

# BANNER OF LIGHT.



VOL. XIX.

{ \$3.00 PER YEAR. }

BOSTON, SATURDAY, MAY 19, 1866.

{ SINGLE COPIES, }

NO. 9.

## The Spirit-World.

For the Banner of Light.

### Interesting Tete-a-Tete with the Spirits.

UNIQUE DOINGS AND WISE SAYINGS.

One of the rarest and richest genuine treats which, in my spiritual experience, I ever enjoyed, was given me and others on Sunday afternoon, April 15th, at the house of Mr. Henry Beck, in this city. The persons in *materia* who were participants, were Thomas Gales Forster, the celebrated trance medium and speaker; Miss Lizzie Kelzer, about whose remarkable mediumship I have frequently written and spoken; Mr. and Mrs. Beck and son; Mr. Fee, and Mrs. Boggs, and myself—a very subsimative, subjective and harmonious coterie indeed, as the sequel will prove.

Thomas Gales Forster arrived here on the morning of Sunday, April 15th, direct from Washington City, and came to our meeting to hear Dr. Whiting, at the Academy of Music. He came from Washington City, on a transient visit to his sister, who resides some twenty miles from this city. After our religious services were over, I introduced Mr. Forster to Mr. and Mrs. Beck, who at once invited him and me to their house for dinner. We went; and after dinner we proposed having a sitting, or *seance*, with Miss Lizzie Kelzer, the gifted medium, who lives with our host and hostess. I was anxious that Mr. Forster should see the remarkable manifestations and tests given through Miss Kelzer. The persons being present whom I have designated, and all duly seated and prepared, Lizzie was soon under influence, and most remarkable manifestations began. Soon Mr. Forster was also under the influence of his guardian spirit, Dr. Edgar C. Dayton, and then, for three or four hours, from Lizzie and from Mr. Forster, we had most singularly beautiful manifestations, consisting of material and spiritual clairvoyant seeing, and personifications of various spirits, and conversations with them on the part of Lizzie—and on the part of Mr. Forster, conversations with Dr. Edgar C. Dayton—sometimes explaining the phenomena presented, and sometimes giving us words of wisdom and light, which could have emanated from no other source than the sage spirit of Dr. Dayton.

I cannot pretend to give you all these manifestations; they would fill many columns of the *Banner*; and let me say that I had not designed to write any of them down for print, but Bro. Peabody was in my office the other day, and I told him about the gracious blessings we had enjoyed, and related to him some of the matters and things which had occurred, when he insisted that I should write them down for the *Banner*. "Do," says he, "Judge, write some of these beautiful things out for the *Banner*; they are just what will interest the people." So I will now attempt, in a manner, to comply with good Bro. Peabody's request.

To understand the first manifestation—given through Lizzie—I must narrate that on the morning of Sunday, April 15th, this frightful incident occurred, involving members of our Society congregation:

Mrs. Taylor and Mrs. Carey, with Mr. William Taylor, son of Mrs. Taylor, were coming in a buggy attached to a very spirited horse to our meeting at the Academy of Music—they reside over the river in Covington, Ky.—when nearing the descent of the river bank to the ferry-boat on the other side, the horse ran away, and coming down the hill at a tremendous speed, all three of the occupants of the buggy were thrown out on to the apron of the wharf-boat, and the buggy was smashed all to pieces. Mrs. Taylor and Mrs. Carey were severely injured, and Mr. Taylor was slightly injured. The husbands of the three ladies were, at the time, in attendance on the Children's Progressive Lyceum in our hall, and the news was quickly conveyed to them, and all of us who were there. The news came that Mrs. Carey was so severely hurt that she would die. The husbands of the ladies quickly left the hall, of course, and we who were friends, were left in doubtful fear.

When Lizzie got under influence in our circle, there was an earnest desire to hear from the spirits about Mrs. Carey, as it was reported she could not survive her injuries. Mrs. Carey is a cousin of mine. Mrs. Beck was the first in the circle to express the wish that the spirit or spirits controlling Lizzie would visit Mrs. Carey at once, and also Mrs. Taylor, and tell us about them.

Lizzie went off in a trance, and presently she was under the control of a spirit, who, by the way, in life had been a particular admirer of Lizzie, and whom I shall call by the familiar name of "Dan"; and "Dan" told us, in answer to our question, after a while, that he would not go to see Mrs. Carey himself, but there was an old gentleman who was gone, and he would report from him. In the meantime, "Dan" made some of his individual manifestations through Lizzie, and then says he, "The old gentleman has come back; he is now standing beside the Judge; he is a tall, venerable gentleman, with blue eyes and grey hair; he is a relative of the Judge, and a relative of Mrs. Carey, and that is the reason that he went over to look after Mrs. Carey. He gives his initials as E. C. He says that Mrs. Carey, although so externally appearances much injured, is not so severely hurt; she is now over the first effects, and she will not die, but she will get over it."

"How is Mrs. Carey injured?" inquired Mrs. Beck. The injuries on the head, and the breast, and the arm were then described, which we afterwards ascertained was about the fact. Also, Mrs. Taylor's condition was told us, and it was said that she would get over her injuries, but she would suffer much.

This spirit with the initials "E. C." was my father, Ephraim Carter, without a doubt. Mrs. Carey is his niece; and she and Mrs. Taylor are now fast recovering, and ere this will be published, perhaps, will be well, and quite over their injuries. Being now rendered satisfied about the condition of our friends who had met with the accident, we left that subject, and waited other developments, and had them in abundance; to tell about all of which would take me too long; I shall therefore cull some of especial interest only.

A spirit of a young lad, who, in the month of January last, near this city, was accidentally shot by a gun in his own hands, as he was clambering through some brushwood, took possession of Lizzie, and commenced crying most lustily, and amidst his sobs and tears, was very anxious to see his "mamma," from whom he had been so suddenly snatched. This was the first appearance of the boy again on earth since his decease. The boy and the accident were known to Lizzie and to Mr. and Mrs. Beck. Mrs. Beck soothed the youngster with her kindest words, and at last got him in such mood that he was enabled to tell us all the particulars of the accident, and told us about his mother, his brother, and his playmates. But ever and anon he would again take to crying about his dear mamma, and he thought it so curious that he couldn't see her, as he saw us. The matter was explained to him, so that, as he said, he first began to recognize the fact that he was in another world, or sphere, and was talking through a medium. Mr. Fee of our company also was well acquainted with his mother, and he promised the lad—which gave him great comfort and consolation—that he would forthwith convey his messages to his mother. While this boy was possessing Lizzie, she had a handkerchief in her hand, with which, as the boy cried, she would wipe her eyes. I asked the boy whose handkerchief that was. He replied that it was his. I asked him where he got it. He said, "I found it in my hand when I came here." There was a gold ring on Lizzie's finger; I asked the boy about that. He said it was his; but, from his conduct, he did not seem exactly to understand how it got on his finger; he could not understand his situation until it was much explained to him, and then did not fully appreciate it, of course.

The singular thing about this manifestation, which I never saw in any case before, was, that while the boy was thus possessing Lizzie, he was introduced to several spirits for the first time, whom he had known upon earth, and who had gone before or after him to the spiritual world. And it was very wonderful to hear, the little fellow talk through Lizzie, as these spirits would present themselves to him. "Why, I declare," the little boy would say, "there's little Lizzie Hunt! Why, Lizzie, how do you do? I am so glad to see you! Why, how did you get here? I thought you were dead! Where did you come from?" And then, through Lizzie, the medium, he kissed the spirit of Lizzie Hunt, who, when she lived here upon earth, was his darling friend and little playmate. (To us poor mortals it appeared as if Lizzie, the medium, kissed the open air.) He conversed with many of his spirit-friends, but was most pleased with his little girl playmate, Lizzie Hunt. This was indeed an extraordinary manifestation. Here was a spirit in our presence, and in the presence of Lizzie, plain to all our senses, conversing through a medium upon the earth, with spirit-friends and acquaintances in the spirit-world. In this fact there is a world of philosophy—scientific, natural and spiritual, which ought to be looked to.

But I must leave the medium Lizzie, and her manifestations, and notice those of the medium Thomas Gales Forster, which proved altogether the most interesting to us. Dr. Edgar C. Dayton took possession and control of him, ever and anon, just as easily as you can wink. It seemed perfectly natural for Dr. Dayton to do so. Through Mr. Forster we had a regular *généralité* *à la* *mode* with Dr. Dayton; and every one of us felt his presence as one of our "goodbye company." Mr. Forster would shut his eyes, assume a somewhat dignified air and bearing, and then the conversations were perfectly free and open, and thus were some of the interesting dialogues:

DR. DAYTON (Per Mr. Forster, and addressing Mr. Fee in a familiar manner).—"My friend over the way"—(looking at Mr. Fee, sitting on the opposite side of the parlor-room).—"You promised that little child who was just here, crying for his 'mamma,' that you would go and see her, and tell her what has occurred in reference to him here, just now."

MR. FEE.—"Yes, sir; and I mean to do it."

DR. DAYTON.—"That is right. You must do so. It will do his mother much good, and it will also be of lasting benefit to the child in spirit-land. For I must tell you that ever since that child left the earth, he has been troubled about leaving his mamma. Indeed, the poor little fellow has thought of nothing else; and this very fact has much obscured his spirit position and surroundings. That child was very much attached to his mother while he was on earth, and his mother was just as much attached to him. And now the yearnings of each for the other, have much tendency to obstruct that child's proper progress in the summer-land. His attraction to his mother, and his grief at his separation from her, keeps him to the earth; and he does not, as a matter of course, care to know and understand his present surroundings. This keeps him back. It was the purpose of the accomplishment of other spirits who brought him here to-day, to appear through the medium. They did so, by persuading him that he thus might reach his mother, and his coming here has done him great good. You see how, even before this presence, he was introduced to and became acquainted with other spirits in spirit-world, and then for the first time he recognized the presence of little spirits whom he had known upon this earth, but who are now in the spirit-land. I tell you that this already has done him much good; and the conversations which the little fellow has had with the ladies and gentlemen of this company, have much reconciled him. They have had a very beneficial influence indeed upon his fine

little spirit; and if it were possible that he could talk with his mother, and she with him, there is no telling the good which might result. I want, therefore, Mr. Fee, to hold you strictly to your promise. See the child's mother."

MR. FEE.—"But perhaps his mother, whom I know to be set in her religious opinions, will not hear me."

DR. DAYTON.—"Oh, yes, she will. She will in reality be glad to hear you, although she will be somewhat offish at first."

MR. FEE.—"I will certainly see her, and tell her."

DR. DAYTON.—"Do so. Oh mothers, did you but know your little darlings when in the spirit-land, how much better off they are, and how you keep them from full enjoyment of this sphere by your grieving and worrying on account of their departure from you, you would cease your moaning and mourning, and with gladness and cheerfulness of heart and mind, help and aid the little fellows to get along in proper progress, when they leave you for a better land."

Now, dear reader, what a world of wisdom is there in these sayings of the sage Dr. Dayton. You mothers who think you lose your children, ponder well how you act about your deceased darlings.

Another conversation: LIZZIE KEIZER (in a normal state).—"Dr. Dayton, I want you to give me a test. Everybody else gets tests except me. Now, it is very hard that I, who they say can give so many tests to other persons, never can get any myself. Can you not give me one?"

DR. DAYTON (Immediately shutting the eyes of Mr. Forster, and assuming an easy position).—"Why, my dear girl, the very fact of your being a medium, is the very reason that you get no tests. Not that you cannot get them; you might have plenty of them, if the spirits desired you to have them. Now, my medium is in the same position with you; he seldom or never gets tests when he wants them; and he, like you, finds a great deal of fault. It is perhaps right that you both should do so. But the reason that you mediums do not get tests is, that the spirits desire you to convince others of spirit truth and facts. If you mediums were gratified, when seeking for tests, always, you would be eternally seeking them for yourselves, and being thus fully employed and isolated, and within yourselves, you would have no disposition to satisfy or gratify others. You would become selfish, and you would close the doors of your extraordinary power against even the visitations of others. Thus, my dear girl, we spirits want you for others, and not for yourselves, to do good around and about you."

LIZZIE KEIZER.—"Well, I am not satisfied; I want some tests."

DR. DAYTON.—"Spirits will give them when they think it necessary and proper, you may depend upon that; but not always when you want them."

Now, mediums, you have the reason plainly defined, that you do not get tests for yourselves. You are servants, and not masters; you are Christs, and not Caesars.

Another conversation, interesting to all Spiritualists, just now especially, as there has been some discussion about the matter in our papers and elsewhere.

LIZZIE KEIZER (in her normal condition).—"Dr. Dayton, there is a question which seems to trouble some of the Spiritualists a great deal. It is this: can spirits go through matter?"

DR. DAYTON (Through Mr. Forster, speaking determinedly).—"This is a question which certainly should not give Spiritualists any trouble. (Here Dr. Dayton seemed to be troubled himself about his medium, who was then chewing a quid of tobacco, and was obliged to stop to spit, and turning to the whole company, he [Dayton] said:)

DR. DAYTON.—"I wish you would advise my medium, and strictly enjoin upon him from me, that when hereafter he is in company, and expects to be influenced by me, that he will take particular care not to take a chew of tobacco."

MRS. BECK (speaking up smartly).—"We will do so, Doctor. We think it very bad for him to chew tobacco, and—"

DR. DAYTON.—"Not that I think it at all bad or at all wrong, for my medium to use tobacco in his normal condition. He can do as he thinks best, but I do not want him to chew tobacco when I am speaking through him. It spoils my influence, to some extent, and interrupts me in my speaking through his mouth. Now I never used the weed, and it interrupts me when I am talking through my medium, to have him use it. He should not chew it, then."

Mrs. Beck (thinking she had a point now to dilate upon).—"Well, Doctor, your medium ought not to chew tobacco at all. It is a bad habit, and injures him in health. Now, there is the Judge, too, (alluding to me), he chews tobacco. Such a man as he ought not to do it, ought he?"

DR. DAYTON.—"I find no fault with my medium using tobacco in his normal condition, nor the Judge either. It is proper and right for them in their own conditions to use tobacco, if they desire to. Tobacco is by no means a useless weed."

JUDGE CARTER (putting in a word).—"I believe you, Dr. Dayton. Indeed, I know, that in intellectual labors of any kind, my chewing of tobacco is a great aid and comfort to me. I could not get along well without it. I do not desire to chew it, and will not."

DR. DAYTON (looking at me).—"You are quite right, Judge. Chew it, if you want to. You hurt not yourself, or anybody else. You need it. It is quite right for you to chew."

Mrs. Beck (very inquiringly).—"Well, but Doctor, you do not think it is right for all persons to use tobacco, do you?"

DR. DAYTON.—"Not all, dear lady; it is right for those who want to. Now in the consideration of any question in reference to individuals, we must never forget to look at and well consider

CONDITIONS. This is the mistake that would be judges of others make: they do not regard conditions, and therefore they inevitably will, and invariably do, make the grossest mistakes and errors in their condemning judgment of others. Now, your conditions are not the conditions at all of my medium or the Judge. What is good for them in their condition, may not be good for you or others, in your or their conditions; but nevertheless it is good for them, and they know it, and feel it. So the Judge and my medium are right: it is good, it is necessary for them to use tobacco. For my part, my conditions when in this life did not require the use of tobacco, and therefore I did not use it; and, of course, I do not now like my medium to use it when I am talking through him. In his normal condition he may properly use it, if he wishes to."

JUDGE CARTER.—"Those are the true ideas to which you have just given utterance, in reference not only to the use of tobacco, but to a thousand other things—which would-be-reformers, in their concealed wisdom, would lop off in the external nature of man—wrongly considering to reform men by beginning from the outer and not from the inner."

DR. DAYTON.—"You are right again, Judge. These external habits do not amount to much in themselves. It is the abuse, the excess, which injures. And now let me give you all a bit of advice. Excess in the use of anything is injurious. All things created by the Divine hand are of use—they are made to be used. It is the excessive use, the abuse of things, which harms. Now take this matter of drinking wine, for instance. Wine is useful; it is good for man to drink wine—but not too much. It then becomes an excess, and harms. But it is a mistaken idea of men and women, that excess in eating or any other thing does not injure, as much as excess in the use of wine. A glutton is as much debased as a drunkard. The spirit of the first is as much injured as that of the other; although you do not see it here always in that light. You take no notice of the excess of the glutton; but you cast the drunkard away from you. This should not be. You should endeavor, in wise ways, to reform both; they both equally need it. Now excess is the evil which we must get clear of, in regard to everything. This might be widely illustrated, but I think you will perceive what I wish to enforce."

JUDGE CARTER.—"We do, Doctor; and only wish that all would see these things in the light in which you present them."

LIZZIE KEIZER.—"But, Doctor, you have got far away from the question which I put."

DR. DAYTON.—"My dear lady, so we have. But let me disgorge this confounded Virginia weed from the mouth of my medium first. (At this, he—the Doctor—made his medium thrust the forefinger of his right hand into his mouth, and stooping over, to throw the quid of tobacco from his mouth into the fire, at which we all laughed very heartily.) Now, then, I will be enabled to talk better. I said, I believe, that it was very curious that this question should trouble Spiritualists—whether spirit can pass through matter. A moment's consideration would evolve the answer. Why look you; how is that I, the spirit of Edgar C. Dayton, am in the body of this medium? How did I get into his body? How did this spirit penetrate and enfold this material body before you? Your room is all closed; the doors and windows are shut; how did I, a spirit, gain entrance into this room? I do assure you, I did not enter by the doors, or the windows. I should not have thought of doing so, even if they had been open. No; all this matter, so opaque and impenetrable to your bodies, is just as nothing to me, a spirit. In spirit, I take no external notice of it. Through this medium, I see that it is material. I cannot make my medium, with his material body, go through it; although, let me tell you, scientific spirits can readily—by applying their knowledge of why and wherefore—make matter to all appearances go through matter. It has been done—it can be frequently done—but what I wish you to understand is, that matter, in no shape or form, makes an obstruction to spirit. Why, have not you, the medium, and Miss Lizzie there, been giving manifestations of this truth, all through this afternoon? How do spirits impregnate your body and use it, to your exclusion? And how does your spirit in the meantime leave your body, and go abroad out of this room, and out of this house, and away, away over, in and through matter, and then return again, and take possession of your body, and tell us of its delightful experiences? Why, the thing is absolutely self-evident; it admits of no question. This question has arisen among Spiritualists, from a remark made in a recent lecture of a great medium, in reference to how the spirit of a dying man left him, in the description of which he alluded to the fact that he saw the spirit of the dying man leave the room through the open door. Now this was but a figure of speech; if there had been no doorway, he would have seen the spirit ascend or go up through the ceiling, or more likely he would have seen the ceiling at all, nor would he have seen anything else material which would have obstructed the spirit in its passage, in its egress or ascent to its own domains. Spirit is not matter; matter is no obstruction to spirit, nor spirit to matter; they are discrete in their respective characters. You may call spirit sublimated or exquisitely refined matter, if you will. It certainly has to grow up in matter, and it pervades all matter, but that does not alter the solution of the question. You all will fully appreciate all this, when you have laid off your material; you will then, by experience and self-knowledge, understand what spirit is. In the meantime such a discussion as this is not useful. Better be discussing questions of how to fit our spirits for the blessed sphere to which they all must go; better discuss truly religious and spiritual questions, and not trouble your heads about these little niceties. Have I made things plain?"

JUDGE CARTER.—"You have, Doctor, and we are much indebted to you."

DR. DAYTON.—"I will then relieve my medium."

Immediately Mr. Forster—the medium—was restored to his normal condition, and the very first thing he did, was to put his finger into his mouth for his tobacco, with the exclamation of surprise—to our infinite merriment—"where in the world is my tobacco?"

Mrs. Beck.—"Dr. Dayton, Mr. Forster, made you throw your tobacco into the fire."

MR. FORSTER.—"Oh he did, did he? I wish he would not so trouble himself!" (pulling out his tobacco box, and replenishing his mouth with another quid.)

All of us at this were nearly convulsed with laughter. Forster laughed heartily too, and we had it over with him, about what Dr. Dayton said in reference to tobacco; Forster and Lizzie and I taking sides with Dr. Dayton, and Mrs. Beck and the rest joining the issue.

In our intensely interesting conversations or dialogues with Dr. Dayton, he very frequently improvised and interpolated, and sometimes terminated what he had to say, with most beautiful verses, which of course I cannot remember, although I would like to set them down here.

Again, Dr. Dayton, with exceeding ease, took control of his medium—Mr. Forster—and the following ensued:

JUDGE CARTER.—"Doctor, if I am not impudent or impertinent, for my own satisfaction I would like to ask you a question of a somewhat delicate nature. It is in reference to yourself."

DR. DAYTON.—"Proceed, Judge. I have no objection to answer any question in reference to myself, at all."

JUDGE CARTER.—"Well then, Doctor, I have heard you speak and lecture very frequently through your medium, Mr. Forster, and from some certain peculiar characteristics of your speeches, lectures and conversation, a certain sort of one-sided intellectual masculinity about them, I have been induced to think—I may say I am impressed to believe—that you were never married when upon earth, that you were a bachelor; and that you are a bachelor still in spirit-land. Am I right, Doctor, in my diagnosis?"

DR. DAYTON.—"From whatever source, Judge, you obtain the information, you are right again. I was a bachelor while in earth-life, and I am a bachelor still. While upon earth, I never saw the woman whom I would or could account my conjugal mate; and I have not been able since to find her, either in the spirit-land or upon the earth. This is certainly a curious predicament to be in, but it is nevertheless a verity. My mate may be upon the earth, though I have not yet seen her there. She may be in the spirit-world, though I must confess to, I have not seen her here. She may not yet be born; she may not yet be an individualized existence. But you may depend upon it, I am bound to have her!"

JUDGE CARTER.—"Good for you, Doctor. But you do not mean to say that you have not had, and do not now have, female association?"

DR. DAYTON.—"Oh no, indeed, my friend Judge, not at all. On the contrary, I have any quantity and quality of female association; just what seems to be necessary for me; for without female association, I could not get along at all. I have females to whom I am attracted both upon earth and here in spirit-land; and they supply the necessary elements to my individual 'make up,' so to speak, as I am now."

JUDGE CARTER.—"But these do not make you complete—whole—do they? For I am confidently of opinion, that every man, human or spiritual, to make him whole and complete, to make him, in a word, individualized, requires (to express my meaning well by the use of a curious term) the dovetailing of a single, woman mate."

DR. DAYTON.—"You are right again, Judge; and your word is very expressive—the best word you could use to define the proper union of man and woman; for 'dovetailing,' in its meaning among artisans, is the strongest of all the fastening or joinings. 'Dovetailing' is good. A man or a woman cannot be complete, cannot be wholly individualized, unless they are 'dovetailed,' unless all the parts of the one—spiritual, intellectual, moral, mental and physical—fit into the other in the manner of this sort of jointure or fastening. Congeniality in man and wife does not mean similarity—this is all a mistake—but it really means the close fitting together of opposites; in short, your word, 'dovetailing.' That is it. Now I have not been as yet 'dovetailed' to any woman, though I am perfectly sure it will not always be so. I will find my true mate yet."

JUDGE CARTER.—"In the meantime I suppose you seek female companionship, both here and in spirit-land?"

DR. DAYTON.—"I do not seek it: it comes to me. I attract it, and it attracts me. Now, Judge, you would not have me, through my medium, to be seeking affinities and do nothing, and that sort of thing, upon the earth, would you? That would be entirely unconventional."

JUDGE CARTER.—"Hah! hah! hah! (the rest of the company joined heartily in laughing,) you speak plainly, doctor."

DR. DAYTON.—"Of course I do. To be gratifying myself here upon earth, through my medium, in this way, would be wholly unconventional. Don't you think so?"

JUDGE CARTER.—"Hah! hah! hah! Indeed I do."

DR. DAYTON.—"I shall not then seek to place my medium in any such awkward predicaments. But I must again relieve my medium."

And he did so; and then we had a fine time discussing—all of us—in our normal and in a merry condition, what Dr. Dayton had said Mr. Forster taking part and enjoying it hugely. The above conversation about mateship, and Dr. Dayton's peculiar position, I would commend to the particular attention of a certain lady I have heard of, who is yet on earth, and who labors under the singular hallucination, much cursed and cherished.

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DR. DAYTON.—"Oh no, indeed, my friend Judge, not at all. On the contrary, I have any quantity and quality of female association; just what seems to be necessary for me; for without female association, I could not get along at all. I have females to whom I am attracted both upon earth and here in spirit-land; and they supply the necessary elements to my individual 'make up,' so to speak, as I am now."

JUDGE CARTER.—"But these do not make you complete—whole—do they? For I am confidently of opinion, that every man, human or spiritual, to make him whole and complete, to make him, in a word, individualized, requires (to express my meaning well by the use of a curious term) the dovetailing of a single, woman mate."

DR. DAYTON.—"You are right again, Judge; and your word is very expressive—the best word you could use to define the proper union of man and woman; for 'dovetailing,' in its meaning among artisans, is the strongest of all the fastening or joinings. 'Dovetailing' is good. A man or a woman cannot be complete, cannot be wholly individualized, unless they are 'dovetailed,' unless all the parts of the one—spiritual, intellectual, moral, mental and physical—fit into the other in the manner of this sort of jointure or fastening. Congeniality in man and wife does not mean similarity—this is all a mistake—but it really means the close fitting together of opposites; in short, your word, 'dovetailing.' That is it. Now I have not been as yet 'dovetailed' to any woman, though I am perfectly sure it will not always be so. I will find my true mate yet."

JUDGE CARTER.—"In the meantime I suppose you seek female companionship, both here and in spirit-land?"

DR. DAYTON.—"I do not seek it: it comes to me. I attract it, and it attracts me. Now, Judge, you would not have me, through my medium, to be seeking affinities and do nothing, and that sort of thing, upon the earth, would you? That would be entirely unconventional."

JUDGE CARTER.—"Hah! hah! hah! (the rest of the company joined heartily in laughing,) you speak plainly, doctor."

DR. DAYTON.—"Of course I do. To be gratifying myself here upon earth, through my medium, in this way, would be wholly unconventional. Don't you think so?"

JUDGE CARTER.—"Hah! hah! hah! Indeed I do."

DR. DAYTON.—"I shall not then seek to place my medium in any such awkward predicaments. But I must again relieve my medium."

And he did so; and then we had a fine time discussing—all of us—in our normal and in a merry condition, what Dr. Dayton had said Mr. Forster taking part and enjoying it hugely. The above conversation about mateship, and Dr. Dayton's peculiar position, I would commend to the particular attention of a certain lady I have heard of, who is yet on earth, and who labors under the singular hallucination, much cursed and cherished.

ed by her, that the spirit of Dr. Edgar C. Dayton is her immortal mate. But to another conversation with the Doctor, who again occupied Mr. Forster: JUDGE CARTER (to the company).—"I once heard Dr. Dayton, through Mr. Forster, deliver one of the greatest and most scientific lectures in reference to the progress of materiality, and the natural evolution of man and woman in that progress upon earth, which I ever had the pleasure of listening to. It was some long time ago, in the National Hall, on Vine street, in this city. The Doctor showed, in that lecture, the natural progress of things, from a state of fusion, of fire, to the mineral, vegetable and animal kingdoms of Nature, up to the natural evolution of man and woman; and proved beyond all peradventure, most scientifically and clearly, that man was necessarily, and had to be evolved in the last belt of creation, as it were. He compared creation to a continually increasing belt, winding on itself, and in the last plane of belt, man and woman were evolved. It was a great lecture indeed!"

DR. DAYTON.—"It pleases me much, Judge, to know that you appreciate that effort of mine so well. You are right in your comprehension of the lecture, and that lecture was true. I must say to you, my friends, that I would like to deliver another lecture, beginning just where I left off in that lecture—to show you another lappling belt, in which spirit commences and goes on. It would be a grand subject. But of course I cannot deliver it here now; I will have to reserve it for some future time on the rostrum. But I will assure you, at this time, that the figure of a winding and lappling belt upon itself, of creation, is a good figure. You human beings are now in the last belt, or last part, of the continuous, material belt; the next belt-layer is spirit, and there are I, and those with me. This belt, material and spiritual, is perfectly natural. It is the work of God through his natural laws. There is nothing supernatural about it."

Mrs. Beck.—"Doctor, I would give the world to hear you on a lecture upon that subject of the spiritual belt. Can you not give us such a lecture to-night?"

DR. DAYTON.—"No, indeed; I would not have time. I have been invited by your President, the Judge there, to make some remarks to-night, in the Academy of Music, before you, after the regular speaker, through Mr. Whiting, concludes, and there is not time enough for me. By the way, what shall I talk about to-night? For I have accepted the Judge's invitation, through my medium, and I am somewhat puzzled, in the short time allotted me, as to what I shall say."

Mrs. Beck.—"Give us a poem, Doctor. That will be good."

JUDGE CARTER.—"No, Doctor, you know that at the conclusion of the regular lecture, there will be two or three poems improvised through Mr. Whiting, and I should think, by that time, the audience will have quite enough of poems. No; we want a specimen of your eloquence on any subject you may choose. I venture to suggest that before you conclude to adopt any subject to speak upon, that you first hear Mr. Whiting."

DR. DAYTON.—"That's the best. I will go and listen, through my medium, to what the spirit says through Mr. Whiting, and I have no doubt a proper subject will suggest itself to me."

And Dr. Dayton did as he said he would. After the lecture through Mr. Whiting, at the Academy of Music, that Sunday night, he spoke beautifully for some time through Mr. Forster, on subjects suggested by the lecture, to the great satisfaction of a numerous audience, and concluded with some very appropriate improvised poetry. But to continue and conclude our conversation:

JUDGE CARTER.—"As it is getting late, and we will soon have to go to the lecture, I will only trouble you, Doctor, with one more question."

DR. DAYTON.—"Proceed. I will answer if I can."

JUDGE CARTER.—"Does not this repeated and continuous control of your medium, as exhibited this afternoon, tire you, and much fatigue the medium?"

DR. DAYTON.—"No? not a whit! nor does it my medium in the surroundings in which he fortunately now finds himself. You are, indeed, a very harmonious circle here. You are all at ease, and in good rapport with each other and with my medium and with me. Therefore I control my medium very easily and naturally, as you may have observed. Now, when harmony of this kind prevails in a circle, my medium is benefited, and I, too. I certainly have enjoyed myself, and my medium has, too, himself, as much as any of you, this afternoon, in this delightful conference; and all of us, without doubt, have derived much benefit from it. Miss Lizzie there, when kept under too much control, multifarious and multitudinous as it is, becomes fatigued, and she would be injured by keeping her under too much control. All sorts and, if I may so express it, all sizes of spirits act, speak and manifest through her, and, beautifully negative as she is, she is subject to them all. But where there is harmony among the recipients of the manifestations through her, as prevails here this afternoon, even she, with all these many and various influences, is not much worried. Now my medium, unlike Lizzie, is controlled by me alone, and, on this account, is not subject to such wear and waste as Lizzie. Oh, if people who seek spiritual manifestations could only understand and appreciate the condition of themselves, as well as the conditions of the mediums and the conditions of the spirits, it would be a happy time for them. But your time is upon you. Good-evening, friends. I shall ever remember this pleasant and agreeable meeting."

ALL OF US.—"Good-by, Doctor. We shall never forget you."

So the edifying conference was broken up. We all could have remained for a much longer time together with Dr. Dayton, but we had to go to the evening lecture, and we expected, too, to hear again from Dr. Dayton at the place of the lecture; and we did, too, and again we were much edified by him.

I do think we of that little coterie were especially favored that Sunday afternoon, and we all earnestly said that we never had such a delightful time in spirit intercourse. We learned a great deal more, theoretically and practically, than we could from any lecture or book, be it never so good; and I am prone to think that those who read the above interesting dialogues and conversations, imperfectly reported from memory as they are, will agree with me that there has not been so much true wisdom displayed through the mouth of man *envis dalmont* (sane dalmont), since the famous dialogues of Socrates with his Greek disciples.

IF THERE ARE NOT MANY PUREST CRYSTAL DROPS OF GENUINE WISDOM IN THE ABOVE REFRESHING RAIN, I WOULD LIKE TO KNOW WHERE TO FIND THEM. A. G. W. CARTER.

Cincinnati, April 27, 1866.

He is happy whose circumstances suit his temper; but he is happier who can suit his temper to his circumstances.

## Children's Department.

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

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

### (Original.) SOLOMON'S STAR-ANGEL.

Will was to spend a night in Solomon's cottage, and they had walked together, just as the sun was setting, down the pleasant road leading thither. The air was mild and full of the fragrance of the beautiful May blooming, and everything was as peaceful as if the world, like a tired child, had quieted itself for a sweet slumber.

Solomon's cottage seemed very lonely to Will, for his wife had deserted it long since, and there was no voice to greet them as they entered. In the old-fashioned kitchen Will noticed a pair of little, half-worn shoes hanging on a nail, and in one corner was a child's chair, over which was hung a branch of lilac in full bloom that must have been fresh in the morning. Everything was in good order, though Will noticed that some things that his aunt would have considered quite necessary to comfort were not to be seen, and some things that she would have thought quite improper in the kitchen were permitted to be in sight.

"Now," said Solomon gaily, "you must feel quite at home, and soon I will introduce you to my companions, and then you will not ask, as I more than half guess you have been inclined to do, if I am not lonesome."

Will looked all about him, expecting to see traces of some persons whom Solomon called his companions. But there was only an old faded shawl and the little shoes. Solomon busied himself for a while, and when the twilight had risen from the valleys and touched every hill with its sombre covering, and then crept from the eastern sky down to the ridge of light that lay in the western horizon, until the evening star shone out like a herald in haste to tell of the hosts coming—then Solomon seated himself beside Will and smoothed his hair gently, and together they looked from the open window, seeking the little light that still glimmered in the west.

"Did you ever notice," said Solomon, "how one's eye always seeks the light? If you were shut up in a dungeon, and there was one little spot of light, not larger than a pin's point, your eye would fix itself on that and keep itself there until it fairly ached. Just so, Will, men, by nature, seek after that which they call good; the only trouble is that some think that is good which gives them sorrow and trouble in the end. For instance, you seek to leave Miss Pettigrew, calling it good, when it is sure to bring you trouble. But I am not going to vex you by preaching on this first visit of yours; but I choose, rather, to make you acquainted with my friends; and, let me tell you, that star is one of my best loved companions and comforters. Shall I tell you why?"

"Oh, no, Uncle Solomon, for I am sure I never thought of getting comfort from a star."

"Once I had a star that shone on my life here with a radiance that I shall never find on an earthly form again. My Annettie made every shadow of my life radiant. However deep the night, yet there was glory where she was. We lived together, as two stars revolve, without any jars, but only a sweet shining for each other. One summer's night my little star went out of my sky, and left me nothing but darkness."

"You mean Annettie died, don't you?" said Will softly.

"I mean that the light went out of the dear, beautiful garment she wore, that we called her body, and I thought I should never see her more. Then I lost all faith in the light; I did not believe any more in the good God who is the light of all our hearts; and I put a great shadow over my heart, that it could feel nothing but the darkness; and in this way I went groping about like a poor blind man."

"Do you mean that anything was the matter with your eyes?"

"Oh, no, Will; but if we do not see anything good and beautiful in what our eyes look upon, we are as bad as blind, for our spirits are blind. The dear Father in heaven is the light of our spirits, and if we will not find his love anywhere we may call ourselves spiritually blind. Now his love is everywhere, even in your Aunt Patience's cold heart; it looks out in every little blooming flower, in every spreading leaf, in every little spear of grass; but if we do not see it—I mean if we do not feel that love, and only see with our eyes, we are as bad as blind."

Well, I saw no goodness or beauty anywhere after my Annettie went away, and I shut up my heart like the little buds that will not open these warm days. Annettie was a good child, and I never had to speak cross to her or chide her, but she grew just like a little white crocus in the spring, full of beauty and love, and then her little blossom closed, and where she was I did not know. One night I sat here, looking at the stars as we do now, and my heart had been very bitter. But all at once I began to wonder why the star kept shining so brightly, night after night. I thought of the great distance that its light had to travel before it reached me—hundreds and hundreds of miles. It takes the light of some stars years to reach this earth, although light travels faster than any steam engine man has ever thought of making."

"Is that so?" asked Will. "Do you mean that light travels?"

"Yes, it comes swiftly and silently, but yet it takes time; but it keeps coming, and nothing ever interrupts its coming. Even the clouds do not prevent its coming, they only shadow it from our sight. And, as I was wondering about it, all at once, first like a star and then growing larger, I saw a beautiful light close by me. I thought it was a meteor, but it stood perfectly still and I knew it was not. It grew larger and larger, until it seemed to open, and then directly before me I saw my angel, my Annettie."

"Then she was not dead, after all," said Will, "how glad you must have been."

"No, she was not dead; that is, her light, her spirit was just the same, and it was only her body that died. And while I looked at her, longing to put my arms about her, some one else, another angel beside her, spoke and said:

"You have been thinking how the light of the star kept coming to you, and can you not think how Annettie's light keeps coming, always the same, always bright, only you put great clouds to shut it out?"

"What did the angel mean by that?" asked Will. "I do not see how you could make clouds."

"Well, the angel told me that love was just like a light, and a loving angel was like a beautiful star, forever sending its light to the earth, and that as long as we keep our hearts full of love and kindness, and gentleness and goodness, then the

sky is cloudless, and nothing keeps the pure light of heaven from reaching us."

"But," said Will, "I think that is dreadful, to think that we can put out the starlight!"

"Oh we don't put it out, we only shut it out. It keeps shining all the time, for love must shine. We only put clouds about us. The worst cloud of all is hate. It is a black, thick shadow, and then there is unkindness, and deceit, and selfishness. All these are thick shadows. And then there is impatience, which is like a mist, and pride and vanity."

"Oh dear, dear," said Will, "I think we must all have a cloudy sky."

"The truth is, that we do manage to keep our spiritual sky rather murky. But there are times with us all—and I hope with the worst of men—when their natures are calm like this beautiful atmosphere; and then there is always the blessed love-light up there ready to touch them."

"Tell me more about Annettie," said Will.

"Well, I saw her beautiful image then close beside me, and felt the warm light come about my heart, and when I understood how I could make a bright atmosphere between her and me, I said, 'Dear child, I do promise you that I will never forget this, and I will try and keep my sky clear for your dear sake.' Then she smiled sweetly, and her beautiful hand came up from the white garment that had covered it, and she raised it to the heavens, as if imploring something more."

"What will my angel have?" I said. And the one who stood beside her answered, 'She remembers all the blessedness of her home, and wishes you to see that too.'

"But I can't," I said; 'heaven is afar off.'

"Do you not know," answered the spirit, 'that in the light that shines about you, you can see the reflection of all your Annettie enjoys? When the lake is calm, it takes in as if it were a picture all the beauty above and around it. So does your spirit take in all the light and beauty above and around you.' But I see you are sleepy, Will, and I have only introduced you to one of my companions. I am never lonely when I am good enough to keep my sky clear. But let us have lights, and I will show you my other companions."

Solomon proceeded to show Will a spider that had spun his web in the corner of the room by the tall old clock, and gave him a history of the big fellow, that Will thought was not a very agreeable companion.

"That old fellow, with so homely a count and so savage an eye, is one of the best teachers I ever had. If you'll believe me, the best lesson of patience I ever learned, was from his trying over and over again to put his web across from the window to the clock. I've had a pretty fiery temper in my day, and many's the time I've thrown my work across the room in my impatience because it did not suit me. One day when I saw that spider working away so steadily, and not giving up at one or two or half a dozen failures, I said, 'Shame on you, Solomon Reives, if you haven't as much patience as that poor, despised insect; and I went to the glass and looked at myself, and saw how God had put a great brain on top of my whole body, that I might make my body do just as my brain said it should; then I resolved to make my body behave as well as a spider, and not be fretting with impatience at everything that went wrong; and I have let that spider spin his webs just where he chooses, so that I might remember his teaching.'

"But are not you afraid that he will bite you?" asked Will.

"This kind of spider is harmless, and if he were, not I should not be afraid, since I allow him to catch all the insects that he likes to feed upon. If I brushed down all the webs I should be obliged to brush down all the spiders too."

"Well, Uncle Solomon, you are the queerest man I ever saw."

"Sometimes I think so myself, and then I think that other people are much stranger than I am. But here are the dear little shoes, that seem to have bright lights within them, so glad do they make me. You wonder why. Well, I am glad that the dear Father in Heaven is letting the little feet that wore them tread in the heavenly pastures, instead of after my rough track."

"But oh dear," said Will, "if I thought my mother was all the way up in such a sort of heaven, with a pasture in it, I think I should be glad; but Aunt Patience says she is all the time singing hymns, and I've cried myself to sleep thinking how dreadful that must be."

"Well, my Annettie had flowers with her; and if there are flowers there must be gardens; and if there are gardens there must be trees and pastures and flowing waters. Oh the home of the angels is a lovely place, and happy shall we be, if we can make our earthly homes half as beautiful. But come, Will, it is late, and you must be up in season to see my other companions. So good-night, a sound sleeping and a blithe waking."

To dream of angels, and of heaven, and of stars that always shone, and a sky without clouds, was easy for Will, for he went to sleep thinking of his dear mother in heaven, and wishing that nothing might ever obscure his sky, or shut out the shining of his mother's love. But when Will went home to his aunt without Solomon, who had finished his work on the wood, and found her with her cap-strings flying, and her face with innumerable wrinkles, caused by her efforts to brush down the cobwebs that had been spun in her woodshed, all his disagreeable feelings returned, and when she immediately began, "Now, Will, I wish you to remember that you are to shut that door, and not let the flies in. I hate flies. Flies stain my windows, and spoil my curtains, and do all sorts of mischief. I'll poison them; I'll brush them down; I'll catch them, and burn them!"—it was then that that Will forgot the stars and the sky, and Solomon's pleasant lessons, and his old love of playing his aunt returned. She was just reaching up, while standing on a bench, and Will thought, "Wouldn't it be fun to see her cap-strings fly as she came tumbling down? It would be no worse than she is doing by the spiders," and Will gave the bench a little twitch. Down came Patience, and fell across the bench in the worst position possible.

Will had run, but he stopped at the sound of her scream, for it was something more than a cry of fright. He listened, but heard no more. He did not dare to go away, and was afraid to go in to her again. The wrong door is always a coward. At last he recovered sufficient courage to open the door a little and look in. He saw his aunt lying pale and helpless on the floor. She did not move, and as he entered he thought she was dead.

"Oh! oh! Aunt Patience, do look up. I am so sorry! Oh, do!"

But his aunt did not hear, and Will was in greater trouble than he was ever in before. The shame and confusion and anxiety he felt made him run hither and thither, crying and calling his aunt. How he wished that Solomon was near. At last he knew he must have help, and ran into the street. He was delighted to see Solomon coming rapidly down the street, as if he had known that something was wrong. In a moment he had

raised up Miss Pettigrew, and had sprinkled water in her face, and was trying every possible way to restore her.

When she came to consciousness, it was found that her arm was broken. Will could not endure the sight of her suffering, and ran off into the garden and laid his head upon a stone and wept tears of remorse and repentance. He seemed to himself so mean and despicable that he did not wish to think, and he was thankful when, after two hours, Solomon came and found him.

### TALKS WITH MY YOUNG FRIENDS. NUMBER FIVE.

I have been to hear a lecture by Ralph Waldo Emerson, and I suppose most people would think it was not worth the while to say anything about it to children; but I fancy that any truth can interest a child, if it is only told to them in a manner that is agreeable to them. Mr. Emerson, you know, is called one of the great men of America. He is not a great general, like Grant, or a great lawyer, like Choate, or a great inventor, or engineer, but he is a great thinker; that is, he thinks great thoughts, and can tell what he thinks in a manner unlike most people. He is called a great philosopher.

Perhaps some of you have never read a line that he has written; but by-and-bye you will be thankful that such a man has lived, because he speaks so many truths.

But what I wished most to tell you of him was this: He is a very plain man, and speaks in a very common manner, as if he were talking to you. He does not pretend to be great. When the crowd of listeners were looking at him, he seemed to think no more of himself, and of trying to seem great, than if he had been in a garden among daisies and jonquils, or in the field with dandelions, or in the meadow with anemones. He did not flourish his hands, or roll up his eyes, but seemed to be thinking of what he had to say, and not at all of himself. He seemed to say, 'The truth is the great thing, not the man that speaks it.'

Now within a few years I have seen a good many children that seemed to be all the time thinking of themselves, and how they looked, and what they had on, and of some smart thing that they thought they had said. I do not believe that one of those children will ever bless the world by doing anything great, or by saying anything that it will be worth one's while to remember. You know General Grant is one of the most modest of men, and all men are truly beloved for what they do, and not for their looks or dress.

Mr. Emerson said something like this: If we wish to be great we must not be thinking whether we are doing just as other people have done, or doing just as it is fashionable to do, but whether we are doing the best and noblest thing that can be done. The great painter will not paint his pictures just like other people's, but try to represent in the most perfect manner that which he finds in nature.

So the man, or boy, or girl that would be great in goodness, will not do an act that he or she feels to be wrong because other people do it, but will act as seems noble and true.

It is a pleasant day for me to remember when I listened to so great a man, and came out to the beautiful country to think of what I had heard. It seemed to me like one of those days that I had spent in the woods with dear, loving, happy children, and sat down while they brought flowers and covered me all up, so that I could look through them to their glad, happy faces. And I suppose the reason that those days seem alike is that pure thoughts are like beautiful blossoms, and a truly great or good man has a child's heart.

If my words seem dull to you, you must find one of Mr. Emerson's poems—perhaps the Humble-bee—and read it, and then you will be more interested in what I have written.

LOVE M. WILLIS.

### To Correspondents.

ANNE B. EAST PHINCETON.—"When the snows had gone, I began to think of the beautiful, fragrant Arbutus, or May Flower. I knew it was blooming in the spots where I had gathered it, but none grew near where I was. At last I heard of some one who had a bunch, and I said, 'Oh, why could they not have sent me just one flower?'

When I went to the city, and I met a lady with a beautiful cluster, I thought some of the flowers wanted to come to me, I loved them so; but I could not touch them. The sight of them took me back to the grand old hills and the fine forests, and I saw no more the brick buildings of the city. Soon after I saw some bunches in some shoppier's hands, and I was about to say, 'Will you sell me the flower, instead of the ribbon?' but I thought, 'Would not that be too bad, to take so much beauty out of their monotonous lives?' and I bought the ribbon, and at last went home without the flowers, and said, 'I shall not be able to touch one all this year—the first year in my life that I have not held one.'

But at last a bunch came, full of rich fragrance, and then your box, with its sweetness all shut in, came. How good you were! I fancied I could see the spots where the beautiful pink-tinted flowers grew. Something besides the sweetness of the flowers, too, was in the box—the love that prompted the sending of them. That was not in the least withered or faded. Many thanks, and the hope to hear from you as you promised.

Your true friend, LOVE M. WILLIS.

### A DEPARTED HUSBAND TO HIS WIFE. BY MYRON COLONEY.

Oh! Lou, my Lou,  
Where are you waiting for me,  
Where love does not—where hearts are true,  
O'er the amethyst hill, in the land of rest,  
Where sorrow is not—where all are blest,  
In a beautiful home in the inner sky,  
We are waiting for you, Lou, Carrie and I.

Oh! Lou, my Lou,  
We are waiting for you,  
Where the thorns grow not, nor the cypress or yew,  
Where roses of love are the flowers that bloom  
In the beautiful gardens beyond the tomb;  
Where affection beams forth from every eye,  
We are waiting for you, Lou, Carrie and I.

Oh! Lou, my Lou,  
We are waiting for you,  
With a delicate robe of ethereal blue,  
And a circle of gems—the seal of the sphere  
You will enter, dear Lou, when you come to us here.

In the beautiful City of Light, on high,  
We are waiting for you, Lou, Carrie and I.

Oh! Lou, my Lou,  
We are waiting for you,  
We have come with a chariot of gold and blue;  
We shall hover near till you yield your breath,  
Then bear you away from the realms of death.  
Then, oh! my Lou, fear not to die,  
For we shall be with you, Carrie and I.

A phenomenon was lately observed at Tournay, France. A post-mortem examination of a young non-commissioned officer, who died in the military hospital, showed that all the internal organs were reversed—the heart was on the right side and the liver on the left, &c.

## Original Essays.

### THE PHENOMENA OF MATTER.

BY LEON HYEMAN.  
NUMBER TWO.

The mind, in looking back to the time when the first impulse or motion was given to matter, necessarily inquires, What was the origin of matter? But no response comes to the query, when deep from the inner consciousness comes another, 'What is matter? Material forms have been growing constantly for innumerable ages—worlds and universes, and all of visible creation have grown from germs which have appropriated to themselves the elements in Nature. As man grows from an invisible germ and attains a physical structure billions and trillions of times the size and weight of the germ, so planets and stars have also grown, increased from a germ corresponding, perhaps, in ratio to the germ which produced the human. The acorn, and all other seeds which form the vegetable world, contain the germ within; the outer coating is Nature's provision to protect the germ. The principle which causes man and worlds and trees to grow is invisible; the visible forms have attained their growth from surrounding elements. What is this invisible germ? and what are these elements? If man had worlds and trees have grown from an invisible substance, is it not reasonable to infer that all of physical nature was evolved from an invisible, germinal essence? Some philosophers have asserted that all of this mundane world, if resolved into its original elements, would be compressed into the space of a pea. Certain it is, that visible material forms are evanescent; they appear for a time, then decay and become invisible. They possess no substantiality; but the invisible element, which gives vitality to the germ—that is the substantial, and endows each form with the quality to appropriate to itself the essences congenial to its growth.

If all of physical nature, as above observed, originated from an invisible, germinal essence, may it not be possible, or even probable, that this essence was an emanation from the Divine Spirit, and that this emanation contained within the forces to produce all of Nature's phenomena, and that it is the life-giving principle of all of being and existence?

In the above view it may be truly said, that matter, or that which is termed matter, has existed eternally. But then, what is matter? We see the infant grow, and it may be said that it grows in consequence of the nourishment it takes. This may be partially true, but does it not in bulk and weight throw off as much as it receives? The tree derives its nourishment through absorbent vessels, yet the annual foliage and fruit it produces and casts off must be greatly in excess of its absorbent powers. It will be seen, then, that the forms which are visible possessing bulk and density, that this bulk and density is acquired through the instrumentality of the forces contained within the invisible germ, and that that which we call matter, is really not matter, as understood in the popular sense, but through the instrumentality of the Spirit of the Divine, emanating or flowing out of the conception of the thought, the elements were evolved from, and out of which all visible nature was unfolded.

There is a law in Nature which, when the conditions are favorable, produces organic vegetable forms, as well as animated existences, without any perceptible origin; and it would seem that the production of these lower forms was an inherent property of what is termed matter. A stagnant pool of water will, in a little time, be alive with animated beings, which, it may be said, are the product of infinitesimal germs deposited there; but will that apply to water which has been heated to a high temperature, and kept for a period in a vessel? Whence come the myriads of insect life floating in the air, and from decayed vegetable matter in which animated life never had an existence? The earth is constantly bringing forth tiny animated existences, of which the highest microscopic powers can perceive no origin; yet life and sensation are possessed by these tiny insect forms. In the vegetable world are also springing up forms through the earth, the origin of which is but a philosophical speculation. They appear in varied forms, but how produced is an unsolved enigma.

As geologic periods pass away, the succeeding one manifests some properties which distinguished the preceding one, and in the order of these periods these properties descend to the lower production of Nature in a descending scale, in obedience to natural laws. In the earlier periods, the forms of vegetable and animated life from unknown origin were much more gross and numerous than succeeding ones, as the reproductive powers from parental germs were also greater and much more numerous. There are some species at the present time, a single individual of which produces myriads of germs, each single germ of which contains the form and all the qualities of the parent. The shrub, the vine, and tree of fruit bearing forms in the vegetable kingdom, annually produce manifold seeds, each one of which contains a form equal to the form which bore the fruit.

Reproductive forms were a later development in the order of Nature. As the mineral kingdom develops without a germ, and is a gradual growth of assimilated particles, so the vegetable kingdom in the beginning was developed, according to certain laws of matter, from infinitesimal elements, the reproductive property not being yet unfolded; and thus it was with the animal creation, its originals were produced without a germ. The originals of all forms, the human included, were produced without a germ. Forms were developed as conditions were favorable, according to the inherent progressive laws of matter. The mineral, the vegetable, and the animal kingdoms succeeded each other in the unfolding of matter, progressively, the conditions adapting the elements to each and every form. The mineral kingdom is the basis of the vegetable, and as the vegetable unfolded in the ascending scale, the conditions were generated to produce forms which possessed inherently the property to perpetuate themselves by fecundating contact, or seed-bearing fruit. The questions how the vegetable and animal forms were produced originally without a germ, can only be known by analogy. The mineral is evidently formed through the attraction of particles of matter having affinity cohering together. The law which attracts particles to cohere together and form the mineral, is equally operative in the vegetable and animal kingdoms, and when the conditions were favorable, another law came into action which produced the lower forms of vegetables in a manner precisely analogous to that which formed the mineral, without the contact of the pollen or a germ. In like manner the lowest species of animated beings were brought into existence without the germ, or impregnating process.

All laws are universal, and, according to the conditions and unfoldment, act undeviatingly and uniformly in the same direction. The law

us.  
ATTER.

When the matter, no matter, when deep another, been grow- worlds and to them- man grows a physical as the size and worlds germ corre- which pro- other seeds in the germ provision to which causes is invisible; growth from is invisible s? If man infor that all in invis- as have as- if resolved compressed that visible appear for- visible ele- that is the qual- congenial

observed, ori- sence, may that this e- vine Spirit, within the omena, and all of being y said, that er, has exist-? We see that it grows takes. This in bulk and selves? The h absorbent fruit it pro- in excess of n, then, that og bulk and is acquired forces con- and that that after, as un- the in- line, emanat- the thought, out of which

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lopment in the kingdom de- dual growth ble kingdom according to cer- g elements, yet unfolded; ation, its ori- m. The ori- d, were pro- re developed ing to the in- The mineral, s matter, pro- the elements al kingdom he vegetable e conditions ch possessed themselves ing fruit. The animal forms ean, can only it is evidently s of mat- The law together and e in the vege- on the condi- came into ac- s of vegeta- ous to that he contact of er the lowest ight into ex- gnating pro-

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which produces the seed-bearing fruit which contains the germ, is analogous to the reproductive germ of the animal creation. The germ, as we have stated, contains the form with its outgrowth and all its properties and qualities. The form is unfolded by the appropriation of surrounding elements and essences, which assimilate with it in a manner similar to that of the mineral—and in a similar manner earths, worlds, planets, and suns are formed.

All Nature unfolds from the interior, and this we take to be the mode in which the Divine Being acts. As finite beings, we cannot compare the Infinite. No illustration of the finite can form a comparison with the Infinite. We can only reason faintly and dimly. The highest principle of active manifestation of the human is thought. Thought is expressed through the physical organs, and through them the idea, or conception, is communicated. The thought in the mind is not seen until it is expressed; if not expressed, it has no value, and cannot be known. But thoughts expressed have been the instrumentalities by virtue of which those stupendous monuments of man's energy, genius, science, and skill have been produced which have beautified the earth, and done so much to promote man's physical comfort—add to his happiness, and increase his store of knowledge.

Without adopting the Pantheistic doctrine that Nature is God, or the epicurean view that matter is possessed of certain inherent powers, and Nature of itself performs all its functions—or the theologic dogma that matter was created out of nothing, we conceive, if we cannot even understand the *modus operandi*, that the conception of the creation by the Infinite, and the will to decree it, evoked a certain force, or forces, in a manner similar to (as the best possible illustration) the change of expression of the human countenance, denoting joy, pleasure, grief, fear, etc., which outward manifestation is an expression of the inward divine principle. All outward manifestation is the visible external expression of the spirit within. The laws and principles of the Divine Being are only to be comprehended by comparison and correspondence.

The outward expression of the finite indicates thought, feeling, impulse, emotion, and these impress others, and excite in them more or less inward action, which is also visible upon the external. Thus man impresses his fellow-man by inward forces which are expressed upon the external, and excite action in him. The powers of the Infinite are beyond comparison, yet by our feeble illustration, the inward force, evoked by the thought of the creation, may have eliminated subtle forces, and these again others, less refined, until the electric and magnetic and other forces yet unknown to science, until gross, ponderable matter was formed, and in obedience to inherent laws and the divine conception, suns and planets, worlds and universes were brought into being in the lapse of ages of unfolding and progression, with all the material forms of visible external nature.

A germ, or the centre point of a thought, is evoked; this thought is elaborated in the mind—it may be the construction of an edifice, a principle of science, a plan for a model government, etc.; these require means, materials, cooperation such as the finite being can employ, and which the Infinite has placed at his command, and through these instrumentalities the form, plan, or principle, is unfolded. The Infinite, however, employs other forces, such forces as evoke the means to produce the end. The Divine does not use physical means—does not use physical materials; the interior, invisible, life-giving force unfolds the exterior of all outward physical nature in obedience to inherent laws and the principle of progression.

It is no more difficult to create a world than the most minute globule. All of visible nature was produced from an invisible force, which possessed inherently the power of expansion, as the soap bubbles formed by children, the finite production evanescent, that of the Infinite eternal—the former limited, and containing the principle of dissolution—the latter of infinite expansion, and into the varied forms which make up the entire world of Nature.

The finite mind can never know by the most searching scrutiny what God is, or his mode of being, existence and action; but he has unfolded to us in physical nature the phenomena of reproduction and perpetuation of forms; and from these the advancing mind through the past ages has arrived at a partial knowledge of the forces in Nature, and by means of analogical reasoning, we can arrive at a possible solution of what matter is, if we only keep in view that the Infinite uses means that are eternal in their nature, and inherently possess the attributes of unfolding and progression; that these means are the invisible elements which unfold the exterior; that all worlds, and the forms they contain, all gross matter, so termed, has developed from interior, invisible forces contained within the possibilities and powers of Divine Omnipotence.

### SPIRITUALISM.

It is interesting to look back to the birth of intelligent spirit intercourse—now some seventeen years—and trace the progress through those years to the present time. The knowledge of the fact has wonderfully increased, and much good has been the result. Immortality, or a life after death, is a fixed fact, proofs sufficient, as we believe, having been produced to satisfy the most skeptical mind.

Spiritualism has done what the churches have failed to do. It has brought conclusive evidence of the continued life of human beings, and that there is no death. The intercourse we have had has shown the fallacy and the foolishness of the Orthodox dogmas concerning original sin, the fall of man, the atonement, or wonderful plan got up for the salvation of man. Hell is improving every year, and in a very short time will be a very comfortable place to live in. The fires are burned out and cannot be rekindled. Indeed, when it is found that man cannot be lost, a vast amount of machinery and labor is saved in the efforts for his salvation.

The time is nearly arrived for a second outpouring from the spirit-world. Many persons have been under severe discipline in reference to the second coming or outpouring, and we may expect a higher and a purer gospel. Mankind will cease to stand at the gate and collect toll of those who would look in upon the heavenly land.

Mediums will be purer, and will live on a higher plane; consequently, higher and truer manifestations will be the result. It is a fact that cannot be denied, that many of our present mediums are deceptive—that they practice deception in many ways. This is logical and natural. All progress begins at the lowest point and works upward. The many vagaries and incongruities now apparent will be removed, in the higher manifestations soon to come. Among these may be mentioned the idea that a spirit enters into the body of the medium, taking complete possession, using the brain, organs of speech, &c. Another idea, that we have all lived in bodies like our present

ones, and that we shall come back and inhabit other bodies, and go through our earth experience again and again, until we are perfected and made fit for heaven. This idea destroys immortality, or a continued conscious life. Split being the growth, the ultimate of natural human existence, must always live and be conscious of its existence, or annihilation follows as a natural sequence.

My spirit has been developed, created from (the germ being first implanted by my parents) the food, air, light, heat, circumstances, conditions and surroundings of my being. I must always be myself, and cannot ever inhabit any other human body. The idea that human spirits stand ready created and waiting to be poked into some child at birth, is absurd. I should protest vehemently against such disposition of myself.

There are a hundred vague and absurd ideas afloat among Spiritualists which must pass away. Time and space will not allow mention to be made of all. One or two more must suffice. It is asserted by many, that spirits do not have speech as we do, but perceive what each would say by their thoughts. If this be true, then certain organs we have in this life are of no use in the spirit-life. What faculty or organ are we willing to dispense with? If we exist at all, we must exist in a perfect state, without loss of any faculty or organ which we possess in earth-life.

Again, say some, animals exist in spirit-life in one conglomerate mass, and that you can call out your pet dog, or pet bird at will, and when you have done caressing it, it goes back into the general heap. Absurd is too weak a word to use here.

"First the things that are natural, afterwards those that are spiritual." All natural forms are perpetuated spiritually. Everything in Nature is eternal, and has a spiritual and everlasting life. What a poor spiritual world it would be if we should see no flowers, no birds, nothing of the beauties we see here, and which so lift up our souls to God.

The idea of sitting on a high seat and singing praises to God throughout eternity, is too horrid to contemplate. We want to roam through the green fields, culling the flowers, and listening to the music voices of Nature; anything less would not be heaven. We want to help our brother or sister who is heavily laden, to unloose their burdens, and point them to the shining path trod by angels.

To those waiting and hoping, the words are: "The day dawn." "Yet a little while, and there is earnest and live work to do." G.

### THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

FARNHAM AND STEARNS.

George Stearns, in his sixteenth paper, and third section of *The Age of Virtue*, published in the Banner June 3d, 1865, says woman is to be man's true redeemer, and after showing that this must come through the proper understanding of the laws of generation, he declares that "Maternity is the executive part of parentage; the powers of procreation and reproduction being wielded exclusively by the mother."

After giving his reasons in support of this doctrine, he proceeds to say, "Depravity, if ever and by any means to be rooted out of earth, can be only as the work of woman." And a little further on, "Whoever has read understandingly the whole series of my ratiocinations antecedent to the logical alternative here encountered, must, perforce, see in woman the future redeemer of mankind. Her claim to this title, I have argued hitherto from one of her functions only; but the same mission is to be predicated furthermore of her essential character." And again, "It is now manifest that maternity is hub, spoke and felly, the tout ensemble of this wheel of hereditation; and he calls it just before, 'the wheel of Progress,' of which maternity is the mere axle."

And now, Brother Stearns, I must confess that after reading the above, I was very much astonished at seeing your criticisms on Mrs. Farnham's "Woman and Her Era." What more does Mrs. Farnham claim for woman than you have here conceded her?—superiority in virtue of her work in the redemption of the race, both as to function and essential character.

The whole question conceded, as to substance, and then finding fault with another for arriving at the same conclusion in her own way! After quoting a deduction from Mrs. F's work, you ask, "Is the substance of this latter reference the true discrimination of masculine and feminine character? and if so, then is man always to remain thus degraded, never to be converted, but merely subjugated by woman?"

This single quotation, my brother, shows that you fail to understand the spirit and scope of that which you are criticising. Mrs. F. says nothing of subjugating and degrading man, but only of elevating him through his submitting intelligently and gladly to the lead of those moral qualities which you yourself acknowledge to be more prominent in woman than in your own sex; and that which leads and directs, no matter how gladly we consent to such leading, is, in that sense, the sovereign over us.

Suppose the master workman in any department of mechanics should find among those in his employ one whose inventive faculties, if permitted free scope, would raise him from the position of a dependent to one far higher than that held by his employer, would the fact of such elevation degrade the one who had the generosity to aid him in obtaining his true position? Would not such employer stand just as high in reality, possess just as much ability, just as much mechanical skill as he did before; and would he not be in a better condition to improve, to rise even higher, than he would have been by suppressing the genius of the other, lest that other should rise above him? Instead of making man less, that woman may be more, Mrs. Farnham shows that woman is higher than man, as a moral and spiritual being, in order that man may rise into a purer atmosphere, a higher spiritual life than he now enjoys, through a just appreciation of woman's character. If this is degradation, subjugation, let it come, the more the better for man and woman also.

"The thought is preposterous," you continue, "And its insinuation hurts the modesty of womanhood, no less than the pride of manhood." What kind of modesty is that which will ignore its own powers and capacities to the hurt of another? If woman really possesses an over life, a capacity to bless mankind, that has not, as yet, been practically recognized, the large unselfish love-nature will demand its recognition from the very fact of desiring the largest and purest happiness to all; and so far from being proud therein will only be the more humble; for true humility is more humble with every new acquisition of truth, no matter where found, in one's own particular domain, or in that of another; and as for the pride of manhood, let it be hurt to the end that it may be healed by the humility that truly exalteth—the humility that can recognize the powers of one's own being, without becoming puffed up with vanity in consequence thereof.

Next comes the criticism on the organic argument, "That life is exalted in proportion to its organic and functional complexity; you say is a novel thought to you; that you have always supposed that the basis of common sense was decidedly the other way; that the value of machinery was estimated directly as to its utility, and inversely as to its number of parts. Well, how does this militate against Mrs. Farnham's position? Additional organs must of course indicate additional use in order to exaltation, and her language, properly understood, declares this to be true. You seem to me, sir, to confound the terms organic and functional: The organic complexity that did not include functional complexity, would certainly be evidence of a less instead of a greater life, for it would give a greater number of organs for the same use, a needless complication; but when functional complexity is added thereto, we then have the added number of powers corresponding with the added number of organs, making the highest organic and functional complexity the sign of the most exalted life. Now, Bro. Stearns, when you have found a being upon the earth with a less number of organs than woman has, whose functions or offices equal hers, then you have found one who is not only equal but superior to her."

Coming to the next step in the opposing argument, I know not whether astonishment or amusement is the predominant feeling. You distinctly affirm that the physiological expression of sex is a non-essential part of human nature, "that human development is quite independent of sex is certified," etc., that it is reasonable to conclude that physiological distinction of sex pertains only to the mortal part of humanity. This in Jan. 27th, 1865, Banner, while in June 3d, 1865, you say that "Woman is the prime medium of all human developments." Human development independent of sex, and yet woman the prime medium of all human development? Please don't say anything more about logical inconsistency.

And in reference to sex being non-essential to human nature: Will you please imagine, if you can, a human being wholly destitute of physiological expression of sex, and then tell me if you would consider such an one really and truly human? It will not do for you to say that sexuality pertains only to the flesh, for in that case I shall make you bear witness against yourself: for in Feb. 3d Banner, you distinctly affirm that organic expression has its seat in the soul; speaking of the relative beauty of woman, you say that it is more than skin deep. "It belongs as much to her physical as to her spiritual nature, and implies, not only that her organism is made of a finer material, but that her very soul is more ethereal and sprightly than his;" and you further say that the special body of everything in Nature inevitably corresponds to its abiding essence.

If this position be the true one—and I fully believe it is—then the added organs belonging to woman have also their root in her physical nature; and if her brain has no more organs than man's, then some of them must be the source or root of more powers—powers that need and have more organs in the physiological expression, thus giving, in the brain, that very simplicity which you claim as evidence of superiority. As to the world of "disembodied spirits," I will simply say that I know no such world and never expect to; and if there is neither male or female in the life to come, how can there be "happy marriage?"

No wonder that the sexual is looked upon as of but little account, if it is believed to have its root only in the external; no wonder that it has been used as a servant to sensuality, the laws that govern it being deemed of but little account as compared with intellectual pursuits in the realm of objective science, for certainly that which is most enduring is of the most importance. Again, in reference to Mrs. Farnham's physiological deduction, to wit, that the crown of woman's head is her autocrat, the base, man's, you say, "A heretical thought, a scandalizing thought, an unwitting libel," and go on to show that man is something more than an animal—he is intellectual—and say that the superiority of man in the masculine sphere is thus indisputably manifest.

Well, you are only confirming Mrs. F. here; she says the same: that woman is inferior in man's sphere, but superior in her own, and that here lies above man's, which you acknowledge in almost the next line, for you confess her moral superiority—and is not the moral above the intellectual? resting upon it, to be sure, as a basis, worthless without it, and still above it. You say that, according to Mrs. Farnham's definition, the more there is of a man the worse it is for him, and for woman, too, in all their intimate relations. You seem to forget that she recognizes masculine and feminine qualities as well as persons; the more there is of the pure masculine in man, unless there is enough of the feminine added thereto to control and direct, the worse it surely is for him, and woman, also, from the fact that he will act from the animal and intellectual, and God deliver me from the control of an intellectual animal. The more of the feminine there is added to the masculine, then the more of the masculine the better. It is only when the masculine, the animal and the intellectual rule, subordinating the moral, the spiritual, that it becomes the worse for both man and woman; while the more of the moral and spiritual there is in man, the more he appreciates woman—thus making man's development into the higher the very condition of woman's sovereignty, instead of being degraded and subjugated in order thereof.

Again, you say, in referring to Mrs. F's Ideal Woman, "I cannot help asking whether the advent thereof is to be expected in the character of an old maid, or as the wife of that same old boy that Mrs. Farnham spelt." Indeed! And I cannot help saying to you: Shame, sir, for such an uncalled-for taunt! And did sexuality pertain only to the human body, there might be some show for such an insinuation of an old maid's inferiority; but, pertaining to the spirit also, even an old maid can rise into the spiritual phase of the maternal, and thus shed abroad a divine influence upon humanity that is possible for the mere masculine to do. And so far from spitting man, or in any way undervaluing him, Mrs. F., on the contrary, acknowledges the value, the indispensable value of his mission, and even defends him against himself, showing him to be really better than his own conclusions make him.

In reference to your assertion that the past has been no more masculine than feminine in its characteristics, it seems to me that all history is against you; what the future is to become remains to be demonstrated, but that the masculine has ruled in the past is too patent upon the very face of things to be successfully denied.

### THE FOOD QUESTION.

As you say in the article last quoted from, "Unreasoning as women generally and proverbially are," permit me, Brother Stearns, to refer to your article on the effects of meat eating, in the process of the development of your "Age of Virtue," as an example of your own unreasoning. This article appeared sometime during the summer of 1864, if I mistake not. In striving to prove that eating animal food makes mankind more animal

—well, I cannot give your exact language, but the substance of your argument is this: No matter if the food of animals is vegetable, in entering into and becoming a part of their bodies, it becomes essentially animal; and the conclusion is that, in eating such food, we increase the power of the animal over the higher faculties in our own natures.

Logical ascumen this! Animals possessing the power to convert the vegetable into their own nature, while they yet live, and us into their own nature, after their death. Surely here is a rule that works both ways with a vengeance.

What! shall animals have the power to make their food serve their individual life, by converting it into the very elements of that life, and shall not the human possess the same power?

Most assuredly they do; and the man or woman who is organically sensual, will convert the finest and choicest of vegetable food into the elements of sensuality. To be sure, they may so reduce the body, by a course of diet, as to weaken the entire range of the life-forces, and they may mistake this weakened action for growth toward true purity; but it will be a false conclusion, drawn from equally false premises. On the other hand, let those whose spiritual forces predominate, eat the coarsest of animal food, and they will just as surely convert it into that which will quicken and energize the spiritual forces. Food is for the man, and not the man for food; man is positive to food, and not food to man, so far as its moral significance is concerned, at least.

I know that the savagery of the butcher's dog is quoted as evidence of the power of animal food in affecting the disposition, but would it not be well to ascertain whether it is the food itself or the manner of obtaining it that makes the difference? The organs of combativeness and destructiveness are called prominently into action in the above case. The dog lives flesh, and learns that he can obtain it by fighting and destroying; therefore he becomes exceedingly savage through the excited action of those organs of the brain that produce savagery, and that, not from the stimulus of the food itself, but from the manner of obtaining it. Therefore it is plain to me that the manner of our obtaining our food, the organs called into action thereby, may and does affect our character, and not the food itself. But enough for the present, rest I weary you and others.

Written for the Banner of Light.

### WORDS.

BY MISS HARVEY A. JONES.

What name will shadow forth a frame  
To set to life these things of flame?  
Viewless, yet winged with burdened trust  
More potent than the arm of dust.  
They woke to life in mighty Greece  
Those slumbering in inglorious peace,  
And shook Rome's Forum with the might  
Of words, in eloquence's proud flight.

Words! lighter than the floating down  
That crests the purple thistle-crown.  
Words! deadlier in their scathing stroke—  
Than thunderbolt that rends the oak!  
Who has not wept in proud despair,  
O'er wrecks made by these things of air?  
Who has not listened to the song  
In words of siren hope, too long?

Words, spoken by the lip of scorn,  
Have pierced the breast by anguish torn;  
And angry words have flung apart  
The links that bound friends heart to heart;  
While pride in the bleeding sanctum came,  
To breathe the resentful words of flame,  
Till deeper grew the unvenomed wound,  
To spread pain, hate, and discord round.

Oh, gentle words! we know your power  
When breathed in some tempestuous hour,  
As the "Son of Peace," on the raging sea,  
Spoke words that stilled dark Galilee.  
And words have thrilled our spirit's shrine  
With the spell of eloquence divine,  
And filled with tears the transfixed eye,  
And raised the pulse of glory high.

They sounded like a trumpet's call,  
To build for Right one mighty wall,  
Moving like fate against the host  
To Freedom's cause and honor lost;  
Vain words that coped with Douglas's zeal,  
Whose lips death gave prophetic seal;  
And from the Past our Heroes spoke  
Words that to life their sons invoke.

Sycamore, Illinois.

### Sensible Remarks.

Seeing almost constantly on your pages calls for lecturers to visit specified localities, usually with this injunction, "None but number-one speakers need apply, as none but the best can do anything here," now what I wish to know is, who are meant by "number-one speakers"? If only such as Miss Handing, Lizzie Doten, and a few others are so considering, then "number-one speakers" are scarce. We cannot all expect to be Handings, or Dotens, or S. B. Brittons, and as pint cups are not expected to hold a quart, should those of us who have only one or two talents refuse to use them for the good of humanity, because, forsooth, we have not ten? Now as far as my experience goes, (and I doubt not it is the experience of a host of others in this matter,) I find that it is those lecturers that are not called "number-one speakers," who have to endure the hardest labors, face the strongest opposition, and surmount the greatest obstacles. I have never traveled extensively, have never lectured to crowded houses in our largest cities, and make no pretensions to being a "number-one speaker"; but I have very often lectured to large audiences of intelligent and appreciative people, audiences composed of that class of persons which Warren Chase is pleased to term the spinal column of society in cities, towns and large country villages.

I am frequently solicited to spend a few days at the home of some gentleman, in order that he and a few of his friends may enjoy an interview with the invisibles which surround them, and after expressing themselves perfectly satisfied with what they have received, they at parting bid me "God speed," and the echo of their voices, as I enter some lumbering stage-coach, reaches me, saying, "Angels guard you," (for which I thank them,) thinking, I suppose, and evidently expecting that I will adhere to that passage of Scripture which says, "Freely ye have received, freely give." And anon I visit some other locality, for the purpose of having a few sittings in some private family; and after having one or two sittings, a few come in and begin to get interested, and a schoolhouse is procured in which to have a lecture, more convenient; the interest increases, and by-and-by a very suitable hall is obtained, and the audience, which at first did not number over twenty-five or fifty persons, and which paid their speaker from two to five dollars for two lectures, increases to hundreds; and instead of its devolving upon three or four individuals to defray all the expenses, there are many willing and ready to take part, and as soon as they get able to pay a speaker any-

thing like a fair compensation, they grow suddenly large, and send for speakers "number one," which they have to pay ten, fifteen, to twenty-five dollars a lecture. Now this is my experience in numerous instances, and very many mediums I know who have had like experiences. Of these things I am not complaining, for it is always a treat for me to hear one of these speakers. But the question very naturally arises, Who are the laborers? Who make the Spiritualists? and who reap the rewards? Certain it is that it is much easier to go before an audience after the majority have become enlightened, and believe, than while they are skeptical, and willfully ignorant. Hence, is there not a bare possibility that, under less opposing and more harmonious influences, our second-rate speakers might become "number-one?" and equally certain is it that if they fail to use their gifts, they will never improve or cultivate their talents. By use we wear out; by idleness we rust out. I never expect to gain notoriety, but live "for the tasks that God assigned me," content to be a humble doer of my part of the work that is to emancipate mankind from the chains of religious thralldom.

Yours for Truth and Light,  
Sheffield, Mass. E. ANNIE HINMAN.

### March and Marching.

During the stormy month of March I addressed the largest and most intelligent audiences each Sunday at Sanson-street Hall that ever met there to listen to my discourses, which, together with the highly prosperous condition of the two Lyceums, and the evening discussions, occasional articles in the city papers, and other signs of progress, furnish evidence that our philosophy is stronger, deeper, broader and more active in Philadelphia than ever before, and probably than in any other large city of the nation. At the close of my last lecture, the audience gave the largest voluntary contribution in a collection ever taken up in any audience in the city for the support of the cause, which also shows that the feeling extends to the pockets—a very essential part of progress in most places, and generally the most deficient of any.

The friends have called a State Convention for Pennsylvania, as we have for New Jersey; and I trust these two States will soon be organically in the ranks of the nation's marching armies of progress, in which, as State organizations, Vermont takes the lead.

From the city of brotherly and sisterly love I wheeled around, via Newark and New York, and landed at the great salt lick, the Syracuse of New York and the nation, for there is no other like it for salt or Orthodoxy. No doubts are expressed in the churches of the truth of the story of Lot's wife, or the big fish, of the ark, the quails, or the atonement, and this accounts for the feebleness of the organization of Spiritualists there; but a few true and earnest souls are firm in the faith and strong in the cause, and their perseverance will surely bring them a success at last, as the truth and right must come uppermost, and ignorance and superstition flee before knowledge and light sooner or later, and even salt and Orthodoxy can be dissolved.

The first Sunday of April I had good but small audiences in the City Hall, and at the close made my arrangements for the next Sunday, at which a much larger number assembled; but owing to a break on the railroad, I was thirty-six miles distant, and as the road from Syracuse to Oswego is plums, like the street-cars in Philadelphia, of course I could not get back on Sunday; but Bro. Hobbs, who was ministering at Oswego, gave up his place to me, and in the evening we doubled his audience, and made it seem like old times at Oswego, when it used to be one of the largest and most spiritual places in the State. Steps were taken to complete an organization at our evening meeting, and I trust before the August Convention they will be ready at Oswego to take their place in the organized ranks of Spiritualism, and bring in their talents and strength to the support of the national movement.

We need statistical facts from all parts of the country, which we can only obtain by proper organizations, and reports from them. At present we cannot tell within two or three millions the number, even of Spiritualists in the nation, and variously estimate them from two to six millions. If we have even two millions, it is time we had fifty academies and three colleges, and we have not one of either. The foundations are being rapidly laid in Progressive Lyceums for academies, but organic and central action is absolutely necessary even to support the Lyceums, and I am glad to see a constantly increasing interest in the subject of organization.

On the third Sunday of April I addressed excellent audiences at Byron, N. Y., in the hall of Mrs. Seaver, and rested at his home, Bro. Seaver is one of our workers, and one who works in the right way; has a hall for meetings, a home for speakers, a head that can and does lecture, and a heart in the work. He was with us in the National Convention at Chicago, and also at Philadelphia, and I trust will be at Providence.

From Byron I switched off on the Attica road, over the high bridge at Portage, and out among the hemlock hills of Steuben County, to see Bro. and Sister Franklin, of Howard, who live where there are not enough Spiritualists to hold meetings, and where the sectarian leeches sometimes press them out into a lighter atmosphere, and sometimes the liberating mediums and speakers make a run into the foggy region of old Steuben County, and sit in their cottage and feed a few days on the rich fare of the farm—the sugar bush, the bee hive, the berries, the dairy, the coop and nest, and the corn crib. I fattened less than an inch on the rib, and returned in good time for my engagement at Johnson's Creek, Niagara Co., where I met, on the 22d, two of the most intelligent audiences collected from a circuit of ten miles in one of the finest and richest farming and fruit growing sections of New York. It was my first visit to the place, but I trust not my last, for they are well posted, and far advanced in our philosophy, and taking steps to start a Lyceum—and in the right way. I had often heard and read of Spiritualism at that place, and did not wonder at it when I saw the fine country, and temperate, industrious and intelligent population. Such is the soil for Spiritualism, and in such I find it flourishing best; therefore to spread Spiritualism, let us extend temperance, industry and intelligence; for ignorance and superstition are ever companions, as are pride and bigotry.

On the 24th I left the fine country and Lockport in a snowstorm, and ran into a sunbaked and moonbaked before I reached Chardon, O., and found my appointment moved to Painesville for the 29th, where I expect to finish out the month of April with an audience, no doubt, dependent on the weather. Painesville is one of the places where Joel Tiffany moved long and loud, and raised a regiment of Spiritualists, who have not kept their credit up since he left the circuit. Chardon is a more conservative county seat town, and being ten miles from a railroad, and some distance from anywhere, it does not keep pace with faster and more prosperous places; but, like old Sodom, it has several righteous souls in it, and being on a hill, cannot be easily sunk or drowned. It has several rich men, also, and a number of cheese factories, with which it draws milk from the ground and grasses of the large dairy farms, where there is no rinderpest or spiritual pest to disturb the business of week or Sunday. Mrs. L. H. Cowles, an excellent speaker and medium, still lives here and lectures, gives funeral discourses, and keeps the lights burning about here, but as she can do but little here, I hope she will visit and address our friends at other and distant places before long. She is one of the workers that ought not to be confined to one locality, for she is needed in hundreds of places. My young friend, Bell W. Stoddard, the medium, for whom the spirits and the earthly friends have done so much, is also here, and gaining upon his disease, and growing finely spiritually.

WARREN CHASE.

Chardon, O., April 26, 1866.

## New York Matters.

We gather the following items from a letter written by Mr. White, of the Banner, who has been in New York for the last eight or ten days.

**CHARLES PARTRIDGE AND DR. NEWTON.**  
Dr. J. R. Newton is located here on No. 6 St. Marks Place. He was invited to speak on Sunday forenoon, May 6th, before the First Society of Spiritualists, in Dodsworth Hall, 806 Broadway. Mr. Partridge, in introducing the Doctor to the audience, took the occasion to relate an incident, which may be of interest to the public, as well as to Mr. P. He said he called on Dr. Newton the Friday previous, for the purpose of transacting some business, and had broached the matter, when the Doctor suddenly interrupted him by saying, "Stop, I must cure you first."

Here let me state a fact well known to all Mr. P.'s friends, namely, that he has been obliged to use crutches for nearly a year, owing to a rupture of a muscle in the leg. His physicians had given him but little encouragement of ever being any better.

Dr. N. proceeded to manipulate Mr. P.'s leg, and in a few minutes he was so far relieved as to be able to walk without the aid of his crutches, and is now apparently as well as he ever was. This is an important fact; and had it been performed by an allopathic physician, would have been trumpeted far and wide, as a miracle. But the Doctor is doing such noble work for humanity every day.

### HEALING THE PEOPLE.

After the Doctor had finished his address to the audience, he requested all those who were suffering from any disease to come forward and be healed; and to his great surprise, nearly half the audience rose and advanced toward him. This fact shows how large a percentage of the community are afflicted with different diseases. Many, after treatment, acknowledged on the spot that they were greatly helped, if not entirely cured. But what was particularly satisfactory to all, was the statement by five or six persons present, that they had been treated by Dr. Newton four years ago, when he was practicing here, and were cured, and have remained well ever since. Among the number was a little girl who had been paralyzed for twenty-two months, and could not move a muscle during that time, except of the eye. Now she is as fine looking and healthy a girl as you will rarely meet with.

### EDDIE HALL MEETINGS.

I was not able to attend the meetings held in this hall—where they have a Children's Lyceum in a flourishing condition—but was informed that Bro. J. G. Fish spoke there last Sunday to very large audiences.

### JERSEY CITY.

Mr. J. Dixon, of Jersey City, has fitted up a new hall, on the corner of York and Barrow streets, which he offers free for lectures. This is setting a good example for other wealthy gentlemen; and I hope many more will do likewise. Mr. Dixon is desirous to secure as many inspirational speakers as possible. Services are held at the usual hours every Sunday, to which the public are invited, free. There is an organ in the hall, which I understand is the invention of Mr. D., that plays forty tunes, and when fully wound up, will run one hour and a half. The music is very fair, and the volume of sound sufficient to fill a hall capable of holding a thousand persons.

Mr. Dixon invited Dr. Newton to visit Jersey City and occupy his hall Sunday afternoon. The Doctor accepted, and together we visited the place. He was cordially received by Mr. Dixon and his lady, and the audience. He spoke for some time on the art of healing, and then proceeded to put into practice what he had been preaching, by healing the sick without charge. Many who had been afflicted left the hall with smiling faces, indicating that their visit had been of benefit to them. Thus the Doctor is doing good to suffering humanity, notwithstanding the scoffs and jeers of the skeptical world.

(From An Occasional Correspondent.)

By the steamer from California to-day, I have a letter from Bro. V. B. Post, from which I make the following extract, dated April 17, 1866:

"Mrs. Cuppy is very sick at our house. We had her removed from her room to our house, because she could not receive the care, nursing, and attention that she needed to insure her recovery. She has been with us a week, and is now convalescent. She hopes to be able to lecture next Sunday."

It will gratify the friends of Mrs. Cuppy to know that she has been cared for with sisterly affection during her illness, and will soon again be at her post of duty, as the messenger of the angel-world.

Bro. J. G. Fish was welcomed back to Ebbitt Hall, last Sunday, with cordial greeting. Few have power to enchain the attention of an audience more absorbingly, or deliver more telling blows to Old Theology than Bro. Fish.

I had not the pleasure of meeting Bro. White when visiting our Great Babel on business, last week, for which I feel much regret.

One of these days, in "the fullness of time," if we do not shake some Orthodox sects out of their churches and inaugurate in them a purer worship, we shall build a fitting Spiritual Temple for the use of our rapidly increasing numbers. The thought already is germinating in many hearts, and the angels will provide the means. We, of New York, have no proper hall in which to assemble ourselves together.

One of the best of her sex, as well as a most excellent medium, Mrs. L. F. Hyde, has again taken up her residence in this city, after an absence of more than a year. As a Test and Business Medium, there are few more fully developed than she. Her rooms are at 455 Sixth Avenue, near 27th street.

Had I time to "drift about," I could pick you up many items of interest to the reader; but with "many irons in the fire," I have to stir around lively to keep them from burning. As an "occasional," you shall hear from me.

New York, May 9, 1866.

### Physical Manifestations in Haverhill.

The séances given by Laura V. Ellis, the girl-medium, in the Town Hall, in this town, this week, have been an entire success in establishing beyond all question, to the minds of those who have witnessed the manifestations, the fact that they are produced by an intelligence and power wholly independent of the medium. Her audiences have been fair in numbers, and have included many of our most intelligent and discriminating citizens, who have given a quiet and candid consideration to the phenomena which have been presented; and while perhaps few are prepared as yet to refer the manifestations to the operation of a distinctive spirit-power, none have questioned the fairness, good faith and sincerity with which the séances have been conducted, or attempted to attribute the manifestations to the agency of the medium. This, indeed, has been impossible; for while the girl has been fastened in the cabinet in a manner to make it absolutely

certain that she could in no way exert her own physical powers to produce such feats, the manifestations have gone on with a force and rapidity which allowed no suspicion, in the most skeptical mind, that they were the result of her own effort. One evening the girl's wrists were crossed behind her, and a pair of patent English hand-cuffs applied closely and firmly by one skilled in their use, and the key retained by him. She was then tied securely to the seat, her feet lashed together, and her head fastened to the back of the cabinet by a strip of cloth passed around the neck, and the ends nailed. While the medium was thus secured the manifestations were given with a promptness and power greater than on any previous occasion. Strips of cotton cloth, wound around the neck and knotted in square, hard knots, were untied and removed in five seconds; the bell rung, drum beat, trombone played upon, rings laid in the girl's lap, instantly placed upon any finger designated by the audience, in her ear and on her nose, and all done with a quickness and thoroughness truly startling, and producing a conviction in the minds of the audience to which the testimony of the sense of sight could not be had, could hardly have added strength. The committees who have served on the several occasions, have reported to the audiences that they were satisfied the phenomena were produced by some other agency than the natural powers of the medium, although not accepting the spiritual theory nor advancing any other.

This little girl is unquestionably one of the most powerful mediums which have yet been developed, second to no other which have appeared before the public in this vicinity. As compared with the Eddys, the manifestations given through Miss Ellis are lacking in the astounding and inexplicable character which marked some of the phenomena given through those remarkable mediums, such as the coat test and the showing of faces at the aperture of the cabinet in Miss Ellis's cabinet, talking with such distinctness, and playing upon the wind instrument, when the girl is effectually gagged, seem to approach the inexplicable as nearly as any manifestations given through the mediums referred to; and the effect generally upon the public mind seems to be quite as strong as that produced by the Eddys. Mr. Ellis and his daughter have made a very favorable impression here, and the candor and fairness with which he conducted his exhibitions have secured the confidence of all who have attended them.

God bless this little itinerant preacher in all her wanderings, as she dispenses a Gospel which cannot be denied or gainsayed, which teaches beyond all cavil the continued life of man. Wherever she rears for the time her little cabinet, the voice which echoes from within its doors to those who will listen and investigate calmly and candidly, will preach the grand truth of immortality with greater power than the thousand pulpits which "vex our Sabbath air." It will come to the earnest seeker after truth with more than the authority of Sinai or the burning bush.

Haverhill, April 28, 1866.

NOTE.

## Banner of Light.

BOSTON, SATURDAY, MAY 19, 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 Editor, or for insertion in this paper, should be addressed to the Editor.

SPIRITUALISM is based on the cardinal fact of spirit-communication, and on the fact that the human mind is capable of receiving the communications of the spirits of the dead. It recognizes a continuous Divine inspiration in man; it admits, however, that the human mind is not a mere passive receiver of the communications of the spirits of the dead, but that it is a co-worker with them, and that the human mind is capable of receiving the communications of the spirits of the dead, and of acting upon them.

### Giving up the Ghost.

We have long insisted that Old Theology was making ready to expire. It gave numerous evidences of dissolution. The elements composing it showed signs of a sure separation. It had lost its authority, its prestige, its consequence. It was not feared as it once had been as a superstitious power. The reverence for its preachers and teachers was gone. Its incantations had evidently lost their weight and influence. Its strongholds were assailed with inquiries, where once they would have been approached in the attitude of supplication. Its creeds and practices were challenged, as if they must give the same reasons for holding the power they did which all other forces in society do.

In our views we find the modern pulpit is now coming around rapidly to the same ground. The churches have a good deal to say now about Liberal Christians. That only proves what we have always said, that the professed Christianity had come to be a hard, cruel, tyrannical, and bigoted concern; that there was nothing like liberality in it; that it only meant to rule, and never to release and expand; that it was blind with passion, covetous of riches, eager for power and position, and anything but an exemplar of love and humility. As humanity advanced, such a school of theology as that must of course succumb, or it will be left high and dry on the shore by the departure of the popular tides in another direction.

The throes of dissolution in which Old Theology to-day finds itself, are much too noticeable to be passed without remark by those who take the pains to observe the milestones on their way. When the confession of the great fact of dissolution is made by those who are, or have been, in the organization itself, the statement carries with it a weight that none can readily resist. Rev. A. P. Putnam, formerly of Roxbury, Mass., but now of Brooklyn, N. Y., has been lecturing to his Church on this matter; and he says that there is a divergence between the liberals and the theologians which argues the sure and speedy discomfiture of the latter. The doctrine of the Resurrection and the Future State, for instance, he says, makes a difference between the churches called Orthodox and advancing believers, such as no amount of arguing can bridge over. The Rev. E. W. Reynolds, a Universalist, has spoken directly and unequivocally of the symptoms of decay which are to be observed everywhere in the body of Old Theology, with its inconsistencies of creeds and formulas. He says the world of to-day is seeking new paths and confiding in new guides, not merely for the sake of what is new, but because the old formulas are worn out—because they fail to express the spiritual needs of the present time.

And he adds what is especially true, and what, being true, have a wonderful influence in aiding the progress now going on; which is that the old terrors have ceased to alarm. That is the key to much of the mystery of this rapid revolution. The human mind has been so thoroughly governed and kept down by fears, and the most superstitious fears at that, as soon as their iron rule was broken the reaction would naturally be in favor of the largest liberality. The notion is now a pretty thoroughly exploded one, that insists that the more the mind is cramped the safer is its action. The world now goes to the other extreme of belief, and holds that for true and high development there must be allowed the largest latitude of thought. In fact, all these old elements of ancient creeds are fast dissolving in the powerful crucible of modern inquiry, and ere long Old Theology will be as much a myth as any of the systems of the middle ages, now so puerile to the pious contemplation.

### The Pacific Coast.

We observe that there is a good deal of a stir, over on the Pacific coast, about the arrival of the new importations into the theological field. The Spiritualists, it seems, were early on the ground, and labored with the earnestness and faith of genuine believers. They were eager for the spread of truths for which all human souls hungered. And they labored with hearts in their hands, not seeking to do the work of Jesuitry and proselytism, but of true benevolence and philanthropy. As it was given to them, so did they seek to impart to others.

In order to check the growth of our consoling faith and truly productive philosophy, the creeds and sects on the Atlantic side put forth unmeasured efforts in the missionary line. They went about the business very much as the priests of Old Spain did, and, like them, had a vague notion that they were going to preach to Indians and a semi-civilized people. Finding how deeply Spiritualism had taken root in the soil, and how popular were its teachers and preachers, they saw that it would be necessary to send out to that distant region the very loudest "guns" they could withdraw from their home batteries. Among them we do not choose to rank Starr King—one of the most truly spiritual men who ever preached in any place. But we will mention Bellows, Stebbins, Seudder, and Stone. The latter is the very latest exportation. We choose to say no more of his intellectual capacity and power than to suggest that he has been most noisily overrated; as for overrating him, those whose business it legitimately is to gauge and weigh and measure, could never be guilty of making a mistake there. He is devoted to his creed, however, in a way that secures to him the greatest amount of enjoyment and comfort. When he advocates it, he uses all the words necessary for his purpose, as if he were covetous of somebody else having some left to start in the business upon.

Mrs. Laura Cuppy is creating—not exactly a sensation, but—a profound impression in San Francisco, drawing large audiences and doing much good. The theologians assail her, of course; but they are chiefly bothered to know how to head her off in working on the popular thought. Hence Stebbins, Seudder, and Stone: three Ss, but not by any means three to shake the solid foundations on which her faith stands. And it is not so much because of any special power that resides in her, as in the powers that control and speak through her. These are invincible to all that man can do against them.

The Golden Era touches on these matters from week to week, and we read what it has to say with more or less of a relish; bearing in mind, however, that its writer in this particular department employs his pen rather than what he writes may be read, than that it shall carry weight or secure conviction. He makes such sport of Spiritualism and spiritual manifestations as he thinks entirely harmless, yet comes round at last into the view that liberality and progress are much better for the soul than a servile subscription to creeds and the men advocating them. The Era doesn't feel satisfied with the character of some of the more illiterate of the manifestations published in our Message Department; but we suppose it will allow that the churches have their share of ignorant and humble persons, who could make no better an extempore prayer than some of the lower order of spirits make communications. That is a matter of taste, in which we are glad to see the Era so far progressed and relieved. But it does not touch the main question of the communications themselves. They stand impregnable in authenticity.

### Religious Oppression in Ireland.

Wherever there is a great standing wrong, its effects will crop out so as to demand rectification of the public authorities. England has sought to impose her national Church Establishment on Ireland for years, at a cost of three and a half millions of dollars per year. But she makes no sort of progress in the hearts of the people. It is money thrown away; nay, worse, since it is spent in rooting and keeping alive a hostility that puts religion further from the popular thoughts than ever. The Irish population at present on the island are estimated 5,800,000—a trifle short of six millions. The whole Church of England population in the island numbers not quite 700,000; while the Roman Catholic counts 4,500,000. This is almost seven to one. The lands now in the possession of the Protestants originally belonged to the Roman Catholics, who were dispossessed of them by violence. The Protestant revenues are immense; they have the entire Government on their side, and everything is in their favor but one—and that is, they are unable to make any impression on the minds or hearts of the people. For thirty years past, the Church of England, conversant on the island amounted to but 103 a year. It is too preposterous to be seriously named. There are parishes without a single Church of England communicant; yet the clergyman is maintained there, as a show of ecclesiastical authority. And in those same parishes where no single Churchman is to be found, there are reported to be not less than 19,000 Catholics. It is such a state of affairs as ought to bring the blush of shame to any nation calling itself civilized. To force a religion, no matter how excellent, down the throats of a whole people, is a tyranny altogether beyond the toleration which this age will long permit.

### State Conventions.

**PENNSYLVANIA.**—Our friends in Pennsylvania should not forget the Convention called for the 22d of this month, in Sansom-street Hall, Philadelphia. It is not a delegate Convention, but the Spiritualists are invited to attend; and it is earnestly hoped that a large representation from all sections of the State will be present. If a State organization is to be the result of this Convention, every Spiritualist in the State is, or should be, interested in the matter.

**NEW JERSEY.**—The Spiritualists of New Jersey have called a Convention to meet in Vineland on the 24th of May, for the purpose of effecting a state organization, to which all liberal-minded residents of the State, who are favorable to Spiritualism and its objects, are invited.

**INDIANA.**—The Spiritualists of this State meet in Convention at Greensboro', Henry Co., on the 27th of this month. A full attendance is requested.

### Bismark and Germany.

A pamphlet, inspired by Napoleon, and published at Paris, styles the ambitious minister of Prussia the Richelieu of his nation. He evidently seeks to secure for Prussia the controlling position in Germany. Austria seems to be conspired against by Bismark and Napoleon together. Peace looked possible at last accounts, but the slightest occurrence may dash all such hopes. The smaller German States go for Austria's position, as a general thing, and demand a session of the Diet, to which the issue between Prussia and Austria shall be referred for settlement. Austria agrees to that, but Bismark will not.

### Spiritual Meetings in the Melodeon.

As we anticipated, Miss Lizzie Doten was welcomed at the Melodeon on Sunday, May 6th, afternoon and evening, by audiences numbering over a thousand on each occasion. The close attention given to her lectures by the auditors, is sufficient evidence that they were highly appreciated; and well they might be, for they were of such an instructive character that all thinking minds could receive benefit from listening to the ideas as they were unfolded in a clear, though necessarily brief manner.

At the close of the evening discourse the following beautiful inspirational poem—perfectly harmonizing with the lecture—was spoken by Miss Doten. It was originally given by her at the close of a discourse in Ebbitt Hall, New York, on Sunday evening, April 8th. It is entitled,

### THE SPIRIT OF NATURE.

I have come from the heart of all natural things,  
Whose life from the Soul of the Beautiful springs;  
You shall hear the sweet waving of corn in my voice,

For my lips have been touched by the spirit of prayer,  
And the musical whisper of leaves that rejoice,  
Which lingers unseen in the soft summer air,

And the smile of the sunshine that brightens the skies,  
Hath left a glad ray of its light in my eyes.

On the sea-beaten shore—mid the dwellings of men—  
In the field, or the forest, or wild mountain glen—  
Wherever the grass or a daisy could spring,  
Or the musical laughter of childhood could ring,

Wherever a swallow could build beneath the eaves,  
Or a squirrel could hide in his covert of leaves,  
I have felt the dear presence, and heard the low call

Of the Spirit of Nature, which quickens us all.  
Grown weary and worn by the conflict of creeds,  
I sought a new faith for the soul with its needs,

When the love of the beautiful guided my feet  
Through a leafy arcade to a secret retreat,  
Where the lovely sung in the branches above,  
And the wild roses burned with their blushes of love,

And the purple fringed aster and bright golden rod,  
Spoke in eloquent whispers of Nature and God.

O how blessed to feel from the care-laden heart  
The burdens that pressed it so sorely depart,  
And to lay the tired head, with its aching, to rest,  
On the heart of all others that loves it the best.

O thus it is ever, when, wearied, we yearn  
To the bosom of Nature and Truth to return,  
And we learn through our longings new beauty to see

In a child or a sparrow, a blossom or bee.  
There's a holy attraction beyond our control,  
That is tenderly winning the love of each soul;

We shall linger no longer in darkness and doubt,  
When the beauty within meets the beauty without,  
Sweet Spirit of Nature! wherever thou art,  
O fold us like children, close, close to thy heart,

That our faith in the Infinite Love may increase,  
And our souls may be filled with the fullness of peace.

As Miss Doten's engagements are such that her services cannot be secured, at this time, beyond this month, those who wish to hear her must avail themselves of this opportunity. She announced that at the close of her next evening discourse, a poem would be given under the inspiration of Robert Burns.

**Reformation of Delinquent Children.**  
The American Social Science Association are to hold a Convention in this city, June 5th, the session to continue three days. The especial object is to consider the present condition of our orphan asylums, pauper schools, reformatories, &c., and what additional means are needed to prevent and check vice among the young.

The general topics which it is proposed to discuss are: 1. The distinction between vagrancy and destitution on the one hand, and crime on the other; 2. The comparative value of the family and congregational systems in reformatory institutions; 3. The work to be done by public as contrasted with private institutions, and the true principle of distributing these institutions in the community; 4. The true principles of legislation in respect of vagrant and criminal children; 5. The best system of education in reformatories, including manual, intellectual, moral and religious education; 6. The best system of discipline, and how to train officers to administer such a system; 7. The length of time during which children should remain in reformatories, and the best method of providing for them when discharged. It is contemplated to vary the discussions by visits to such reformatories as are accessible in this vicinity, particularly the Boston House of Reformation, the Farm School, the Nautical Reform School, the State Reform School, at Westboro', and the Industrial School for Girls, at Lancaster, or so many of these as can conveniently be visited during the sessions. The Association could hardly devote its time to the consideration of more important questions than are here proposed, and we hope that there will be a large attendance of those who from their own experience can shed light upon the subject, and that some wise, practical measures for reaching and caring for the large number of neglected and vagrant children in our city, will be the result of the conference.

**Spiritualism and Crimes in Detroit.**  
They have recently "got up" quite an excitement in Detroit, Mich., in regard to Spiritualism. The clergy of that place engaged the notorious J. Stanley Grimes to expose the Spiritual Philosophy! Falling in the task themselves, they tried to escape the mortification of defeat by throwing the burden upon poor Grimes, whose arguments against Spiritualism have no more force, nor hold together before a spiritual philosopher, any better than a snowball under the rays of a July sun. This fact was fully demonstrated on Sunday evening, 6th inst., when Leo Miller, Esq., took the Professor in hand, and demolished his arguments as completely as one could wish. This fluttering among the credulists in Detroit, and elsewhere, will prove to be beneficial, for it will be the means of spreading the truth of Spiritualism among the people, who are only waiting for favorable opportunities to receive it.

### Funding the Public Debt.

A plan has been proposed in Congress for funding the public debt of the nation as fast as it matures, which will begin to be early next year. The rate of interest is to be lower than now, but five per cent. To compensate for that, however, it is promised that both the investments in the new loan and the income from such investments shall be free from taxation, State and national. To this part of the plan considerable exception is taken, because this exemption relieves a certain class of taxes, which are of course laid on the shoulders of others. Taxes have to come out of labor at last, unless property is duly made to carry its share of the burden.

### A Fine Test.

A capital test of the return of the spirit after death was given at our public free circle on Monday afternoon, April 30th. Mr. Crowell presided during the séance; (in the absence of Mr. White,) and, in conversation with us at the close of the circle, incidentally stated that a spirit, hailing from our native town, (Amesbury,) had spoken, giving his address as "Old Sam Pepper." We doubted if such a man or family by that name ever resided in Amesbury, and asked if the name given was not Piper, instead of Pepper. The reply was in the negative.

Here the matter rested until the next evening, when we visited the residence of Mrs. Conant, and had no sooner seated ourselves in her parlor than a spirit seized and spoke through the medium in a peculiar masculine voice, saying, "Mr. Colby, I want you to be sure and send old Sam Pepper's message to his folks in Amesbury when you print it." We promised we would, of course, after such peremptory request. But, notwithstanding the indubitable evidence we had received that Pepper was the name given by the spirit, we were yet in doubt that such a family ever resided in Amesbury. However, as the speaker said his wife had lately come to him, (i. e., had just died,) we determined to thoroughly test this matter by writing to a reliable person in A., upon this point. We did so, with the following result. Our correspondent, Miss Sarah O. Bagley, (daughter of the late Lowell Bagley, Esq.,) says:

"You will find, by referring to the *Villager* of May 3d, a record of the death of Mrs. Ann, widow of the late Samuel Pepper, who passed on, April 23d, aged sixty-eight years. The Pepper family have lived here for some years past. They are of Irish descent. The parents have left a number of children."

We referred to the *Villager* of May 3d—which paper was not printed when the message was given—and there found the following: "In Amesbury, April 23d, Mrs. Ann, widow of the late Samuel Pepper, aged sixty-eight years." We also received evidence of the truthfulness of the spirit's statement from other parties whom we have conversed with since the above mentioned occurrence. Neither we, the medium, nor any one else connected with our office, know that there ever lived such a person as Sam Pepper, or of any family by that surname. If what we received did not come from the spirit of the individual it purports to, will some scientific scholar give us the true explanation of the matter? Not that we entertain the slightest doubt of the ability of spirits to communicate with mortals, for, during our investigations, we have seen the fact demonstrated hundreds of times, and know it to be true. Science is at fault here, or rather the bigoted scientist, for he stands appalled when witnessing the incontrovertible facts which he cannot gainsay otherwise than by the weak cry of "humbug!" Why not investigate this great and important truth in a rational and scientific manner?

### Christ and the People.

The sale of this book has already reached the last half of the first edition. From private sources we hear heartfelt commendation and thanksgiving for a book so well adapted to the present needs of the people. The press has not yet had time to give it critical reviews. The book stands so wide apart from past standards of religion and morality that its position will be likely to be assailed. From some of the few notices already received we quote the following extracts:

Fresh from the pen of A. B. Child, M. D., the well known author of *Whatever is right*, is a most laudable work, replete with ideas, rich in mental lore and suggestive of great spiritual cultivation. Every sentence is a text of itself, suggesting to the reader a field of thought. All lovers of true literature will be greatly interested in its perusal, and no one can read it thoughtfully without becoming inspired with renewed clarity for his brother man, however apparently sinful or inconsistent his deeds or theories may seem.—*Weekly News, Dryden, Ohio.*

The author handles his subjects in an able manner, and, judging by a hasty perusal, we deem it an interesting work.—*Cumtolo News Dealer.*

CHRIST AND THE PEOPLE, by A. B. Child, M. D.

"If evil seems the most, yet good most is,  
As water may be deep and pure below,  
Although the ice be fiercest on its top."

A beautiful title to a beautifully printed book of beautiful thoughts. Christ and the People! Stand from between! ye who for so many ages have clothed the earth in evil, and said, "No angel feet more shall tread this barren soil." We hope in our next to make a few extracts.—*Modern Age.*

This book is radical in the extreme. \* \* \* It is replete with bold and independent expression. The style is exceedingly simple. \* \* \* Its theology is what would be deemed heterodox, but that is its object, for it claims that Christ was heterodox in his day, and thus was persecuted and finally crucified. It is a fearless expression of the author's opinion, who claims that Christ's doctrines never have been practiced or even recognized by those who profess to be his followers. Christ taught that we should not resist evil; but Dr. Child declares that the Church and State, ever since the days of Christ, have practiced just the opposite of this. Whatever we may think of the opinions expressed by this bold writer, we must confess that honesty and conscientiousness run through its pages. \* \* \*—*Cincinnati National Union.*

Dr. Child never speaks without saying something worth hearing. In this book, CHRIST AND THE PEOPLE, he has thrown out his best thoughts.—*Hull's Monthly Clarion.*

This is the most radical theological work of the day, taking for its foundation Jesus Christ and the pure and peaceful doctrines taught by him, breathing throughout its pages the very essential spirit of that charity which "thinketh no evil," showing in its positive utterances that entire faith which holds that "whatever is right," and handling the deepest mysteries of theology with a calm reliance on the light which it claims is man's birthright. Its chapters are so replete with sentences full of meaning and suggestions, that each is a sermon in itself.—*The Right Way.*

### Children's Lyceum Established in Troy, N. Y.

A correspondent informs us that the Progressive Spiritualists of Troy, are earnestly engaged in the educational work. Last Sunday they assembled with the young folks and the children, in Harmony Hall, and under the management of Mr. and Mrs. Davis, organized a successful Lyceum; all the twelve Groups being represented at the first session, and all the officers and a full corps of Leaders duly elected, and assigned to their respective spheres of pleasurable duty. Everybody was delighted with the plan and proceedings of the Lyceum. Bro. Davis is lecturing in the same hall every Sunday morning and evening, and the attendance is very large.

### The Little Bouquet.

We learn from the publishers, that the Little Bouquet (see advertisement in another column) will be issued on the 15th of the present month. Copies may be had at This Office, and at our Branch Bookstore in New York. Those who know, say "it will be a little beauty." The children hereabouts must have it. Lyceum directors should send their orders to S. S. Jones, President of the Religio-Philosophical Publishing Association, Post-Office Drawer 625, Chicago, Ill.

The Reform Bill has passed one branch of the British Parliament, by the small majority of five.

## New Publications.

**A MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUMS.** By A. J. Davis. Boston: Bela Marsh, Publisher. Fifth edition.

We are glad to know that this indispensable Lyceum Manual is so well appreciated, and meeting with such large sales, having already reached its fifth edition. Lyceums are increasing so rapidly that the demand for the Manual will continue in like proportion. The contents of the work are of such a varied and interesting nature, that every youth in the land could not but be pleased with the possession of a copy—and they should have it.

**PHYSIOLOGY OF MARRIAGE.** By Wm. A. Alcott, author of "The House I Live In," &c., &c. Boston: Dinsmore & Co.

We spoke of two volumes of Mr. Alcott in the last issue of the Banner, this being one. It contains the complete rationale of marriage, and married life as it ought to be conducted by the parties entering upon it. No one of either sex can read this book with thoughtful attention, and not confess that a better preparation has been given for assuming the marriage relations, with a surer prospect of making them yield happiness, than could have been got in any other way. The subject, always thought so very delicate, is treated in a sensible and practical manner, and will enlighten those who have remained ignorant of the simplest laws of life. This work of Dr. Alcott has reached its twenty-seventh thousand—showing what an estimate is placed on its usefulness. A. Williams & Co. have it for sale.

**THE PENETRALIA: being Harmonical Answers to Important Questions.** By A. J. Davis. Boston: Bela Marsh & Co.

This is the fifth edition of a book which has done wide service in the world, its frequent answers to a multiplicity of questions, both practical and theoretical, having been eagerly sought for on all sides. We need not speak at this time in its praise. Its popularity—having now entered on its fifth edition—is as good evidence as any that it is doing good work. In its present style of publication it is an extremely attractive volume, and taken all together is a treasury of spiritual knowledge.

**ADRIAT IN DIXIE.** By Edmund Kirke. New York: Carleton.

This is another of the author's sketches of Southern life during and previous to the war, and possesses all the peculiarities of the writer. His other books in the same field had a large sale; the present one follows up his chosen subject from a new side, and treats it as freshly and graphically as he has done in any of his other volumes. It is neatly executed mechanically, fitly numbering the fourth in his Southern series.

**RECOMMENDED TO MERCY.** A Novel. By the author of "Taken upon Trust," &c. New York: Carleton.

An English novel of merit and popularity, reprinted for the readers of fiction in this country. It is a striking story, but the reprint is on too cheap paper for our eyes. But that brings down the price of the book, which nobody will care to preserve after reading.

A. Williams & Co. have for sale a pamphlet with the timely title of—"Dr. Hamlin's Essay on the Cholera." Dr. Hamlin was long a resident at Constantinople, and in this convenient treatise he recites the details and rationale of the treatment of cholera patients. He states that under the method of treatment laid down in this pamphlet, numerous cases of the pestilence were cured, both in Europe and America, in the years 1848, 1853, and 1865. The public may learn from this what is best both for its prevention and its cure.

**THE GALAXY.**—We are in receipt of the second number of this new magazine, published fortnightly by W. C. and F. P. Church, 39 Park Row, New York. Elegant and interesting as was the first number, this is an improvement on it. The very favorable reception the first number received encouraged the proprietors to add sixteen pages to its size. It has a fine table of contents from some of the best writers of the day. The element of success is attached to this new enterprise.

**THE MONTHLY JOURNAL of the American Unitarian Association** for May has been received. It is extremely conservative. An article by Rev. J. Weiss, of Watertown, entitled, "OUR RELATIONS WITH THE SPIRITUAL WORLD," we shall review in our next issue.

Carleton publishes a handsome pamphlet for the times, entitled, "Epidemic Cholera." It contains many suggestions and directions that will be eagerly perused just now by the people who fear the approach of the plague.

**THE AMERICAN PHRENOLOGICAL JOURNAL** for May contains a great deal of interesting and suggestive matter, all of the reformatory and progressive character.

The American News Co., of New York, publish a paper-covered novel entitled "Dr. Kemp's Story of a Life with a Bleeding Heart." It is a fresh and racy republication. Lee & Shepard have it for sale.

**THE AMERICAN ODD FELLOW** for May is out, with its usual variety of select contents. It is a flourishing journal.

**The Peace Convention.** We call attention to an adjourned meeting of the National Peace Convention, to be held at Providence, R. I., in Normal Hall, Broad street, on Wednesday, May 16th, 1866, commencing at 10 o'clock A. M., continuing through the day and evening.

Mrs. Townsend, in a note from Providence, says: "Next week, on Wednesday, a Peace Convention is to be held here, in Normal Hall, and I hope the spirit will extend to the 'utmost corners of the earth,' until wars and revengeful dealing will not be known among men—men who recognize but one common Parent, and profess to believe themselves the children thereof, who should, to make such professions true, love and bless each other constantly, instead of defrauding, deceiving and murdering, as is too much the case now. Let us all make one person good and true (ourselves), and our efforts will not be lost."

## Spanish Assurance.

There is no American who would not be glad to see Spain taught a lesson on violent meddling in the affairs of this continent. Her bombardment of Valparaiso, with the wanton destruction of millions of property belonging to foreign merchants, is entirely inexcusable even under the rules of war; and when the war she is carrying on against Chili is known to be so causeless and indefensible on her part, her guilt becomes more flagrant than ever. Our Government was trying to heal the difference between Spain and Chili, previous to this affair; but now it drops the thought of doing anything to save Spain from deserved punishment and humiliation.

## New Music.

We have received from the author, A. B. Whitling, the well known lecture on the Spiritual Philosophy, three beautiful tracts of the series of "Golden Memories," entitled "Whenever in sleep the eyelids close," "Sweet be thy dreams, Alida," and "She was a Rose." These melodies are sweet and sympathetic, and will please the majority of listeners. A Catalogue of Mr. Whitling's music, with the prices, will be found in another column.

## Grand Re-opening of Spiritualism in Toledo, O.

Hon. Judge Carter, of Cincinnati, will deliver two addresses on Sunday, May 20, at two o'clock and seven o'clock P. M.

## ALL SORTS OF PARAPHRASES.

Our contemporary, the R. P. Journal, thinks kindness should be more fully extended to Mr. Colchester by Spiritualists. We fully appreciate the kindly heart that penned the sentence; but the fatal mistake Spiritualists have made in regard to this man in times past, is that they have been altogether too kind to him. The result is apparent to-day, by his abuse of the confidence, and other acts not necessary to his mention. We are determined to do him justice, and hence we reiterate, that Spiritualists should not have anything to do with him, so long as he continues his present unprincipled course of life. When he changes, and shows by his acts that his sincere, then we will extend the right hand of fellowship to him, but not until then.

Blind Tom, the truly wonderful musical genius, who performs on the piano, correctly, the choicest compositions of the great artists, sometimes performing three pieces at the same time—playing two airs and singing a third, a feat which no one else has yet been known to execute—has been giving concerts in Tremont Temple, in this city, during the past two weeks. The auditors are astonished, as well as highly pleased.

By his Card in another column, it will be seen that Dr. J. P. Bryant has opened his office at 88 Clinton avenue, Brooklyn, N. Y. He will remain until the 1st of July.

Bro. Hull says, in his Monthly Clarion—"The Banner of Light is the oldest, most reliable, and most ably conducted Spiritual paper in the world." True—every word. We are resisted by the ablest writers extant, both in the mundane and super-mundane spheres.

The communication from Bro. Lyon, headed "Spiritualism in Williamsburgh," came to hand just as we were putting our paper to press, consequently too late for this issue. We shall make extracts from it for our next.

Mrs. GILLETTE, the excellent healing medium, occupies rooms at 69 Dover street—not 67, as misprinted in her advertisement last week.

Mrs. Annie Lord Chamberlain has returned home from her late Western tour, somewhat improved in health.

Another edition of the "History of the Chicago Artesian Well," its discovery, boring, &c., has just been published. It is the most wonderful and interesting work of the age; containing matter of vital interest to miners, oil prospectors, and all interested in the great geological and spiritual truths of the present day. This Well was discovered through the mediumship of Mr. A. James, of Chicago, as our readers already know.

Mrs. Danforth, medium, has removed to No. 20 Bleeker street, New York, according to a letter we have just received from New York. Will the party interested send us their full name? This would seem necessary, as there are, we believe, two or three Mrs. Danforths, mediums.

**PROFITABLE BUSINESS.**—The capital on which the combined express companies begin business is \$25,000,000. The Adams company has been accumulating a surplus which now amounts to \$10,000,000, and is at length to be divided among the shareholders, minus a reserve of \$2,000,000; the other companies have averaged dividends of 12 per cent., and now expect much larger ones.

Mrs. A. C. CURRIER has just closed a course of lectures in Detroit, Mich., to large audiences. The Daily Post of that city says, "She is certainly a very accomplished and gifted lady, and her eloquence excites unqualified admiration. This is the last of her lectures here at present, but we understand that she will soon return to Detroit."

East Kingston, N. H., boasts of having neither minister, lawyer, doctor nor town pauper; and that there have been no religious meetings there for five years. We are to infer from this, that the absence of theological teaching has been beneficial to the people. No doubt it is so. False teaching in religious matters is a bane to any community.

Blossom street is remarkable for not having any blossoms; whilst the corner of Winter street is always brilliant with flowers.

J. W. Van Name, trance medium, is lecturing and holding circles in Waynesville, O., with good success.

Parlour hair-dressers affirm that the present fashion of loading the head with false hair must, ere long, be brought to an end by the impossibility of procuring the necessary supplies of hair. That time has already arrived, if we are to judge from the bunch of colored tow or yarn to be seen on the back of the head of almost every young woman one meets on the street.

The section in which lumber is found in Colorado has twenty-five saw-mills, and ten flour-mills have been set up within the past few years. The quartz mills in the State are counted at over one hundred and fifty, costing \$40,000,000. They should average, if all were running on medium ore, not less than \$25,000,000 per year. Wages rule at \$5 per day.

## TRUTH.

Truth is like a flowing river,  
Flowing on, and flowing over,  
Ever spreading, ever rising,  
With its waves the heart baptizing;  
Ever soothing, ever healing,  
Banishing each troubled feeling,  
Bathing in the willing soul,  
Making the broken-hearted whole.  
Stay thou not the flowing tide,  
Turn thou not its waves aside,  
Let it flow and let it enter,  
To thy bosom's inmost center;  
Let it warm the heart of clay,  
Let it cleanse all guilt away,  
Till the soul, redeemed from sin,  
To God and heaven shall enter in.

Miss A. HARTMAN, the healing medium, will practice in Cleveland, O., after May 10th, instead of Cincinnati, as previously announced by mistake. Miss H. is meeting with great success in her labors for the relief of suffering humanity.

A clerical gentleman, ascending two flights to the U. S. Assessor's office, remarked that it reminded him of Scripture times, when Joseph "went up" to be taxed.

**UNITARIAN HEADQUARTERS.**—The Unitarians of this city have purchased, for the use of the American Unitarian Association, a commodious house on Chaucery street, nearly opposite the Congregational Library Building, and fitted it up in a convenient and attractive style.

Forgiveness, after the heart is broken, is pardon after execution.

The Indians of California, in spearing trout, never take the female fish, and always kill those they catch as soon as they take them from the water. They have an eye to next year's supply, and don't believe in eating game that has died a natural death. In this they exhibit better judgment than the "pale faces."

Charles F. Browne (Artemus Ward) has commenced legal proceedings for the purpose of putting an injunction upon the sale of a work recently issued in New York, under the title of "Betsey Jane Ward, husband of Artemus." The book in question endeavors to convey the impression that Artemus Ward is its author, but, to the credit of that great showman, he indignantly denies having had anything to do with it, and characterizes it as a dishonorable attempt to impose upon the public, as well as to injure his fair fame.

## CONSIDER.

The lilacs of the field, whose bloom is brief:  
We are as they.  
Like them we fade away,  
As doth a leaf.

The sparrows of the air of small account:  
Our God doth view  
Whether they fall or mount—  
He guards us too.

The lilies that do neither spin nor toil,  
Yet are most fair—  
What profits all this care  
And all this toil?

The birds that have no barn or harvest weeds;  
God gives them food;  
Much more our God will seek  
To do us good.

—Christina G. Rossetti.

**INCOME RETURNS.**—The Assessors have sent out the blank returns for incomes, and, as the amendments to the bill are pending in Congress, some of our citizens are undecided what course to pursue. The returns should be made within the time allowed by law, and, if Assessors receive instructions, the proper deductions will be made before the day of payment arrives.

**THE LANGUAGE OF FLOWERS.**—"Well, I'm bloused,"—*London Punch.*

The marriage law in Ireland, which has been the subject of so much heart burning of late, seems in a fair way of being satisfactorily settled. It is proposed to repeal the Act of 1809, George the Second, which annuls "all marriages celebrated by any Papist priest between Protestant and Protestant, or between Protestant and Papist." It was under this law that the celebrated Yelverton marriage was set aside.

Slanders, (issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

## THE COMING TIME.

"War will cease, and ancient frauds will fall,  
Heaven's justice will be done,  
Peace of the world her olive-branch extend,  
And white-robed innocence from heaven descend."

Dr. J. G. Holland (Timothy Tibbels) has retired from the Springfield Republican, with which he has been connected for several years. He intends spending next year in Europe, and will hereafter devote his energies to literary pursuits exclusively, untrammelled by the cares and responsibilities of newspaper connection.

"GAZELLE," by the gifted poetess, Mrs. Emma Tuttle, is the most talented production called out by the late war. It is an autobiography, containing all the fascinations of a novel. *Hull's Monthly.*

**SCHOOL FOR YOUNG LADIES.**—By reference to the advertisement of the Misses Bush, it will be seen that this excellent School for young ladies commenced its Summer term the first of May, at Belvidere, Warren County, New Jersey.

The "European pocket time keeper," extensively advertised at \$1, is a simple pasteboard dial arranged to tell the time by the sun, and costs only a few cents.

Ask the entry clerks at the custom-house how much foreign perfumery is imported under the present revenue laws. They will tell you next to none. The extracts and essences purporting to be European are fraudulent and spurious. The only genuine, pure, and standard perfume in the market is Phalon's "Night-Blooming Cereus." Sold everywhere.

## Quarterly Meeting.

The "Northern Wisconsin Spiritualist Association" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 10th and 11th of June next. Good speakers will be in attendance.

JOHN P. GALLUP, Secretary.

Oshkosh, May 5, 1866.

## Business Matters.

**FEMALE COMPLAINTS** should be cured, as they surely can, by a few doses of AYER'S SASSAPARILLA.

**JAMES V. MANSFIELD, TEST MEDIUM,** answers sealed letters, at 12 West 12th street, New York. Terms, \$5 and four three-cent stamps.

## Special Notices.

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

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

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



**Perry Davis's Vegetable Pain Killer.** THE UNIVERSAL REMEDY FOR INTERNAL AND EXTERNAL COMPLAINTS.

**MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, OR READY SOAP MAKER.** Warranted double the strength of common Potash, and superior to any other saponifier or ley in market. Put up in 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 fifteen gallons of Soft Soap. No time is required. Consumers will find this the cheapest Potash in market.

B. T. BABBITT, 64, 65, 66, 67, 68, 69, 70, 71 and 72 Washington street, New York.

Notice to Subscribers.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires, &c., &c. At the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method makes it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the expiration of the time, so that those at the left and right of the date.

## REMOVAL.

**THE BANNER OF LIGHT BRANCH BOOKSTORE** Has been removed from 274 Canal street, to 544 Broadway, New York City. Room No. 6.

WILLIAM WHITE & CO.,

SUCCESSORS TO A. J. Davis & Co., and C. M. Plumb & Co., will continue the Book-selling business at the above named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

## ALL SPIRITUAL BOOKS

For Sale by Us:

ANDREW JACKSON DAVIS'S WORKS,  
JUDGE EDMONDS'S WORKS,  
S. B. BRITTAN'S WORKS,  
HUDSON TUTTLE'S WORKS,  
A. B. CHILD'S WORKS, &c., &c., &c.

Also, the Poetical Works of  
MISS LIZZIE DOTEN,  
MISS A. W. SPRAGUE,  
MISS BELLE HUGH,  
MISS EMMA TUTTLE,  
A. P. MCCOMBS.

Also for sale, at the lowest cash prices, the following:  
THEODORE PARKER'S WORKS,  
RALPH WALDO EMERSON'S WORKS,  
H. D. THOREAU'S WORKS, &c., &c., &c.

We will also send to any address the Poetical Works of  
LONGFELLOW,  
TENNYSON,  
WHITTIER,  
BROWNING,  
ETC., ETC., ETC.

## ALL POPULAR NOVELS.

Including Harriet Beecher Stowe's, Eliza Follen's, Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York Establishments.

**NARRATIVES AND ADVENTURES.**  
GRIFFITH'S PHOTOGRAPHIC WORKS,  
ALL KINDS OF PAMPHLETS,  
kept constantly on hand, and will be sold at the lowest current prices.

The BANNER can always be obtained at retail at the New York Branch Office; but it is mailed to subscribers from the Boston Office only; hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS."

Having taken upon ourselves new labors and greater responsibilities—the rapid growth of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our New York Branch Office. All orders filled with promptness and fidelity. May 1.

## ADVERTISEMENT.

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

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

## CATALOGUE OF SHEET MUSIC.

BY A. J. WHITTING.  
1.—O HEAR MY PRAYERS, &c. Duet and Chorus.  
2.—MEMOIRS, &c. Song and Chorus.  
3.—O TELL ME NOT OF FIDELITY, &c. Song.  
4.—THE WIND IS IN THE CHURCH, &c. Song.  
5.—PRIDE OF EDINBURGH, &c. Song.  
6.—WHEAT IN SHEAF, &c. Song and Chorus.  
7.—SWEET BE THY DREAMS, ALIDA, &c. Song and Chorus.  
8.—SHE WAS A ROSE, &c. Song and Chorus.  
9.—CALIFORNIA, &c. Song and Chorus.  
10.—A. J. WHITTING, Albany, N. Y. May 19.

**DRS. E. M. HOWARD AND G. B. EMERSON, PHYSICIANS.**

Have always had natural Healing Powers, and are developed to cure nearly all diseases, and change or improve nearly all wrong conditions of the system; can examine persons at a distance by taking their condition; can tell how they feel, and where and what their disease is; and heal by putting any one of all parts of the system diseased in any medium, and all nervous diseases, no matter how long standing, when examining the person, and at the same time give vitality and strengthen the whole system in a short time; can also cure all chronic diseases, without medicine.

Terms, \$1 for one examination, sitting, or manipulation; three for \$2. Treat patients at a distance by letter by enclosing their name, giving your name and address. May 19.

## NOTICE.

**THE SPIRITUAL MEDIUM.** The price of the Spiritual Picture, of A. J. Hamlin in the Summer Land, "brought by Raphael through a medium," and advertised for sale in a few of the back numbers of the Banner of Light, has been fixed at \$2.00. The quantity of the great demand for small pictures from all parts of the United States. I am anxious to sell them as fast as they can be made, and will send one free of charge to any person who will send me a dollar. One lady cured of Pits 21 years' standing. For particulars, see at my rooms. Hours from 8 A. M. to 6 P. M. May 19.

**DR. J. P. BRYANT** Will heal the Sick at his residence, 58 CLINTON AVENUE (between Myrtle and Park Avenues), BROOKLYN, N. Y., on July 1st, 1866.

**MRS. A. J. KENISON, Business and Healing Medium.** Has removed from 15 Hudson street to Quincy, Mass., where she will treat magnetically (on Wednesday, Thursday and Friday, from 9 A. M. to 12 P. M.) the Equalization of the Brain and Nervous System, essentially aiding in eradicating disease and improving the mental and physical condition. Relieves Cerebral and Nervous Disorders, a few rods in rear of Temple, three minutes walk from steam and horse-car, Quincy, Mass. P. M. Letters containing direct questions, with enclosed postage stamp enclosed, will receive prompt attention. May 19.

**MRS. J. E. WISE, Clairvoyant Physician and Test Medium.** Will practice in New Philadelphia, Ohio, during the month May; in Urbicville, O., during June.

**MRS. H. S. SEYMOUR, Business and Test Medium.** No. 1 Carroll Place, corner Bleeker and Laurens, 34 floor. Hours from 2 to 6 and from 7 to 9 P. M. 4th May 19.

**MRS. M. SMITH, Trance and Healing Medium.** 1809 Myrtle St., Philadelphia, Pa. May 19.

**JUST PUBLISHED.**—A work of Thrilling Interest, entitled, "WORDS IN APPLICATION; OR, LAYS OF THE LAR, By M. C. C. W. H. KELLY & H. R. B. 623 Broadway, N. Y. Price \$1. May 19.

**DYSPEPSIA AND FITS.** FITS—A Sure Cure for these distressing complaints is now made known in a Treatise on Foreign and Native Remedies, published by DR. G. HILLIS.

FITS—The prescription was discovered by him in such a providential manner that he cannot conceal it. It is equally sure in cases of Fits as of Dyspepsia, and the ingredients may be obtained from any druggist. Sent free to all on receipt of five cents in postage. Address, 111 G. HILLIS, 111 G. HILLIS, No. 19 Grand street, Jersey City, N. J. May 19-19

**CEDAR CAMPHOR** Is Cheapest, Pleasantest, most Desirable as defense against CLOTHES-MOths. Druggists everywhere sell it. HARRIS & CHAPMAN, Facturers, Boston. May 19.

**MICROSCOPES \$60cts.** The French Tubular Microscope, magnifying nearly 600 times. Sailed for 60 cents; two for \$1.00. Address, GEO. O. WASHINGTON & CO., Box 502, Boston, Mass. May 19.

**EQUIPMENTS FOR CHILDREN'S PROGRESSIVE LYCEUMS!** MRS. MARY F. DAVIS has made arrangements with the Lyceums, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. TABLETS, DIAPYCS, TICKETS, MANUALS, &c. and will (for one postage stamp) send printed instructions to any part of the country. Address, FRANK W. BALDWIN, No. 54 Broadway, N. Y. Room No. 6. May 12.

## WHAT THE PEOPLE SAY ABOUT MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

The science of the age was ripe for the development of the Positive and Negative system of medicine; the progress of the age demanded it, and the people had long yearned for it; hence it has been received in a spirit of friendship and enthusiasm from one end of the country to the other.

The following expressions are fresh from the people, and are earnest enough, and enthusiastic enough to convince even the medical faculty:

"I have never seen any medicine that would just make disease get up and leave for parts unknown with the rapidity that Mrs. Spence's Positive and Negative Powders do."—(Mrs. Andrew Akin, Council Grove, Kansas.)

"They are wonderful."—(E. C. Swadlow, Rutland, Ill.)

"They are very soothing in their effects—bringing instant relief in every case."—(A. L. Rogers, Allegan, Mich.)

"They work like a charm."—(S. B. Swan, Norwich, Conn.)

"A most wonderful medicine—no ailment, and yet so efficacious."—(S. W. Richmond, Chelsea, Ill.)

"Their effect is astonishing."—(F. A. Cheney, Darlington, Wis.)

"I never saw such medicine; it is worth five dollars a box."—(H. Tibbets, Northfield, N. H.)

"I cannot do without them."—(Jane Crane, Covington, Ind.)

"The world will yet bow to the great cure, Mrs. Spence's Positive and Negative Powders. They are wonderful. I do not know what to think of them. They charm. They make you well without making you sick."—(Banner of Light, Jan. 27th, 1866; E. T. Tilden's report of lady in Natick, Mass.)

"My wife thinks they saved her life."—(H. D. Rozell, Plainfield, Wis.)

"My wife considers them the best medicine she has ever taken."—(Joseph Parke, Littleton, Ill.)

"Mrs. Spence's Positive and Negative Powders can do more than all the high-priced M. D.s ever cure; and their cost is not worth mentioning. They are all you recommended them to be."—(Mrs. Maria Ingraham, Deerfield, Wis.)

"They are the best medicine of the age."—(Mrs. A. W. Elliot, Sanborn Bridge, N. H.)

"They are the greatest medicine in the world."—(J. Y. Mitchell, Kellishburg, Ill.)

"My husband gained seventeen pounds in two weeks while using them."—(A. Haskell, Hampden, O.)

"I have used Mrs. Spence's Positive and Negative Powders in Deafness, Croup, Erysipelas, Fever and Ague and Toothache, with the most astonishing and gratifying results. They are as near an infallible remedy as it is safe or desirable that depraved humanity should possess."—(Susan D. Mitchell, Kellishburg, Ill.)

"They are the best medicine of the age."—(G. L. Bunker, North Auburn, Me.)

"They relieved me almost immediately."—(L. B. Barrett, White Hills, Conn.)

"They have worked like a charm on my wife."—(John A. Day, North Wrentham, Mass.)

See the Banner of March 24th and 31st. Dr. L. H. Hakes's report of the cure of Paralysis, Rheumatism and Pains in the Limbs, by Mrs. Spence's Positive and

E. G. Clark, " " .....

## Mediums in Boston.

**Mediums in Boston.**

**DR. MAIN'S HEALTH INSTITUTE,**  
AT NO. 7 DAVIS STREET, BOSTON.

**THOSE** requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. April 7.

**MRS. R. COLLINS**  
Still, continues to heal the sick, at No. 19 Pine street, Boston, Mass. April 7.

**MADAM CALE,** Clairvoyant and Test Mediums—deals in Love, Life and Luck, all street, Boston. New spirits and deceptions absent; feelings, adjectives characterized. Letters collected, April 14, with photograph or lock of hair, answered promptly. Testimonials answered for 50 cents and two 3-cent stamps.

**DR. WILLIAM B. WHITE,** Sympathetic, Clairvoyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE (leading from South Hingham street), Boston, April 7.

**MRS. BROWN,** the celebrated Medium, Clairvoyant, of Plymouth, Mass., may be consulted at the Boston Electrotypical Institute, 61 Court St., 2d floor, on all Diseases and Business. Hours from 9 A. M. to 1 P. M., and from 2 to 6 P. M. April 8.

**MISS PHELPS,** Inspirational Writer, No. 3 Tremont Row, Room 23. Hours: 8 to 1 and 2 to 4. Ladies Conference, Wednesdays and Thursdays, at 3 P. M. Social, Tuesdays, 4 P. M. Circle, Saturdays and Sunday, at 8 P. M. May 12.

**MRS. H. B. GILLETTE,** Electric, Magnetic, Mental Healing and Developing Medium, heals both Body and Mind. Rooms, 69 Dover street, Boston. Hours from 9 to 12 A. M., and 2 to 5 P. M. May 12.

**MRS. M. E. HEALS,** Test, Clairvoyant and Test Medium, 474 Washington street, Room No. 7. Test Electric and Mental Healing. Developing Letter every Tuesday and Friday evenings. 4th April 28.

**MISS NELLIE STARKWEATHER,** Writing Test Medium, No. 7 Indiana street, near Harrison A. Hours from 9 A. M. to 6 P. M. Circle Thursday evenings. April 7.

**MRS. A. C. LATHAM,** Medical Clairvoyant and Healing Medium, 292 Washington street, Boston. Treatment of Body, Mind and Spirit. April 7.

**MRS. C. A. KIRKHAM,** Test and Personating Medium, rear of 109 Washington St. Hours from 9 to 12 A. M. and 2 to 3. 12th—March 17.

**MRS. L. PARMELEE,** Medical and Business Clairvoyant, 112 Washington St., Boston. 12th—May 5.

**SAMUEL GROVER,** HEALING MEDIUM, No. 115 NIX PLACE, opposite Harvard street. April 7.

**MRS. S. J. YOUNG** has removed to 208 Tremont street, corner of Lattinge. 13th—April 26.

**SOUL READING,**  
Or Psychometric Examination of Character.  
MR. AND MRS. A. R. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will receive an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue, and how to be successful; the physical and mental adaptation of those in trading marriage; and hints to the infamously married, that they cannot but be happy and prosperous in their new life. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. They will also give a private character name square, and tell them what they should do without fail, as hundreds are willing to testify. Sketches are particularly invited to investigate, and to be made of a private character name square, as such. For Written Definition of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either Mr. or Mrs. A. R. SEVERANCE.  
Address, Mr. and MRS. A. R. SEVERANCE,  
April 7. 71 Waterbury, Walworth Co., Wisconsin.

**HEALING THE SICK,**  
BY THE  
**LAYING ON OF HANDS.**

THE UNDESIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for their ills. Our course is to cure the patient, and not to cure the disease. For Written Definition of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either Mr. or Mrs. A. R. SEVERANCE.  
Address, Mr. and MRS. A. R. SEVERANCE,  
April 7. 71 Waterbury, Walworth Co., Wisconsin.

and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvellous, and we have a wide and growing patronage.

The Institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Hudson street, and within one hundred feet of the street railroad.

For Terms, Address, or Brochure, apply to  
DR. PETERSON, GOULD & CO.,  
117 Milwaukee, Wis. Dec. 26, 1885. April 1

**SPIRIT-CONJUNCTION.**

THE MILWAUKEE SPIRIT-CONJUNCTION, in connection with MISS L. COSSATO, are a band of the most powerful and continuing Test-Men who have ever been before the public. They have effected many cures, and have secured Terms, \$100. Psychometric Indications of character give by letter. Send Photograph, Terms, \$1.00. Address, 1858 S. W. PEARSE, No. 1639 Broadway street, Boston, Mass., May 12.

**CHARLES H. FOSTER,**  
**TEST MEDIUM,**  
1335 VINE STREET,  
April 7. PHILADELPHIA, PA. 11

**GIFT OF HEALING!**

**MRS. A. HARTMAN,** Practical Physician, for the cure of all ailments, has a special power, **CLERGY, CLERICALS, LADY, OHIO,** after May 1890. All letters of inquiry must contain sufficient envelope and stamp. 50c—May 5.

**DR. J. R. NEWTON**  
Will practice for six months at No. 638, Market Place, New York City, street, three doors from Third Avenue, New York City. May 5.

**JENNIE WATERMAN DANFORTH,** Magnetic Physician, Clairvoyant and Trance Medium, will perform all at their residence, if required. Rooms No. 294 of the Hotel, after Broadway, New York. 50c—April 21.

SPIRITUAL PUBLICATIONS.

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GREAT WESTERN DEPOT

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[These Publications will be furnished to patrons in Chicago at Boston prices, at No. 100 Monroe street (LOW BAIN'S BLOCK), two doors west of the Post-office.

June 24. Address, TALLMADGE & CO.  
Box 2727 Chicago, Ill.

**DRUNKARD, STOP!**

THE Spirit-World has looked in mercy on scenes of suffering from the use of *strong drink*, and given a *miraculous* release to many who desired to leave their *fiery* *boastland* have been *redeemed* by its use within the last three years.

Send for a *Cure-Letter*. If you cannot, call and read what has been done for thousands of others. Enclose stamp.

S. R. L. It can be gotten without the knowledge of the police. Address, C. CLINTON BERRY, M. D., 31 East Street, Boston.

April 1.

CHARLES COWLEY,  
ATTORNEY AND COUNSELLOR AT LAW,  
No. 7 Court Square, (4th Barristers' Hall),  
Mar. 24. BOSTON. 13a\*

—SCENES IN THE SUMMER-LAND—

NO. 1.—THE PORTICO OF THE SAGE.  
BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the vision he has often had clairvoyantly of a landscape in the Spheres, embracing the elements of Nature, and the human race who desire to have the same view as himself of that mysterious land beyond the veil of darkness, he has published it in the popular art gallery of the "Illustrated Family," at a very free of postage. Large size photograph, \$1; large size colored prints, 25 cents. Sent by mail, 30 cents. For sale at this office.

June 1.

BOOKS!!

BELA MARSH, at 14 BROMFIELD STREET, keeps constantly for sale a full supply of all the Spiritual and Mediumistic books, and all the latest works on the subject of the formation of the human body.

ALL ORDERS PROMPTLY ATTENDED TO.

Jan. 6. II

D. E. CRANE,  
ATTORNEY AND COUNSELLOR AT LAW,  
85 SOUTH STREET,  
BOSTON.

House, 18 Webster street, Sumnerville. April 18

OCTAVIUS KING, M.D.,  
Eclectic and Botanic Druggist,  
64 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietary and Family Medicines, and all the latest and best of the following: *Wala Panora*, *Mother's Cardinal*, *Healing Elixir*, *Cherry Tonic*, &c., are Medicines prepared by himself, and unsurpassed for their efficacy and purity. Particular attention is given to putting up PRIMAVAL and other Prescriptions. June 11—

MELVILDESBURY SEMINARY,  
BOARDING AND DAY SCHOOL, FOR YOUNG LADIES,  
situated upon its homestead, on SUNDAY, MAY 1st, 1876. The Institution is beautifully situated in the pleasant town of Melville, Warren Co., New Jersey, and is easy of access by railroad, stage, and horse. The buildings are of the latest and most comfortable and commodious, and the location one of the healthiest that can be found. For circulars containing further particulars, address, THE MISSSES DUNN, formerly principals of the Adelphi Institute. 1—May 5.

A RICH, RARE AND RACY PAPER.  
THE "STAR SPANGLED HANNOVER," only 30 cents a year. Specimens free gratis to all. Address: HANNOVER, N. H. 2w—May 11.

FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Love One," "Fugitive Wire," "American Crisis," and "Tide of Spiritualism." For address, see lecture column. W. ADEN CHASE.

A. B. CHILD, M. D., DENTIST  
60 School Street, next door East of Parker House.

## Banner of Light.

WESTERN DEPARTMENT:  
CINCINNATI, OHIO.J. M. FRANKLIN, RESIDENT EDITOR.  
We receive subscriptions, forward advertisements, and  
transmit all other business connected with this Department  
of the Banner of Light. Letters and papers intended for  
publication should be directed to J. M. FRANKLIN, Cincinnati, Ohio;  
P. O. Box 102.

## Plato and Aristotle.

Representative men are on earth immortal; with outliving talkers, and thinkers, sayers; while the works and words of each, producing their legitimate effects, live forever, making an impress upon both realms of existence. Aided by recent readings and spirit impressions, we draw the following comparisons between Aristotle and the divine Plato.

The former was born at Stagira, three hundred and eighty-four years before Christ. His parents were members of the Greek Colony of Macedonia, belonging to the Macedonian nobility. At seventeen, he went to Athens, becoming the pupil of Plato. He made logic the fundamental science, knew little of intuition, and delighted in syllogisms. His philosophic method was termed the "principle of experience," for he insisted that all correct thinking must be formed upon the observation of facts. Diogenes Laertius describes him in person, as having small eyes, heavy voice, quick motioned, fond of magnificent dress, and wearing costly rings. Having strong passions, he was not as moral as Plato, or as might be expected of a philosophical character. Though his works seem austere, he had none of that austerity that characterized some of the old philosophers, being open, pleasing, and even charming in conversation, voluble in his pleasures, and pompously gay in appearance. To a taste for science and erudition, he joined that of fashionable dissipation. He was at times fierce, angular and sarcastic, and so fond of luxury, that while young he became bankrupt in property.

Plato was born in Athens, four hundred and twenty-nine years before Christ, his ancestry being traced on his mother's side to that sage of ages, Solon. He was tall, erect, and commanding in presence. His temperament encephalic bilious, with high, broad, yet retreating forehead. In morals he was far more high-toned than Aristotle, being frugal, modest, spiritual and austere in manners, a true friend, visionary in politics, and thoroughly imbued with benevolence and philanthropy. Plato was a pupil of Socrates for nearly ten years; and Socrates was conversant with the disciples of Pythagoras, who had traveled in Syria, spent several years in Phoenicia, and twenty-two in Egypt; accordingly he was thoroughly baptized into that Socratic spirit that delighted in ethical problems, and deep, searching dialectics. This Grecian philosopher traveled in Cyrene, Egypt and Sicily, and some allege in Syria, Palestine, Persia and India.

Like Jesus, Plato never married. His method of philosophizing, was strongly Pythagorean. His soul aglow with the principles of equality, justice and benevolence, he endeavored to inaugurate his ideal Republic under Dionysius the younger, but failed. Men then, as now, were too selfish and grasping. He believed in and taught pre-existence, and his reasonings thereon were as profound and masterly as his conclusions were truthful. He further contended for the eternity and Divinity of ideas, and that the things seen by the eternal senses, were but forms of spirit substance. He also understood polarity; the positive and negative formative principles, and the dualism of all things, affirming that things appearing, are only the soulless shadows, the imperfect images, the perishable forms of ideas, as they exist in the Divine Mind, seen by the inner sense, the spiritual eye, the reason only. Plato was deductive and subjective. Aristotle was inductive and objective, reasoning from the outermost, inward. Though Aristotle studied with Plato, the master and the disciple could not agree in their doctrines. Aristotle was ambitious, Plato aspirational. Aristotle was quick, keen, subtle, Plato intuitive, candid, profound. Aristotle was at the head of peripatetic thinkers in the Athenian Lyceum, and Plato chief of the Academic philosophy of Greece.

The genius of Plato was more deep, mystic and polished; that of Aristotle more vast and attractive. Plato had a brilliant and poetic imagination, abounding in ideas, expressions, figures and mysticisms, with great delicacy of imagery; while his pupil played between the extremes of the dry, hard, logical and often obscure, to the fleshly and gaseous, sometimes fatiguing and at others provoking his listeners. Aristotle's style was generally close, nervous, natural. Plato's was suggestive, elevating, beautiful, grand, though at times quite diffuse and metaphysical. It is to be regretted that these philosophers became rivals. The disciple first aped, then ridiculed the master, and the master treated the disciple with a calm, cool, dignified contempt. Xenocrates, an ardent admirer of Plato, attacked Aristotle, and overthrowing his logic, confounded him as a logician. Aristotle's pupils were attracted to him by his off-hand command of facts and magnetic exuberance of soul. Plato, conscious of his benevolence, magnanimity and deep intuitions, admired and loved, clinging to him as particle steel to a magnet. Women flocked about Aristotle with not always the highest motives, and he it panned with sorrow, he "kept a mistress." True, intellectual women were drawn to Plato—drawn as were Martha and Mary to the pure, gentle Nazarene. Be sure, women did not "love" him in the fiddle-faddle sense of that term, but they admired him with a blended affection and wisdom; as his majestic presence so inspired him with the grandeur of a true, divine manhood, that they frequently clothed themselves in "men's attire, and thus disguised, partook of his intellectual feasts in the groves and gardens of Athens.

Plato's admirers, through all the intervening centuries, have been legions. Perhaps the most prominent was the learned Gemisthus Pletho. This eminent scholar was distinguished for his genius, vast erudition and fervent passion for Platonism. The Roman Catholics persecuted him and burned his book. Thomas Taylor, (not related to the author of the "Diogenes") classical and erudite, called by Emerson an "indefatigable worker and translator," has been termed the "modern Pletho," because of his profound admiration for the Platonian philosophy. This scholar published several volumes, declaring himself a thorough Platonist, and assured the world, after the profoundest reading and research, that he could prove, beyond successful contradiction, that the "Christian religion was only a bastardized and barbarized PLATONISM!" In this he failed to discriminate between the sects and their dogmas, and the Christ-principles of Jesus. The gifted Emerson once said, "Burn all books but Plato—that contains the whole!" Not particularly troubled with Plato on the brain, nevertheless we must confess that we are cognizant of no theory or

dogma in the realm of morals or metaphysics, but that may be found in Plato, either as inference, suggestion or direct construction. He has well been named the "Divine," and a high condition of mediumship explains his otherwise unexplainable life-characteristics. All the great moral chiefs of humanity have been the subjects of inspiration, and held in holy charge by angels and gods. We are well assured that the three attending immortal guides of the ancient apostle, John, were the Prophet Daniel, Plato and Jesus. With this thought, how naturally we account not only for the visions, seals and symbolisms, but for the striking similarity between the prophecies of Daniel and the Apocalypse, as well as the angelic declaration, "I am thy fellow servant, and of the brethren the prophets." The first chapter of John's Gospel, in style, diction and doctrine, bears a remarkable resemblance to the Platonian Philosophy, and it frequently crops out in his figures and idiomatic phrases; while his epistles, being genuine love-letters, written near the close of life, are in perfect keeping with the great spiritual love-nature and boundless sympathy of the martyred man of Palestine. It must be remembered that Zebedee, the father of the apostle, was a man of great note in his time, that John was an eminent Greek scholar and a proficient in nearly all the Oriental tongues. His scholarship, with his warm, trusting spirit, rendered him the confident and the "beloved disciple" of the Nazarene. Among the representative souls of the ages, worthy all admiration and much imitation, stand before us, in thought, Aristotle the observer, Plato the reasoner, Jesus the Spiritualist, and John the beautiful embodiment of love and affection.

## The "New Covenant" and the Davenport.

The Chicago "New Covenant," a Universalist paper, edited by the Rev. D. P. Livermore, publishes in its issue of April 28th, the following: "The Davenport Brothers have abandoned the title of mediums, and now call themselves merely jugglers." That's a square falsehood! They have not abandoned the "title of mediums;" nor do they call themselves "jugglers." Late English papers say they have just made a tour through Ireland and Scotland, giving spiritual séances—are now sitting for spiritual manifestations in their "old rooms," Hanover Square, London; but intend visiting Russia soon. Furthermore, we have recently received a private letter from Ira Davenport, confirming their success as Spiritualists before the literati and titled of France and England. When will religious papers learn the dialect of truth? Bro. S. S. Jones, keep a "Religio-Philosophical" eye upon Bro. Livermore. He needs watching. A ton intense denominationalism tends to moral imbecility.

## A Michigan State Convention of Spiritualists.

Bro. Cates, of Pawpaw, calls upon us, in the Religio-Philosophical Journal, to assist in the formation of a "Michigan State Convention of Spiritualists." We had previously received private letters relative to the same subject. Undoubtedly the principles of the Spiritual Philosophy are as widely disseminated and more thoroughly systematized in Michigan than any Western State. Local organizations have already proved themselves eminently beneficial; and we heartily favor a State Convention. Let it be in Sturgis, Jackson, Coldwater or Battle Creek—we personally prefer the latter. Such a meeting we could and would attend the last of June, or during July.

## Prof. Grimes and Spiritualism.

This self-styled "Professor" Grimes, abounding in usual in jokes, jests, and low "Billingsgate," has been exposing Spiritualism, in Battle Creek, Detroit, and other Western cities. Result—he exposed himself, and pocketed a good deal of money; the Churches shedding their (green-back) blood freely in his behalf. His continuous talk about the "back-brain theory," is quite natural—men always talk best from that part of the soul-house they most live in! Some are dispossessed of "devils" only through "fasting and prayer." We recommend this Scriptural method to the professor.

## Spiritualism in Monmouth, Ill.

We learn that the principles of the Spiritual Philosophy are taking a deep hold of the heads and hearts of the people in the above-named place. They have engaged the services of Mrs. Alcinda Wilhelm, M. D., for a term of three months. The audiences are continually increasing, under her able and eloquent ministrations. The "opposition of the Churches," has done much to stimulate the friends to more vigorous action in behalf of the truth. It is written, "The wrath of man shall praise the Lord."

## J. V. Mansfield and Sealed Letters.

Through the superior mediumship of this brother, we have received a most able and excellent answer to a sealed letter, recently addressed to one in spirit-life. Oh how beautiful, to thus hold correspondence with the immortals of the heavenly spheres. That this is continually being done, is to us absolute knowledge. Glad are we to learn that Mr. M. does not revisit the Pacific Coast. He is needed in the "States." Both he and Bro. Farnsworth are doing a noble spiritual work for both worlds.

## N. Frank White in Louisville, Ky.

This truly worthy brother has just closed his month's labors in the above-named city, giving universal satisfaction. His lectures were profound and logical, with earnest practical tendencies. May his lecture life on earth be long, for his daily practical life is in accordance with the exalted principles he inspirationally disseminates. May and June he speaks in Battle Creek, Mich.—July and August in the Eastern States.

## Mrs. M. J. Wilcoxson.

This faithful laborer, one of many noble souls, we understand, is in Buffalo, N. Y. Though delicate in organization, she is strong in purpose, and true to the divine principles she inculcates. We are sure there are many localities in these regions that would be glad of her presence and her inspirations, if they knew her willingness to come further westward.

## New Albany, Indiana.

Seldom have we spent a more pleasant Sunday than last, in New Albany. The day was fine, the friends very cordial, and the audiences appreciative. We commenced in the "Spiritual Hall," and closed our course in the Universalist Church. An organization has just been perfected.

## Mrs. M. M. Wood.

By letter we are informed that this unconquerable trance speaker, of Worcester, Mass., purposes a Western lecturing tour. She will find cordial hands, genial homes, and warm hearts all over these prairie lands. Come on, sister.

## Chicago Matters.

Our gifted brother, Charlie Hayden, has just finished a most successful course of lectures in Chicago. He has spoken here for three months, and has attracted large and increasing congregations, frequently numbering a thousand or twelve hundred persons. He speaks fearlessly of Spiritualism, its perfections and its imperfections, what it is, and what it is not. He does not hesitate to denounce and condemn the immoralities, impurities and afflictions committed in its name, just as openly as he exalts its beauties, and paints in the divinest language of inspiration its holy mission among the sons of men. Charlie is eminently a popular orator, with a flow of language rarely excelled, by even the most distinguished men of the forum and the pulpit. He has all the perfection and grace of manner and gesture and elocution usually only acquired after years of study and experience. In this respect he is to be sketched and to those who do not understand the inspiration of to-day, a marvel and a wonder.

On the occasion of his last address, the following Resolutions were passed by the large congregation assembled in Crosby's Music Hall, without one dissenting voice. For the sake of his hosts of friends scattered widely over the Union, I ask their publication:

1. Resolved, That as a congregation we tender to Charles A. Hayden our thanks for the many earnest and able discourses delivered by him to this society, during the three months he has addressed us, and we hereby express our regret that necessity compelled him to leave Chicago for other fields of labor.

2. Resolved, That Bro. Hayden carries with him our high regard for himself as a man and as a useful lecturer, and our warm wishes for his happy and successful career in all his future labors.

3. Resolved, That we shall hail with delight his return to lecture among us at any time in the future, when his other engagements may admit of his so doing.

Our celebrated Artesian Wells are still flowing, and attracting attention from thousands of visitors, to every one of whom is exhibited the strongest and most convincing evidence of the truth of spirit communion.

I need scarcely say to you that the Banner of Light has got to be one of our household gods—we cannot do without it—and personally I am glad to hear (from private sources) that it is peculiarly successful, and on a solid foundation. You have labored long and faithfully, and you deserve success.

Faithfully yours,

GEORGE A. SHUFELDT, JR.

Chicago, May 1, 1866.

Hull's Spiritual Clarion.

We take great pleasure in calling the special attention of Western Spiritualists, to Bro. Moses Hull's Monthly, published in Milwaukee, Wis. The issue of this month, May, opens with a spicy discussion upon the "Plenary Inspiration of the Bible," between the Rev. Geo. Clendenen and the editor. This debate is to be continued during the year. The articles from Rev. J. O. Barrett, Hudson, Tuttle, Mrs. H. F. M. Brown and others, are truly interesting and profitable. It is an able paper, and the only monthly in the country devoted to Spiritualism.

State Conventions.

I premise by saying I am very favorable to State Conventions among our people, either for the purpose of gaining strength by union, exchanging ideas, or to provide one or more Speakers or Missionaries, to go into the highways and by-ways, and "preach the acceptable year of the Lord" to famishing souls that never would have known they were perishing with hunger but for this awakening! We personally need these meetings, and it will be a most excellent thing when all the States become organized in like manner, and will very much help the National Organization in their Conventions. However, the several Societies in each State should each send a full delegation to such a State meeting, and have a much fuller representation than we have had yet in Massachusetts or Connecticut, before the spirit of the State manifests itself, and until that time it will be up hill work for those who have already taken hold of it. It is not too late, by any means, for each to "put his shoulder to the wheel," and make good effects to come rapidly forward.

It has been rather amusing to me, to watch the progress of events in the Convention world since the State Convention at Worcester. That Convention, I suppose, was legally called, and properly invited to Worcester, by a few, at least, of its friends. At any rate, the summons was sent forth long enough in advance for somebody to correct it, had they chosen; but no somebody did it, and so the invitation must be considered in good faith. But when the Convention met, then where, oh where, were the people? Where were the Spiritualists of Worcester? A few of the sturdy old Captains of both sexes were present, and toward the last, more found out (I) there was a Convention there, and came in, but there was not that outpouring that should have been from Worcester; and I found that others, as well as myself, considered the outside delegations to be very small, in proportion to what they ought. However, the Brothers and Sisters considered it best, and also right, to form a nucleus for future operations, and I presume they were correct. So they formed the association, and appointed the traveling speaker.

I hope I shall not say anything to provoke controversy; and if any one is so disposed, I wish to say now, you are probably right and I wrong; I only write as things look to me. I lived in Rhode Island long enough, and love her Spiritualists well enough now, to feel indignant when I saw a Convention called, which their leaders on the committee disclaimed calling. I took it as rather a liberty for my name to be appended to the call, without my knowledge; but concluding it was placed there as complimentary by some of my old friends in Providence, though no more of it until I saw the letters from Providence people in the Banner. So there was no traveling Missionary appointed at that great Convention—for there was no Convention!

Then the Putnam people called their Convention of the two States. Now, it was all well enough to leave their own call, and invite any State they chose to come and join, if they would. Although I have not exchanged a word with a Rhode Island person on the subject, yet I know enough of their innate knowledge of their own capabilities, to understand why we see but one Providence name in their report, as present with them. That State had never signified a wish to unite with the "Land of Steady Habits," and they did not intend to be forced into any such thing, against their desire, by any outside influence. When they get ready to have a State Convention, they know enough to issue their own call, elect their own Missionary, (and I hope it will, in their judgment, be as well to elect a woman for that office) they will dispense hospitalities freely during the stay of delegates, and pay the missionary's bills promptly.

Now, with the one representative, (self-made) Convention of the two States was held, and the State Missionary was appointed. And here we can draw a long breath, and seek to imagine where their authority to legislate or act for Rhode Island was obtained. I don't know but the Spiritualists in Providence are very much pleased at their new covenant (a covenant to which they were a silent party); but if they are to help furnish the means to reach the hearts of the generally of Connecticut people, I pity their pockets!

In my opinion, more than one Missionary is needed in each State; and we must creep, until we can walk; but how Brother Loveland is going to take the large territory of Connecticut, and the densely populated one of Rhode Island, under his guardian wings, and do any justice anywhere, puzzles me.

Dayville, Conn. LIZA BARNET BAYLES.

## Correspondence in Brief.

WILLIAM P. TENNY, of Boston, Mass., says: If Mr. Stevens, of Wisconsin, who wrote to the Western Editor of the Banner of Light about two months since, will communicate his full name and address to the undersigned, the information he desires will be furnished him, and other information that perhaps may be to his advantage.

JOHN N. DUNBAR, PARKERSBURG, WOOD CO., WEST VIRGINIA, suggests that the United States be canvassed, to ascertain the number of Spiritualists in them; and that each one contribute a single dollar, for a fund to spread the new Gospel among all the "dark corners." The latter we should heartily approve of, if it could be practically and judiciously done. But as to the former part of the suggestion, it is impracticable, for not one in ten who believe in Spiritualism, will own it. All the thinking portion of our people welcome it.

A STRANGER sends a dollar to the bread fund, and says that the rich often need pity as well as the poor. Large possessions are as injurious to the possessor as to the poor, from whom they are withheld. Great wealth is terrible, and should be avoided if possible. • • • Spiritualism has long since taught me that even good arguments are thrown away upon nine-tenths of mankind—facts often change men's opinions, arguments rarely—controversy is but preaching, and I know you prefer practice.

GARDNER BARNES, CANTON, MAINE.—I thank God that Spiritualism has opened my eyes, and given me to eat of the bread of life that satisfies my soul.

Here comes a letter from some town in Ohio, written so illegally that we cannot make it out; even the writer's name. Our correspondents cannot be too careful in writing a plain, distinct hand.

A. C. STONE, STEELEVILLE, PA., writes of many very extraordinary spiritual manifestations that have spontaneously taken place in his family; four of his children being mediums. The manifestations came before the family had any knowledge of Spiritualism, or of the medium powers of the children.

MARY A. BOYER, BRIDGEPORT, CT.—By spiritual communications we were at the time informed of the sickness and death of my husband's brother, residing many hundred miles distant. Letters and telegrams, subsequently received, confirmed the truthfulness of the communications.

J. L. BLODGET, NEW PARIS, OHIO.—The Banner comes to us weekly, laden with rich, choice treasures, imparted from the better land, while our other journals come loaded down with poor, common, gross, earthly freight. The Banner comes with rays of light and love, for our spiritual nature. It is the God-light of our age—the highest and best revelation yet made to man in any age of the world.

Mrs. E. S. WATERMAN, ELLINGTON.—Spiritualism in this place is slowly but surely gaining ground, while the sectarian Churches are slowly but surely losing ground. At first, the Spiritualists held their meetings in a school-house; now they hold them in a meeting-house. Lynn C. Hoge, an excellent speaker, addresses them. His lectures are very interesting; at the close of each, he improvises a beautiful poem. The clergy here do not act, like men toward the new Gospel, but persecute it, revile it, and say all manner of evil against it. It is the living principle of Christ in Spiritualism, that makes men poor obloquy upon it.

P. R. EWES, TURKEY CREEK, BOURBON CO., KANSAS.—To persons seeking homes in the west, I think Kansas cannot be excelled by any other part of our great country; it is now rapidly filling up, and we expect the coming season a large emigration to this part of Kansas. All that is needed to make it one of the most beautiful and fruitful sections of our country, is energetic men and women. Our schools are good for a new country, but teachers are scarce. There are not many Spiritualists here, although a great many are coming in and settling not far from here.

## SPIRITUALIST MEETINGS.

BOSTON.—MELROSE.—The Lyceum Society of Spiritualists will hold meetings on Sunday, at 2 and 4 o'clock, at the Lyceum. Free. Speaker engaged—Mrs. Lizzie Doren during May. The Bible Christian Spiritualists hold meetings every Sunday in hall No. 118 Tremont street, at 10 A. M. and 2 P. M. Free. Regular speakers. The public are invited. Seats free. B. J. Ricker, Sup't.

The C. S. D. M. U. S. First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Row, at 2 P. M.; also Sunday, Monday, Wednesday and Friday evening, at 7 1/2 P. M.

Members of the Christian Scholars' Missionary Union will meet every Saturday, at 2 P. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 7 1/2 P. M.

CHARLESTON.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2 and 4 o'clock, at 10 A. M. and 2 P. M. Free. Regular speakers. The public are invited. Seats free.

CHICAGO.—The Children's Progressive Lyceum will hold meetings every Sunday in No. 10 Tremont Row, at 2 P. M.; also Sunday, Monday, Wednesday and Friday evening, at 7 1/2 P. M.

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SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday at 10 o'clock. Mr. Wm. H. Planch, Conductor. Mr. J. M. Planch, Secretary.

ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10 A. M. and 7 P. M. Mr. J. M. Planch, Conductor. Mr. Wm. H. Planch, Secretary.

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

CINCINNATI, OH.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plum streets, where they hold regular meetings on Sunday mornings and evenings, at 10 A. M. and 7 P. M.

CHICAGO, ILL.—The Spiritualists meet in Temperance Hall every Sunday, at 10 A. M. Children's Progressive Lyceum every Sunday session at 1 o'clock in the Progressive Lyceum, at 10 A. M. Mr. J. M. Planch, Conductor. Mr. Wm. H. Planch, Secretary.

ST. LOUIS, MO.—Mrs. Laura Cuddy lectures for the Friends of Progress in their hall, corner of 4th and Jesse streets, San Francisco, every Sunday, at 11 A. M. and 7 P. M. same hall at 2 P. M.

LEICESTER, MASS.—The Spiritualists of Leicester hold regular meetings every Sunday, at 10 A. M. and 7 P. M. in the Leicester Hall.

CHICAGO, ILL.—The Spiritualists of Chicago hold regular meetings every Sunday, at 10 A. M. and 7 P. M. in the Chicago Hall.

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