VOL. XIX.

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BOSTON, SATURDAY, MAY 19, 1866.

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 Keizer, 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 submissive, 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 Bro. 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 scance, with Miss Lizzle 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 Keizer. 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 Lizzle and from Mr. Forster, we had most singularly 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. Peebles 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 little playmate. (To us poor mortals it appeared the people." So I will now attempt, in a manner, to comply with good Bro. Peebles'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 borse 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 took possession and control of him, ever and anon. apron of the wharf-boat, and the buggy was just as easily as you can wink. It seemed persmashed 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 child who was just here, crying for his 'mamma,' spirits about Mrs. Carey, as it was reported she that you would go and see her, and tell her what 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. also be of lasting benefit to the child in spirit-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 leaving his mamma. Indeed, the poor little felwhom I shall call by the familiar name of "Dan;" and "Dan" told us, in answer to our question, fact has much obscured his spirit position and after a while, that he would not go to see Mrs. In the meantime, "Dan" made some of his indi- And now the yearnings of each for the other, vidual manifestations through Lizzie, and then says he, "The old gentleman has come back; he is proper progress in the summer-land. His attracnow standing beside the Judge; he is a tall, venerable gentleman, with blue eyes and grey hair; from her, keeps him to the earth; and he does not, Mrs. Carey, and that is the reason that he went stand his present surroundings. This keeps him over to look after Mrs. Carey. He gives his inito external 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 spirits whom he had known upon this earth, but that she would get over her injuries, but she

lished, perhaps, will be well, and quite over their | little spirit; and if it were possible that he could | CONDITIONS. This is the mistake that would be 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 auxious 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 could n'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 lie 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 beautiful manifestations, consisting of material 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 Lizzle, 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 as if Lizzie, the medium, kissed the open air.) He onversed with many of his spirit-friends h most pleased with his little girl playmate, Lizzle 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 spiritworld. 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 feetly natural for Dr. Dayton to do so. Through Mr. Forster we had a regular genuine tête à tête with Dr. Dayton; and every one of us felt his presence as one of our "goodlye companye." 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 could not survive her injuries. Mrs. Carey is a 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 land. For I must tell you that ever since that child left the earth, he has been troubled about low has thought of nothing else; and this very surroundings. That child was very much at-Carey himself, but there was an old gentleman tached to his mother while he was on earth, and who was gone, and he would report from him. his mother was just as much attached to him. have much tendency to obstruct that child's tion to his mother, and his grief at his separation he is a relative of the Judge, and a relative of as a matter of course, care to know and underback. It was the purposed accomplishment of tials as E. C. He says that Mrs. Carey, although 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 who are now in the spirit-land. I tell you that this already has done him much good; and the This spirit with the initials "E. C." was my conversations which the little fellow has had father, Ephraim Carter, without a doubt. Mrs. with the ladies and gentlemen of this company, Carey is his niece; and she and Mrs. Taylor are have much reconciled him. They have had a now fast recovering, and ere this will be pub very beneficial influence indeed upon his fine must never forget to look at and well consider niceties. Have I made things plain?"

talk with his mother, and she with him, there is judges of others make: they do not regard condino telling the good which might result. I want, tions, and therefore they inevitably will, and intherefore, Mr. Fee, to hold you strictly to your promise. See the child's mother." MR. FEE.-" But perhaps his mother, whom I

hear me."

reality be glad to hear you, although she will be theless it is good for them, and they know it, and somewhat offish at first."

DR. DAYTON,-" Do so. Oh mothers, did you but know your little darlings when in the spiritland, 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 Now take this matter of drinking wine, for inyou 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 pend upon that; but not always when you want

Now, mediums, you have the reason plainly defined, that you do not get tests for yourselves. question should trouble Spiritualists-whether You are servants, and not masters; you are spirit can pass through matter. A moment's con-Christs, and not Casars.

Another conversation, interesting to all Spiritualists, just now especially, as there has been am in the body of this medium? How did I get some discussion about the matter in our papers

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, and wherefores—make matter to all appearances that when hereafter he is in company, and expects to be influenced by me, that he will take frequently done-but what I wish you to underparticular care not to take a chew of tobacco."

do so, Doctor. We think it very bad for him to medium, and Miss Lizzie there, been giving manchew tobacco, and -

DR. DAYTON,-" Not that I think it at all had or at all wrong, for my medium to use tobacco in and use it, to your exclusion? And how does his normal condition. He can do as he thinks your spirit in the meantime leave your body, and best, then; but I do not want him to chew tobac- | go abroad out of this room, and out of this house, co when I am speaking through him. It spoils and away, away over, in and through matter, my influence, to some extent, and interrupts me and then return again, and take possession of in my speaking through his mouth. Now I never | your body, and tell us of its delightful experiused the weed, and it interrupts me when I am ences? Why, the thing is absolutely self-evident;

it. He should not chew it, then.'

late upon).-" Well, Doctor, your medium ought how the spirit of a dying man left him, in the not to chew tobacco at all. It is a bad habit, and description of which he alluded to the fact that injures him in health. Now, there is the Judge, too, (alluding to me,) he chews tobacco. Such a through the open door. Now this was but a figman 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 through the ceiling, or more likely he would not 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 Carren (putting in a word).-" I believe you, Dr. Dayton. Indeed, I know, that in intellectual labors of any kind, my chewing of tobac- matter; they are discrete in their respective charco is a great aid and comfort to me. I could not acters. You may call spirit sublimated or exget along well without it. I do not desire to es. quisitely refined matter, if you will. It certainly chew it, and will not."

right, Judge. Chew it, if you want to. You hurt question. You all will fully appreciate all this, not yourself, or anybody else. You need it. It is when you have lain off your material; you will quite right for you to chew."

to use tobacco, do you?"

DR. DAYTON,-"Not all, dear lady; it is right blessed sphere to which they all must go; better for those who want to. Now in the consideration discuss truly religious and spiritual questions, of any question in reference to individuals, we and not trouble your heads about these little

variably do, make the grossest mistakes and errors in their condemning judgment of others. Now, your conditions are not the conditions at all know to be set in her religious opinions, will not of my medium or the Judge. What is good for them in their condition, may not be good for you DR. DAYTON .- "Oh, yes, she will. She will in or others, in your or their conditions; but neverfeel it. So the Judge and my medium are right: MR. FEE.-I will cortainly see her, and tell 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 conceited wisdom, would lop off in the external nature of man - wrongly considering to reform men by beginning from the outer and not from the

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 injurions. 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. stance. 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

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

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 stoop-

far away from the question which I put."

into the fire, at which we all laughed very heartily.) depend upon it, I am bound to have her!" Now, then, I will be enabled to talk better. said. I believe, that it was very curious that this sideration would evolve the answer. Why look you; how is that I, the spirit of Edgar C. Dayton, into his body? How did this spirit penetrate and enfilade 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 whys go through matter. It has been done-it can be stand is, that matter, in no shape or form, makes MRS. BECK (speaking up smartly).—" We will an obstruction to spirit. Why, have not you, the ifestations of this truth, all through this afternoon? How do spirits impenetrate your body talking through my medium, to have him use it admits of no question. This question has arisen among Spiritualists, from a remark made in a MRS. BECK (thinking she had a point now to di- recent lecture of a great medium, in reference to he saw the spirit of the dying man leave the room ure of speech; if there had been no doorway, he would have seen the spirit ascend or go up have seen the ceiling at all, nor would be 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 has to grow up in matter, and it pervades all DR. DAYTON (looking at me) .- "You are quite matter, but that does not alter the solution of the then, by experience and self-knowledge, under-MRS. BECK (very inquiringly). - "Well, but stand what spirit is. In the meantime such a Doctor, you do not think it is right for all persons discussion as this is not useful. Better be discassing questions of how to fit our spirits for the

JUDGE CARTER.-" You have, Doctor, and we are much indebted to you." DR. DAYTON .- "I will then relieve my medi-

um.' Immediately Mr. Forster-the medium-was re-

stored 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 bimself," (pulling out his tobacco box, and replenishing his mouth with another quidA All of us at this were nearly convulsed with

laughter. Forster faughed heartily too, and wo had it over with him, about what Dr. Dayton said in reference to tohacco; 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 case, took control of his medium-Mr. Forster-and the following ensued:

JUDGE CARTER .- " Doctor, if I am not impudent or impertment, 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 onesided intellectual masculinity about them, I have been induced to think-i may say I am impressed to believe-that you were never married whon upon earth, that you were a backelor; 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 too, I have not seen her here. She may not yet be born; she may not yet they think it necessary and proper, you may de- ing over, to throw the quid of tobacco from his mouth be an individualized existence. But you may

> 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 doretailing 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 'doretailing,' in its meaning among artizans, is the strongest of all the fastening or fointings. '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 wooing, and all that sort of thing, upon the earth, would you? That would be entirely unconventional."

JUDGE CARTER. "Ha! ha! ha! (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 .- " Ha! ha! ha! 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 hegely. The aboveconversation 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 couth, and who labors wader the singular haliuoloation, much nursed and cherish-

JUNGE 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 lapping 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 futhre time on the rostrum. But I will assure you, at this time, that the figure of a winding and lapping 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 am I, and those with me. This belt, material and spiritual, is perfeetly natural. It is the work of God through his natural laws. There is nothing supernatural

MRS, BECK,-" Doctor, I would give the world to hear from you 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 regnlar 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. Whit-

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 heautifully for some time through Mr. Forster, on subjects suggested by the lecture, to the great satisfaction of a numerous auditory, and concluded with some very appropriate improvised poetry. But to con-

tinue 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. DANTON.-" Proceed. I will answer if I

can."

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

DR. DAYTON.-" Me? not a whit! nor does it my medium in the surroundings in which he fortunately now finds himself. You have, 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, Goodevening, 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

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 'oiv daiuwi (sune dalmoni), since the famous dialogues of Socrates with his Greek dis-

IF THERE ARE NOT MANY PUREST ORYSTAL DROPS OF GENUINE WISDOM IN THE ABOVE REPRESHING RAIN, I WOULD LIKE TO KNOW WHERE TO PIND 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 hearths, angels that gre to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air,"
[LEIGH HUFT.

(Onginal.) 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

"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 comingthen Solomon scated himself beside Will and smoothed his hair gently, and together they looked from the open window, seeking the little light that still gleamed 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

"Oh, do, 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, do n't you?" said Will

"I mean that the light went out of the dear, eautiful 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 have bright lights within them, so glad do they our hearts; and I put a great shadow over my make me. You wonder why. Well, I am glad heart, that it could feel nothing but the darkness; that the dear Father in Heaven is letting the litand in this way I went groping about like a poor | the feet that wore them tread in the heavenly blind man."

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

good and beautiful in what our eyes look upon, The dear Father in heaven is the light of our ing how dreadful that must be." 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?"

takes time; but it keeps coming, and nothing ever | Solomon's pleasant lessons, and his old love of interrupts its coming. Even the clouds do not plaguing his aunt returned. She was just reachprevent its coming, they only shadow it from our ing up, while standing on a bench, and Will sight. And, as I was wondering about it, all at thought, "Would n't it be fun to see her cap-strings once, first like a star and then growing larger, I fly as she came tumbling down? It would be no saw a beautiful light close by me. I thought it worse than she is doing by the spiders," and Will 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 n't dead, after all," said Will, how glad you must have been,"

" No, she was not dead; that is, her light, her pirit 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

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 menwhen 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 reinembers 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 Annettic 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 hig fellow, that Will thought was not a very agrecable companion.

"That old fellow, with so homely a coat 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 flery 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 n't you afraid that he will bite you?"

"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 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 heav-"Oh, no, Will; but if we do not see anything en, with a pasture in it, I think I should be glad; but Aunt Patience says she is all the time singwe are as bad as blind, for our spirits are blind, ing hymns, and I've cried myself to sleep think-

"Well, my Annettie had flowers with her; and if there are flowers there must be gardons; 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 wak-

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 after Yes, it comes swiftly and silently, but yet it this that Will forgot the stars and the sky, and 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! oh! Aunt Patience, do look up. I am

so sorry! 'Oh, do! 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 Will. "I don't see how you could make clouds." him run hither and thither, crying and calling his "Well, the angel told me that love was just like aunt. How he wished that Solomon was near. a light, and a loving angel was like a beautiful At last he knew he must have help, and ran into star, forever sending its light to the earth, and the street. He was delighted to see Solomon comthat as long as we keep our hearts full of love and | ing rapidly down the street, as if he had known kindness, and gentleness and goodness, then the that something was wrong. In a moment he had

raised up Miss Pettigrew, and had sprinkled was 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 he 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 into its original elements, would be compressed think no more of himself, and of trying to seem great, than if he had been in a garden among daffodils 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 substantial, and endows each form with the qualall 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 and that this emanation contained within the one of those children will ever bless the world by doing anything great, or by saying anything that | that it is the life-giving principle of all of being 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

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.

had gone, I began to think of the beautiful, fragrant Aroutus, or May Flower. I knew it was tiny animated existences, of which the highest blooming in the spots where I had gathered it, microscopic powers can perceive no origin; yet but none grew near where I was. At last I heard life and sensation are possessed by these tipy inof 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 beautiful cluster, I thought some of the flowers appear in valied forms, but how produced is an wanted to come to me, I loved them so; but I unsolved enight.

As geologic periods was away, the succeeding the 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 shopgirl's hands, and I was about to say, "Will you sell me tion of Nature in a descending scale, in obedience 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 | parental germs were also greater and much more 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.,
We are waiting for you,
Where love dies 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 thorn grows not, nor the cypress 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 circlet 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 L Ohi 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 HYNEMAN. 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 worlds 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 and 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 as. serted that all of this mundane world, if resolved 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 ity 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, forces to produce all of Nature's phenomena, and 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 vehicles, 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 staguant 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 vegeta-ABBIE B., EAST PRINCETON.—When the snows | ble matter in which animated life never had an existence? The earth is constantly bringing fort sect forms. In the vegetable world are also springing up forms through the earth, the origin of which is that a philosophical speculation. They

> one manifests some properties which distinguished the preceding one, and in the order of these periods these properties descend to the lower producto 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 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 affinitizing elements, the reproductive property not being yet unfolded; and thus it was with the animal creation, its orlginals 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 succeed. ed each other in the unfoldment 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 pro-

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

1866.

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which produces the seed-bearing fruit which con- ones, and that we shall come back and inhabit tains the germ, is analogous to the reproductive other bodies, and go through our earth experigerm of the animal creation. The germ, as we ence again and again, until we are perfected have stated, contains the form with its outgrowth and made fit for heaven. This idea destroys imand all its properties and qualities. The form is mortality, or a continued conscious life. Spirit unfolded by the appropriation of surrounding ele- being the growth, the ultimate of natural human ments and essences, which affinitize with it in a existence, must always live and be conscious of manner similar to that of the mineral-and in a its existence, or annihilation follows as a natural 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 food, air, light, heat, circumstances, conditions acts. As finite beings, we cannot compare the In- and surroundings of my being. I must always finite. No illustration of the finite can form a be myself, and cannot ever inhabit any other comparison with the Infinite. We can only rea- human body. The idea that human spirits stand son faintly and dimly. The highest principle of active manifestation of the human is thought. child at birth, is absurd. I should protest vehe-Thought is expressed through the physical or- mently against such disposition of myself. gans, and through them the idea, or conception, is communicated. The thought in the mind is not affoat among Spiritualists which must pass away. seen until it is expressed; if not expressed, it has Time and space will not allow mention to be no value, and cannot be known. But thoughts made of all. One or two more must suffice. It is expressed have been the instrumentalities by vir- asserted by many, that spirits do not have speech tue of which those stupendous monuments of as we do but perceive what each would say by man's energy, genius, science, and skill have been | their thoughts. If this be true, then certain orproduced which have beautified the earth, and done gans we have in this life are of no use in the so much to promote man's physical comfort-add spirit-life. What faculty or organ are we willing to his happiness, and increase his store of knowl- to dispense with? If we exist at all, we must

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 eral heap. Absurd is too weak a word to use here. 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 di- beauties we see here, and which so lift up our vine 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 exter- | dens, and point them to the shining path tred by nal. Thus man impresses his fellow-man by in- angels. ward 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 lanse of ages of unfoldment 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 mindit 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 ferm, 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 Her claim to this title, I have argued hitherto 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 dissolu- ished at seeing your criticisms on Mrs. Farnham's tion—the latter of infinite expansion, and into the "Woman and Her Era." What more does Mrs. varied forms which make up the entire world of Farnham claim for woman than you have here

searching scrutiny what God is, or his mode of and essential character. 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 ted free scope, would raise him from the position been the result. Immortality, or a life after of a dependent to one far higher than that held death, is a fixed fact, proofs sufficient, as we be- by his employer, would the fact of such elevation lieve, 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. Mammon will cease to stand at the gate and collect toll of those who its own powers and capacities to the hurt of an-

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 incongruitles 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 | that it may be healed by the humility that truly of the medium, taking complete possession, using | exalteth-the humility that can recognize the the brain, organs of speech, &c. Another ide }, powers of one's own being, without becoming that we have all lived in bodies like our presen | puffed up with vanity in consequence thereof.

BANNER

My spirit has been developed, created from (the germ being first implanted by my parents) the ready created and waiting to be poked into some

There are a hundred vague and absurd ideas 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 gen-"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 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 heavy laden, to unloose their bur-

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

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

PARNHAM 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. 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 paternity is the mere axle.

And now, Brother Steams, I must confess that after reading the above, I was very much astonconceded her?-superiority in virtue of her work The finite mind can never know by the most in the redemption of the race, both as to function

> 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 permitdegrade 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

> "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 other? 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

Next comes the criticism on the organic arguorganic and functional complexity," you say is ter if the food of animals is vegetable, in entering a novel thought to you; that you have always into and becoming a part of their bodies, it bechinery was estimated directly as to its utility, of the animal over the higher faculties in our and inversely as to its number of parts. Well, own natures. how does this militate against Mrs. Farnham's position? Additional organs must of course indi- power to convert the vegetable into their own nacate additional use in order to exaltation, and her language, properly understood, declares this nature, after their death. Surely here is a rule to be true. You seem to me, sir, to confound the that works both ways with a vengeance. terms organic and functional: The organic complexity that did not include functional complexity, would certainly be evidence of a less instead | ing it into the very elements of that life, and shall 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 finest and choicest of vegetable food into the elepowers corresponding with the added number of ments of sensuality. To be sure, they may so reorgans, making the highest organic and functional | duce the body, by a course of diet, as to weaken complexity the sign of the most exalted life. Now, the entire range of the life-forces, and they may Bro. Stearns, when you have found a being upon | mistake this weakened action for growth toward the earth with a less number of organs than wo- true purity; but it will be a false conclusion, drawn man has, whose functions or offices equal hers, from equally false premises. On the other hand, then you have found one who is not only equal let those whose spiritual forces predominate, cat but superior to her.

OF LIGHT

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, 1866, Banner, while in June 3d, 1865, you say that "Woman is the prime medium of all human developments." Human development independall 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 rexuality 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 psychical as to her physical 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 belleve 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 governit 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 phrenological 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 intellectualand 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 hers 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, worthiess 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 thereto. 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 spited." Indeed! And I cannot help saying to you: Shame, sir, for such an uncalled fortaunt! 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 diviner influence upon humanity than it is possible for the mere masculine to do. And so far from spiting 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 cen 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," Unare," permit me, Brother Stearns, to refer to your 1864, if I mistake not. In striving to prove that there are many willing and ready to take part

-well, I cannot give your exact language, but ment, "That life is exalted in proportion to its the substance of your argument is this: No matsupposed that the basis of common sense was comes essentially animal; and the conclusion is decidedly the other way; that the value of ma- that, in eating such food, we increase the power

Logical acumen this! Animals possessing the ture, while they yet live, and us into their own

What! shall animals have the power to make their food serve their individual life, by convertnot the human possess the same power? Most assuredly they do; and the man or wo-

man who is organically sensual, will convert the 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 savageness 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 preëminently into action ent of sex, and yet woman the prime medium of in the above case. The dog loves fiesh, 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 savageness, 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, lest I weary you and others.

> Written for the Banner of Light. WORDS.

BY MRS. 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 this cres 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's

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 resentful words of tiame. Till deeper grew the envenomed 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 Gallilee. And words have thrilled our spirit's shrino With the spell of eloquence divine, And filled with tears the transfixed eyo, 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. Sucamore, 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 Hardinge, Lizzie Doten, and a few others are so considered, then "number-one speakers" are scarce. We cannot all expect to be Hardinges, or Dotens, or S. B. Brittans, 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 ome lumbering stage coach, reaches me, saying, Angels guard you," (for which I thank them,) thinking, I suppose, and evidently expecting that 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-bye a reasoning as women generally and proverbially very suitable hall is obtained, and the audience, which at first did not number over twenty-five or article on the effects of meat eating, in the pro- fifty persons, and which paid their speaker from cess of the development of your "Age of Virtue," two to five dollars for two lectures, increases to as an example of your own unreasoning. This hundreds; and instead of its devolving upon three article appeared sometime during the summer of or four individuals to defray all the expenses, eating animal food makes mankind more animal and as soon as they get able to pay a speaker any-

thing like a fair compensation, they grow sudden-, ly large, and send for speakers" number one," which they have to pay ten, fifteen, to twentyfive dollars a lecture. Now this is my experience in numerous instances, and very many mediums know who have had like experiences. Of these things I am not complaining, for it is always a reat 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 culightened, 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 secondrate speakers might become "number-one?" and equally certain is it that if they fall 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 Right, E. ANNIE HINMAN. Sheffeld, Mass.

March and Marching.

During the stormy month of March I addressed the largest and most intelligent audiences each Sunday at Sansom-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 cyy 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 dis-tant, and as the road from Syracuse to Oswego is pions, like the street-cars in Philadelphia, of course I could not get back on Sunday; but Bro. course I could not get back on Sunday; but Bro. Hobbs, who was ministering at Oswego, gave uplis place to me, and in the evening we doubled his andience, and made it seem like old times in Oswego, when it used to be one of the livellest 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.

waism, and oring in their thems 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 or-ganizations, and reports from them. At present we cannot tell within two or three millions the number, even, of Spiritualists in the nation, and versionly actions to have from two to its millions. variously estimate them from two to six millions, If we have even two millions, it is time we had fifty neadernles 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 Lyccums, and I am glad to see a constantly increasing interest in the subject

On the third Sunday of April I addressed ex-cellent audiences at Byron, N. Y., in the ball of Bro. 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 Na-tional Convention at Chicago, and also at Phila-

tional 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 leebergs sometimes was them but into a lighter atmosphere, and press them out into a lighter atmosphere, and sometimes the itinerating 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, 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 fatted 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 faking steps to start a Lyceum—and phy, 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, in-dustrious and intelligent population. Such is the soil for Spiritualism, and in such I find it flourish-ing hest; 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 county and Lockport

in a snowstorm, and ran into a sunshine and moonshine 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 labored long and lond, 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 fune-

ral discourses, and keeps the light burning about her; but as she can do but little here, I hope she will visit and address our friends at other and diswill visit and address our friends at other anxietant 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, Beliel 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 solitivally. 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 at 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 andience, 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.

REALING THE PROPLE.

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 my great surprise, nearly half the audience rose and advanced toward him. This fact shows how large a per centage 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. EBBITT HALL MEETINGS.

I was not able to attend the meetings held in this hall-where they have a Children's Lycoum 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 Lines, 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 rooms to our house, because she could not receive the care, nursing, and attensine count not receive the care, nursing, and atten-tion that she needed to insure her recovery. She has been with us a week, and is now convales-cent. She hopes to be able to lecture next Sun-day."

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 augel-world.

Bro. J. G. Fish was welcomed back to Ebbitt Hall, last Sunday, with cordial greeting. Few have power to enchaln 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 scances given by Laura V. Ellis, the girlmedium, 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 scances 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-ouffs applied closely and firmly by one skilled in their use, and the key retained by him. She was then and her head fastened to the back of the cabine

securely to the seat, her feet lashed together, 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 pre-vious 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 car 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 it be had, could hardly have added strength. The com-mittees 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 me-dium, although not accepting the spiritual theory

or 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 be fore the public in this vicinity. As compared with the Eddys, the manifestations given through Miss Ellis are lacking in the astounding and inex-plicable character which marked some of the phe-nomena given through those remarkable mediums, such as the coat test and the showing of faces at the aperture of the cabinet.

But the voice which is produced in Miss Ellis's cabinet, talking with such distinctness, and play ng upon the wind instrument, when the girl is ef ectually gagged, seem to approach the inexplica ble as nearly as any manifestations given through ble as nearly as any manifestations given through the mediums referred to; and the effect general-ly 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 im-pression 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 al her wanderings, as she dispenses a Gospel which cannot be denied or gainsayed, which teaches be-yond all cavil the continued life of man. Wher-ever she rears for the time her little cabinet, the ice which echoes from within its doors to those who will listen and investigate calmly and can didly, will preach the grand truth of immortality with greater power than the thousand pulpit which "yex our Sabbath air." It will come to the carnest seeker after truth with more than the authority of Sinal or the burning bush.

Haverhill, April 28, 1866. NOTER.

Bunner 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.

CF* All letters and communications intended for the Editor.

Editor.

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

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 inculcations had evidently lost their weight and influence. Its strongholds were assailed with inquiries, where once they would approached in the attitude of supplication. Its ereeds and practices were challenged, as if they must give the same reasons for holding the power they did which all other forces in so-

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. 27th of this month. A full attendance is request-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 s 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 creedism are fast dissolving in the powerful crucible of modern inquiry, and ere long | eral thing, and demand a session of the Diet, to Old Theology will be as much a myth as any of which the issue between Prussia and Austria the systems of the middle ages, now so puerile to shall be referred for settlement. Austria agrees the sensuous 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 carnestness 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 henevolence 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, Scudder, 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 overstated; as for overrating him, those whose business it legitimately is to guage 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, Scudder, and Stone: three Ss, but not enough by 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

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 that 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 refined. 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 Catholies, 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 oneand 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 conversions 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 mouth, in Sansom-street Hall, Philadelphia. It is not a delegate Convention, but all 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

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 Blamark 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 gento that, but Bismark will not.

Spiritual Meetings in the Melodeon.

As we anticipated, Miss Lizzle Doten was welcomed at the Melodeon on Sunday, May 6th, afternoon and evening, by audiences numbering day afternoon, April 30th. Mr. Crowell presided over a thousand on each occasion. The close at- during the scance, (in the absence of Mr. White,) tention given to her lectures by the auditors, is and, in conversation with us at the close of the sufficient evidence that they were highly appre- circle, incidentally stated that a spirit, halling ciated; and well they might be, for they were of from our native town, (Amesbury,) had spoken, such an instructive character that all thinking giving his address as "Old Sam Pepper," We minds could receive benefit from listening to the doubted if such a man or family by that name 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

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

And the smile of the sunshine that brightens the 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 neath the eaves, Or a squirrel could hide in his covert of leaves, I have felt the dear presence, and heard the low

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 heautiful guided my feet Through a leafy areade to a secret retreat. Where the oriole sung in the branches above,

And the wild roses burned with their blushes of love, And the purple fringed aster and bright golden

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 achings, to rest On the heart of all others that loves it the best.

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

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

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 inspira tion 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 congregate 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 Grimes 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 Failing 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 creedists 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 The Reform Bill has passed one branch of the carry its share of the burden.

A Fine Test.

A capital test of the return of the spirit after ever resided in Amesbury, and asked if the name given was not Piper, intsead of Pepper. The rely 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 t." 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 rellable person in A., upon this point. We did so, with the following result. Our correspondent, Miss Sarah Q. 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, knew 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 investiga. tions, we have seen the fact demonstrated hundreds of times, and know it is 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 matter?

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 tlianksgiving 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 merality 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 is right, is a most well known author of Whatever is sright, 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 charity for his brother man hawaver apparently sinful or inconbrother man, however apparently sinful or inconsistent his deeds or theories may seem.—Weekly News, Druden, Ohio.

The author handles his subjects in an ablaman. ner, and, judging by a hasty perusal, we deem it an interesting work.—Camoille News Dealer. CHRIST AND THE PEOPLE, by A. B. Child, M.

'If evil seems the most, yet good most is, As water may be deep and pure below, Although the face be filmy for a time."

A beautiful title to a beautifully printed book of beautiful thoughts. Christ and the Peoplel 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 iope in our next to make a few extracts.—Modern

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. dox in his day, and thus was persecuted and final-ly 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. 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

Dr. Child never speaks without saying some thing 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 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 uttorances that entire faith which holds that "whatever is is right," and haddling the deepest mysteries of theology with a calm reliance on the light which it claims is man's bitthright. Its chapters are so replete with sentences full of meaning and suggestions that each tences 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 Progress ive 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 fall 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 6325, Chicago, Ill.

British Parliament, by the small majority of five.

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, 1866.

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New Publications.

A MANUAL FOR CHILDREN'S PROGRESSIVE LY-

We are glad to know that this indispensable of "Golden Memorles," entited "Whenever in Lyceum Manual is so well appreciated, and meeting with such large sales, having already reached its fifth edition. Lycoums are increasing so rapidly, that the demand for the Manual will continue majority of listeners. A Catalgue of Mr. Whit-in like proportion. The contents of the work are of ing's music, with the prices, we be found in ansuch a varied and interesting nature, that every other column. youth in the land could not but be pleased with the possession of a copy-and they should have Grand Re-opening of Spritualism in

ton: Dinamoor & 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 kindness should be more fully exended to Mr. parties entering upon it. No one of either sex Colchester by Spiritualists. We fully appreciate 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 Harmonial 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 engerly 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 are astonished, as well as highly pleasel. 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 knowl-

ADRIFT 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 just as we were putting our paper to press, connumbering 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.

with the timely title of-"Dr. Hamlin's Essay on | and interesting work of the age; containing matthe Cholera." Dr. Hamlin was long a resident at ter of vital interest to miners, oil prospectors, and Constantinople, and in this convenient treatise he all interested in the great geological and spiritual recites the details and rationale of the treatment of cholora 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, 1855, 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 is \$25,000,000. The Adams company has been acvery favorable reception the first number received | cumulating a surplus which now amounts to \$10. encouraged the proprietors to add sixteen pages 000,000, and is at length to be divided among the to its size. It has a fine table of contents from | shareholders, minus a reserve of some of the best writers of the day. The element other companies have averaged dividends of 12 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 RELA-TIONS 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 engerly 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; the Story of a Life with a Blemish." It is a fresh and racy republication. Lee & Shepard have it for

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 'uttermost 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 (ourself), 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 Chill 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 theauthor, A. B. Whit-CEUMS. By A. J. Davis. Boston: Bela Marsh, ing, the well known lecture on the Spiritual Publisher. Fifth edition. Philosophy, three bautiful ullads of the series

Toledo, 0.

Hon. Judge Carter, of Cincinati, will deliver Physiology of Marriage. By Wm. A. Alcott, author of "The House I Live In," &c., &c. Bos- and seven o'clock P. M. and seven o'clock P. M.

ALL SORTS OF PARAIRAPHS.

Our cotemporary, the R. P. ournal, thinks the kindly heart that penned the entence; but the fatal mistake Spiritualists had made in regard to this man in times past is, tht they have been altogether too kind to him. The result is apparent to-day, by his abuse of thei confidence, and other acts not necessary to hee mention. We are determined to do him justice and hence we relterate, 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 has sincere, then we will extend the right hand of bllowship to him, but not until then.

Blind Tom, the truly wonderful musical genius, who performs on the piano, corectly, the choicest compositions of the great artists, sometimes performing three pieces at the same timeplaying two airs and singing a third, a tat which no one else has yet been known to excute-lias been giving concerts in Tremont Tempe, in this city, during the past two weeks. The auditors

By his Card in another column it will be seen that Dr. J. P. Bryant has opened he office at 58 Clinton avenue, Brooklyn, N. Y. Le 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 assisted 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 sequently 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 im-

Another edition of the "History of the Chicago Artesian Well," its discovery, boring, etc., has A. Williams & Co. have for sale a pamphlet just been published. It is the most wonderful 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 Bleecker 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 per cent., and now expect much larger ones.

MRS. A. A. 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

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

J. W. Van Namee, trance medium, is lect uring and holding circles in Waynesville, O., with good success.

Parisian 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 ores, not less than \$23,000,000 per year. Wages rule at \$5

> TRUTH. Truth is like a flowing river. Flowing on, and flowing ever, Ever anreading, ever rising. With its waves the heart baptizing; Ever soothing, ever healing, Banishing each troubled feeling, Ent'ring 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 centre; Let It warm the heart of clay; Let it cleanse all guilt uway, Till the soul, redcemed fro To God and heaven shall enter in.

MISS A. HARTHAN, 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 Chauncy street, nearly opposite the Congregational Library Building, and fitted it up in a convenient and attractive style.

don 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 in this country, which are not out of print. 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 Also, the Poetical Works 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.

CONNIDER.

Consider

The illies of the field, whose bloom is brief:

We are as they;

Like them we fade away,

As doth a leaf.

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

Consider

The illies that do neither spin nor toll,
Yet are most fair:
What profits all this care
And all this coil?

Consider
The birds that have no harn or harvest weeks;
God gives them food;
Much more our Father seeks
To do us good.

**Christian G. Posts -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 rent prices. 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 blowed."—London Punch.

The marriage law in Ireland, which has been the subject of so much heart burning of late, our friends everywhere to lend us a helping hand. The Spirit seems in a fair way of being satisfactorily settled. It is proposed to repeal the Act of 19th, 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, Returning Justice lift aloft her senle; Peace o'er the world her olly-wand extend, And white-robed Innocence from heaven descend,"

Dr. J. G. Holland (Timothy Titcomb) 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, untrammeled by the cares and responsibilities of newspaper connection.

"GAZELLE," by the gifted postess, Mrs. Emma Tuttle, is the most talented production called out by the late war. It is an autobiography, contain-ing 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 May 19.] OFFICE HOLDS FROM 9 A. M. TO 4 P. M. 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 Spiritua list Association" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th 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 be, by a few doses of AYER's SARSA-PARILLA.

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

Special Notices.

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

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



Perry Davis's Vegetable Pain Killer. THE UNIVERSAL REMEIN FOR INTERNAL AND EX My 12.-2w] TERNAL COMPLAINTS.

EF MAKE YOUR OWN SOAP WITH P. T BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted double the strength of common cotash, 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 and German, for making manually controlled. One pound will make fifteen gallons of Boft Soap. No lime is required. Consumers will find this the cheapest Potash in market.

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

Notice to Rubscribera.—Tour 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 sand as an index, showing the exact time when your subscription expires; i.e., the time for which you have paid, When these figures correspond with the sumber of the volume and the number of the paper liself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should rnew their subscriptions at least three weeks before thereceipts gives correspond with those at the left and right of the date.

REMOVAL.

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

Forgiveness, after the heart is broken, is par- 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 abovenamed place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published

ALL SPIRITUAL BOOKS

For Sale by Ust INCLUDING ANDREW JACKSON DAVIS'S WORKS, JUDGE EDMONDS'S WORKS, 8. B. BRITTAN'S WORKS,

HUDSON TUTTLE'S WORKS, A. B. CHILD'S WORKS, &c., &c., &c. MISS LIZZIE DOTEN,

MISS A. W. SPRAGUE,
MISS BELLE BUSH,
MRS. EMMA TUTTLE, A. P. M'COMBS.

Also for sale, at the lowest cash prices, the following: THEODORE PARKER'S WORKS, BALPH WALDO EMERSON'S WORKS. II. 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 Hawthorne's, Capt. Mayne Reid's, Oliver Optic'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.

GRAHAM'S PHONOGRAPHIC WORKS, ALL KINDS OF PAMPRLETS. kept constantly on hand, and will be sold at the lowest cur-

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

Having thus taken upon ourselves new jupplens and greater responsibilities—the rapid growth of the graphest religion ever voncheafed to the people of earth warranting it—we call upon unlists 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.

ADVERTISEMENTS.

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

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

CATALOGUE OF SHEET MUSIC. CATALOGUE OF SHIESPA RECOVERY
BY A. B. WHITING.
1.-0 HEAR MY PARTING SIGH. Duct and Chorus.
2.-MEDORA Song and Chorus.
3.-0 TRLE ME NOT OF FIELDS OF GLORY. Song.
4.-THE WIND IS IN THE CHESTNET BOYGH. SONG.
SONG.

DRS. E. M. HOWARD AND G. B. EMERSON, NATURAL MAGNETIC

PHYSICIANS. I AVE always had natural Healing Powers, and are developed to cure nearly all diseases, and change or improvenently all wrong conditions of the system; can examine persons at a distance by taking on their condition; can tell how they feel, and where and what their disease is; and heal by putting any one or all parts of the system diseased in any motion and condition required, and draw disease upon themselves when examining the person, and at the same time give vitality and strengthen the whole system in a short time;—can also cure chewing, smoking and drinking, without medicines.

Terms, 82 for one examination, sitting, or manipulation; three for 53. Treat patients at a distance by letter by circlesing the sum, giving your name and address.

Office: 224 Shawymut Avenue, Boston.

Office: 224 Shawmut Avenue, Boston,

ELECTRIC AND MAGNETIC PHYSICIAN. ELECTRIO AND MAGNETIC PHYSICIAN.

MISS ANNIE GETCHELL has removed to 175 Court St.,
It is rooks east flevere House. Her success is wonderful in
treating chronic or acute diseases, as hundreds can feelify,
floth mental and physical distributances are treated in a manner that restores harmony to the mind, and gives life and slope
to the system. She has a sure remedy for Fits, St. Vitus'
Dance, and all nervous diseases, no matter how long standing,
One lady cured of Fits 21 years' standing. For particulars, see
at my rooms. Hours from 8 a. m. to 6 p. m.

NOTICES.

THE SPIRITUAL PICTURE AGAIN. The price of the Spiritual Picture, of "A Maiden in the Summer Land," "penelled by Raphael through a medium," and advertised for sale in a few of the back numbers of the Hanner of Light, has been raised to \$2000, in consequence of the great demand for small pictures from all parts of the United States. I am senting pictures as fast as they can be made, and all that send 50 cents will receive a picture. SOPHIA EHRENFELS, Chicago, Illinois. —May 19.

TOR. I. P. BRYANT
WILL lied the Sick at his residence, 58 CLINTON AVENUE
(between Myrtle and Park Avenues), BROOKLYN, N. Y.,
May 19.

MRS. A. J. KENISON, Business and Healing MRS. A. J. KENISON, Business and Heating Mass., where she will treat magnetically (on Wednesday, Thursday and Friday, from 9A. E. to 7r. E.) the Equalization of the Brain and Nervous System, essentially adding in eradicating disease and improving the mental and physical condition. Reliable Clairvoyant Remedies constantly for Sale. Residence, Washington street, a few rods in rear of Stone Temple, three minutes walk from stemn and horse-cars, Quincy, Wass. P. S.—Letters containing direct questions, with one dollar and postage stamp enclosed, will receive prompt attention.

MRS. J. E. WISE, Clairvoyant Physician and during the month May; in Unrickeville, O., during June, May 19.

MRS. H. S. SEYMOUR, Business and Test Medium, No 1 Carroll Place, corner Bleecker and Lau-rens, 3d floor. Hours from 2 to 6 and from 7 to 9 P. M. 41My 19. MRS. M. SMITH, Trance and Healing Medium, 1808 Mervine Rt., Philadelphia, Pa. *-May 19. UST PUBLISHED.—A work of Thrilling In-et terest, entitled, "Wonds is Aprilotion; on, LAYS op-Brinty-LAND," By M.C.L. At W. H. KELLY & BRIO.'S, 633 Broadway, N. Y. Price \$1.

DYSPEPSIA AND FITS.

PITS—A Sure Cure for these distressing complaints is —now made known in a Treatise on Foreign and Native FITS—Herbal preparations, published by DR. O. PHELPS—BROWS. The prescription was discovered by him in FITS—such a providential manner that he cannot conscient—thously refune to make it known, as if they cured every FITS—body who has used it, never having failed in a single—case. It is equally sure in cases of Pits as of Pypep FITS—slit and the ingredients may be obtained from any—druggist. Hent free to all on receipt of five cents FITS—to prepay postage, etc. Address, DR. O. PHELPS—IBROWN, No. 19 Grand street, Jersey City, N. J. May 19—1w

CLOTHES-MOTHS. Druggists everywhere sell it. HARRIS

MICROSCOPES & 60 cts. The French Tubular Microscope, magnifying near-y 600 times, mailed for 60 cents; two for \$1,00. Address, EQ. 6. WASHBURN & CO.. Box 5002, Boston, Mass, May 19—*

EQUIPMENTS

POR CHILDREN'S PROGRESSIVE LYCEUMS! ATRIBUTION OF A MOUNTAINING OF THE DISTORT OF A MARY F. DAVIS has made arrangements with the Avia undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of filtx and Linker Flags, Bladdes, Tiorets, Makuals, &c.; and will floor-Targets, Baddes, Tiorets, Makuals, &c.; and will of the world. Address, FRANK W. BALDWIN, No. 844 Broadway, N. Y. Room No. 6.

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MRS. CONANT gives no private sittings, and recelves no visitors on Mondays, Tuesdays, Wed-nesdays or Thursdays, until after six o'clock P. M.

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Monday, F-b. 26.—Invocation: Questions and Answers; James H. Clinton, of Savannah, 6.a., to a nurse in one of the booghals in Washington, D. C.; Johnnie Joyce; Jas. Webh, to his wife Catharine, in Brooklyn, N. Y.; John Augustus, to Mr. White

Mr. White.
Tuesday, Feb. 27. — Invocation; Questions and Answers;
Alexander Hodges, of Montgomery, Ala., to Mr. Gordón, a
New Jersey man; Lara Slade, daughter of Samuel Slade;
Detta Green, who died Feb. 26, 1886, to her children.

Invocation. Oh Perfect Life, oh Holy Spirit, whose won-

drous power has hung this day like a gleaming jewel upon Creation's belt, thou soul of the sunshine and of the shade, thou glory of the night and of the morning, thou Life of our souls, thou Life of all atoms, here upon the sacred altar of human life we lay our offerings of prayer and praise. Our Father and Mother, thou who art all to us, thou who art wondrous and perfect and holy in all thy movements, oh, we praise thee for the gift of life-for that sacred, that most holy gift. Everywhere it meets us; whether we wander on the earth or in the heavenly spheres, life is everywhere. Even within the cypress shades of the tomb there is life, for death has no place, no, not any. So, oh Spirit of Life, we thank thee for thy presence, that meets us everywhere. We know we are cared for. If thou carest for the falling drops and the sparrows, if thou guardest tenderly the fruits, the flowers and the grains, surely thou wilt care for us. If this round, rushing world is part of thee and held sacred in thy sight, so our souls must be part of thee, must be sacred to thee, every one of them. No one, oh Spirit of Love and Mercy, wilt thou exclude from thy kind protection. Even when the rough winds of sorrow sweep over thy children, there thou art, as when the sun shines the brightest, as when the dews fall most plentifully. Oh Spirit of Eternity, thy wisdom comes to us like gentle showers, like a summer day-it comes to invigorate our souls, comes to remind us thou art ever with us, dealing in love and mercy. Oh God, thy blessing rests upon the people of America. Even though the shadow lies close around them, though the dark cloud of war hangs over them, thy mercy is there also; thy loving kindness and thine everlasting power will sustain, will care for, will bring them out of all sorrow, all war, all the wild sea of despair, unto perfect peace, unto a thorough knowledge of thy ways, also a thorough knowledge of themselves. Oh Spirit of this Hour, accept our praises for all thou hast bestowed upon us. And our prayersoh, they go out like the perfume of flowers-continually are shed from thy great soul as the sunshine is shed upon the earth. Father, we know thou wilt hear, we know thou wilt receive, we know thou wilt answer our prayers. So unto thee we ascribe all honor, all glory, all holy thoughts and holy deeds, forever. Amen.

Questions and Answers.

Feb. 20.

CONTROLLING SPIRIT.-Mr. Chairman, we are ready to consider your propositions if you have any to offer.

CHAIRMAN.-N. M. P., of Damariscotta, Me., sends the following questions to our Circle:

QUES .- The lecturer who spoke upon "The Resurrection and the Spirit-world," told his hearers recently "that a veil is cast between the terrestrial and celestial worlds, so that the inhabitants of either world cannot see those of the other." How is this? What are the facts?

ANS.-These names are but terms signifying different states of being. The veil represented by the speaker is but that uncertainty that ever hangs before the future. The inhabitants of the terrestrial spheres of mind-call them that, or call these spheres by any other name-the inhabitants of any one distinctive sphere cannot have a perfect knowledge or clear understanding concerning the inhabitants of any other sphere, except it so be that they have passed through it in their course upward. All that lies in the future to you is absolutely uncertain. This uncertainty is the veil.

Q.-Does the spirit permeate and fill the entire material organism?

A .- It does, most certainly; else that material organism were dismembered at once.

Q.—Suppose a limb be amputated and laid in a cold place or in an uneasy position, will the person experience pain by reason of the limb being cold or uneasy? If so, why so, and how long will such pain continue?

A .- Yes, they certainly will experience pain, from the fact that so long as the particles composing the amputated limb are held together, so long the particles composing the spirit limb will be attracted sensibly, forcibly, really to that limb, and that attraction is conveyed intelligibly through the brain. It is ofttimes said by those who have lost a limb, that they experience intense suffering in the limb that is gone. Here they make a false statement. They do not experience pain in the limb that was laid aside, but in the spiritual counterpart, by virtue of the attraction that still exists between the two. This is very plain, simple, and entirely natural.

Q .- By I. B. R., of Bennett Square, Pa.: Would it injure a medium giving physical manifestations in the dark by suddenly introducing light?

A .- Yes, because it would so suddenly change the magnetic forces as to produce an intense disturbance in the physical, in the nerve aura, we should say. So, in consequence of this, intense nervous excitement would prevail. In this sense the medium would be injured, but in no other.

Q .- Will the spirit please explain the leading points in the book of Joh?

A .- We have not time to take up all the leading points in the book of Job and explain them; therefore we shall decline to consider the question.

Lieut. William Goldsborough.

I would be obliged to you would you say that Lieut. William Goldsborough, on board the gun-

boat Palmetto, would be very glad to communicate with his friends, finding himself in a condition so to do. My sudden transit from this mor- and I'm very well satisfied. tal world, rendered it impossible for me to carry out certain plans I had formed concerning the future. I am aware that my friends are endeavoring to carry out those plans, but as they are not in possession of some leading facts necessary to the perfection of the thing, I fear they will fail. I would be glad to put them on the right track, because I know those who are in need will be benefited, and because, also, I feel under obligations to certain members of my family and kindred, who were kind to me during my soldier's, or rather sailor's life.

I was not able to send them the papers they wished for. I received their letter the day before my death, and had intended to attend to those matters on the following day, but an accident, which resulted in death, prevented. They are supposing that I never received the letter, which was a mistake. I did.

To my friends in Atlanta. I would stay longer Feb. 20. but I have not sufficient strength.

Sarah Bowen.

It is near thirty years since I resigned my hold ipon earthly claims. I lived at that time in Henchman's Lane. [North End?] I came there from Charlestown, where I had been driven from my house, because I had no means of paying for

I had two children, a son and daughter. My little girl was then six years old, my little hoy was eight, little over eight. They are on earth now, and I am auxious to make some communication to them.

My name was Bowen-Sarah Bowen. My litson. He is in Missouri. I have made a most desperate effort. I have tried so many times, but have never been able to speak until now. My children cannot have forgotten their mother. I know they have passed through many changes since then, but I must be remembered. I am.

Ah! [addressing Mrs. V., who sat near the medium, and extending her hand] and you don't remember me? [Mrs. V.-No.] You do n't know ny name; I forgot. You must be the one. Your face and your spirit are familiar to me. Did n't you say you was connected with a charitable institution? Did n't you keep a bread shop? [I did.] And you gave me bread? [Very likely.] Oh you're the same one. Great God! the same one, yes. Oh you're the one, you're the woman that I saw, that did give me bread for myself and family. Do you remember of giving me my apron full of bread? You gave me my apron full of bread, and told me to go home, and you'd either come yourself, or send somebody to see me the next day. And you did send somebody. They brought me quilts and clothing; brought me all I needed; enough to take care of me while I lived here. [I had forgotten the fact, as I was connected with a number of charitable institutions at that time.] Oh you're the very one; you're the very one. It must be you that drew me here. I think. You told me you was connected with a charitable institution at that time. I think I must have been sent by God to you. I did n't know you. I went in and asked for some bread -it was the first time I'd ever begged. You gave me my apron full, and told me to go home-I was sick then—and you'd see that I had heln.

I've come to you. I never thanked you till now. Oh this is a two-fold blessing, to thank you here, and come to my children. I knew I was right in coming here and speaking to-day.

Oh now I'll tell you, my son's in trouble. He's in Missouri. He's called on God to help him, and I've come! I've come! oh I've come! and I want you to tell him this for me: "Remember what I told you, Sammy-what I told you to do when I died. That will save you-that will save you. It will, certainly."

life away, to bless you, and I've met one of my old friends. I feel as if you were a friend. You was a friend to me then. I don't need your bread now, good woman-I don't need your There's enough of them that need it.

[To the Chairman.]-I thank you sir, That's all I can give. Don't forget my name, will you? -don't forget my name.

Mary Murphy.

'Tis me father that brings me here. I am Mary Murphy. I am the daughter of Patrick Murphy, year, and I told me mother when I was sick, if it back, perhaps the very same day after I died; but I've not been able to come till to-day.

What I have to say is, it was me father, and the manifestations all along, only I was sick, I most of the time, me father says. But I was sick, and he was not willing to make noises and move the things at home, because I was sick, and he'd not like to weaken me. And I wan't able to do it, and that's the reason he went. It's not because the prayers of the Church had anything to certain, as far as they can be so, that, in dying, it do with it at all.

to me mother at home; and maybe I can come through herself. I know very well that she was thinking that it was the devil, and that the priest has "laid it," because I did not come as I said I would. But I have come now. Good-by, sir. God bless you! Feb. 20.

Edgar Wilkins.

I am Edgar Wilkins, from Franconia, Ohio. Oh, say I came, won't you? I stole the way. Feb. 20.

Jonas Haskins.

Euchred that time! [Yes, you were. He stole

the way in, did n't he?] I am happy to be able to inform my friends in New Orleans, that I am very respectably sitnated on the other side. Jonas Haskins, my name, and a "sport" by profession. Now do n't hold up your hands in holy horror, for there are some good ones among them. Probably if you, or any one else, had come to me and wanted a dime or a dollar, I should have been likely to have given it. There's room enough, you know, in this great world for all sorts of things. As some one has truthfully remarked, it's a great

say, I don't find these things just as I had anticipated here; but I find things very comfortable,

Now if there's anything to be done to the boys, either by letter, or in propria personæ, I'll do it. I'm ready, just as fit now as I was when here, and perhaps a little more so. I can't say that I am hugely happy; but I am very well off, and that will do.

I took rather a sudden start, went out by rupturing a blood vessel, didn't suffer much, didn't stop long to fight with death, went out pretty easy, get along pretty well. Say I am all right, will you? That'll do. Feb. 20.

Simon Jones.

I would like to tell my father, who is at present in Cincinnati, that he has been misinformed with regard to my being pressed into the Southern service. Tell him that his son, Simon Jones, went into service of his own free will. Tell him, moreover, that I died as a soldier should die, fighting for what I believed to be right. If he would know more concerning me, he has to but seek out some good source through whom I can speak. I shall be very glad to furnish him with all the information he may desire. I want him to rest assured of this one fact: I was not pressed into service. I went willingly. Good-day. Feb. 20.

Circle closed by William Miller.

Invocation.

Our Father, thy perfectness beams in upon thy children through the glory of this handsome day. and all thy creations are ready to bow down and serve thee. Everywhere seems to go forth from Nature the song of praise. Sounds of rejoicing tle girl's name was Sarah Ann, and my boy, are on every hand, for thy love and thy mercy Samuel. My husband was drowned. I died of are everywhere. Oh Eternal Spirit, who formeth consumption. My children are both in the West, universes, who holdeth souls in their orbits, who and there are some circumstances rendering it giveth unto thy children all the needs of life, well for me to come, particularly attending my thou Divine and Perfect Soul, we lay upon the altar of our being our praises and our prayers. We ask thee, oh God, for blessings, yet they are with us. We praise thee because all Nature praises thee; because the sun, and moon, and the stars, and all atoms composing universes, all, all praise thee. Our Father, we can trust thee, because we love thee, and are loved by thee. We know, as thou art our Father, our Creator, our best Friend, though storms come, though night follows the glory of this day, though shadows follow joy, yet even in the shadow, even in the night, thou wilt be with us; we shall hear thy voice, we shall see the bright scintillations of thy love; therefore, oh God, we praise thee, and render thee all the homage of which our souls are capable, to-day and forever.

Questions and Answers.

QUES .- By M. E. S.: Will the controlling intelligence please to inform us by what law the Jews became and continue to be a distinct people? and did our Heavenly Father select them for his chosen people above all others? and what has been the benefit? -

Ans.-These remnants of a once mighty tribe exist as a distinct people, by and through the law of their own organic life, which law is perfectly natural—quite as much so as the law that governs you and me. Now it is because of their peculiar organization that they have ever held this disfluct position. It is because of this, that this distinct and perfect line of demarcation exists between themselves and all other races. It is not because they are more favored of God than you; by no means, We do not believe that the Great Author of Life looks with special favor upon any of his creations. We believe that his love and protection is everywhere, no more over one class than over another. From the fact that these people existed in the past, as they do in the present, we are to sunnose that there is absolute need of such an existence. Therefore, because there is need of it, good must come out of it. It cannot be otherwise. All these circumstances in life, that seem in far as they will I've come here, so near where I breathed my be dark and disagreeable, are but stepping-stones to future brightness and happiness; for all these shades men call night, are but darker shades in the picture of life; all are needed. What would day be without night? Why, its glory would be lost. bread now. But if you've got any of the bread of So it is with these darker pictures in life. All life to give to poor, suffering ones like me, give it the bright ones would be robbed of their glory were it not for these.

Q.-Why do the spirits of Indians so much oftener and apparently easier manifest themselves than the spirits of friends of those seeking com-

munication? A.-The Indians are by nature Spiritualists. They know, as they knew when here, that the spirit can return. All enlightened Indians befrom Dover, who came to you many times. I lieve in the return of their friends from the shinhave been in the spirit-land little better than a ing hunting grounds of the Great Spirit. This is their religion. They govern all their actions by it. was true that it was me father that come, I should Before taking any important step, some one of let her know. And I thought I could come right | their people who is more favored with mediumistic powers than the rest, is selected to hear what their friends from the upper hunting-grounds will say with regard to the move they contemplate. he's just the same now. He would have made Their spirit-friends always guide them, and with the absolute consciousness of those who remain was not able. It was me that they was made by, on earth. Indians, in going to the spirit-world, go with the full sunlight of this great truth beaming upon them. There is no night with them. It is a well known fact that intelligent Indians never fear to die. Why is this? Because they have right ideas of death. They know, are absolutely is but a step they have to take. Immediately af-I'm sixteen years old, sir. I have nothing else | ter they have taken that step, they are with their to give. I would like to find some way to come spirit friends. With their knowledge of return, it is very easy to come back. It is the key that unlocks the door for them. It is the very atmosphere that they need to control these subjects with. They come naturally, influence naturally; and because they do no harm, because their influence is a pleasant one, your mediums never oppose their coming. They are called truly the children of Nature. They are such. They live naturally when here. They worship God here. They have nameral, simple, perfect ideas of what is to come.

Q.-Do the spirits of Indians and colored persons occupy each a separate locality in the spirit-

A .- No. If the colored person, or the spirit of the colored person, is spiritually upon the same plane with the Indian, or with the white man, the colored person will dwell with them, naturally gravitate to that locality. Spiritualists from all nations mentally gravitate together. So it is with these different personalities. No, they are not divided off and caused to dwell in distinct localities, by no means.

Q.—Are not the sick sometimes injuriously affected by the quality of the magnetism imparted from so-called healing mediums? A .- They certainly are.

gerous disease, maybe attribued almost entirely to atmospheric infliences. We never knew of a distinct case of asthua that ould not be perfectly cured, if you place to patient under right climatic Feb. 22, conditions.

Nette Whittinger.

I want you to lefue go where I can speak to my dear, blessed mojer and father, in Nebraska. [Can't let you tab the medium so far as that.] Well, I want then to know how much I want to come, how hard |ve tried to.

I am Nettle Wittinger. I am nine years old and my mother fould be so glad if I could come. I want her to how that I knew what she was saying about m/when they thought I was unconscious. I am appy; only I can't go home and talk as I want b, and I do n't like that so well.

Well, won't ou say to my mother that I come? and how much love her, and my father, too, and how I've seem verybody, most, in the spirit-land, and how glad I shall be when she comes, will you? [Whatlid you hear them say, when they thought you ere unconscious?] They said I was going," and wondered where. They said they thought I we past pain, and I was n't.

If you'll ill my mother to go in the room where I used to slep nights, when she feels like it, when it gets to b pretty dark, I'll try to come to her. I don't knev as I can, but I'll try to. Grandfather think I can; I think I can, too. [Show yourself to her No, not show myself, but write, and make some noises so she'll know it's me. If she'll get paper and pencil, I'll try to write. I think I ca. Grandfather thinks so-I think so,

Are you going to send my letter? [If you desire it.] Ithought you was going to print it in a paper, because my mother takes your paper.

Well, Im Nettle Whittinger. You can send it. Oh, you ob send it to Nebraska City. [Had you a middle name?]' No, I did n't have any other; Feb. 22. no, sir. qood-day.

John ---

I would like to send a few words of counsel to some people I'm somewhat interested in, in Columbus, Ly. I want to tell Mrs. Nourse, the mother of those gals, to just pay pretty strict attention towhat's given through the gals; and if she does, hey're coming out good, smart, tip-top mediums, and I expect to make some sort of show with them

I'm not agoing to give my whole name here. Call me John—that's what I shall be known by there. Call me John.

They don't understand these things; don't know anything about them; don't understand what a rap means. It means, good folks, just thus: that them gals happen to be mediums, and do you suppose we're going to let them lay idle? No, not while I hold the reins. And they need not be scated. Good Lord! I would n't hurt 'em. Just pay attention to what I tell you. Pay no at tention to what outsiders say. Don't go taking to them; talk to us; talk to me in particular. I will tell you what to do. That's all they need to

I'm going to take care of the gals, if they'll let me. If they do n't, they must n't blame me if any-thing happens to them. Your paper goes down to Columbus, does it? To the Frankfort House? I think I've seen it there. All right; then I'll take care of it. I think I've seen it there. Well, look and see if you do n't send it there. But I think I 've seen it there. Good-day, captain. Feb. 22.

A Frenchman.

Fearing that there might be some confusion with regard to what has just been given, I will say that the person who's just left here, con-founded my sister, who lives, and is a medium, in Frankfort—that is, she's not public at all, but she is one you can get these things through. And fearing that she might think strange of it, I come to correct it, with the permission of the one who was to follow next.

These young ladies are in Columbus Ky that he spoke of; at the Frankfort House, Columbus, Ky. And my sister is one; and he goes there; too, and he's got the thing confounded, just as he always does. He goes and tells things what he has done, and gets em, all mixed up. He always go round to clear up after him He's very good, do n't mean to tell anything that's not true; but somehow he gets mixed up, you see. I was expecting something like that when I seen him here. I was listening to what he said. got permission to come of the one who was to

not permission to come of the one who was to follow him, because it was important.

Now you will understand it. It is to the young ladies in Columbus, Ky.—not in Frankfort. So you will strike out the Frankfort, Ky., and say Columbus.

I am a Frenchman myself; have live in Colum-I am a Frenchman myself; have live in Columbus something like nine years. That is, I was there nine years; have been in the spirit-world about five years. [Does your sister understand that spirits can return?] Oh, bless you! yes, sir. She knows all about it; yes, sir; and she knew about it in her own country. Ah, she would he all in a stir, and say, "What does he mean? What does John mean? He's not coming out plain." Perhaps he'd go to explain to her, and maybe he would get her into a worse tied place. maybe he would get her into a worse tied place.

It is not my sister. Her name is Marie, and it is not her. 'Tis the young ladies in Columbus John means; yes, sir. It seems the mother of the young ladies do n't know anything about it, and she does not know what to do; if she did, she

I beg your pardon, sir, for coming, for intruding. Now, you see, he told you to look on the book and see if your paper went to the Frankfort House. You look to Columbus—that is it. Feb. 22.

Major William Vaile.

I've sought in various ways to send some word back to those I've left, but never have succeeded. I was mortally wounded at Gettysburg; died on the second day. I was taken to the rear hospital, and comfortally cared for.

It was said I was captured; and also said that I was bayoneted by a Federal officer, which was

r was bayoned by a rederal onicer, which was false. I was mortally wounded, and cared for by my own men. The ground was very soon occu-pied by Federal troops, and there was no means of carrying off the dead. They were buried there. Those of my men who were with me at the time of my receiving the wound, and some of them when I died, were all, with but the exception of one, I believe, killed soon after. One, Mr. Rolfe—Mr. Josiah Rolfe, from Western Virginla—he's allve; I mean on earth still. They can learn the truth by addressing him; he will no doubt corroborate my statement. oborate my statement. Major William Valle returns; there's no mis-

ake about it. If he knows how to tell the truth. he does it. If he don't, he should not be blamed. I am seriously afflicted with the feeling I last experienced in my own body; so I must excuse myself from tarrying longer. Feb. 22.

Circle closed by Seth Hinshaw.

MESSAGES GIVEN AT OUR CIRCLE.

Thursday, April 26.—Invocation; Questions and Answers; Capt. Wm. Fosgate, to his wife: Walter Richard, to Abigail, his mother, in Canterbury, N. H.; Mrs. Robert Davis, to Mary Eliza Landon, of Memphis, Tenn.; Thereas Glilespie, to her parents, in Cambridgebort, Mass.

Minday, April 30.—Invocation; Questions and Answers; Wm. L. Trusell, of Danville, Vt., to his friends; Orin Gorion, to relatives; Carde Ediridge, to her mother, Louisa Ediridge, in New York City; Samuel Pepper, of Amesbury, Mass.

DONATIONS I IN AID OF OUR PUBLIC FREE CIRCLES HECKIVED PROM Bailey, Florence, Mass.....

gambling shop all throughout; I think so. I do n't know that one class ought to be censured more than another. You're all doing the same business, only you've got a different name for it; that's all. I beg pardon, sir, I meant no harm.

I'm only here-to keep an appointment. I must

Q.—Do spirits ever suffer from the effects of delicities of delicitie

Interesting Case of Prevision DEAR BANNER—An acquaintance of mine has

for many years past been subject to peculiar impressions of coming events. Intely these impressions have greatly increased in frequency and reliability. Thinking that a short account of these manifestations of the human mind might be interesting to your readers, I send you a few facts,

Mr. ---, aged forty-one years, is a person of a highly nervous sympathetic temperament-intel. lect of a high order, yet, withal, one of the most skeptical of men, having for several years been examining the Spiritual Philosophy and manifes. tations without being convinced of their spiritual origin. These impressions generally take place while he is sitting passive in the evening. In this condition, thinking of the many old people in the neighborhood, something spoke to his internal sense of hearing, "Mr. - and wife will be buried in one grave." This was verified. The aged couple, previously in average good health, died within twelve hours of each other.

On another occasion, allowing his mental man to make a journey without being weighed down by the physical body, he passed along a road seldom traveled, viewing with careful scrutiny each object that was along the road when he last traveled it in person. Coming to the foot of a hill, to a house that he supposed was not inhabited, a fearful scene presented itself. In a room, the floor of which was covered with blood, a woman lay bleeding to death. A little girl came from the house, ran up the bill, and returned with a woman, whom he recognized as Mrs. W., an acquaintance. This scene happened twelve miles from the place where his body had been all the time sitting quietly by the kitchen stove. In a few weeks he met Mrs. W., and she rehearsed the story of the woman bleeding to death from the lungs-of the little girl coming to her for aid, etc., exactly as it presented itself to his mind.

A neighbor had run away from his family, No tidings had been heard from him for ten years. One day my friend saw the runaway on a certain street in Chicago, talking with a man from this town. The latter returned, and, on inquiry, said he saw the man and talked with him.

One more case, and I will close. A young lady who lived in my friend's family had been corresponding with a soldier for about four years, They were engaged to be married, but no day had been named for the happy event. The soldier returned to his home in an adjoining county the last of August; still all were ignorant of the time, but expected it shortly. Again, sitting passive, the impression, vivid as a flash of lightning, struck my friend: they will be married on the 20th of December. This was about the 20th of October? I was informed of this impression soon after it occurred, but it was not told to any other person. I had no great amount of faith in this prediction, but watched events with some curiosity. The marriage hung fire; I heard no more of it till the 19th of December. Near nightfall I saw the bridegroom ride by, and the ceremony sure enough took place on the 20th. Who shall account for these things? I have no theory to bring forward-will leave that to the wise ones. J. S. WALLACE.

From the Troy Daily Times. A Novel Sunday-School in Troy, N. Y. LETTER FROM ANDREW JACKSON DAVIS.

NEW YORK, May 1, 1866.

To the Troy Spiritualists: I am exceedingly pleased to learn that the Progressive Spiritualists of Troy have associated and duly organized them. of Troy have associated and duly organized themselves into a body corporate; so that hereafter they can construct and own a fine half for their meetings and schools, found a library, purchase and legally hold and dispose of property, receive legacies and contributions of money or real estate, under the same general law of the State which protects religious bodies in the possession and exercise of important rights and privileges.

But above all I was delicated to learn that you

But above all, I was delighted to learn that you, the Spiritualists of Troy, had resolved to organize and fully equip a Children's Progressive Lyceum. ou have very kindly invited me to assist you in this glorious work on each Sunday during the month of May. In response to your invitation, I will endeavor to be with you on Sunday morning, of lectures and assisting in the beautiful work

proposed.

A Children's Progressive Lyceum is really a "new thing under the sun." The basis is in the twofold organization of the child—the body with its functions, and the soul with its intuitions— both needing and demanding attention, education and recreation. Sunday is not exempt from the operation of the physical laws; neither are the moral laws suspended between Sunday and Mondays. In short, a child is just the same natural heing on Sunday as on every other day of the week; and the "wing-movements" and the harmonious "marchings with the stars and stripes" in the Sunday sessions of the Children's Lyceum are introduced upon the divine principle that there is no difference in days to the body and soul of a child; and as to men and women, I believe it is admitted that they are but "children of a larger growth." The Sunday-Schools of Ortholox establishments are universally distasteful to children. dren, because such schools, although conducted by very excellent persons, who are moved by the best intentions, are founded upon false and unnatural notions of men and destiny.

Take out of popular Ortholox Sunday-Schools two influences, and they would cease in less than a year—to wit, the social attractions very powerful with children, and next the fascinations of the library books. With these influences, any association of young people is bound together firmly, under any flag of Sectarianism; not one in fifty of them knowing a word of the creed, and the whole school caring next to nothing about the "noint of deatring"

'points of doctrine."
The Children's Progressive Lyceum, while it The Children's Progressive Lyceum, while it most beautifully provides for the social and literary wants of the young, possesses inherent attractions. It begins by classifying the children into "groups" with beautiful titles. Over each group is an officer called a "Leader," who, like the children, is provided with a badge of beauty and significance. The color of each group is unlike that of every other; just as, in the fields of Nature, every flower and bud and tree and stone is provided by the Divine Love and Wisdom with adaptations and a color of its own. adaptations and a color of its own.

As to the plan of education: This differs essen

tially from popular methods. We have in our Lyceums no text-books nor "catechisms" with stereotyped questions and answers. On the contrary, the children in a Lyceum are "educated" to think for themselves, and to select their own "questions," and to bring on the following Sunday their own "answers." How beautifully and perfectly this plan works can be illustrated by the school better than described in this letter, and so I simply invite you and your little ones to come next Sunday afternoon to Harmony Hall at

come next Sunday afternoon to Harmony Hall, at 2 o'clock, and witness the proceedings. The plan will, I am quite sure, receive the approbation of every lover of children and humanity.

The Lyceum Manual will be put into the hand of every member. It contains hymns, songs, impressive silver chain, recitations, &c.; therefore, the children will sing the songs of Progress, chant the hymns of the Summer-Land, and recite the holiest sentiments of thanksgiving and praise.

In conclusion, good friends, allow me to argo you, one and all, to take hold of this blessed work of education and emancipation for your children in the city of Troy. Do not longer allow old Or-

or euucation and emancipation for your children in the city of Troy. Do not longer allow old Orthodoxy, to miseducate the members of your family, while you have in your possession the essentials of Unistianity not only, but also very many new truths of life and the future world, too holy and too grand for allence and inaction. and too grand for allence and inaction.

Your brother, Andrew JACKSON DAYIS.

Mrs, Partington wants to know why the captain of a vessel can't keep a memorandum of the weight of his anchor, instead of weighing it every ion. mine has eculiar imse impres: cy and reat of these ight be inlew facts. erson of a ent-intelthe most years been

1866.

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Third National Convention.

The Spiritualists and Reformers of the World:
At the SECOND NATIONAL CONVENTION OF
SPIRITUALISTS, held in Philadelphia, by adjournment from the 17th to the 21st of October, 1865, it

MIGHT FORM THE 14th to the 21st of October, 1000, it was Resolved. That this Convention and its successors be, and hereby are declared to be, a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected; Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions; Resolved, That the National Organizations of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved. That appointments and records as delegates from leaves and records as delegates from local organization of the substance of the purpose;

and such officers are necessy decisions as a second consistent of that purpose;

Resolved. That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the dist fifty members.

additional one to take management and the best articles, all rights of the Best articles. The solved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence, in the month of August next:

Resolved, That it this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our hall, a fraternal greeting, and kind hospitality."

(Signed)

And, on conferring with each other, we have decided to call the Third National Convention, to meet on Tuesday, the 21st day of August, and continue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fity over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PLERPONT, President.

JNO. PIERPONT, President.
District of Columbia.
HENRY T. CHILD, M. D., Secretary.
64 Race street, Philadelphia, Pa.
M. B. DVOTT, Transcer.
Of Philadelphia Pa.
MARY F. DAVIS.
Vice-President for New York.
J. G. FISH,
Vice-President for Pennsylvania.
THOMAS GARRETT,
Vice-President for Delaware.
J. A. R.) WLAND,
Vice-President for Ohio:
BENJAMIN TODD,
Vice-President for Michigan.
S. S. JONES,
Vice-President for Michigan.
S. S. BROWN, M. D.,
Vice-President for Wisconsin.
MRS. M. B. RANDALL, M. D.,
Vice-President for Wisconsin.
MRS. M. B. RANDALL, M. D.,
Vice-President for Vermont.

A Call for a State Convention in Pennsylvania.

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

these out as a banquer, at which we may an partake and be strengthened.

We propose holding a State Convention at Sansom street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in session two days.

And we extend a cordial invitation to the friends in the contract of the contract and value to the part and select such parts are selected select such parts and selected se and we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as delegates to this Convention.

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

M. B. DYOTT, JAMES SHUMWAY, MINNIE SHUMWAY. MINNIE SHUMWAY,
J. L. PEIRCE, M. D.,
I. REHN,
GEORGE BALLENGER,
ANNA O. BALLENGER,
MARY A. STRETCH,
WM. B. FAHNESTOCK, M. D., Marietta, Pa.,
MILO A. TOWNSEND, New Brighton, Pa.

State Convention of New Jersey.

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

Convention will organize at 1 o'clock P. M., the 24th.

WARREN CHASE, Committee.

JOHN GAGE,

Meeting at Greensboro'. Ind.

The Spiritualists and friends of progress will hold a three days' meeting at Greensboro', Henry Co., Ind., beginning on the 25th, and closing on Sunday, the 27th of Mayinst. A cordial and universal invitation to all reformers in all the imporversal invitation to all reformers in all the impor-tant interests of religious, political and social life, its most cheerfully extended. Good speakers will be in attendance, through whom angel blessings may be given from the higher spheres. Come along, all ye who are seeking more light, and let us reason together. By order of Committee,

Knightstown, Ind., April 15, 1866.

Obituaries.

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

Passed to the glorious Morning Land, April 22d, Ella Gertrude, only child of Charles and Susan Moulton, of Chaplin, Conn., aged 10 years and 4 months.

Conn., aged 10 years and 4 months.

None knew little Ells but to love her. For many weeks she had told her mother that she should be a spirit ere the wild flowers decked the earth. She had been an expert practitioner on the plane, often composing music which older heads found practice necessary ere they could perform it well. The last nine days of her stay she suffered most intense pain in the head, but amid it all not a murnnr, but sweetly smiling, she said to those waiting upon her, "I am going to the angelworld, where I'll not be a trouble to others, or have any myself."

The day before her denarture she same "I have any myself."

self."

The day before her departure she sang all her pleces of music, and then turned to her mother, and said. Let my playthings remain just as I leave them, for I am hot going far away, but shall come to you some day, and tell you who to give them to. I am too sick now." What a rebuke was this little child's earnest, living faith to us older nones, who so often doubt and quake with fear! Will not her sweet voice call her parents and friends above? Oh, 't is better to love and lose, than never to love.

parents and friends above? Un, the deter to love and love, than never to love.

Rev. Mr. Williams, the Congregational minister of this place, kindly, and in a very gentlemanly manner, officiated with me at the funeral. Would that all had the same courage and humanitarian love.

Suara A. Hutchinaov.

Passed to the higher life, April 16th, from Bradley, Me. Capt. John D. Huston, aged 48 years.

Capt. John D. Huston, aged 45 years.

Possessing those qualities in an eminent degree which rendered him a fond and devoted husband and father, a genial companion and sympathising friend, his sudden removal will be deeply felt by a large circle of friends and acquaintances, but more especially by his invalid wife, and son. For several years her health has been impaired, depriving her of many othe enloyments of an active life. During all her sufferings, she has been bleased by his bopeful smile and buoyant spirits. The soul-cheering truths of the Spiritual Philosophy were to them asource of exquisite pleasure. May its pure consolations and benign influence still impair a healing panacea to her wounded heart.

and benign inducate still impart a healing paracea to be wounded heart.

Funeral services by the writer.

ELIZA H. FULLER. Passed to the Spirit-Land, April 22d, Bro. Peter Elliott, of New Books.

JUST PUBLISHED, An Original and Startling Book!

THE ORIGIN AND ANTIQUITY

PHYSICAL MAN, SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN CONTEMPORARY

PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA. BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our raying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure ques-tions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success o his former publications, understands the needs of the popular heart, and the best manner of meeting it, in a most surprising

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

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content of the plainest Saxon the most expressive.

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NEW EDITION-JUST RECEIVED. A DISCUSSION FACTS AND PHILOSOPHY

Ancient and Modern Spiritualism. 8. B. BRITTAN, AND DR. B. W. RICHMOND. "Whosever is afraid of submitting any question, civil or religious, to the test of free Discussion, is more in love withis own opinion than with Truth.—Bishop Watson.

This work contains twenty-four letters from each of the parties aboved named, embodying a great number of facts and arguments, pro and cont, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifesta-TP Price, \$2.50; postage 28 cents. For sale at the Banner office, 188 Washington street, and at our Branch Office, 544 Broadway, New York. Room No. 6. April 28.

NEW EDITION-JUST RECEIVED. THE APPROACHING CRISIS:

BEING

A REVIEW Q**T**

DR. BUSHNELL'S RECENT LECTURES ox

SUPERNATURALISM. BY ANDREW JACKSON DAVIS.

Author of "Nature's Divino Revelations," "Great Harmonia," stc., etc.

17 Price—paper, 75 cenis; postage 13 cents. For sale at the Banner Office, 155 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. Room 6. April 28. Frankfort, Me., in the slaty-seventh year of his age.

Bro. Fillott was a believer in our beautiful faith of Spiritualism. It was his life whilst here, and joy in passing to the spiritand, An address was delivered on the Sigh, by the writer, to a large concourse of relatives and friends, who despity feel their loss.

JAMES TRASK.

Branch Omec, 546 Broadway, New York. Room 6. April 28.

THE RABLY PRYSHOAL DECENWRAUY

OF THE AMERICAN PROPLE.

A GREAT BOOK FOR YOUTH, Send two red stamps, and a large concourse of relatives and friends, who despity feel their loss.

JAMES TRASK. Miscellaneous.

PROSPECTUS

THE LITTLE BOUQUET.

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October*, 1865.

WARREN CHASE.**

October*, 1865.

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48*-April 28.

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Milwaukee, Wis. Rec. 23, 1863.

April 7.

Midwankee, Wie, Dec. 23, 1863.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Runner of bleat. Letters and papers intended for us, or communications for publication in this Department, ste, should be directed to J. M. PKERLES, Cincinnati, Oblo; and the control of th

Plate and Aristotle,

Representative men are on earth immortal: writers 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 Lartius describes him in person, as having small eyes, heavy voice, quick motioned, fond of magnificent dress, and wearing costly rings. Having strong passional propensities, 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, volatile in his pleasures, and pomponsly gay in appearance. To a taste for science and erudition, he joined that of fashionable dissipation. He was at times fierce, angular and sareastic, and so fond of luxury, that while young he became bankrupt in property.

Plate 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 sages, Solon. He was tall, erect, and commanding in presence. His temperament encephalic bilious, with high, broad, yet retreating forchead. 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 benerolence, 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 preexistence, and his reasonings thereon were as profound and masterly as his conclusions were truthful. He further contended for the eternality 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. Aristothe 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. Plate had a brilliant and poetic imagination. abounding in ideas, expressions, figures and mysticisms, with great delleacy of imagery; while his pupil played between the extremes of the dry, hard, logical and often obscure, to the fleshy 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. Xencarates, 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 particled steel to a magnet. Women flocked about Aristotle with not always the highest motives, and, be it penned 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; ay, 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 genuis, 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 "Diagesis,") 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 Platothat contains the whole!" Not particularly troubled with Plato on the brain, nevertheless we

10 17.3

dogma in the realm of morals or metaphysics, but that may be found in Plato, either as inference, able life-characteristics. All the great moral Daniel and the Apocalypse, as well as the angelic brethren the prophets." The first chapter of a remarkable resemblance to the Platonian Philgenuine love letters, written near the close of life, to-day, a marvel and a wonder. 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 nent Greek scholar and a proficient in nearly all | their publication: 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 Davenports.

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 scances—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 too 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 Spiritnalism.

This self-styled "Professor" Grimes, abounding as 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 (greenback) 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. Maussield and Sealed Letters.

Through the superior mediumship of this brothr, 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 dellcate 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 nspirations, 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 unconscious trance speaker, of Worcester, Mass., purposes a Western lecturing tour. She will find cordial hands, genial homes, and warm hearts, all o'er must confess that we are cognizant of no theory or | these prairie lands. Come on, sister,

Chicago Matters.

Our gifted brother, Charlie Hayden, has just suggestion or direct construction. He has well finished a most successful course of lectures in been named the "Divine," and a high condition of Chicago. He has spoken here for three months, mediumship explains his otherwise unexplain- and has attracted large and increasing congregations, frequently numbering a thousand or twelve chieftains of humanity have been the subjects of hundred persons. He speaks fearlessly of Spiritinspiration, and held in holy charge by angels unlism, its perfections and its imperfections, what and gods. We are well assured that the three it is, and what it is not. He does not hesitate to attending immortal guides of the ancient apostie, denounce and condemn the immoralities, impuri-John, were the Prophet Daniel, Plato and Jesus. ties and affinities committed in its name, just as With this thought, how naturally we account not openly as he exalts its heauties, and paints in the only for the visions, scale and symbolisms, but for divinest language of inspiration its holy mission the striking similarity between the prophecies of among the sons of men. Charlie is eminently a popular orator, with a flow of language rarely exdeclaration, "I am thy fellow servant, and of the celled, by even the most distinguished men of the forum and the pulpit. He has all the perfection John's Gospel, in style, diction and doctrine, bears and grace of manner and gesture and elecution usually only acquired after years of study and osophy, and it frequently crops out in his figures experience. In this respect he is to skeptics and and idiomatic phrases; while his epistles, being to those who do not understand the inspiration of

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 of great note in his time, that John was an emi- friends scattered widely over the Union, I ask

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

2. Resolved, That Bro. Hayden carries with him our high regards for himself as a man and as a useful lecturer, and our best wishes for his happiness and success.

3. Resolved, That we shall hait 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 collaborated Artesian Wells are still flowing.

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 godswe cannot do without it—and personally I am glad to hear (from private sources,) that it is pecuniarily successful, and on a solid foundation. You have labored long and faithfully, and you Faithfully yours, deserve success.

GEORGE A. SHUFELDT, JR. Chicago, May 1, 1866.

Mull's Spiritual Clarion.

We take great pleasure in calling the especial 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. Clendenan 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 "nut 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 (!) 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 church in Providence, thought no more of it

old church in Providence, thought no more of a 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 issue 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 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 bills promptly.

ties freely during the stay of delegates, and pay the missionary bills promptly.

Now, with this one representative, (self-made) the 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 to covenant to pleased at their new covenant (a covenant to which they were a slient party); but if they are to help furnish the means to reach the hearts of the generality of Connecticut people, I pity their pockets! In my opinion, more than one Missionary is

An my opinion, more than one missionary an needed in each State; of course 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. Ditables ma. anywhere, puzzles me.

Dayville, Conn.

LITA BARNEY SAYLES.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M. Speaker engaged:—E. S. Whoeler during May. PLYMOUTH, MASS.—Splritualists hold meetings in Leyden Hall, Sanday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speaker engaged:—M. Henry Houghton, May 20 and 21.

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

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hali regularly at 2% and 7% r.m. Admission free. WORGESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11M A. M. every. Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian, Speakers engaged: Stute M. Johnson during May: F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July.

June; Mrs. N. J. Willis during July.

MARLBORO', MASS.—Spiritualists hold meetings in Forest
Hall every other Sunday at 1½ P. M. Mrs. Yeaw, speaker.

NORTH WRENTIAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial
Hall at 104 A. M. and 1½ P. M. Seats free.

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

Formout Mass.—Meetings to many.

FOXBORO', MASS.-Meetings in Town Hall. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7th o'clock. Progressive Lyceum meets every Sunday forenoon at 10% o'clock. Speaker engaged:—A. J. Davis during June

PUTNAM, CONK.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, MR.—The Spiritualists of this city hold regula meetings every Sunday, in Congress Hall, Chapp's Block corner of Congress and Elm streets. Free Conference in the forencen. Lectures after mon and evening, at 3 and 70 clock

forenoon. Lectures afternoon and evening, at 3 and 70 clock, DOVER AND FOXCROFT, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation. New York City.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 866 Broadway. Seats free.

The Society of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lycaum meets at the same hall every Sunday afternoon at 3% o'clock. Speakers wishing to make engagements to lecture in Eibbitt Hall should address P. E. Farnsworth, See'y, P. O. box 5619, New York.

WILLIAMSEURG, N. Y.—Spiritual mastings are hald one

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

MORRIBANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth atreet. Services at 3M p. M.

street. Bervices at 34 P. M.

Philadriphia, Pa.—Meetings are held at Bansom street
Hall every funday at 10; and 7; P. M. Children's Lyccum
regular Sunday session at 2; o'clock. M. B. Dyott, Conductor: Mrs. Ballenger, Guardian.
Meetings are also held in the new hall in Phænix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyccum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

Unidano, N. J.—Friends of Progress meetings are held in the new half every Sunday at 10 A. M. Children's Progressive Lyceum helds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian,

HARMORTOR, N. J.—Meetings held every Sunday at 10}. M. and 7 r. M., at Eilis Hall, Belleview Avenue. Baltimone, Mp.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga isali, southeast corner of Calvert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther nouse.

Chicago, ILL.—Regular morning and evening meetings are held by the first Society of Spiritanists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10g A. M. and 1g y. M.

Correspondence in Brief.

A STRANGER sends a dollar to the bread fund,

and says that the rich often need nity 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 rare-ly—controversy is but preaching, and I know you

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

Here comes a letter from some town in Ohio.

written so illegibly that we cannot make it out; even the writer's name. Our correspondents can-

not be too careful in writing a plain, distinct hand.

band's brother, residing many hundred miles distant. Letters and telegrams, subsequently re-

ceived, confirmed the truthfulness of the com-

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 natures. It is the God-light of our age—the highest and best revelation yet made to man in

Howe, an excellent speaker, addresses them. His lectures are very interesting; at the close of each, le 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 pour obloquy upon

P. R. EWES, TURKEY CREEK, BOURBON CO.

Kansas.—To persons seeking homes in the west

I think Southern Kansas cannot be excelled by any other part of the great Southwest; 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 beauti-

SPIRITUALIST MEETINGS.

prefer practice.

munications.

any age of the world.

my soul.

SPHINGFIELD, ILL.—Regular Spiritualists' meeting every unday in the hall. Children's Progressive Lyceam every sunday forenoon at 10 c'clock. Mr. Wm. H. Planck, Confector; Mrs. E. O. Planck, Guardian.

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 into all its dark corners. The latter we should heartily approve of, if it could be practically and pidiclously 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.

ten who believe in Spiritualism, will own it. All the thinking portion of our people welcome it.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUGLY EVERY WEEK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur, Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

Miss Lizzin Dorn will lecture in Boston during May; in Chelsea during June. She will not make any other engage-ments to lecture until further notice. Address, Pavillon, 57 Tremont street, Boston, Mass.

F. L. H. Willis, M. D., will lecture in Lowell, Mass., dering May; in Worcester during June. Address as above, or care Banner of Light, Boston. CAPE BRAINET OF LIGHT, EDUSTON.

N. FRANK WHITE will speak in Battle Creek, Mich., daying May and June. Applications for week evenings must be made in advance, and will be promptly answered. Address a shows.

made in advance, and will be promptly ambrered. Address a above.

A. T. Foss will speak in Portsmonth, N. H., during May: in Bangor, Me., during June. Would be glad to make further engagements in New England for the summer and fall. Address, Manchester, N. H.

MRS. N. J. WILLIS, trance speaker, will lecture in Salem uring May; in Worcester, July 1, 8, 15 and 22. Address, Bo-

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 knowlon, aleas.

MRS. AUGUSTA A. CURRIER will lecture in Oswego, K. T.

luring May. Will answer calls to speak in New England

hrough the summer and fall. Address, box 815, Lowell, Man edge of Spiritualism, or of the medium powers of AUSTRE E. SIMMORS will speak in Woodstock, Vt., on the ret and fifth Sundays, and in Braintree on the third Sunday fevery month during the coming year; in Ferrisburg and ddison, May 27. MARY A. BOYER, BRIDGEPORT, CT. - By spiritual communications we were at the time informed of the sickness and death of my hus-

MRS. M. MACOMBER WOOD will speak in Chelses, May 29, in Charlestown (Washington Hall) during June. Addres, if Dewcy street, Worcester, Mass.

Dewcy street, Worcester, Mass.

CHARLES A. HAYDEN will speak in St. Louis, Mo., during
May; in Davenport, June 3 and 10; July and August reserved
in Providence, R. 1., during September; in Cincinnati, o,
during October and November; in Cleveland during letern
ber; in Philadelphia, Pa., during May, 1867. Will make ep
aggements to speak week evenings in the vicinity of Sunday
engagements. Address as above.

WARDEN CHARLES WILL STANDARD LET half of May at San

WARREN CHASE will spend last half of May at South Pass, Ill.; will lecture in Decatur, Ill., during June. He will receive subscriptions for the Banner of Light.

J. S. LOVELARD will lecture in Troy, N. Y., during June. Will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyccums. Address, Hamburg, Conn.

ourg, Conn.

Dr. L. K. COONLEY. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books, Address, Vinciand, N. J. 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 schoolhouse; now they hold them in a meeting-house. Lyman C. House an excellent speaker addresses them. His MRS. SARAH A. BYRNES Will speak in Lynn, May 20 and 21; in Salem, June 3 and 10. Address, 87 Spring street, East Cambridge, Mass.

Cambridge, Mass.

Mas. S. A. Hobron will speak in Plymouth, Vt., May N:
In Stowe, May N: in Eden Mills and vicinity during Juneard
the first Sunday in July. Address as above, or Brandon, Vt.

ISAAC P. GRENLEAF will speak in South Reading, Mass.
during June. Address for the month of May, Kendukse,
Me. Is ready to answer calls to lecture anywhere the friend
may desire. Address as above.

M. C. Byert impurational speaker, will lecture in Miss.

M. C. BENT, inspirational speaker, will lecture in Middie Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and fourth, up to July. Addres, Middle Granville or Smith's Basin N. Y.

Miss Sarah A. Nurr will speak in Chicago, Ill., during May. Address as above, or Claremont, N. II. DR. E. B. HOLDEN will speak in Williston, Vt., during May. D. E. B. HOLDER WIN Speak in Winston, v., uning as, J. MaDison Allers, trance and inspirational speaker, will lecture in Woodstock, Vt., May 20 and 27, and July 4, 8, 15 and 22; in Ludlow, June 3; in Andover, June 10; in Jamaica, June 17, 19 and 21; in Londonderry, June 24 and July 1; in Lowel, Mass., during August. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., in care of Thomas Middleton.

C. FANNIE ALLYN Will speak in Woodstock, Vt., June 19, 1 and 24; in Ludlow, July 8 and 15; in Londonderry, July 22 an 29. General address, Woodstock, Vt.

ful 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 MES. MARY J. WILCONSON will lecture in Northwestern Pennsylvania and Western New York till after the Mass Co-vention in Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J. Miss Eliza Howe Fuller, trance medium, will peak in Bangor, Me., during May. Will make engagements for the summer and fall. Apply as early as convenient. Address as above, or LaGrange, Mc. BOSTON-MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission Free. Speaker engaged:—Miss Lizzle Doten during May. THE BIBLE CHRISTIAS SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10% a. m. and 2% p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't.

THE C. S. D. M. U.'s FIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 3 p. m.; also Sunday, Monday, Wednesday and Friday evenings, at 1% p. m.

Miss Steir M. Johnson will speak in Worcesterduring May; in Houlton, Me., during June.

Miss Sarah Helen Matthews will speak in Quincy, Mass., during May, June and July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H.

H. B. STORER will speak in Philadelphia during May. Address, Brooklyn, N. Y. E. S. WHEELER, inspirational speaker, will lecture in Haverhill during May; in Lowell during June. Address this

will hold meetings every Bunday, Wednesday and Friday even at 3 P. M.; also Sunday, Monday, Wednesday and Friday evenings, at 14 P. M.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 73 P. M.

The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 73 P. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 23 and 73 meetings every Sunday in Washington Hall, at 23 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall, at 24 and 73 meetings every Sunday in Washington Hall at 25 meeting every Sunday in W LEO MILLER will speak in Lyons, Mich., during May; in Cleveland, O., during June. Address as above. M. HENRY HOUGHTON will lecture in Plymouth, May 20 and 27 Will answercally to lecture in any of the Fastern or Middle States the ren

MRS. LAURA CUPPY is lecturing in San Francisco, Cal ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye Esq., box 50, Monmouth, Warren Co., Ill. DR. W. K. RIPLEY WILL speak in Charlestown during May,

Mus. Stair A. Hurchinson will speak in Charlestown furing May; in Haverhill during June. Address as above. MRS. E. M. WOLCOTT is engaged to speak half the time is Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

MRS, SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further soite. MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hali, at 2% and 7% o'clock r. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyccum meets at 10 A. M. Speaker engaged:—Dr. Wm. K. Ripley during May; Mrs. Mary M. Macomber Wood during June.

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

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

Lowell.—Spiritualists hold meetings in Lee street Church. J. M. PERBLES, box 1402, Cincinnati, O.

F. L. WADSWORTH, Sturgis, Mich. Mrs. N. K. Andross, trance speaker, Delton, Wis.

MRS. LAURA DE FORCE GORDON. Address at LaCrosse Wis., till May 10th; after that time. Cache Creek, Colorado. E. V. WILSON may be addressed during the summer at Menekaune, Oconto Co., Wis., for engagements next fall and winter
J. G. Fish, Carversville, Pa., "Excelsior Normal Institute." W. A. D. Hume will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P O., Cleveland, O.

Mas. E. A. Bliss, Springfield, Mass. MISS BELLE SCOUGALL, Inspirational speaker, Rockford, Ill. DR. JAMES MORRISON, lecturer, McHenry, III.

MRS. ANNA M. MIDDLEBEROOK will lecture Sundays and
cek evenings. Address as above, or box 778, Bridgeport, Ct.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. DR. H. E. EMERT, lecturer, South Coventry, Conn. CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich. are of Dr. George F. Fenn. LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, San José, Cal., care of A. C. Stows.

DB. G. W. Morritt, Jr., trance and inspirational speaker ill lecture and attend funerals. Address, Boston, Mass. J. H. RANDALL, inshirational speaker, will lecture on fpli itualism and Physical Manifestations. Upper Lisie, N. Y. MRS. FRANCES T. YOUNG, trance speaking medium, car Banner of Light. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. LYDIA ANN PRABUALL, inspirational speaker, Disco. Mich. MRS. ELIZABETH MARQUAND, trance and normal lectured hamols, Osage Co., Mo. ELIJAH R. SWACKHAMBE, Chamols, Osage Co., Mo.

B. T. MUNK will lecture on Spiritualism within a reason ble distance. Address, Skaneateles, N. Y.

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

D. H. HAMILTON will answer calls to lecture on Reconsiders and the True Mode of Communitary Life. Address, Han MRS. EMMA F. JAY BULLENE, 32 Fifth street, New York.

J. H. W. Tooner, Potsdam, N. Y. OKOROE F. KITTRIDER WIll answer calls to attend publices, and lecture on Sundays, in Northern Michigan. Acress, Grand Rapids, box 692.

IBA H. CURTIS speaks upon questions of government. Attress, Hartford, Conn.

MRS. DR. D. A. GALLION Will answer calls to lecture, und spirit control, upon diseases and their causes, and other su lects. Address Dr. J. Callion, Healing Institute, Keokuk, Iow

Mosas Hull, Milwaukee, Wis. MRS. H. T. STEARES, Vineland, N. J. MRS. JENNETT J. CLARK, trance speaker, will answer cal MRS. JENNETT J. CLARK, trance speaker, will answer cal to lecture on Bundays in any of the towns in Connection Will also attend funerals. Address, Fair Haven, Conn.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hate MRS. FRANK REID, inspirational speaker, Kalamazoo, Mici B. M. LAWRENCE, M. D., will answer calls to lecture. A rese. 12 Lincoln street, Boston, Mass. MRS. E. K. LADD, trance lecturer, 179 Court street, Bostot AMDREW JACKSON DAVIS can be addressed at Orange, N.

S. J. FIMMET, Ann Arbor, Mich. N. S. GREHLEAF, Lowell, Mass. Mas. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ili. HENRY C. WRIGHT will answer calls to lecture. Addresses of Bela Marsh, Boston.

L. Jund Parden Address, care of Thomas Rathbun, b. 1231, Buffalo, N. Y.

Lois Waishkookin can be addressed at Philadelphia, co H. T. Child, 634 Race street, till May 20th. Wishes to ma augagements cast for the summer. J. Wr. VAN RAMER can be addressed during May at Wayne