are more readily reached, and more speedily and effectually curred,

fear or dread as we do of death?

Sold and the State of the

do not know what lies in the future. The present is all that human life can absolutely claim, and it is the undefined, the uncertainty of the future that causes them to dread it. If that uncertainty was defined, the fear would not exist. But it is that uncertainty which attends the future that begets the fear.

When the first steamship crossed the Atlanticallow us to illustrate—there was not one who embarked upon it that did not have a certain vague fear that the voyage might not be prosperous. They did not know what was beyond them, It was an experiment, and as one said, was like taking a leap into the unknown.

A similar class of fear pervades the spirit when it knows it is about to change spheres of action. It knows what there is in the present, but what the future holds it knows not. The sundering of all ties, whether material, spiritual or physical, brings a certain kind of distress. The sundering of phys. ical ties brings pain, physical misery. The sundering of material ties brings inharmony, confusion. The sundering of spiritual ties brings sorrow, sadness. All these are natural, and true Very well, then," he says, "I suppose you can to their causes. If this, or these various states not serve you. If there was no fear, no sorrow. you would have very little claim upon the present; or conscious life at all.

Q .- By "Frank," a correspondent of "the Banner," who says he has read several replies from the controlling spirit in regard to the life of Jesus. by "A. Smyth." The sermons are very beautiful, and are better fitted to do good than those given Did they enact the part they are represented to have done?

A .- We are not perfectly sure that they did enact the parts that are there laid down, in every particular. Yet judging from themselves and their present particular surroundings, we are led to believe that they followed in that direction to a certain extent.

Q.-By B. F. C., New York: It was affirmed that within the next five years a threefold war would break out in this country-a war of races, would then fiercely indicate what it was now trolling spirit think the above to be a correct in relation to the colored people, politics, and re-

A .- It is the belief of your speaker that these ness murmur at it. Yet, oh God, we praise thee prophecies in the main are correct. Some of the for all kinds of life, for everything that is mani- details may not be so correct, but in the main fested upon the great scroll of creation. It has they are correct, we believe. Now as to individbeen unrolled, and never can be again rolled up. uni duty, that is best known to each individual. It is open, free. Oh God, thereon are written the You all want freedom. There is an innate love of perfections of thy holy mind. Oh Teacher and it in every one of you, we trust. We do not be-Friend; oh Former of all things men call death, lieve there is one son or daughter who has reour praises are simple maybe, yet are the spon-ceived intelligence for an endowment upon this taneous offerings of our soul lives. Thou we hemisphere, who does not love freedom, does not know wilt accept them. In the hour of war, then feel freedom is an absolute necessity of their bethy children look constantly toward that some-ing, that they cannot live without it. Now if you thing, that Eternal something that shall stand by feel this desire yourselves, is it not just to extend them and protect them from danger. But when that freedom to the black race? If you desire to peace and prosperity attend them, oh then they go to the polls and cast your vote for a man you do not so often call upon that power. Yet they believe to be true, and will serve you well, have do not forget thee, and upon those sacred altars you any right to deny the same privilege to the fresh flowers are forever blooming; and the holy blacks? Are they not sons and daughters of inincense of a sacred recognition of thee is ever as- telligence, as you are? When you can prove that cending. Father, our praises go out to thee, and they are not, then you can prove even to your the return comes to us in the form of blessings own consciences that you have a right to refuse everywhere, in the form of holy thoughts and kind | them suffrage. They have a right to the same looks, in the form of brilliant skies of truth, in privileges as the white man-no more. You emand taxes of them. You claim that the adhere to your laws. Then your laws must extend the same privilege to them, that is extended where, we praise thee. But summing them all to the white man. If they do not, then there is no justice in your laws, not even the common justice of human life, to say nothing of that that belongs to God. We believe that your duty to them is simply what you would have them do for you; nothing more, nothing less. The plan is very simple; the way is very straight, very plain. You need not err therein. Feb. 19.

William, a Slave.

Ladies and gentlemen, when this war broke out I was a slave, owned by one Colonel William Thomas, living near Beaufort, My master was ignorant: could not read, could not write. When his own name was written and shown to him, he

My former master, Mr. Benjamin Algers, from Kentucky, educated me, although it was against, I believe, the laws of the State. Yet for purposes best known to himself, he gave me a very fair education, allowing me to be taught by the same tutor that he employed for his sons, At his death, he always told me, I should be free, never should be sold again. The reason he did not give me my freedom, was because he wished to retain me himself; because he did not like to part with me; nor did I wish to leave him. But at his

death, I was to be free. But unfortunately my master died suddenly in his bed. He went to bed at night as well as ever, and was found dead in the morning.

It was soon found that he had many debts to be paid; and, as a natural consequence, his slaves were sold. I well remember the day I was placed upon the block, and knocked down for sixty-four hundred dollars. Ladies and gentlemen, I will very unjust.

I was bought by a trader, and again sold to the master who claimed me at the beginning of the war. At first I did not dare to let him know that I had any education; but by and bye he caught me reading, and as time moved on, he made me his clerk. I was trusty, he said, and he could let me take charge of his business, which I did. And when the war came, I was taken with him as army clerk, although estensibly I was a servant.

He owned me, was my master. Now I ask, who has the better right to suffrage -he or I? He knew how to buy and sell slaves; knew how to carry on his special husiness; but he was one of the most ignorant men you'd meet in a day's journey in everything else except his

business. That man went into the field as an officer. I was with him as servant. I was shot, and he remained. No doubt, his voice will he heard against negro suffrage. Has he a right to speak against those who are superior to him in intelligence? I contend he has none.

by this than any other method,

Q.—By C. E. of Oswego, N. V.: Do spirits in has some wisdom. Tell him, his man William passing from one sphere to another have the same comes back, and asks what right he has to speak as I light him speak four days ago? Who gives A.—Yes, they do, and yet I should not say the him the right? His own intelligence? No; his same; but they do have a fear corresponding to ignorance. I think the day has come when in-

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eb. 19.

telligence should stand superlor to ignorance; it body to take care of. I know I've got two to matters not whether it be under a black skin or look after. But then, how much shorter it will a white one. He has hoped some one would come be than if I was embalmed, and it had been ferback. I have come. Good-day, sir. Feb. 19.

Gideon Castleton.

I am Gideon Castleton, from Montpelier, Vt., sir. I am none of your city chaps. I went out to war fresh from the Green Mountains, and I've come back here as fresh, I hope.

Major, I have folks that are pretty well agin this thing. They've ranged themselves in sort of a battalion, and are willing to oppose the forces of the "devil." I'm willing they should oppose the forces of the devil; but I'm not the devil, and I'm not going to be opposed; don't mean to be, without fighting a bit.

When I went out to war I was kind of agin these Abolitionist ministers. I thought they went you for letting me come here when I was a stranround like so many firebrands. I thought what ger. Good-by, they said only stirred up the bad qualities of the people; but I learned better after a while. Since I've been on the other side, I see that they have been the sharpshooters that God sent out aforehand to clear the way, so he could bring his big guns to bear upon the enemy.

So I kind of respect them now, and my folks in Vermont are getting to, also; because they are beginning to be kind of respectable, also. But this 'ere Spiritualism is down, with them. But I 'm going to plead its cause, as common events pleaded your Abolitionist ministers' cause. For a time they did n't seem to have any good effect so far as improving people. They were not so much looked up to as down upon.

I'm going to sound my trumpet in favor of Spiritualism, and I'm of the opinion God will sound his to back it up. I don't know hat I'm mistaken; but I'm plain to say if he don't do it, I'll cut his acquaintance; yes, sir. I don't mean any disrespect, don't mean to blospheme, either; but I do say, that a God who won't back up a man's honest convictions of right, is no God at all. Now a God that is worth having, is one that you can use. The old ancients used their Gods. It was said they used to use them to pretty good advanage. I never could believe those wild Bible stories about God; how he'd smite one and crown another with victory, when there was really nothing worth fighting for. There were only fighting for supremacy-not for ideas.

But then Gideon has come back-not of old, but of three years ago. I don't feel any older than when I left the earth; don't know much more. I've got some new ideas. Why, it makes me crawl all over. I 've got a-well, you 're mighty ticklish sometimes, when you get where you see people who have no knowledge of Spiritualism. It's so with my folks. I want to beat the truth into 'em somehow, if it's a possible thing. I want to get right through this ere materialism business. They don't see the business in their materialism as I

Say, now, look here-hold on, look here a little You don't know much, and I want to enlighten you. Now if I should come back like one risen

you. Now if I should come back like one risen from the dead, they'd think it was an interposition of Divine Providence. They'd worship anything that come in that way, even if it was a brazen serpent. That's the nature of the beast.

I've come back, and I'm rejoiced to come. I see about twenty-seven years here, and I've seen between three and four on the shady side; but, by the way, 't aint so shady as you think. I've found that out; and when you get where I am, I reckon you'll think 'taint so shady, after all.

I've been away about three years, and now I come. I will be a shady and most unexpectedly, in the midst of the joys of a new materulty, the messenger came to our slater, and she was called to enter within the vall, leaving behind her a few days old, and a home filled with all that makes that word the aynonym of the purest and sweetest joys of life. In the freshness of a grief that comes with such appalling suddenness to few days old, and a home filled with all that makes that word suddenness to few days old, and a home filled with all that makes that word suddenness of a grief that comes with such appalling suddenness to few days old, and a home filled with all that makes that word in the avancym of the purest and sweetest joys of life. In the freshness of a grief that comes with such appalling suddenness to soul, it is very hard to say it is all right and best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful Philosophy can sustain best. Only the truths of our heautiful P I've been away about three years, and now I think I ought to know something about the place think I ought to know something about the place I'm in. I used to tell it when here. My friends used to believe it was all vague and shadowy on the other side, but I didn't; that's why I expect to conquer. I know how this war would end; was sure it would end in freedom to all, black and white. Now I think I know my coming here will end with my folks. There'll be a furor at first; then they'll settle down into curlosity. Then I shall get a chance to go liome and talk. I won't shall get a chance to go home and talk. I won't pay toll, either—not so much as "a quart of meal."

Passed to the higher life, from Gaysville, YL, April 7th, 1866, Capt. Thomas R. Cuningham, aged 30 years.

Capt. Thomas R. Cuningham, aged 30 years.

aunt Martha was with us, and she was a going to the Inauguration Ball, at Washington, and she did n't go after getting already, because I was so sick. I'd only been sick a few days. At first they thought it was lung fever; but it proved to

I would be so glad if I could speak to either my mother or my aunt, or my father, or even my little sister, as I do here. Oh, I should be so glad! Now you see, they think I am dead, and I am not-I'm so sure I'm not, that I feel very unhappy about

My mother feels very bad because I was n't embalmed, because I once said, when I heard some one reading of some one that was embalmed, I said when I died I wanted to be, and my mother did n't have it done, because my father was away at the time, and she feels bad. But she should not; I'm glad it wasn't done. I'm very glad it was n't done; because just so long as there is a combination of elements composing the body we used to wear, just so long the spirit will be attracted, drawn to that body; and we can't-we can't soar so high, nor be so happy until that is all dissolved and absorbed by the elements.

So, you see, the sooner a body is dissolved, the happier the spirit; and when they see the work of decay going on fast, they feel glad, and think pretty soon the attraction will all be gone, then they shall soon be happy.

I am so glad-so glad I wasn't embalmed! Willie Lincoln is very sorry his body was. I've got acquainted with him. He's told me a good many things. And his father is very glad, oh, so glad! that his did n't take good. You do n't know

Now he knows why it did n't take. Dr. Alexander-he's the one who done it-don't know. But Mr. Lincoln knows why it did n't take. It was only the-the part of the fluid that is used in embalming bodies that tends to speedily decay the body. 'It was n't perfectly embalmed; whereas, the embalmer thought it was perfectly done. So far as he could see, it was perfectly done; but

it was n't. They wished to preserve President Lincoln's body, so that they could occasionally view it, and preserve it so it might look natural for a long time. They were honest in their intentions, I know; but, you see, there were wiser heads than theirs who were interested in the matter, and did not want it done. So President Lincoln didn't

get fixed in that way, and he's very glad of it. Well, it's a weight upon the spirit; it's an attraction that takes the time they want for something else. They can't do it, so long as the body thing else. They can't do it, so long as the body is undecayed. Well, you know, persons that are very active don't want to wait. I shouldn't want to be drawn back, and feel that I had a street, Troy N. Y.

A GREAT BOOK FOR YOUTH. Send two red stamps, and want to be drawn back, and feel that I had a street, Troy N. Y.

fectly done.

So my mother need n't feel bad about it any more. If I can go to her, I wish she wedld make it so I can.

Oh, I have learned so much that & very beautiful to learn! In the spirit-land you don't have to go over so much ground to learn a thing. It's not a slow process. You learn faster. Here you are obliged to read over ten /r twelve pages in order to get one or two istas contained in it; have to go over all that graind before you arrive at the ideas.

I'm much obliged, sip [Welcome; come again.] If ever I get a chance to go to my mother, father, or any of my frien, s, I shall tell them to thank Feb. 19.

Circle closed by Abner Kneeland.

MESSAGES GIVEN AT OUR CIRCLE.

MESSAGES GIVEN AT QUE OIRCLE,

Thursday, April 19.—Invocation; Questions and Answerr;
Elizabeth Woods, to friends; Colonel Thomas McCaster. to
friends, in Galveston, Texas; John Conners, to his wife Julia,
in Examplideport, Mass.; Ida Taylor, to her mother in Hoboxen, N.J.

Monday, April 23.—Invocation; Questions and Answers;
flarrison Hook, to Joe Hook, formerly a slave of his; Edward
W. Green, to friends; Charles McCariv, to his wife Catharine,
in the Newburyport Mills; "Bello Wide-Awake," to a gentleman in Cleveland, O.

Tuesday, April 24.—Invocation; Answer to a Charge made
against the two Spiritual Organs; Questions and Answers;
Illian Castro, to her father, Richard Castro; Lient, Edward
Grey, to his mother, sister, and uncle; Henry J. Jonnings,
to his father, in Montgomery, Ala.

Oblinaries.

NOTICE TO OBITUARY WRITERS,-Much of the poetry sent to us in oblinary notices, does not possess sufficient literary ment to print; and as we do not wish to be considered any more partial to one than to another, we shall print no poetry, hereafter, attached to such notices.

In Poland, Me., on the 6th of March, 1886, Mrs. Maria II.

In Poland, Me., on the 6th of March, 1886, Mrs. Maria H. Walker, wife of Howard T. Walker, and daughter of Harnabas Hackett, of Minot, aged 34 years.

The disease which laid this good woman, faithful wife and devoted mother, thus early in the grave, was consumption, with which she lingered and suffered for one year. She would have gone to rest much sooner, but for her natural ambition and resigned, not a murmur or complaint excaped her lips; and as the disease slowly laid surely made its inroads upon her gonstitution, wasting away her life, she became more and more prepared for the event which she she was waited her. She for the first market was a mail children, and the great struggle of her mind for the last three or four months of her life, was to prepare herself for the dissolution of that cartaly ite that so strongly blinds children to a mother's heart; but this bond, so far as the mere relations of this life were concerned, she overcame, and in condence and satisfaction resigned them to the care of foving ones. She arranged all her household matters with the greatest deliberation and Christian fortitude; selective distributions services at her funeral, named those whom she desired to be her bearers, and the place to be buried, with a pleasant journey. And thus in strong Christian-sidth and the "house not made with hunds, eternal in the heavens." The calmiess and Christian resignation exhibited by the decreased, were such as to strengthen the Christian faith in the minds of all who witnessed the closing scene of her life.

May the dear husband thus early bereft of the companion of his youth, and all the bereaved be comforted with the assurption of the surface of inspiration, that their loss is her gain.

Mrs. Haskell administered the rich consolations of the Gospel at the burial, using as her text the second of Cor., 5th. 1st, which she expounded with ability, and gave great satisfaction. If, H. B.

Passed to the higher life, from Lowell, Mass., Thursday, April 26th, Mrs. Elizabeth C., wife of Dr. S. Cutter, aged 32

Died, at Alton, N. Y., April 6th, 1866, Dr. H. I. Ostrom, aged

They 'll understand that expression. You don't, do you? Never mind, I 'll keep you in darkness. Good-by, Major.

Feb. 19.

Martha Percival.

I am Martha Percival, from St. Louis; was twelve years old.

On the third day of March—last March—I died. What makes me remember the time so well is, my aunt Martha was with us, and she was a going to

Passed to the higher life, at his residence, in Hayward Place, In this city, Alexander H. Clapp, aged 58 years.

In this city, Alexander H. Clapp, aged 58 years.

He was stricken with apoplexy, which soon terminated this mortal for the immortal ife. The writer of this enjoyed his acquaintance several years, and can testify to his maily virtues and sincere friendship. He had early formed his opinions of the Divine Father—that he would ultimately bring all his erring children to a state of happiness in the future life—consequently was prepared to receive our heaven-born Philosophy. A few months since he was convinced, by satisfactory tests, of spirit identity, from his father, mother, and other loved ones that have gone before. I doubt not when he is able to communicate we shall receive assurance that it gave him comfort in his passage from this to the celestial state.

His funeral was attended by the Choir, of which he was a prominent member, and a numerous circle of friends.

S. Pearson.

From Vinton, Iowa, April 17th, passed to spirit-life, William Belcher, in the 68th year of his age. [Providence papers please copy.]

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tions.

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Author of "Christianity before Christ, or the World's Sixteen Crucified Saviours." Price, 35 cents; postage prepaid. For sale at the Ban-ner Office, 156 Washington street, Boston, and the Branch Office, 546 Broadway, (Room No. 6.) New York. Jan. 12. NEW EDITION-JUST RECEIVED.

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Miscellaneous.

PROSPECTUS

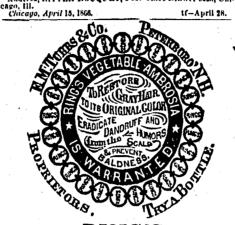
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Mar. 24. BOSTON. 13w*

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June 25.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Itauner of Light. Letters and papers income only of communications for publication in the Western Department, etc., should be directed to J. M. PREBLES, Cincinnati, Onlo, P. O. Rox 102.

Burning Books and Libraries.

The literary tomes and treasures of antiquity have suffered not so much from the mould of time, as from vandal conquerors and bigoted religionists among Mahometans and Christians. The so-termed Pagans ever manifested more magnanimity and breadth of liberality toward conquered subjects and their literature, than nations professing Christianity. Christian crusaders, and Cliristian popes, bishops, priests and synods, may well claim the palm for burning books from malice, and men at stakes for "opinion's sake." The original narrative of Nicetas Choniates contains an account of the ravages committed by the Christians of the thirteenth century in Constantinople. The eminent Dr. Clarke truthfully observes, that the "Turks committed fewer injuries to books and works of art, than the barbarous Christians of that age;" and yet it is well known that Caliph Omar proclaimed, at the taking of Alexandria, that the Koran contained everything necessary and useful to be believed, and accordingly ordered all the books of the Alexandrian Library to be burned, or distributed to the masters of the baths, amounting to four thousand, for heating their stoves during a period of six months. This famous library was partially destroyed or pillaged several times, and then replenished. It was finally quite effectually ruined by the Orthodox Theodosius, born A. D.

Gibbon pathetically describes the empty library of Alexandria, after having been destroyed by the Christians, thus: "Nearly twenty years after this wonderful Library was pillaged and destroyed, the appearance of the empty shelves excited the regret and indignation of every spectator whose mind was not totally darkened by religious prejudice. The compositions of ancient geniusmany of which irretrievably perished-might have been excepted from the wreck for the amusement and instruction of succeeding ages; and either the zeal or avarice of the archbishop might have been satiated with the richest spoils as the rewards of

So Abdoolah, in the third century of the Mahometan era, issued a proclamation, commanding the works of Nashirwan, with all Persian manuscripts in the circle of his government, to be burned. History assures us that the first "National Library of Egypt" was placed under the protection of the gods, magnificently adorned with their statues, and dedicated to Science, Religion and Literature. The temple containing these massive volumes was embellished on the front over the arch with this inscription: "The nourishment of the soul;" or, according to Diodorus, "The medicine of the mind." Ir was ruthlessly destroyed by conquerors. Inflamed with the blindest and most pitiable zeal against every Pagan or Neo-Platonic author, Pope Gregory VII, ordered the library of the "Palatine Apollo"-a vast treasury of literature, collected by successive emperorscommitted to the flames. His plea for so doing, was to confine the clergy more closely to the "utualy of the Holy Scriptures." From the time of this Pope, all ancient learning, not sanctioned by the authority of the Church, has been denominated profunc-in contradistinction to sacred.

Literature," that this same Christian Pope burned the works of the learned Roman, Varro; and, also, that the Jesuits-sent by the Emperor Ferdinand to proscribe Lutheranism in Bohemiastruck a most vindictive blow at their national literature, by condemning and destroying all their books-even those most valued for their antiquity. The same church-burning propensity was manifest in the conquest of Mexico, by the first missionaries. Hence, much of the history of this continent must ever remain in obscurity. Clavigero, one of the most authentic historians of Mexico, deeply laments this loss. He says everything in "that country had been painted"—painters abounding there, as scribes in Europe. These missionaries collected a "little mountain of their most precious records," and, firing the same, burned them in the ashes of forgetfulness. The demons of literary destruction decided the fate of Aristotle's library. Strabo tells the sad story of the irreparable injuries of some, and the total loss of others, of his magnificent collection, in his thirteenth book. Eusebius informs us that the ancient Phonicians and Egyptians possessed a "very great number of books relating to art and history"; but hating their religion, the Persians destroyed these documents when they became conquerors. Even our Puritanic forefathers were given to bookburning. For a time everything bearing the vestige of Popish origin was committed to the flames. In fact, Catholies and Protestants both, doubting imperial reason, and fearing to have truth meet in open conflict what they deemed error, have each burned their adversaries' books. The Jews have had their Talmud-a collection of Jewish traditions; the Roman Catholics their legends of saints; the Turks their Sonnah, and Protestants their extensive Biblical Commentaries. and all, by turns, instigated by religious hatred, or the most fiendish intolerance, have endeavored to obliterate the wisdom of the past-the records of antiquity-and destroy truths by the destruction of books, and burning of immense librarieslibraries such as that of the far-famed Lucullus, described thus by Plutarch: "It was a library whose walks, galleries, alcoves, and cabinets, were freely open to all visitors; and the ingenius Greeks, when at leisure, resorted to this abode of the Muses to hold literary conversations, in which Luculius himself loved to join." In this vindictive vandalism of historic and lit-

erary destruction, professed Christians, shouting hosanna to the "Prince of Peace," have been foremost and most prominent. This history clearly proves. And their hollow pretensions brood a very nightmare over the mossy years agone, and explain the reason of enlightened Asiatics terming churchmen, "Christian dogs"! They were not Christians-had not the Christ-spirit-did not appreciate the Christ-principle—a principle that once, through the Nazarene, rebuked the disciples for desiring to have "fire called down out of heaven" for destructive purposes. I see no similarity, no connection between the life of Jesus, his tolerant, broad and beautiful principles, and the popular, fashionable Christianity of those times. Josus did not pen creeds, establish forms, scent heresy, erect the gibbet, or burn books. Those bigoted Church zealots of mediaval ages hostile to art, science, investigation and free-thinking, believed in a God of wrath, and endless hell fires, and imitated their God, gratifying their flery propen-

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sities by burning the literary productions of the Platonists and most of the historic records relating to India, Phonicia and Egypt. The hieroglyphs defied their vengeance; while the exhumations of buried cities are resulting in wonderful discoveries, linking the past more closely to the present.

Idinor-inspired, will tell what his "nature or mands are not provided "Nature's demands" are nothing but perverted appetites and passions—the clinging slough of false affections, and false lives.

Only "he that overcometh" hath the promise of the kingdom.

Thousands have the A B C of this gospel yet to learn. There are many good mediums in this part of the country who hold sittings, mostly in part of the country who hold sittings, mostly in vivate. Regular meetings are held in this place, obey Wednesday and Saturday evenings. We wak now in the gospel of God, for we have broke loose from sectarianism. The same spirit that spurred on the Christian emperors, popes, bishops, priests and crusaders of the olden centuries in their burnings, persecutions, and proscriptions of books and men, still lives, and characterizes all the little popes of sectarian Christendom. It frequently crops out; of Fellowship" to the "Cayuga Association of give them the power, and they would speedily Universalists." We have known Bro. Harter from manifest it, though probably in a more sly, polish- our schooldays to the present-have ate, drank, ed and under-handed manner than their persecuting predecessors.

Sects are theologic machines, aiming at power; accordingly, to creeds, soulless forms, and sordid, himself and excellent family have our heart-fulselfish sectarisms, with their ostracisms and proscriptions I swear eternal hate. God help me to hold out faithful.

Plant Shade and Fruit Trees.

The palms of Syria and cedars of Lebanon stand in matchless majesty before us upon the pages of Josephus. The beauties of those Academian groves bordering Athens, where the disciples of the divine Plato disseminated his doctrines, still live in history, and those "sacred oaks" 'neath whose leafy branches the ancient Druids worshiped, in their rude way, the Infinite, are yet fresh in the weird, rich rythm of the olden bards

It was a practice of the ancients, well worthy our imitation, to plant shade-trees for ornament, and fruit trees for the double purpose of their cooling influences and delicious fruitage. This custom has been common in some of the continental countries, and especially England, for many years; and, accordingly, not only palatial residences, but the humblest of English homes, are frequently embowered in shrubbery, vines and flowers. A late English print says that Lord Bathurst, though not commencing the work of putting out trees till forty, had the pleasure of sitting, walking, and driving under shade-trees planted by his own hand. The eminent Scottish Judge, Lord Gardenstone, was such an enthusiastic tree-planter, that he embellished the entire village with his taste and industry. Sir W. W. Wynn planted during his useful life more than a million forest and ornamental trees; while Mr-Johnes converted Hafod from a desert almost, into a paradise of beauty. This planting shade trees and fruit trees, that coming generations may enjoy their benefits, like sowing for others to reap, is a noble exhibition of the Divinity stirring the humanity within us. Americans may well take lessons of the English and Spanish missionaries in the matter of adorning and beautifying their parks, public squares, cometeries, gardens and highways. Evidently, in the Divine mind, use and beauty are one and inseparable. The magnificent works of creation demonstrate this. and the finite should strive to imitate the Infinite. And yet, where Nature, in the luxuriance of her gifts, had located splendid school-house sites, dotting them with graceful maples, sturdy young oaks and over-arching elms, we have known vandal school committees order them all felled, thus not only subjecting their children to scorching suns, but depriving them of the cultivation of the beautiful. Terrible destructionists are many of these old farmers. They never seem so happy as when bethreacking away in forest or grove at a living, leafy tree. They often cut them down seemingly for the pure love of it; while panting herds 'neath scorching skies plead for their shade in summertime, and demand their shelter in winter. When will our farmers, the bone and sinew of the land, heed the familiar song, "Woodman, spare that tree"?-when will they decorate public thoroughfares with the maple and the elm? and when will We learn from the author of the "Curiosities of they cultivate flowers, making their homes inviting and beautiful, as well as comfortable?

The spiritualizing influences flowing from shaderees, fruit trees, gardens and flowers, may not be measured as we measure merchandize, yet they are none the less real. All power is unseen. The rose may fade, but the impression it makes upon the conscious sensorium is eternal. Flowers have been termed, "God's sweetest thoughts." They are certainly teachers symbolizing divine ideas, and polarized upward, point souls heavenward; and there can hardly be a more ennobling or harmonizing employment than studying and cultivating these beautiful works of God. The tendency is to beautify human nature, perfect character, spiritualize the affections, and lead the way to spirit-communion. That soul is truest and best rounded whose character combines strength with tenderness, wisdom with love, use with beauty, and firm, positive principle, adorned with the constant verdure of sweet, gentle charity. Readers, prairie farmers, have you portions of God's green earth you call your own? Do you rent even? Put out the choicest fruit trees; decorate them with rare and symmetrical shade-trees, and embower them in trailing vines and roses. Angels delight to visit such beautiful homes.

Honorary Titles.

Pastors, like painters, hang out their signs nowa-days. Glittering on city door-plates we see the title "Rev." Little men love showy handles to their names. The truly great consider them ugly excrescences. In European countries a clergyman is styled "Reverend;" a dean "Very Reverend;" a Bishop " Right Reverend," and an Archbishop "Most Reverend." These high-sounding titles were never applied to Jesus, whose real name, according to Ernest Renan, was the same as, or a "variation of, Joshua." He, wandering over Judean mountains, eating the bread of charity, and resting 'neath the covering of Syrian skies, refused to be called even "good." The eccentric Thomas Carlyle, one of Europe's most brilliant literary stars, has recently been made Rector of Edinburgh University. The honorary title of "LL.D." was offered him, which he jocosely refused, saying there was already one Dr. Carlyle in Edinburgh, and "if two Dr. Carlyles should present themselves at the door of Paradise, it might lead to confusion." Henry Ward Beecher, earnest and wonderfully progressive, was tendered a few years since, from an American college, the degree of D. D., which, with his accustomed practical good sense, he would not accept.

That theology needs a deal of correcting and revising is very true; and, while it requires doctoring, it is quite necessary to have doctors-"doctors of divinity." But Spiritualism, influxed from the heavens to the earth, based upon principle and harmonizing with the eternal constitution of things, requires no "Reverends," no college doctoring, no extra nursing,

God's Commands.

There was a deep truth in H. C. Wright's remark, that " Nature's demands were God's commands." But Henry would have a marked discrimination made between Nature in its high es.

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Rev. J. H. Harter, Auburn, N. Y.

This good, reformatory brother, agent of the Christian Ambassador," while Rev. J. M. Austin was Editor, has voluntarily returned his "letter sleptelived, preached, prayed, laughed and wept with him, and frankly say we never knew a more honest, truthful and conscientious man. Both lowship. He takes the "Banner of Light"-sympathizes deeply with the Spiritual Philosophy, and writes us that he shall continue " to preach when and where doors are opened, hoping to be ever instrumental in doing good to Humanity." To those interested to know, we presume he would not be backward in "giving his reasons for leaving the denomination." Bro. Harter, come further west—the harvest is plenteous—angels invite, and mortals echo it. Have we not in the "long-agos," with linked hands and responsive hearts, rooted up many plants that the" Heavenly Father never planted"-have we not shoulder to shoulder fought many theological battles? Let us, Dear Brother, continue to fight, wielding henceforth the two-edged "Sword of the Spirit"-wisdom and

Rev. D. A. Wasson.

This talented Boston clergyman, upon whose shoulders the mantle of Theodore Parker seems to have fallen, preached last Sunday in our city. The audience, though not large, was literary and highly appreciative. Three hundred such minds, in tone and moral influence, are preferable to three thousand that skim along the surface of life, or cater to the popular breeze. Socrates, once speaking, was reminded that his audience all retired ere he finished, except Plato. "I know it." replied Socrates, "but Plato was an audience of himself!" The philosophy of Wasson's "radical Unitarianism" is identical with the philosophy of our Spiritualism.

Madison, Ind.

Here are a few true working friends, and many very indifferent ones. Among the former is Bro. Wm. Brinkworth. May the Angel of the Resurrection visit them. They are now agitating the subject of a "Progressive Lyceum." May their efforts in this noble enterprise be crowned with abundant success.

Correspondence in Brief.

Matters in Worcester. The Children's Progressive Lyceum, of Worces

The Children's Progressive Lyceum, of Worcester, gave an exhibition at Horticultural Hall, Wednesday eve, April 25th.

The exercises consisted of a grand march by the Lyceum, the beautiful "wing movements," and other gymnastic exercises. Songs, recitations, tableaux, dramas—in a word, the Lyceum ritual—were significantly and effectually given, to a well filled house and intelligent audience. The recitations were given in a comprehensive and engaging atyle from choice selections of neetry. The ing style from choice selections of poetry. The singing displayed a fine artistic skill, that elicited merited applause. Tableaux of the Lyceum in the form of a pyramid, presented a unique and imposing appearance; the members being attired in white, the infant groups in front, and ascend-ing in regular order according to their respective ing in regular order according to their respective grades, accompanied with one of the songs from the Mannal, "Our Syceum, vis of thee." Their fair and happy faces, beaming with pure enjoyment, could not fail to produce a similar result in those who witnessed it. One other tableau, the death of "Lincoln," with the Ellsworth's song and chorus, accompanying it. The name of Lincoln substituted for that of Ellsworth. Lincoln lying in state weep a high energy with the Na coin substituted for that of Elisworth. Lincoin lying in state upon a bier, covered with the National flag. The Goddess of Eiberty in the background—four young ladies, each at the right and left of her, dressed in white with black sashes; the same number of soldiers alternately intersed in military costume, presenting a grand

spersed in ministry costume, presenting a grand and picturesque scene.

The Lyceum may be compared to a beautiful garden consisting of fair buds of promise, whose leafy petals will unfold in rare beauty with proper care and culture. Children are here taught the great lessons of life. It is here they learn this great truth: "We live in deeds, not years; in thoughts, not breaths. He lives most who thinks most, feels the noblest and acts the best." Oh aweet, glad, happy childhood, laden with inno-cent delights; so tilled with spontaneous inquir-ies, that minds of a larger growth can scarce answer thy oft repeated questionings, that well up from the unfathomable depths of the human

mind,
That we may ever be the willing instruments, through the interposition of angels, to forward this great work, should be the earnest desire of every true reformer. Heaven bless and protect. these fair young buls of promise, while yet unfolding in this earth sphere, which is indigenous to that fairer and sunnier clime, where they will be eventually transplanted to bloom in or for be eventually transplanted to bloom in joy for-ever, in that "wide-spread garden" of Paradise, whose portals are decorated with celestial gar-lands of perpetual growth and beauty.

MRS. M. A. STEARNS,

"Guardian of Groups."

Worcester, May 2, 1866.

A Good Lecturer.

Mr. A. A. Pond, of Northwest, Williams Co., O., I see by the lecturers' column in the Banner, re-fers to me, and I am glad to respond by saying to fers to me, and I am glad to respond by saying to the friends that Bro. Pond is one of our earliest trance mediums, and a good speaker, who has not been so situated as to travel far from home, and as he lives in a section where there are but few of our faith, I hope those who need spiritual encouragement and help in that section will call out our able and worthy but diffident brother, who will prove all and more than I shall say for him. Use those who are able and willing to work, for the cause needs them.

WARREN CHASE.

To a Test Medium,

It would be very much to the honor of the fra-ternity, a kindness to those in waiting, and for the good of all concerned, if the Test Medium who the good of all concerned, it the Test Medium who was recently in this city, will return and make the amende honorable, or show cause why. If he should not, then I think it but just that his name should be published to the world as one unworthy of confidence.

Wilmington, Del., April, 1866.

DR. CLARK, WILLIAMSPORT, IND., says: The war with guns and swords is ended; but politically and socially wordy bullets are to be hurled with deadly aim. The shild of freedom is yet to be born. The freedman shall yet exercise his rights as a citizen of the land of his birth. Peace will never be gained till universal right to man is granted. The masses are beginning to feel that we cannot afford to disfranchise half or a part of our population. Let us fear nothing, but hope and labor on, ever for the right.

S. M. PARSONS, WAUKEGAN, WIS.-We must enlarge the temples of our philosophy and reli-gion before they are crowned with spirituality.

ELI CURTIS, BINGHAM, MICH.—It is a matter of extreme regret to me that some of the best mediums have fallen—have fallen from the high position to which an All-Wise God has elevated them. "Let him that thinketh he standeth, take, hadd last be call." heed lest he fall,"

tate; unternished by hereditary depravities and inversions, and Nature perverted from its primal clearly cherished. My motto is, proclaim the relations to purity and wisdom. The inebriate, blessed gospel of Spiritualism on every occasion.

J. R. Durkee, Carbondale, Pa.—Some one has suggested in your excellent paper, that Spirit-ualists were a badge so as to be known as Spiritualists. It is aways pleasant to recognize friends of the same frate-nity. I have upon my centre-table, at home, most of the published books of Spirit-ualism, so those who meet me there may know my faith by my books. And when I travel I take care to have a Bainer with me. I should occupy too much space in your paper were I to relate the many valuable and interesting acquaintances I have made by being asked if I was a Spiritualist, in consequence of being seen by strangers with the Bauner of Light in m7 hand.

A. E. MARCY, WELLINGTON, OHIO.—The quiet of our village has of late been stirred by the agitation of Spiritualism. Nellie Wiltsle has given two lectures, which were highly appreciated by large audiences. I endeavor to keep the ball rolling, so I send four subscribers for vie Banner.

MRS, H. C. THOMAS, FREDONIA, N. Y.—I have recently moved here from Rockford, Ill. But I cannot think of remaining here without the sociecannot think of remaining here without the society of Spiritualists and spiritual lecturers. Cannot we have some good lecturers sent here and to Dunkirk, which is three miles distant? We appeal to the good and kind-hearted to come and sow the seeds of truth and progress in yet uncultivated soil. My husband and myself are mediums; we will do all we can. Let the ignorant be taught and the bigot he made liberal. My heart to have all, and especially my friends, see, hear and subrace the heautiful truths of Spiritus. hear and embrace the beautiful truths of Spiritu-

MRS. M. L. KENDALL, DAVENPORT, IOWA.-I send you a Post-office order enclosed, of six dol-lars, for the dear Banner—one copy for myself and one for Emily Campbell, a dear, good girl, who is left an orphan. I feel that I am better able to pay for her Banner this year than she is, and I will do so, and hope if I am not able next year, some one else will do it for her.

C. J. PALMER, NEW DURHAM.—This new dispensation will subvert all existing governments. It will take but a few years to bring all the old institutions to an end. Emperors and kings will be made to leave their thrones and come down to Christ on a level with a common humanity. In the government of Christ, which is the new dispensation, all other governments will cease to be. In the government of Christ there is no bondage, no oppression; all will be free, all will have equal

Meeting at Greensboro', Ind.

The Spiritualists and friends of progress will hold a three days' meeting at Greensboro', Henry Co., Ind., beginning on the 25th, and closing on Sunday, the 27th of May inst. A cordial and universal invitation to all reformers in all the important intersets of religious published and social 165. versa invitation to air reformers in all the important interests of religious, political and social life, is most cheerfully extended. Good speakers will be in attendance, through whom angel blessings may be given from the higher spheres. Come along, all ye who are seeking more light, and let us reason together. By order of Committee, Dr. J. H. Hill., Knightstown Ind. April 15 1865

Knightstown, Ind., April 15, 1866.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS.

BOSTON—MELODRON.—The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2½ and 7½ o'clock. Admission free. Speakor engaged:—Miss Lizzle Doton during May. The Bible Christian Spiritualists hold meetings every Sunday in hall No. 118 Tremont stroet, at 10½ A. M. and 2½ F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Thie C. S. D. M. U.'s First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 F. M.; also Sunday, Monday, Wednesday and Friday evenings, at 7½ F. M.

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

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

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock F. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyccum meets at 10 A. M. Speaker engaged.—Dr. Wm. K. Ripley during May; Mrs. Mary M. Macomber Wood during June.

The Spiritualists of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. All are invited to attend. Children's Lyccum meets every Sunday afternoon during May.

Chelsea.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston. Speakers engaged:—Mrs. M. Macomber Wood, May 13 and 20; Lizzic Doten during June.

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

HAVERHILL, MASS.—The Spiritualists and liberal minds of Taverhill have organized, and hold regular meetings at Music itail. Children's Progressive Lyccum meets at 10 o'clock A. M. Speaker engaged:—E. S. Wheeler during May.

PLYMOTTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Chil-drey's Progressive Lyccum meets every Sunday forenoon at 11 Cclock. Speaker engaged:—M. Henry Houghton, May 20

Il & Clock. Speaker engaged:—M. Henry Houghton, May 20 and 27.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2% and 7% r.m. Admission free. Speaker engaged:—M. Henry lloughton, May 13.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% a.m. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speakers engaged: Susie M. Johnson during May: F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10% a. N. and 11% r.m. Seats free.

Hañgon, MASS.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hansover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset atreet, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lyceum meets every Sunday forenoon at 10% o'clock. Speaker engaged:—A. J. Davis during June PUTMAM. CONN.—Meetings are held at Central Hall ever Sunday afternoon at 14 o'clock. Progressive Lyceum at 104 In the forenoon. Speaker for the present, A. E. Carpenter.

Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forencon. Speaker for the present, A. E. Carpenter.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall. (Liapp's Block, corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 7 o'clock. Dovrk AND FOXCROFT, MR.—The Spiritualists hold regular meetings every Sunday, forencon and evening, in the Universalist church. A successful Sabbath School is 1n operation. NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall. Seats free.

THE NOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5619, New York.

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

MORRISANIA, N. Y.—First Society of Progressive Spiritual-

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

Street. Services at 3% P. M.

PHILADRIPHIA, PA.—Mockings are held at Sansom street
Hall every Sunday at 10\(\frac{1}{2}\) and 7\(\frac{1}{2}\) P. M. Children's Lyceum
regular Sunday session at 2\(\frac{1}{2}\) o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.
Meeting are also held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

VINELAND, N. J.—Friends of Progress meetings are hold in the new hall every Sunday at 10 A. M. Children's Progressive Lyccum holds Sunday seasion at 1 o'clock P. M. Mr. Hosea Allen, Conductor: Mrs. Deborah Butler, Guardian. HAMMONTON, N. J.—Meetings held every Sunday at 10]

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

CHIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10 4 A. M. and 74 F. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoou at 10 c'elock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Gnardian,

ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantille Itali, at 10\(\frac{1}{2}\) A. M. and 7\(\frac{1}{2}\) P. M. Children's Progressive Lycour regular session every Sunday afternoon at 2\(\frac{1}{2}\) 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 72 P. M., in Union League Hall.

Union League Hall.

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

LEGTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WASK IN THE BANKES

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of annooves noncities and accounts to promptly notify us of ap-pointments, or changes of appointments, whenever they occur, Should any name appear in this list of a party known not

to be a lecturer, we desire to be so informed, as this column s intended for Lecturers only. Miss Lizzik Dorks will lecture in Boston during May; in Cholsed during June. She will not make any other engage-ments to lecture until further notice. Address, Pavilion, 87 Tremont street, Hoston, Mass.

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

M. Prank Whitz will speak 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.

A. T. Foss will speak in Portsmonth, N. II., during May: in Bangor, Me., during June. Would be glad to make further cryagements in New England for the aummer and fall. Ad-dress, Manchester, N. II.

MBS. N. J. WILLIS, trance speaker, will lecture in Worcester, July 1, 8, 15 and 21. Address, Boston, Mass.

MBS. AUGUSTA A. OURBIXE will lecture in Oswego, N. Y., during May. Will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. Austem E. Simmons will speak in Woodstock, Vt. on the first and fifth Sundays, and in Braintree on the third Sunday of every month during the coming year; in Bridgowater, May 13; in Ferrisburg and Addison, May 27.

MRS. MARY M. MACOMBER WOOD will speak in Charlestown (Washington Hall) during June. Address, Il Dewey atreet, Worccater, Mass.

WARREN CHARE will speak in Cleveland, O., May 8 and 13; will spend last half of May at South Pass, Ill.; will lecture in Decatur, Ill., during June. He will receive subacriptious for the Banner of Light. J.S. LOVELAND will lecture in Troy, K. Y., during June. Will answer calls to lecture, and will pay especial attention to the evablishment of Children's Lyceums. Address, Hamburg, Cops.

DR. L. K. COONLEY will lecture and heal in Wilmington, Del., the two first weeks in May. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J.

MRS. SARAH A. BYRNES will speak in Gloncester, May 8 and 13; in Lynn, May 20 and 27; in Salem, June 3 and 10. Address. 37 Spring street, East Cambridge, Mass.

MRS. S. A. HORTON will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

IAAAC P. GREENLEAF will speak in South Rending, Mass., during June. Address for the month of May, Kendawker, Mo. Is ready to answer calls to lecture anywhere the friends may desire. Address as above.

M. C. BENT, inspirational speaker, will lecture in Midd.

M. C. Bert, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each mouth, 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 Chicago, Ill., during May. Address as above, or Claremon, N. H. DR. E. B. Holden will speak in Williaton, Vt., during May. J. MADISON ALLYS, trance and inspirational speaker, will lecture in Woodstock, May 12, 20 and 27, and July 4, 5, 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.

C. FANNIE ALLIN will speak in Woodstock, Vt., June 10, 11 and 24. Address, care of O. Sampson, North Middlebore, Ms. Miss Eliza Howe Fuller, trance medium, will speak in Bangor, Mc., during May. Will make engagements for the summer and fall. Apply as early as convenient. Address as above, or LaGrange, Me.

Miss Susik M. Johnson will speak in Worcesterduring May; in Houlton, Me., during June. MRS. SARAH HELEN MATTHEWS will speak in Quincy, Msss., during Mns., June and July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H.

H. B. Storre will speak in Philadelphia during Msy. Address, Brooklyn, N. Y.

E. S. WHEKLER, inspirational speaker, will lecture in Haverhill during May; in Lowell during June. Address this LEO MILLER will speak in Lyons, Mich., during May; in Cleveland, O., during June. Address as above.

M. HERRY HOUGHTON will lecture in Taunton, Mass., May 13; in Plymouth, May 20 and 21. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. Address as above. MES. LAURA CUPPT Is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, will lec-ture in Kansas during the summer; in Iowa during the fall. Address, care W. Brown, box 502, Quincy, Ill. DR. W. K. RIPLEY will speak in Charlestown during May. Address, box 95, Foxboro', Mass.

MRS. SUSIE A. HUTCHINGON will speak in Charlestown during May. Address as above.

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

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. J. M. PEEBLES, box 1402, Cincinnati, O.

F. L. WADSWORTH, Sturgis, Mich.

MRS. N. K. AMBOSS, trance Speaker, Delton, Wis.
MRS. LAURA DE FORCE GORDON. Address at LeCrosse,
Wis., till May loth; after that time, Cache Creek, Colorado,
E. V. WILSON may be addressed during the summer at Menekaune, Oconto Co., Wis., for engagements next fall and winter. J. G. Fish, Carversville, Pa., "Excelsior Normal Institute." W.A.D. Hume will lecture on Spiritualism and all progress-ve subjects. Address, WEST SIDE P O., Cleveland, O. G. W. Rick, trance speaking medium, Brodhead, Wis.

MISS B. C. PELTON. Woodstock, Vt. MRS. M. E. B. SAWTER, Baldwinsville, Mass. REY, JAMES FRANCIS, Mankato, Minn. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill. DR. JAMES MOBRISON, lecturer, McHenry, Ill.
B. M. LAWERNCE, M. D., will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

DEAN CLARK, inspirational speaker, will answer calls to ecture. Address, Brandon, Vt. MISS LIZZIE CARLEY, Ypsilanti, Mich. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston MES. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.
ALBERT E. CARPENTER will lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn. EMNA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French. 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Glibert Wilkinson, 205 Cheetham Hill, Manchester, England.

MRS. MART L. FRENCH, inspirational and trance medium, will answer calls to lecture or attend circles. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Washington Village, South Boston.

Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn. D. S. FRACKER, inspirational speaker. Address, Beres. O.

D. S. FRACKER, Inspirational speaker. Adultes, A. C. Robinson, 16 Hathorne street, Salem, Mass., will answer calls to lecture.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. S.J. FIRNEY, Ann Arbor, Mich. MISS MARTHA S. STURTEVART, trance speaker, 72 Waiten street, Boston. C. Augusta Firon, trancespeaker, box 1835, Chicago, Ill.

DR. WM. FITZGIBBON will answer calls to lecture on the iclence of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa. J. W. Shaver, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places.

CHARLES S. MARSH, semi-tranco speaker. Address, Wone-SELAH VAN SIOKLE, Maple Rapids, Mich.

MES. ANNA E. HILL inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. W. F. JAMIESON, inspirational speaker, Decatur, Mich. THOMAS COOK, Huntsville, Ind., lecturer on organization. GEO. W. ATWOOD, trance speaker, Weymouth Landing, M.

A. A. POND, inspirational speaker, North West, Ohio.
Julia J. Hubbard, trance speaker, care Banner of Light. DR. L. P. GRIGOS, Evansville, Wis. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

REV. ADIN BALLOU, Honedale, Mass. MES. E. DELAMAE, trance speaker, Quincy. Mass.

N. S. GREENLEAF, Lowell, Mass. Mrs. H. F. M. Brown, P. O. drawer 5815, Chicago, Ill. Miss II. Maria Worthing, trance speaker, Oswego, Ill., vill answer calls to lecture and attend funerals. A. P. Bowman, inspirational speaker, Richmond, Iowa-

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O. MRS. MARY A. MITCHELL, trance speaker. Address, Hills-dale, Mich., care of Oscar Hancock. MRS. ELIZA C. CLARK, Inspirational speaker. Address care of this office.

MRS. FANNIE DAVIS SMITE, Milford, Mass. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170 Mgs. C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. ...

HENRY C. WRIGHT will answer calls to lecture, Address care of Bela Marsh, Boston. L. JUDD PARDEE Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y.

Lois Waisbrookk can be addressed at Philadelphia, care
II. T. Child, 634 Race street, till May 20th. Wishes to make
engagements east for the summer. J. WM. VAN NAMER can be addressed during May at Waynes-ville, O.

ville, O.

J. D. HASGALL, M. D., will answer calls to lecture in Witconsin. Address, Waterloo, Wis,
DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

MES. M. A. O. BROWN, West Brattleboro, Vt. JUDGE A. G. W. CARTER, Cincinnati, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

DR. JAMES COOPER, Bellefoutiaire, Ohio. Will take subcriptions for the Banner of Light.

Mill, M. B. Townesko, Bridgewater, Vt.

mornings and evenings, as two and 70 clock.

Schown here, and not only known but the herished. My motto is, proclaim the rosunds, at 104 a.m. and 71 r.m. Children's Progressive Lycam regular Bunday session at 10 clock p.m. Mr. J. M. S. Townsup, Bridgewater, Vt. Lycam regular Bunday session at 10 clock p.m. Mr. J. M. S. Townsup, Bridgewater, Vt. Lycam regular Bunday session at 10 clock p.m. Mr. J. M. S. Townsup, Bridgewater, Vt. Mr. J. M. S. Townsup, Bridgewater, Vt. J. M. J. M. S. Townsup, Bridgewater, Vt. J. M. The first of the first part of the world in the second and the first of the first o