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FITZ ADAM'S STORY.*

The next whose fortune 't was a tale to tell Was one whom men, before they thought, loved

Was one whom men, before they thought, loved well, And after thinking wondered why they did, for half he seemed to let them, half fordid, 'T was hard to gives the mellow soul beneath, 'T was hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to gives the mellow soul beneath, 'T wis hard to give the mellow soul beneath, 'T wis hard to give the sould be a sould be sould be Betrayed his true self by a smile or tear, Or rather something sweetly shy and loath, Withdrawn ere fully shown, and mixed of both. A cynic?. Not precisely; one who thrust, Against a heart too prone to love and trust, Against a heart too prone to love and trust, Who so despised false sentiment he knew Scarce in himself to part the false and true, And strove to hide, by ronghening o'er the skin Those cobweb nerves he could not dall within. Gentle by hirth, but of a stem decayed, He shunned life's rivalries and hated trade; On a small patrimony and larger pride, He lived uneaseful on the Other Side (Sa he called Europe) only coming West. skin (So he called Europe), only coming West To give his old-world appetite new zest. A radical in thought, he puffed away With shrewd contempt the dust of usage gray, Yet loathed democracy as one who saw, In what he longed to love, some vulgar flaw, Aud, shocked through all his delicate reserves, Remained a Tory by his taste and nerves. His fancy's thrall, he drew all ergos thence. And thought himself the type of common sense, Misliking women, not from cross or whim, But that his mother shared too much in him, And he half felt that what in them was grace Made the unlucky weakness of his race. What powers he had he hardly cared to know, But sauntered through the world as through a

show, A critic fine in his haphazard way, A sort of mili In Bruyère on half-pay. Kor conic weaknesses he had an eye Keen as an acid for an alkali, ... Yet you could feel, through his sardonic tone, He loved them all, unless they were his own. You might have called him, with his humorous, twict

You might have called him, with his humorous twist, A kind of human entomologist: As these bring home, from every walk they take, Their hat-crowns stuck with bugs of ourious make, Bo he filled all the lining of his head With characters impaled and ticketed, And had a cabinet behind his eyes For all they caught of mortal oddities. He might have been a poet-many worse-But that he had, or feigned, contempt of verse, Called it tattooing language, and held rhymes Called it fattoning language, and held rhymes The young world's lullaby of ruder times. Bitter in words, too indolent for gall, He satirized himself the first of all, In men and their affairs could find no law, And was the ill logic that he thought he saw.

Scratching a match to light his pipe anew, With eyes half shut some musing whiffs he drew, And thus begau: "I give you all my word, I think this mock-Decameron absurd; Boccacelo's garden! how bring that to pass In our bleak clime save under double glass? The moral east-wind of New-England life Would snip its gay luxuriance like a knife; These forcing whoth are but helf-hordy still These foreign plants are but half-hardy still, Die on a south, and on a north wall chill; Had we stayed Puritans! They had some heat, (Though whence derived, I have my own conceit,) But you have long ago raked up their fires; Where they had faith, you've ten sham-Gothic

The railway ruined it, the natives say, That passed unwisely fifteen miles away, And made's drain to which, with steady ooze, Filtered away law, stage-coach, trade, and news. The railway saved it, so at least think those Who love old ways, old honses, old repose. Of course the Taverh stayed: its genial host. Thought not of flitting more than did the post Of which high-hung the fading signboard creaks, Inscribed, 'The Eagle Inn, by Ezra Weeks.'

" If in life's journey you should ever find An ins medicinal for body and mind, "T is sure to be some drowsy-locking house Whose easy landlord has a bustling spouse: He, if he like you, will not long forego. Bome bottle deep in cobwebbed dust laid low, That, since the War we used to call the 'Last,' Has dozed and held its lang-syne memories fast; From him exhales that Indian-syme memories fast; From him exhales that Indian-symmer air Of hazy, lazy welcome everywhere, While with her toll the napery is white, The china dustless, the keen knife-blades bright, Salt dry as sand, and bread that seems as though T were rather sea-foam baked than vulgar dough.

""In our swift country, houses trim and white Are pitched like tents, the loiging of a night; Each on its bank of baked turf mounted high Perches impatient o'er the rondside dry, While the wronged landscape coldly stands sloof, Refusing friendship with the upstart roof. Not so the Eagle; on a grass-green swell That toward the south with sweet concessions fell, It dwelt retired, and half, had grown to be As aboriginal as rock or tree. It nestled close to earth, and seemed to brood O'er homely thoughts in a half-conscious mood; As by the peat that rather fades than burns The smonldering grandam nods and knits by

turns, Happy, although her newest news were old Ere the first hostile drum at Concord rolled; If paint it e'er had known, it knew no more If paint it e er mar known, it known in bre-Than yellow lichens spattered thickly o'er That soft lead-gray, less dark beneath the eaves, Which the slow brush of wind and weather leaves The ample roof sloped backward to the ground, And vassal lean-tos gathered thickly round, Patched on, as sire or son had felt the need, Like chance growths sprouting from the old roof's

seed, seed, Just as about a yellow-pine-tree spring Its rough-barked darlings in a filial ring. But the great chimney was the central thought ' Whose gravitation through the cluster wrought, Dar this point states for other days for the cluster wrought. For 't is not styles far-fetched from Greece or

For this not styles far-fetched from Greece or Rome, But just the Fireside, that can make a homo; None of your spindling things of modern style, Like pins stuck through to stay the card-built pile, It rose broad-shouldered, kindly, debonair, its warm breath whiteding in the October sir, While on its front a heart in outline showed Tile place it filled in that serene abode.

"When first I chanced the Eagle to explore, "When "net 1 chanced the Eagle to explore, Ezra sat listless by the open door; One chair careened him at an augle meet, Another nursed his hugely-slippered feet; Upon a third reposed a shirt-sleeved arm, And the whole man diffused tobacco's charm. 'Are you the landlord?' 'Wahl, I guess I be,' Watching the smoke, he answered leisurely. He was a stoutish man, and through the breast Of his loose shirt there showed a brambly cheet; Stracked redly as a wind for boding morn. Streaked redly as a wind-foreboding morn, His tanned cheeks curved to temples closely shorn; Clean-shaved he was, save where a hedge of gray Upon his brawny throat leaned every way About an Adam's apple that beneath Bulged like a bowlder from a furzy heath. 'Can I have lodging here?' once more I said. He blew a whiff, and, leaning back his head, You come a piece through Bailey's woods, I s'pose, Acrost a bridge where a big swamp oak grows? It don't grow neither; it's ben dead ten year, Nor th' ain't a livin' creetur, fur nor near, Can tell wut killed it; but I some misdoubt T was horers, there's sech heaps on 'em about: You did n' chance to run ag'inst my son, A long, slab-sided youngster with a gun? He'd oughto ben back more'n an hour ago An' brought same birds to dress for supper-Sho There he comes now. 'Bay, Obed, wut ye got? (He'll hev some upland plover like as not.) Wal, them 's real pice uns an 'll est A 1, Ef I can stop their bein' over-done; Nothin' riles me, (I pledge my fastin' word,) Like cookin' out the natur' of a bird; (Ohed, you pick 'em out o' sight an' sound, Your ma'am dou't love no feathers cluttrin round:)

To hold me in the place that one half-hour-A soutcheon this, a fielth-surmounted shield, Three, griffins argent on a sable field; A relic of the shipwreeked past was here, And Ezra held some old world lumber dear; Nay, do not smue, I love this kind of thing, These duoisd traditions will, a broken wing, This real estate in Fancy's pipe blown ball. This less than nothing that is more than all Have I not seen sweet natures kept alive. Amid the hundrum of your business hive, Undowered spinstors shielded from all harms, By force imagined of a coat of arms?

He paused a moment, and his features took The fitting awarness of that in ward look L hinted at before; but, marcely seen, It alrank for shelter menth his harder mien, Ard, ranging his black pipe of ashes clear, He went on with a self-derisive ancer:---He went on with a self derisive sneer:— "No doubt we make a part of God's design, And break the forest-path for feet divine; To furnish foothold for this grand prevision Is good—and yet to be the mere transition— That, you will say is also good, though I Scarce like to feed the ogre By-and-by; My skull has somehow never closed the suture That seems to hind yours firmly with the future, So you 'll excuse me if I'm sometimes fain To the the past's warm nightcap o'er my brain; I'm quite aware 't is not in fashion here. I'm quite aware 't is not in fashion here, But then your northeast winds are so severel

"But to my story; though 't is truly naught But a few hints in Memory's sketchbook caught, And which may claim a value on the score Of calling back some scenery now ho more. Shall I confess? The tavern's only Lar Seemed (be not shocked!) its homely-featured bar.

Here snapped a fire of beechen logs, that bred Strange fancies in its embers golden red, Apd, nursed the loggerhead whose hissing din Which made from mouth to mouth its genial

round, Nor left one nature wholly winter-bound; Hence dropt the tinkling coal all mellow-ripe For Uncle Reuben's talk-extinguished pipe; For Uncle Render's take-extinguished pipe; Hence rayed the heat, as from an in-door sun, That woed forth many a shoot of rustic fun. Here Ezra ruled as king by right divine; No other face had such a wholesome shine, No hugh like bit so full of homest cheer; Above the rest it crowed like Ghanticleer; No even like bit we have bores or cow No eye like his to value horse or cow, Or guage the contents of a stack or mow. He could foretall the weather at a word, He knew the haunt of overy beast and bird, Or where a two-pound trout was sure to lie Walting the flutter of his home male fly; Nay, once in autumns fire, is that the luck-To drop at fair play range a ten thed buck. Of sportsman true he favored every, whin, But never cockney found a guide in him. But never cockney found a guide in him. A natural man, with all his instincts fresh, Not buzzing helpless in Reflection's mesh, Firm on its feet stood his broad-shouldered mind, As bluffly honest as a northwest wind; Hard-headed and soft-hearted, you'd scarce meet A kinder mixture of the shrewd and sweet; Generous by birth, and ill at saying "No;" Yet in a bargain he was all men's foe, Would yield no inch of vantage in a trade, A'd give away ere nightfall all he made.

"In this one room his dame you never saw, Where reigned by custom old a salic law; Here coatless lolled he on his throne of oak, And every tongue was unofied if he spoke: ry tongue was muffied if he spoke: Due mith he loved, yet was his sway severe; No blear-eyed driveller got his stagger here; ' Measure was happiness; who wanted more, Must buy his ruin at the Deacon's store '; None but his lodgers after ten could stay, Nor after nine on eves of Sabbath-day. He had his favorites and his pensioners, The same that gypsy Nature owns for hers-Loose-ended souis, whose skills bring scanty gold, And whom the poor-house catches when they 're old: Rude country-minstrels, men who doctor kine, Or graft, and, out of scions ten, save nine; Orentures of genius they, but never meant To keep step with the civic regiment. These Ezra welcomed, feeling in his mind Perhaps some motions of the vagrant kind; These paid no money, yet for them he drew Special Jamaica from a tap they knew, And, for their feelings, chalked behind the door With solemn face a visionary score. This warmed the one eyed fuldler to his task, Perched in the corner on an empty cask, By whose shrill art rant suddenly, some boor Rattled a double-shufile on the floor; This thawed to life in Uncle Reuben's throat A torpid shoal of jest and anecdote, Like those queer fish that doze the droughts

As if with him 't were winter all the year. At his pew-head he aat with decorous pains, In sermon-time could foot his weekly gains, Or, with closed eyes and heaven-abstracted air, Could plan a new (avestment in long prayer; A pions man and thrifty too, he made The paalins and prophets partners in his service. A plots man and thrity too, he made The panins and prophets partners in his trade, And in his orthodoxy straitened more As it enlarged the business at his store; He bonored Moses, but, when gain he planned, Had his own notion of the Promised Land.

"Soon as the winter made the sledding good From far around the farmers hauled him wood, For all the trade had gathered 'nenth his thumb; 'He paid in groceries and New England rum, 'Making two profits with a conscience clear, .Cheap all he bought, and all he paid with dear, With his own mete-wand measuring every load Each somehow had diminished on the road; An honest cord in Jethro still would fail By a good foot upon the Deacon's scale, And, more to abate the price, his gimlet eye Would pierce, to, cataticks that none else could

spy; Yet none dared grumble, for no farmer yet. But New Year found him in the Deacon's debt.

""While the first snow was mealy under feet A team drawled creaking down Quompegan

street; Two cords of oak weighed down the grinding sled, Two cords of oak weighed down the grinding side And cornstalk fodder rustled overhead; The oxen's muzzles, as they shouldered through, Were silver-fringed; the driver's own was blue As the coarse frock that swung below his knee. Behind his load for shelter waded he, His mittened hands now on his chest he beat, Now stamped the stiftened cowhides of his feet husbed as a chewica, his arrant searce could hal Hushed as a ghost's, his armpit scarce could hold The walant whipstock slippery bright with cold. What wonder if, the tavern as he past, He looked and longed and stayed his beasts at

last.

Who patient stood and veiled themselves in steam While he explored the bar-room's ruddy gleam?

"Before the fire, in want of thought profound, There sat a brother-townsman weather-bound; A sturdy churl, crisp-headed, bristly-cared, Bed as a pepper; 'twixt coarse brows and beard, His eyes fay ambushed on the watch for fools, Clear, gray, and glittering like two bay-edged pools:

pools; A shifty creature, with a turn for fun, Gould swap a poor horse for a hetter one-ffe 'd a high-stepper always in his stall; Liked far and near, and dreaded therewithal. To him the in-comer, 'Perez, low d' yo do?' 'Jest as I'm mind to, Obed; how do you?' 'Jest as 1'm mind to. Obed; now do you?' Then, his eyes twinking such swift gleams as run Along the levelled harrel of a guu Brought to his shoulder by a man you know Will bring his game down, he continued, 'So, I s'pose you're hauling wood? But you're too late; The Deacon's aff; Old Splitfoot could n't wait; He much a beauling high in the starm

He made a bee-line last night in the storm To where he won't need wood to keep him warm. To where he won't need wood to keep him warm. 'Fore this he's treasurer of a fund to train Young imps as missionaries; hopes to gain That way a contract that he has in view For freproof pitchforks of a pattern new. If mist have tickled him, all drawbacks weighed, To think he stack the Old One in a trade; His soul, to start with, was n't worth a carrot. And all he'd left would hardly serve to swear at.'

" By this time Obed had his wits thawed out, And, looking at the other half in doubt, Took off his fox-skin cap to scratch his head

And try this brimstone on him; if he's bright, He'll fluid the measure honest before night. He is u't worth his fuel, and I 'll bet The parish poor-house has to take him yet!" '

NO.

"This is my tale, heard twenty years ago From Uncle Renben, as the logs burned low, Touching the walls and ceiling with that bloom That makes a rose's calyx of a room. I could not give his language, wherethrough ran The gamy flavor of the bookless man Who shapes a word before the fancy cools, As lonely Grusoe had to forge his tools, As lonely Grusoe had to forge his tools. I liked the tale, 't was like so many told By Rutebeuf and his brother Trouvères bold; Nor were the hearers much unlike to theirs, Men unsophisticate, rude-nerved as hears. Ezra is gone and his large-hearted kind, The landlords of the hospitable mind; The landlords of the hospitable mina; Good Warriner of Springfield was the last. An inn is now a vision of the past; One yet-surviving host my mind recalls— You'll find him if you go to Trenton Falls." —Atlantic Monthly.

"THE TEN COMMANDMENTS." BY J. M. BECKETT.

To II. S. Chapman :

DEAR SIR-I see in the BANNER OF LIGHT for March 2d a reply from you to Dr. Child on the Ten Commandments. There is one idea suggested to my mind by your reply that I wish to put upon paper, as it refers me back again to doubts, and the origin of those doubts, which are now many years old. I quote the following as constituting the portion relevant to the foregoing remark:

"The Ten Commandments are, I believe, a special diving revelation; such a revelation as it did not please God to give any other people save the Hebrows; and among other things in proof, I put in as main evidence of this, that on the score of good morals and good life they are unexcep-tionable, and contain within themselves the theory of a perfect life."

You seem to think it " of no moment to inquire whether these Commandments were personally delivered by a personal God, or were delivered by angels, or were the invention of Moses, since their divinity must be sought for not in the manner of their coming, but in the substance with which they come."

I beg your pardon, but I think it is of some moment to inquire in what manner and by what means such revelations are derived. If you receive a vulgar satire, containing in its composition a single spiritual or poetical gem, of surpassing sweetness, purity, or grandeur, would you leem a claim to special revelation for the whole satire well founded because of this single episode? If the Commandments are a special revelation, they derive a special evidence from the affirmation of Moses. If what precedes and succeeds the Commandments is often so objectionable and levilish as to be at war with the injunctions of the Ten Commandments, is given through the same medium, is ascribed by him to the same authority, is supported by the same "Thus saith the Lord," then what? One is perfect morality, the other perfectly hellish ! One commends itself to our highest comprehension of absolute right, the other conflicts with even our lowest concep-tion of common justice, common duty, and comnon sense. Let us contrast the two, and then see if it is any marvel that so strange a jumble of morality and crime, of virtue and vice, of honor and shame, of crime, of virtue and vice, of honor and shame, of divinity and horrid cruelty, should enskroud the inquiring mind in doubt, or plunge it at once into a stubborn and unyielding skepticism? "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not covet thy neighbor's goods." These constitute the negatives that puri-fy all the social and civil relations of man. What ty all the social and civil relations of man. What examples did God set his chosen people of his ap-preciation of these high duties? (according to Moses the medium!) Was not chattel slavery established by the same august authority? "If a man smite his servant or his maid, with a rod, and he die under his hand, he shall surely be punished. Notwithstanding if he continue a day or two, he shall not be punished for he is his money." Both thy bondmen and bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and boudmaids. Moreover of the children of the strangers that do sojourn among ye; of them shall we buy, and of their families that are with you, which they begat in your land; and they shall be your possession, and ye shall take them as an in-heritance for your children after you, to inherit them for a possession; they shall be your bondmen forever.' " Ye shall not eat anything that dieth of itself; thou shalt give it unto the stranger that is within thy gates that he may eat it, or thou mayest sell it iny gates that he may eat h, or thou may ease set it unto an alien." [This is loving thy neighbor as thy-self, probably.] "And Moses said unto them, 'Have ye saved all the women alive? 'Behold' these caused the children of Israel to commit trospass, &c. Now therefore kill every malo among the little opes, and every woman that hath known man by lying with him. But all the soomen children that have not known man by ly-ing with him, keep alive for yourselves."(!) This ing with him, keep alive for yourselves."(1) This was one of the consequences of a war which Moses declared against Midian, sending against the nation twelve thousand men, who slew every male in Midian, including five kings, burnt all their cities, and carried away all the women and children, and live stock, and all without losing a man! This live stock consisted of six hundred and seventy-five thousand sheep, seventy-two thousand head of cattle, sixty-one thousand asses, and thirty-two thousand females of all ages, that had not known man by lying with him. Brother Chapman, only God could do so very improbable a thing; but what kind of "Ten Commandments" is it that sanctions such practices? And what was the fate of those thirty two thousand virgins among a people who were under a terrible law against adultery? Can you wonder that some people will doubt the divine origin of the Bible, when they find even the Ten Commandments sandwicked between revolting disclosures of lust, rapine, and flendish cruely? And does it not become our bounden, duty to inquire into the, sources of that inspiration that thus enjoins the-burgest duties and not only provide but comsource of that inspiration that thus enjoins ano-highest duties, and not only permits but com-mands these most revolting violations of all our-conceptions of the rights of humanity? "I remember what Amalek did," some scores-of years previous, said God to Moses. "Now go and armits him uterix." for a sin committed in a preor years provious, said God to Moses. "Now go and smite him utterly," for a sin committed in a pre-vious generation, (probably.) Here was an whele-sale shaughter of a nation for a crime committed by their ancestors. I beg pardon: There was an exception in the massacre—all the "females who had not known man by lying with him." These do not exhaust the subject.

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spires.

Why more exotics? Try your native vines, Why more exotics? Iry your neares vines, i And in some thousand years you may have wines; Your present grapes are harsh, all pulps and skins, And want traditions of ancestral bins That saved for evenings round the polished board Old lava-fires, the sun-steeped hillside's hoard; Without a Past, one sufficiency initiaties a norm Without a Past, you lack that southern wall O'er which the vines of Poesy should crawl; Still they're your only hope; no midnight oil Makes up for virtue wanting in the soil; them well and prune them; 't wont be Manure

France, Nor Spain, nor Italy, but there's your chance. You have one story-teller worth a score Of dead Boccaccios, nay, add twenty more. A hawthorn asking spring's most southern breath, A nawthorn asking spring a most southern oread, And him you're freezing pretty well to death. However, since you say so, I will tease My memory to a story by degrees, Though you will cry,' Enough! I 'm wellnigh sure, Ere I have dreamed through half my overture. Stories were good for men who had no books, (Fortunate race!) and built their nests like rooks In lonely towers, to which the Jongleur brought His pedler's box of cheap and tawdry thought, With here and there a fancy fit to see Wrought to quaint grace in golden filagree; The morning newspaper has spoilt his trade, (For better or for worse, I leave unsaid,) And stories now, to suit a public nice, Must be half epigram, half pleasant vice.

"All tourists know Shebagog County; there The summer idlers take their yearly stare, Dress to see Nature in a well-bred way, As 't were Italian opera, or play, Encore the sunrise (if they 're out of bed), And pat the Mighty Mother on the head And worldered nuch at their complacency; This world's great show, that took in getting up Millions of years, they fluish ere they sup; Bights that God gleams through with soul-tin

gling force They glance approvingly as things of course, Say, 'That's a granil rock,' 'This a pretty fail,' Not thinking, 'Are we worthy?' What if all The scornful landscape should turn round and

SAY, This is a fool, and that a popinjay I often wonder what the Mountain thinks Of French boots creaking o'er his breathless brinks Or how the Sun would scare the chattering crowd If some fine day he chanced to think aloud.

"I, who love Nature much as sinners can, Love her where she most grandeur shows-in

man Here find I mountain, forest, cloud, and sun, River and sea, and glows when day is done; Nay, where she makes grotesques, and molds in jest

The clown's cheep clay, I find unfading zest. The natural instincts year by year retire, As deer shrink northward from the settler's fire, And he who loves the wild game-flavor more Than city feasts, where every man's a bore To every other man, must seek it where The steamer's throb and railway's irou blare Have not yet startled with their punctual stir The sly, wood-wandering brood of Character. There is a village, once the county town, Through which the weekly mail rolled dustily

down, Where the courts sat, it may be, twice a year, And the one tavern reeked with rustic cheer; Cheeshogquesumscot erst, now Jethro hight, Bed-man and pale-fare bore it equal spite

• The greater part of this poem was written many rears ago to form part of a targer one to be called "The Nooning," made up of tales in yars, some of them grave, some comis.

an tain an tai

Jes' scare 'em with the coals; thet 's my idee.' Then, turning suddenly about on me, 'Wal, Square, I guess so. Onliilate to stay? I'll ask Miss Weeks; 'bout thet it's hern to say.'

"Well, there I lingered all October through, In that sweet atmosphere of hazy blue, So leisurely, so sootling, so forgiving, That sometimes makes New England fit for liv-

ing; I watched the landscape, erst so granite glum, Bloom like the south side of a ripening plum, And each rock-maple on the hillside mak His ten days' sunset doubled in the lake: The very stone walls draggling up the hills Seemed touched, and wavered in their roundhead

wills. Abl there's a deal of sugar in the sun! Tap me in Indian-summer, I should run A juice to make rock-candy of—but then We get such weather scarce one year in ten.

"There was a parlor in the house, a room To make you shudder with its prudish gloom. The furniture stood round with such an air, There seemed an old maid's ghost in every chair; Each looked as it had scuttled to its place And pulled extempore a Sunday face, There was a world of an. Too smugly proper for a world of sin, Like boys on whom the minister comes in. Like boys on whom the minister comes in. The table, fronting you with joy stare, Strove to look witless that its legs were bare, While the black sofa with its horse-hair pall Gloomed like the bler for Comfort's funeral. Two portraits graced the wall in grimmest truth, Mister and Mistress W. in their youth— New England youth, that seems a sort of pill, Half wish-I-dared, half Edwards on the Will, Bitter to swallow, and which leaves a trace Of Calvinistic choils on the face. Between them: o're the manuel, hung in state Between them; o'er the mantel, hung in state Solomon's temple, done in copperplate; Invention pure, but meant, we may presume, To give some Scripture sanction to the room, Facing this last, two simplers you might see, Each, with its urn and stiffly weeping tree, Devoted to some memory long ago More faded than their lines of worsted wee; Ont paper decked the frames against the flies, Though none e'er dared an entrance who were wise

And bushed asparagus in fading green Added its shiver to the franklin clean.

"When first arrived, I chilled & half-hour there. Nor dared deflower with use a single chair; Tranget no coli, yet flying pains could find For weeks in mo-a rheumatism of mind. One thing alone imprisoned there had power

8.000 And wait for moisture, wrapt in sun-baked clay.

"Twas there I caught from Uncle Reuben's

In dribbling monologue 'twixt whiffs and sips, The story I so long have tried to tell; The humor coarse, the persons common—well, From Nature only do I love to paint, Whether she send a satyr or a saint; To me Sincerity's the one thing good. Soiled though she be and lost to maidenhood. Quompegan is a town some ton miles south From Jethro, at Nagumscot river-mouth-A seaport town, and makes its title good, With lumber and dried fish and eastern wood. Here Deacon Bitters dwell and kept the store, The richest man for many a mile of shore; In little less than everything dealt he, From meeting-houses to a chest of tea, So dextrous therewithal a flint to skin, He could make profit on a slugle pin; In business strict, to bring the balance true, He had been known to cut a fig in two And change a board nail for a shingle-nail. All that he had he ready held for sale— His house, his tomb, what e'er the law allows, And he had gladly parted with his spouse His one ambition still to get and get, He would arrest your very ghost for debt. His store looked righteous, should the Parson come.

But in a dark back-room he peddled rum, And eased Ma'am Conscience, if she e'er would

scold, By christening it with water ere he sold, A small, dry man he was, who wore a queue, And one white neckcloth all the week days

through, On Monday white, by Saturday as dun As that worn homeward by the prodigal son; His earlocks gray, striped with a foxy brown, Were braided up to hide a desert grown; His coat was brownish, black perhaps of yore; In summer-time s banyan loose he wore; His trousers short, through many a season true, Made no pretence to hide his stockings blue; A waistcoat buff his chief adornment was, A waistcoat buff his chief adornment was, Its porcelain buttons rimmed with dusky brass. A deacon he, you saw it in each limb, And well he knew to deacon off a hymn, Or lead the choir through all its, wandering woes With voice that gathered unction in his nose, Wherein a constant snuffle you might hear,

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Donned it again, and drawled forth, 'Mean he's deal?'

Jes' so; he's dead and tother d that follers With folks that never love a thing but dollars; He pulled up stakes last evening, fur and square, And ever since there's been a row Down There; The minute the old chap arrived, you see, Comes the Boss-devil to him, and says he. "What are you good at? Little enough, I fear; We calculate to make folks useful here." "Well," says old Bitters, "I expect I can Scale a fair load of wood with ever a man." 'Wood we don't deal in; but perhaps you'll

suit, Because we buy our brimstone by the foot; Here, take this measuring-rod as smooth as sin, And keep a reckoning of what loads come in; You 'll not want business, for we need a lot To keep the Yankees that you send us hot; At firing up they 're barely half as spry As Spanlards or Italians, though they're dry; At first we have to let the draught on stronger, But, heat 'em through, they seem to hold it longer.

"Bitters he took the rod, and pretty soon A teamster comes, whistling an ex psalin tune. A likelier chap you would n't ask to see, No different, but his limp, from you or me—' 'No different, Perezl Don't your memory fail? Why where in thunder were his borns and tail? 'They no only worn by some old fushioned pokes; They mostly aim at looking just like folks. Such things are scarce as queues and topboots here;

'T would spoil their usefulness to look too queer. If you could always know 'en when they come, They 'd get no purchase on you: now be mum. On came the teamster, smart as Davy Crockett, Jingling the red-hot coppers in his pocket, And close behind, ('t was gold-dust, you'd ha

sworn,) A load of sulphur yellower than seed-corn-Would make a Friction Match Co. tear its hair! "Hold on!" says Bitters, "stop right where you be:

You can't go in without a pass from me." "All right," says t'other, "only step round smart I must be home by noon-time with the cart." Bitters goes round it sharp-oyed as a rat, Then with a scrap of paper on his hat Pretends to cipher. "By the public staff That load scarce rises twelve foot and a half." "There's fourteen foot and over," says the driver, "Worth twenty dollars, if it's worth a sover— Good fourth-proof brimstone, that 'll make 'em

squirm, I leave it to the Headman of the Firm; After we measure it, we always lay Some on to allow for settling on the way; Imp and full-grown, I've carted sulphur here, And given fair satisfaction, thirty year." With that they fell to quarreling so lond That is draw minutes they held drawn a growd. That in five minutes they had drawn a crowd, And before long the Boss, who heard the row, Comes elbowing in with "What's to pay here now?"

Both parties heard, the measuring rod he takes And of the load a careful survey makes. "Since I have bossed the business here," says he "No fairer load was ever seen by me"; Then, turning to the Deacon, "You mean cus, None of your old Quompegan tricks with us!

None of your old Quompegan tricks with usl They won't do here: we're plain old-fashioned folks, And do n't quite understand that kind of jokes. I know this teamster, and his pa before him, And the hard-working Mrs. D. that bore him; He would not soil his conscience with a lie, Though he might get the custom-house thereby. Here, constable, take Bitters by the queue And clap him into furnace ninety-two,

BANNER OF LIGHT.

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The Becture Boom. THE SOUL AND ITS RELATIONS. A Lecture Belivered in Troy, N. Y., Feb. 11,

1866, by Selden J. Finney. [Reported for the Banner of Light by John Ritchle.]

My theme this afternoon is " The Soul and Its Relations."

I instanced in my last discourse, the physiological evidence that man has a soul. Second, I instanced phrenological evidence, from inductions drawn from the faculty or organs of spirituality. Third, I instanced psychometry, or soul-measuring-the power by which one soul measures the career and instincts of another soul. Fourth, from clairvoyance, which is magnetism in its supremest culmination to its golden fruitage.

Notice the result of an examination of the structure of the nervous system: This nervous system is of a character which indicates that the power which moves it is distinct from it, separate from it.

Dr. Draper, Professor of Chemistry in the University of New York, has instituted a series of arguments-or rather words, not logical arguments-he has instituted a series of efforts to show that, from the very anatomical structure of the cerebrum-the elementary principle of the nervous system-there is an organic, intelligent apparatus, thin and ethercal, which he calls the soul-which the world, too, calls the soul, distinct from that nervous apparatus, not external to the physical body, but living within the physical body. He instanced, first, the elementary structure of the nervous system, for illustration.

I think it was a poor illustration of centripetal and centrifugal force. He tells us in a late work, that the power which moves the nervous system is combined within the nervous system, or the initial or centripetal vapor of the nervous system; and the power which moves the muscles comes from another vapor, or another arm of each elementary nerve, which passes through the muscles, and through your whole physical apparatus.

If the force which moves the nervous system is simple and inorganic electricity or magnetism. manifestly, then, it would be fair to suppose that that power of each nerve which received the original power of the nervous system, would be in direct contact with the external world; but the reverse is the case. The vapor that received the power which moves the nervous system is not in direct contact with the external world. It is inward, wholly inward. The force which moves the nervous system is in the body, and not external to the body.

The whole spiritual philosophy is in direct harmony with every single physiological principle of man's organic structure. This argument is drawn from psychometry, from the power of soul-sympathy. A person writes a letter to some other person. This person places the letter on his forehead, and if he is in complete sympathy, with the person who wrote the letter, is able to read, not only the character and career, but all the intellectual, moral, and social qualities of the person who wrote the letter, whether it be a man or a woman, calculate his or her nativity, and become, in fact, for the time being, the very person who wrote the letter.

But you say, "All this can be done by phrenology." I am not much of a bumpologist. I do not believe very intensely in the capacity of any man, with the ends of his fingers feeling the inequalities of your head, to describe the peculiarities of your character: I know too much of anatomy to believe everything on that subject. I defy any phrenologist on the earth to describe the shades of character which phrenology would locate in the organs of the brain. It cannot be done. It is impossible. But how do you account for these developments of phrenology? I answer. "The very best description that O. S. Fowler, the leading craniologist of America, ever gave of character, he gave when he did not move his hands over one quarter of the organs of the brain; and he did this when in psychometric sympathy, not by bumpology. I grant that there is a very correct and a very surprising reading of character from apparent bumpology or craniology by these experimental phrenologists, but I do know that they owe their success to psychometry, or soulsympathy. It is a fact, and a noted fact, that upon an examination of a skull you will find that where there is an external protuberance on the bony box, there is an internal protuberance in the brain. Every practical physician knows it to be the case. But I do admit a general truth in phrenology: that the brain is the organ of mind; and I do know that you cannot find the shades of character with the ends of the fingers. I admit the presence of magnetic power in the brain enabling us to read character. I don't believe that Mr. Fowler, blindfolded, can hold his hands on a person's head, and read the character of the individual from the bumps on his cranium. But opposed to this there is a general truth in phrenology. The brain is the organ of mind, unquestionably. But, then, taking the phrenologists at their own words, every phrenologist is bound to be a perfect one. I grant all he states about it. He admits the organs of spirituality in the head of man; and when a phrenologist indicates that there is a spiritual mind in the organ of mind, then he indicates two or three great facts we cannot overcome: First, that there is something for this mind to do. Nature means something by placing it in his head. She means that there is a soul inside of that organ, a spirit and power which cannot be doubted; that there is a spiritual universe outside of that organ; and that this organ is the channel or medium through which the soul in the body can get in contact with the spirit outside of the body; and that organ of spirit could not be developed in the capacities of the human intellect, unless there was spiritual force out of which it could be developed. It is a fact, therefore, which indicates the existence of a soul in the body as well as beyond the body; and of a vital relation between the soul in the body and the spirit outside of the body. Now, do not understand me as making a too close criticism of general phrenology. I am as certain as that I live that the brain is the organ of mind; and that it has different faculties to express different powers and capacities of the soul: and therefore, that the general indications are conclusive that there is a soul in the body of man: that it is somewhere in the organs and powers of the brain. But clairvoyance comes in just at this place, and illustrates the fact which physiology points out. It says nothing of the shadows which phrenelogy employs, but comes direct from fundamental truth herself. Clairvoyance comes in as an illustration of the power of the soul, when it is in such a condition that it can transcend all the knowledge of deduction, all the sweep of the mind's eye-sight, all the range of its senses, all the sequired knowledge of its memory. "Through clairvoyance the planet afterward made known by Levernier was discovered. It calculates the

that there are moments when the soul can perceive the range of and claim kinship with the vital force of that spiritual nature is in harforces and the powers that interlie and underlie the external forms of this universe. That is the general line of argument which indi-

cates that man has a soul, and, to a vast extent, therefore, independent of the body. There have been many efforts made to throw

distrust upon the faculty of clairvoyance itself. One, the notorious Grimes, in his lecture upon this subject denies the positions of clairvoyance; but I shall pass him by. Mr. Davis himself said these revelations were nothing but the result of psychometric sympathy. And Mr. Davis came to question the Bible and the divinity of Jesus Christ; and in a discussion with Mr. F. he so overthrew his arguments in regard to the authenticity of the work, that Mr. F. at last became so the internal nature in the senses harmonizes with convinced, that he has abandoned the whole pri- the inner mediums by which the soul itself acts. meval philosophy. And what shall we say of this vast system of clairvoyance? Through it was prophesied the discovery of the new planet, to withdraw from the ordinary channels, the nerwhich was afterward made known to the world by Leverrier. Here, then, is a fact which establishes the truth of clairvoyance.

Where, then, are we? We have seen that the soul, when thus its powers are illuminated by the magnetism of another soul, or by the power of toward the spiritual faculties; toward the organs spiritual magnetism, no matter under what form of spirit, the logical and intellectual or spiritual of force it can get en rapport with the forces of the universe, it becomes independent of the atmosphere that immediately surrounds it.

It can then hold direct conscious intercourse with the vital forces and laws of the spirit universe. It can then, through the thin ethereal undulations of magnetic ether, discover that a solid segment of the world is as transparent to its vision as that glass to your eyes. And it does this. How does it do it? Some people seem to think there is an inconsistency. In the principles on which it is based there is no inconsistencythe probable existence of such a soul as I have described: of its capacity to transcend the action and range of the body and its powers; of its ability to connect itself with the vitalized forces of the universe. Let such a person explain to you how it is that light reflects an image upon his eye; and when he has explained this phenomenon I will explain every fact of the most transcendent or miraculous character that you can conceive possible of the power of the soul. But it is a very common assertion of scientific men.

You say you see this chair. How do you see it? Its image is impressed upon the retina. The undulations of a current of light fall upon the chair; these undulations fall upon your eye, and how can the image of that chair be impressed upon the retina of your eye, unless the same undulations have been taken from the eye to the chair? You say it is done by ethereal undulations, undulations of some fine, unknown and ethereal essence. What is this essence? Do you know anything about it? Is it material, or is it spiritual force? Cau you tell us? Has Nature unlocked its secrets to you? You have got to suppose just what the clairvoyant supposes; what the spiritual philosophy assumes: that the relations of souls are by the medium of a fine, ethereal, spiritual force. This would be quite natural to suppose; and this theory is correct without a question.

You say the image of the chair is painted upon the retina; hence, the chair, so to speak, is but the waves of light, that send the image; and that it stands there by virtue of being carried in undulations, and by virtue of existing in the same undulations and rays of light, and putting them into direct contact with the nerve force which circulates back of your nerves in the eye itself; that the nervo-vital force that runs through the nerves has left a wave of this light, intercepted it as it passed from the chair to the eye. The nerve force of your eye has passed through and mingled with the rays of light, as they have passed from the eye to the chair and from the chair to your vision.

self? It shakes all the tests of matter-the would explain a single fact will explain it by his

an indication that clairvoyance is not yet perfect force; has felt your vital force, and attraction in the world, but illustrates generally the truth takes place. You have found that the rhythm of that soul is the rhythm of your soul; that the mony with your spiritual nature. If there is a sensation of repugnance the cause is found in the want of harmony of the two sonis. This pain is - what? nothing but the want of harmony between the two souls. Perhaps it is produced, so to speak, like two converging winds on the deep-a cross-fire of nervo-vital forces. The consequence is pain, agony, suffering. The

natural rhythm of the nervo-vital force has been intensified and thrown inward to the soul. Let us advance and see how this soul sustains its relations. We see that it can, through its own transcendent powers, make you like these suns.

You may push it and all its vital powers into the external world, equalize every phenomenon until Instead of seeming to be darkness it is only the soul eliminated. It is because the soul has power

vous system, its vital forces, and instead of leading them through these nerve channels-the orlinary channels of its career-it pushes them through the skull directly into the spiritual atmosphere, and, at the same time, throws them energies; pushes them directly out, instead of allowing them to flow through the ordinary chan-

nels of sensation. Inspiration is sensation, as the prick of a pin, or the harmony of souls. Conscious inspirations of thought transcend the ordinary channels of the nerves, and blend directly with the vital atmosphere-the vital atmosphere of immortals in the other world.

You have seen the illustration of light; now look in the other direction. The soul thus becomes conscious of the presence of this thin, ethereal atmosphere which we say is psychometry or clairvoyance, and we are through this medium enabled to converse with those who have nassed to the summer-land. But how is it done? By virtue of feeling the waves which your soul sets in motion through the atmosphere of their own souls, which is put in motion in corresponding rhythm, with your soul. These waves come and go over their thin magnetic medium, and we would see them, but for the intervening integuments, flesh and bones. They are produced by

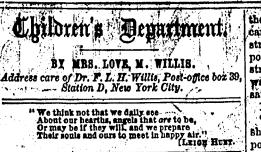
the internal nature of man set in operation by the thoughts or ideas of one soul projected into the atmosphere of the other soul. So the magnetic ether progresses inward until it is reproduced in the one soul, the same thought that existed in the mind of the original person whose thought it was.

Now, we will apply this same principle and the same law of discovery to the angel world and see where we are. We have seen that clairvoyance proceeds beyond the reach of the material eye, reaching that which the material eye cannot reach, reading the thoughts or essence of one soul by psychometry or clairvoyance.

Now, we have discovered a power to read thought directly, and you have but to stand in a spiritual attitude to transcend the physical body and hold converse with the spirits of the summerland. You have but to extend the operation of the impression of an object on the retina of the eye, and apply it to the impression made upon one soul by the waves of nervo-vital force of an-

other soul, and you have the secret of clairvoy. ance, or psychometry. The same force of sunbeams that clothed the surface of this world with grass and flowers and

fruitage, clothes the soul with its own growths, ideas, flowers of imagination, spiritual poesy and affection, and pours its golden stream aloft, until. meeting a corresponding descending stream, it blends with it, and the soul in the body becomes conscious of a spiritual ethereal existence. And this is a true scientific relationship. It is no mir-Is it not verging on spiritual consciousness it- acle, it is improved science, so that a man who



[Original.] AUNT ZERA'S STORIES.

NUMBER TWENTY-ONE.

Plato, the Philosopher.

"Well, here we are again sitting on the hill-side, looking down the valley and watching the clouds; how good it seems to be outhere again." This Aunt Zera said as she seated herself on

the seat that Will had brought along. "I was determined to have one more story out here before you go away," said Will; "somehow I can remember better out of doors, and I don't feel so much like quarreling with everybody's

ideas. I wonder what the reason is." "Because the fresh air invigorates your brain so that you can remember better, and strengthens your nerves so that you feel in better mood,'

said Aunt Zera. "He's more harmonious, I suppose Mr. Jones would say," said Grace.

"I think we had better live out of doors altogether," said Kate.

"We should be like the gipsies then, I suppose, said Will, "and know nothing except how to make fires in the woods, and to look picturesque."

"Living in the open air does not make people wild," said Aunt Zera. "Some of the greatest teachers of the world have taught in groves, and by the seaside, and on the mountains. I will tell you of one as we sit here; it will keep us warm to think of the pleasant groves of Greece; perhaps we shall imagine that its balmy airs are breathing ipon us."

Eunie wrapped her shawl closer about her, as if glad that she had something to keep her warm besides her thoughts, and Kate drew out an extra pair of mittens and put them on over her others, as if she expected to be half frozen before the story was done.

"There is one comfort that we have," said Will, I put on a big back log before I came out, and if we can 't keep warm with ideas, I reckon we can with burning hickory."

"Silence one and all," said Grace, " or we shall have no chance to be kept warm out here."

"I am going to tell you about Plato," began Aunt Zera. "He was born over four hundred years before Jesus, so he lived over two thousand years ago. It would seem as if the world should have grown very wise since then, but his writings are very far superior to most of those of this day."

"But if Jesus was n't born of course he was n't a Christian," said Eunie.

"He was not a follower of Jesus of course, and he was not a Jew, but his ideas were very much like those that Jesus taught four hundred years after; but they were not so practical, and therefore not so well suited for all men.

His father's name was Ariston, and his mother's Potone; and by her he was related to Solon, one of the wise men that we have talked about.

His father wished to give him a good education and sont him to the bost teachers in Athens; and we are told that he learned grammar, music and gymnastics."

"I wonder," said Kate, "if they had Smith's grammar, and had to conjugate, 'I love, thou lovest, he loves.' If he did I pity him."

"Why, you silly chick," said Will, "did n't you know that Plato talked in Greek, and so had a Greek grammar? But I do hope it was n't as stupid as ours are."

"The most common method of teaching in those days was by conversation," continued AuntZera, "and perhaps Plato found it very pleasant to APRIL 20, 1867.

themselves. It was said of him that once he became angry at a servant and raised his hand to strike him; he stopped and kept his arm in the position in which he had placed it when about to strike. A friend came in and asked him what he was doing. 'I am punishing an angry man,' said he."

Kate burst out laughing.

"I was thinking," said she, " what a figure we should all cut if we kept ourselves in the same positions that we were when we got angry. I kicked the broom to-day because I could n't make it stand to suit me, so I suppose I should hold my foot up for an hour, and Will ----"

"Thank you, ma'am, I can take my own positions," said Will: "I should have elbows sticking out, and feet in all sorts of shape; but come to think of it, it would be a grand good way to punish one's self; let's try it, girls."

"Let's hear how Plato came out first," said Grace.

"His method of teaching became so popular and his ideas were so well suited to men, that the wisest men and women came to him to be saught." "But what did he teach that was so wonderful?" asked Will.

"Well, you must remember that people had not any very high ideas of God in those times. The Grecians believed in a great many Gods, while the Jews made God to appear like a great king. Plato declared God to be a Father, and that all men were his children; that there were a host of ministering spirits, that do the bidding of God. Some of these he called Gods. There are many very beautiful ideas in all his works, but I do not think they will interest you now. You will become familiar with his name and wish to read his writings when you are older." "But I shan't study Greek," said Kate.

"His writings have been translated and are read by most scholars. They are written in the form of dialogue, and are exceedingly interesting and full of deep thought. His writings were greatly respected by many of the early Christians, who thought that he was an inspired man, and I do not wonder, there are so many great and noble ideas in them. I will repeat to you one sentence which I can always remember: ' Prayer is the ardent turning of the soul toward God; not to ask any particular good, but good itself-the universal, supreme good.'

You can understand that such teachings would seem very high to the people of that time. When he became an old man he was still fresh in his thoughts, and when eighty-one years old he fell gently asleep, and his spirit left his body. By some it is said that he was at a marriage feast when he died. Others say that he was writing, A short time before he died he dreamed that he was changed into a swan. Perhaps he thought of the dream of Socrates; but it was believed by his friends that this dream meant his death. His garden was considered a sacred place by his friends, and they used to meet in it to revive his ideas and remember his teachings.

He had very great influence in the world. There is no doubt but his teachings prepared people for the higher teachings of Jesus.'

"But was n't Plato a heathen?" said Will.

"He is called so," said Aunt Zera, "but what right people have to call him anything that is not good and noble I am sure I do not see. His teachings were far higher and purer than those of Moses, and he had not so many errors, and came nearer to the teachings of Jesus.'

"Well," said Kate, "I think his way of teaching was beautiful-in gardens and groves and by talking."

"Very much like your way, is n't it, auntie?" said Will, "only it's rather shivery and cold in the wind here, beside haystacks and woodpiles, and not quite so beautiful as in gardens and groves. I don't think we can live very poetic lives here. It is work, work all the time to keep from freezing and starving. I wish the Pilgrim Fathers had been more like Plato, and chosen a sunny, warm climate."

"It is the very hardships that we have to endure that make us grow strong. If we do not the groves of Academus with their statues and works of art for our young people to resort to, we have beauty everywhere waiting for ns to develop it, and that is far better than to find it all prepared for us. And just so it is with thoughts of beauty: if we can find them in our own brains it is far better than to go to any one to find them." "You mean, do n't you, that we ought all to be Platos?" said Grace. "That would be a difficult matter, and not desirable," said Aunt Zera," but we can all learn to think. The same God is over us that was over Plato and Jesus: The same truths live now that did then, and a great many that people have not begun to find."

and all the known modes of operations of what tions of the waiting spirit. you call physical force. What does this indicate? ethereal, nerve force.

I go further than this. I assert that it means ed it upon your eye, it cannot do it until the nervconsciousness cannot know that there is anything seen unless the nerve force has actually waved out of you, and touched the object you see. This that object must be in contact with the nerve forces of your brain-must be en rapport with your consciousness. You may have that object there and the light may fall upon it, but unless there is a current of nerve force between the object and the nerve force of the brain, it cannot be known to your consciousness.

You ask why I have been so critical in this analysis? There is a miserable doctrine extant in society: that the two worlds of spirit and matter are totally diverse; that between them there is a our nerve force is taken out of it. Nerve force it bottomless and impassable chasm; and that not a wave of vital force from the one, can touch the self. The soul itself is the correlative of the shinnervo-vital force of the other. But there is no ing God of day. such deficiency in Nature. You cannot find such a break in her chain of forces anywhere. Hence, I say that man has power to extend his power into the external world; has power and capacity to set in motion the atmosphere of the soul, and all the nervo-vital forces until it goes out as a feeler and touches the object it sees.

The eye touches the forms that it has seen. We ouch an object with our finger. Do we touch that certainly? How do we touch it? By virtue infinite space. The telescope has smitten away of being in contact with it; but more also by the the veil of blindness and revealed in the universe fact that the nervo-vital force is the agent of sen- | thousands and hundreds of thousands of systems sation, and meets an obstruction in the external greater than our own with its 20,000,000 of planobject. It carries the undulations of magnetic, ethereal waves, which have been produced by the conscious nature of our being. What shall I this touch and this obstruction, back into the brain, say, then, but that the great relationship of the the soul, and the soul has actually touched the spirit is of an intellectual, spiritual, fraternal and object, through this medium of force. This force is neccessary to the presence of consciousness, or | tures of the relationship of the soul, that it may self-cognition.

Take science and see how it illustrates this. A spiritual essence enters man's nervo-vital force of its smallest functions. It must progress until and elevates him aloft among the stars; and when it comes into an intimate, relationship with the he has correlated all the revolutions of suns and spiritual and diviner life, at them systems, and his intellect and moral vision to the vast depths of misty blue, he has only pushed the nervo-vital force of his soul out of his body until it has become en rapport with the revolutions of suns. These suns too, through the medium of this fine ethereal universe, have touched the soul: there is an intercommunication; there is a correlation and equivalence in this relationship.

- Just so with us in society. How is it that, when you meet for the first time a stranger, a gentleman or lady, you are at once either repulsed or attract. pleted, shows a population of twenty-four thoudistances and densities of stars; and this is only | ed? That soul comes in confict, with your vital sand three hundred.

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scalpel, the chemist's scale pan, the electric battery, inspirations, clairvoyance, or the communica-

But I go another step. The soul is in intimate It indicates that your consciousness is put into sympathy with the universe. Every sunbeam sympathetic and vital relations with the objects that falls upon the globe has affected the atmothat are defined through this medium of fine, sphere of this globe; in a word, it affects the magnetism, the electricity, the spiritual force and intellectual atmospheres of mankind. Now you that, when light has painted an image and reflect may dip your finger in the ocean, and you have stirred all the vast waters of the deep. You may ous force that is in your eye has fallen upon that not be able to detect it, but there is the fact. image. The vital force of the soul sees nothing Swing your arm through the air, and you have with which it is not directly in contact. Your agitated the whole atmosphere of the globe. When a sunbeam falls upon the surface of this globe it adds to the dynamics of this globe; and the consequence is that the dynamical force of is the secret process of Nature; in other words, this globe will change correspondingly and correlatively the magnetic force of the soul.

But there is another reason for indicating this relationship. It is now proved by the spectrum analysis that all the elements that enter into the world exist in the sun. And we ourselves are the embodiment of the existence of the solar system and of this earth we tread; and therefore we are not only the sun but also the dynamics, the power of the sun. Its light falls upon and into the soul. It touches it through the top of the brain, and all seems: it becomes the atmosphere of heaven it-

What then will be the result? By a critical analysis of the concomitants of the forces of the soul it will be found that the sun, with all its hosts of planets and satellites, with all its received sunbeams from other celestial systems, will be revealed, photographed in the existence of every man's and every woman's being. Man stands thus related to every sidereal force-to the furthest star that swings on the remotest verge of ets, and not one of these systems is a stranger to universal character? This is one of the first feapush itself out until it meets and makes the soquaintance of the spiritual universe. This is one

1		73
Horseman, spare that tree !		
'T is not a hitching post ;		. • •
Though in its infancy, grant to a		1
Yet soon 't will shade a host;		\mathcal{U}
Then spare, oh, spare that tree,		
For he who placed it there who	1	ł
Bleant not that it should be mater		
By heast of thine gnawed bare.	í	1.

The census of St. Joseph, Missouri, just com-The start of the start of the start of . Batterite

learn grammar. Maybe he had an auntie to talk to him about it, as we have learned about some people's lives without any hard study."

" Oh," said Kate, "do teach school and talk about everything, and tell stories about grammars."

"I'm afraid that a history of grammar would not teach you how to speak properly," said Aunt Zera, "but I am sure I like the old Grecian method of teaching, as far as I know about it. But to return to Plato: When he was twenty years old his father conducted him to Socrates. that he might be instructed by that wise man. As Plato entered the school the teacher was just saying that he dreamed a young swan flew from the altar of Eros and alighted on his lap; from whence he soared into the air, alluring all who heard his sweet voice."

"Who was Eros?" asked Grace.

"Eros was the God of Love; and the philosophers thought that it was he who brought order out of chaos when the universe was without form. You see they recognized the thought that it was attraction or love that governed every particle in space."

Kate gave a sigh and a shiver, at which Auni Zera smiled, and returned to her narrative.

"Well, Plato entered just as Socrates had finished the account of his dream, and Socrates turned to his pupils and said, ' Behold the swan.'' What did that mean?" asked Kate.

"He believed that his dream was a prophecy concerning Plato, who was to draw all men after him by his sweet and heavenly teachings. You see all the great men of those days had faith in dreams.

After Socrates died, Plato went to the followers of Pythagoras and learned of his philosophy, and tlien he went to Egypt, where all other great scholars had gone to be taught, and there he staid thirteen years, learning all that was possible. When he returned to Athens he was forty years old."

"Forty years getting an education," said Will. Whew! I should expect to be dead and buried before that time."

"He was eighty-one years getting his education, according to his own sayings, for he was always ready to learn. One of his friends asked him how long he intended to be a scholar. "As long as I am not ashamed to grow wiser and better,' he said. So you see he thought this life was intended for gaining knowledge, and that he could always be a scholar.

On his return to Athens he opened a school in the beautiful grove of Academus, Plato owned some land not far from this celebrated grove. This grove was adorned with statues and works of art, and planted with olive and plane trees. It was a delightful place in which to teach or study, and it was here and in his own garden that Plato began to teach those ideas that have made him so famous. He did not take any pay for his instructions, and taught mostly by conversation. He demanded that his disciples should be tem-

"Oh, if I could find some!" said Will; "bat I think everybody else knows a great deal better than I can."

"I often think," said Aunt Zera, "that most of us travel our ways in the ruts that some one else has made, when perhaps if we went a little to one side we should travel in flowers or on the fresh grass. The old ruts often do not lead to any beauty."

"I do n't think I understand," said Kate, " only remember how the old wagon went the last time we rode, following on after Mr. Samson's old cart."

"That is just it," said Aunt Zera. "We let our thoughts go plodding on after somebody else, and do n't go into the beautiful fields that are open to everybody. If Plato had not thought for himself I suppose he would have said just what other Athenians said; but he started into the beautiful fields of thought, and found flowers that no one else had ever found."

"Well," said Kate, "I have one opinion of my own, and that is that I like my own way."

"I should call that a pretty old rut," said Will. 'It is one that all the world travels in; but, auntic, I don't see how we are likely to get any new ideas, with everybody thinking, and such great men, hundreds of years ago, all trying to get new ideas. I think I'll give up."

"The only way to gain truth is by earnestly desiring truth for its own sake. A great many people seek truth for the sake of their minister or their doctor, or for the sake of some great man that they call master. But we ought to seek truth for the sake of truth, and love it for our own spirit's sake."

"I think this sounds very much like preaching, and I am half frozen," said Kate. "I prefer a few less ideas and a little more warmth."

"I'll study Plato, by the fire, too," said Will, "though I would like to sit in the groves of Academus."

"I mean to experiment on Plato's method of ouring himself of anger," said Grace. " So do I," sald Kate. 194 421

"We'll call it taking attitudes," said Will.

Rhode Island has \$33,000,000 invested in manufacturing enterprises, whose yearly product is Ender Handig \$103,000,000.

Betting is immoral; but how can a man who perate, prudent and just, and be able to control | bets be worse than one who is no better.

Written for the Banner of Light. 1 BELIGION. HELL

BY J. H. POWELL,

Oh Nature! monitress divine! I bow In adoration to the God of Love. And praise Him for the wealth thou dost bestow.

I gaze on vernal fields; on hills of snow; On changing skies; on sunshine; shadows dun;

On the great ocean as its waters flow; And, praise-inspired, to the All-Perfect One

My soul uplifts her longing eyes-and lol Beligion lives for me apart from sin and show.

Oh not alone in temples reared of stone; In Ritualistic codes or cramping creeds;

In pedant lore; oh not in these alone

Is sweet Religion found; but in the deeds That spring within the soul from Love's pure seeds1

The God who made the Christian made the Turk.

His voice in singing streams and thunder-tones; In still small whispers heard in field and kirk, Inspires mankind with Love, Religion's sacred

work.

The hills are prophets-preachers of the Word That fell from God's own lips ere man was born.

The listening flowers, by gentlest zephyrs stirred, Breathe inspiration from the roseate Morn; And prayer and praise from lips untaught to ecorn,

Ascend like incense from the verdurous sod How peaceful-pure-the orisons upborne, Of Nature's hallowed worshipers, to God, Compared with man's when kneeling 'neath the

Bigot's rod1

Wherever man is true, his inner thought Finds fullest atterance; Religion hence Is more to him than creeds with errors fraught,

The lip obedient to the heart speaks sense, And God is worshiped free from mere pretence.

In field, in closet, or in costly fane, Wherever man may pray, he can dispense

With forms or rites his soul may hold as vain, And feel the blessed power of true Beligion's reign.

6 Sidney Terace, Grove Road, Victoria Park, E. London, March 16, 1867.

Correspondence.

Matters in Hartford, Conn.

During the month of February I lectured before the good people of Putnam, Conn., with whom I first commenced my labors as a speaker some-thing less than two years ago. Although stren-uons efforts were being made by the churches to get up a revival, never was I greeted with such large and attentive audiences while with them before. The efforts of our theological friends to awaken an interest were crowned with success, the only trouble being it was manifested in the wrong direction to suit them.

wrong direction to suit them. The Lyceum here is prospering finely. We held a festival for its henefit, which proved to be a complete success. Notwithstanding the weather was stormy both evenings it was held, the hall was well filled, and we realized two hundred and elister allowners are the four the meaned. sixty dollars net profit from the proceeds. There is a lively interest manifested here, and Putnam bids fair to become, once more, as it has been, a stronghold of Spiritualism.

stronghold of Spiritualism. Mrs. C. Fannie Allyn delivered one week even-ing lecture here this month to a full house. I was not present, but I am informed that the people were very much pleased, and that the impression made by her was most favorable. The indepen-dence she manifests in wearing the healthy and becoming reform dress is worthy of commenda-tion. It would be a good idea, it seems to me, if other of our lady speakers would follow her ex-ample, so as not only to preach reform but act it. This month I have been lecturing and organiz-ing a Lyceum in the city of Hartford. The inter-est in Spiritualism I found at a low ebh, and the prospect of success rather gloomy. They have

withstanding the bad prospects and bad weather, the first Sunday I was greeted with quite an audi-ence, who listened attentively to my remarks, ence, who instended attentively to my remarks, urging the necessity of associative effort in the spiritual movement, especially in the organizing of Children's Lyceums. A liberal sum was sub-scribed during the day for the Lyceum, and after

also a conference. Mr. Carpenter is a faithful, zealons worker in the cause of humanity and truth. Through his efforts an interest in the great cause of Spiritualism has been created, and the dry bones of Old Theology are shaking and rattling in their whitewashed tombs. The past week a discussion was held here be-tween A. T. Foss and Elder Grant, which I am informed has awakened great interest; but being absent at the time. I can say nothing further con-

absent at the time, I can say nothing further con

cerning it. Next Sabbath we expect a lecture from Mr. Mext Babbath we expect a lecture from mr. Amos Hunt, of New Haven, an excellent trance speaker, as well as healing medium. There are many believers in and but few workers for the cause in Hartford. DANIEL NOBTON. Hartford, March 21st, 1867.

Closing up the Winter's Campaign.

To-morrow closes my engagement in this part of the Master's vineyard. For three months I have faithfully discharged the duties devolving upon me as a teacher and medium. During that time I have delivered fifty lectures, held ningteen public and twenty-six private scances, visited fifteen slok persons, and delivered one funeral discourse. I have also written one hundred and ten letters and eight newspaper articles, and traveled thirty-five hundred miles, besides small talk or private conversation.

THE WINTER OF STORM.

The months of January, February and March have been preeminently months of storm, and will in the future be known as the cold, stormy winter. We have had only five fair Sundays this winter. One ocean, two seas and three lakes of water have been poured out on the surface of the devoted West and South. In fact, all this section of Uncle Sam's domain has been made Baptist by immersion. My diary shows that for forty days there flowed between the Suspension Bridge towers a body of water fifty feet deep and seventeen hundred feet wide, at a speed of seven and a half miles an hour, and this alone in the Obio findament Ohio river at Cincinnati,

LOUISVILLE, KY. There is a healthy element of Spiritualism here, and many earnest, honest men and women-work-ers in the field, who bravely stand up for the truth. Our Lycenm is doing well, and the Little Bouquet, under the excellent management of our able sister, H. F. M. Brown, is a helper indeed to the Lyceum.

INDIANAPOLIS, IND.

INDIANAPOLIS, IND. March 26th, 27th, 28th.—I spent these days at the capital of Indiana, a city of—according to my informant—forty thousand people. It contains many very fine private residences as well as public buildings. I lectured three evenings, and gave one afternoon scance, at which some very fine tests were given. There are here a few earnest, true Spiritualists who love the truth and are willing to work for the cours. At the head of are willing to work for the cause. At the head of these stand Jacob Eldridge, Copeland, King, and their good ladies. The healing element is repre-sented here by those excellent healers and me-diums, Drs. King, Candee, Nelson and Eldridge— the two last named are ladies. Progression, radi-calism mut the truth have an able and elocuent calism and the truth have an able and eloquent defender in Dr. Biand, editor of the North Western Farmer, a monthly magazine of agriculture, horticulture, home improvement and family litera-ture. The doctor is assisted in the editorial department by Mrs. M. Cora Bland, as faithful a wo-man and true a Spiritualist as ever breathed. Let every Spiritualist take the Doctor's paper.

Let every Spiritualist take the Doctor's paper. THE BLIND ASYLUM Is located here, under the management of a blind man, W. A. Churchman, A. M. I spent two hours most pleasantly with him. He is a true man, noble in all his thoughts. He is the author of the plan of the building and grounds over which he presides. He is a reformer of the first water. There are a hundred pupils here, learning to read, being educated through the sense of feeling, and it was wonderful to see how rapidly they could read. May the Infinite Father bless the effort, and may the people sustain it with the almighty dollar. with the almighty dollar.

SEANCES.

March 25th.-Gave a scance in Cincinnati, in the library of the Catholic Institute, Mozart Hall. Two hundred people were present, members of the first families in the city. I was ably assisted by the wonderful seer and medium, Miss Lizzie by the wonderful seer and medium, hits Lizzie Keizer, who named on this occasion, as well as described, fourteen persons from the spirit-land, all of whom were identified save one. These spirits mentioned, as associated with them, and with whom they were associated when in the form, over thirty persons, all of whom were identified

I gave thirty-three incidents-facts of life and spirit descriptions-some of them occurring in Germany, in England, at sea, and in every part of the United States; of these three were not identified. To give you an idea of what these were like, I will narrate one given by Miss Kel-There 18 a mai nere who niece in the house by the name of Mary Stokes; that he was a doctor, and that his name was Samuel, her Uncle Samuel, and that he died in California three years ago." The question was asked: "Is Miss Stokes present? If so, please answer." A lady stood up and said, "I am the woman named, and the communication is true." One spirit communication given through me is this: "By this lady there stands a spirit who ange: "By this hady there stands a spirit who says: 'Remember my last word: Guard well our child.' He then lays his hand on this child's head and says: 'Mine own!' and says to you, madam: 'Care well for this, our little one,'" with much more of deep interest to the lady. The lady answered: "All that has been said is

As incentives to duty? : Verily we need the devo-tion of Paul and the old martyrs, to fire our hearts with zeal, and infuse that divine love into our souls that shall cause us to "Seek first the king-dom of God," by laboring for the good of others, every human soul must make ere it can gain en-trance therein! At the close of our angagement at Fond do Lao

BANNER OF LIGHT.

At the close of our engagement at Fond dn Lac At the close of our engagement at bout on Line, we started en route for home among the Green Mountains, stopping at Milwaukee to attend the Lyceum Festival, which was a very happy and successful affair, doing credit to all concerned. Bro. Wadsworth gave a very appropriate opening address, congratulating the friends for carrying on so successfully the work he had started. While witnessing those beautiful exhibitions, we were withessing those beautiful exhibitions, we were constrained to exclaim, verily these lyceums are the strong arm of our cause, to revolutionize our educational institutions, and lay broad and deep the foundations for the great church of humanity, in which all nations and races shall gather in fra-ternal unison to "worship in spirit and in truth" the Universal Father. We solourned with brother and sister A. B. Severance, who are laboring effi-ciently for the world at large and the good of our cause in that vicinity.

cause in that vicinity. We made a "flying visit" to Bro. Charley Hay-den and our brothers of the Spiritual Republic, in Chicago, all of whom we found in excellent spirits, working with eminent success in their various capacities. Bro. J. S. Loveland was in the "editorial sanctum," having just returned from a theologic battle with a learned (?) cham-pion of Orthodoxy, whom Bro. L. had, of course, vanguished and left in worse plight than was Don Quixote after his famous encounter with the wind mills. We contion all who are not Titape wind-mills. We caution all who are not Titans to beware of encountering Bro. L.1

We stopped once more at Sturgis, Mich., where we heard two excellent leatures from Bro. E we heard two excellent lectures from Bro. E. Whipple, whose erudition and practical knowl-edge, as well as affability of manner and high moral worth, have given him extensive notoriety in the West. The more such workers the better for our spiritual and intellectual progress. After a fatiguing journey of about twelve hun-dred miles, we were safely lauded among our native hills to greet the loved ones at home, and aview are brief assaon a result from the ardiu

enjoy for a brief season a respite from the arduons itherant labors of our mission. Who but a wanderer knows how to enjoy home and all its pleasures? Profoundly as we love domestic bliss and the quiet seclusion of one consecrated spot, we must say with a great philanthropist, "Our home is the world, our brethren the human race," We love to labor for the truth, and with angels "to sustain and cheer us we go forth, resolved to "work while the day lasteth," and perform the best we can the humble part assigned us in life's great drama. Whither we wend our way bext depends upon the call for ald. Hoping son to resume the good work, we "bide our time." Brandon, Vt. DEAN CLARK.

Galesburg, Ill.

Since the organization of the Friends of Progress here in January last, we have been doing a good work. We soon fitted up a neat little hall, good work. We soon inten up a near intic man, and commenced holding regular meetings. Bro. W. F. Jamieson, of Chicago, was our first lecturer, but his stay with us was too short, being only two or three days. He was both entertaining and instructive as a lecturer, and both " funny

During March, Mrs. Morse, of Joliet, Ill., was our preacher, clairvoyant, and chief medium; and in all these capacities she has given great satisfaction

We have had from one to three circle sittings per week, the last half-dozen in public. These

We have been trying to get the clergy here to mitate their brother at Monmonth, Alex. Young, D. D., and come out in defence of themselves; but D. D. and come out in delence of themselves; out in vain. They all acknowledge themselves defeat-ed already. They say that all public debates con-cerning the origin of the Bible invariably increase the number of infidels, and never increase the num-

the number of infidels, and never increase the num-ber of believers. We are getting up a reform library here. There is a great demand for reformatory reading. We have engaged Dr. Dunn, of Rockford, Ill., for May, and Mr. E. V. Wilson, of Babcock's Grove, Ill., for July. April 2, 1867.

Note from J. G. Fish.

Will you give space, dear BANNER, for the folwill you give space, dear DANNER, for the fol-lowing brief notice of my transfer of the East Jersey Normal Institute to the hands of Mr. James Warren, the proprietor of the institute building, by whom the school will in future be continued, under the professorships of the most competent teachers in all the branches of a thor-ough English and Classical education? Who the The primary and music departments will be conducted by the present teacher, Miss Helen, F. Marsh, of Worcester, Mass., who has been in the school, as teacher of music, since its opening, and of whose abilities in Music, Drawing, Painting, both as artist and teacher, I cannot say too much in commendation. I hope and trust the new principal will be alike competent. Mr. Warren is making arrangements for the accommodation of r large number of students, and the school may he large number of students, and the school may be considered permanent. The place is most delight-ful as a summer resort, being only thirty miles from New York, and reached by boat "Sea Bird" from pler No. 30, North River, and stage from Red Bank. The institution can and should be made a success, but my health will not permit me to remain in connection with it. Luciation in mo to remain in connection with it. I reënter imme-diately the lecture field, and again place my name on the list of those soliciting calls from societies and communities where the truths of the spirit-ual philosophy are called for, but hope so soon as I can make arrangements to occupy a specified territory, where I can follow up blow with blow, truth with truth and effort with effort, till I can see some permanent results crown my feeble la-bors. Address me Red Bank, Monmouth County, New Jersey. J. G. Fish

Written for the Banner of Light. A CALL FOR THE ANGELS.

LIGHT.

BY MRS. MARY D. MERRIAM.

Oh come when I am weary, Ye bright angello throng! Come, when life seems dreary, And cheer me with a song.

Come, when the harp is lightly Tuned to your accord; Come when Nature brightly Is breathing praise to God,

Come, when on tossing pillow We long for rest in vain; Come, when on ocean's billow We sigh for home again.

When hope with fearless beauty Calls forth the soul to heaven; Or when in painful duty We yield the loved ones given

In sorrow, or in gladness, Come from the happy spheres, And dissinate life's sadness, And wipe away our tears,

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

THE COMING CONFLICT.

Organizel organizel organizel would be the startled ory of millions who are now looking upon this subject with indifference, or actually opposing it, could they see the conflict that is surely coming upon us-a conflict that will try the souls of the men and women of this nineteenth century as gold is tried in the fire. People may flatter themselves that the idea is but the mirage of disordered minds, that, full of combativeness, are always imagining scenes of terror and bloodshed; but if coming events ever cast their shadows before, they do now.

Friends of the new ubilosophy, of the new re-

ligion, you may console yourselves with the idea that you may "sleep on and take your rest;" but "The scathing of the lightning, And the rolling of the thunder. It will wake you when it cometh ;"

and God grant that you who are now taking your ease may not learn, when too late, "That the calm of sunshine Was not given for sleeping."

Like those to whom Jesus spake, the masses of to-day can discern the face of the sky, but not the signs of the times; and that too when the run-bling thunder of the recent conflict has scarcely died away on the air. How few really believed that the agitation of the slavery question would result as it did? True, the slaveholder threatened result as it did? True, the shaveholder threatened, and lukewarm friends of liberty deprecated agi-tation, but the people generally cared for none of these things, and, of course, feared not. Mean-while, the contest went on. In spite of churches, Bible infallibleists, the cry of infidel, etc., the idea continued to gain ground that human slavery was incompatible with the spirit of liberty. This idea the South tried to most end blud in politi idea the South tried to meet, and bind in political chains; but failing in this they resorted to arms, and the result is before the world. While the agitation was going on that ended in the cli-max of war, many a Northern' man was loud in praise of Southern chivalry and generosity; but Libby, Andersonville and Belle Isle gave us the matured fruit of the tree of chivalry nourished by the soll of slavery, and this generation shall not pass away till it is demonstrated that the fruit of

theological dogmas is equally hitter. That which passes for Christianity to-day is not deserving of the name. I do not intend to say that there are no Christians in the churches, but I do say those who are such are, the most of them, in the same position that the negro was be-fore the war, bound theologically, as they were politically; while those who hold the reins of power, are the engineers, the brakemen, the con-ductors of the car of Churchdom, and are deter-mined to rule or win mined to rule or ruin.

mined to rate or rate. The morning star is fading, is becoming merged in the light of the rising sun of liberty, of right-cousness, the beams of which are lighting up the dark corners of sin and ignorance; and when those who have so long reigned and rioted see

that all other means fail, they will strive to guench that light in blood. The issue is not doubtful, but the struggle must come; it cannot be evaded only by abject sub-mission; we must conquer or be conquered, and which will we do? We certainly which will we do? We certainly Shall not permit the hosts of night To shut the gates of morning." SAVING TO LOSE.

from town took me there, and paid my fare back in the stage, and I received beside three dollars and seventy cents. One man, a bachelor, calling and seventy cents. One man, a bachelor, calling himself a warm Spiritualist, no one to care for but himself, gave me twenty-five cents, all in sil-ver. Went twenty-five mother direction, gave one lecture to a crowded audieuce. It was the first one of the kind ever given in the place, and the people seemed deeply interested; one gentleman paid for the use of the hall, and I re-ceived two dollars and seventy cents; had I gone by stage my fare there and back would have been five dollars, for stage fure is ten cents per mile here, and railroad fare nearly six cents per mile here, and railroad fare nearly six cents per mile here, and railroad fare nearly six cents per mile on an average, from two to four times as much as

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on an average, from two to four times as much as the above, as a voluntary contribution; while the cost of traveling is much less. "What," says one," are Western people so stingy?" No, it is not that. "Where then does

stingy?" No, it is not that. "Where then does the difficulty lle?" is the almost impatient response that greets me.

I will tell you. People in the East pay for their own preaching, while here in Minnesota, in almost every place I go, I find from two to four minis-ters of the different sects settled as missionaries -paid in part or entirely by Eastern Societies. This being the case, the people being accustomed to hearing without paying, when one comes to them with the gospel of the angels and is obliged to ask for money the first thing, the effect is bad. It repels the hearer and almost crushes the speak-er. They will be willing to pay in time; that is, after they have heard enough to know that it is really what they need; but the sowers must live while sowing; they cannot wait for the ripening

Remember, it is of places where there are but one or two, or possibly a half dozen of our faith, and these poor; it is of such places and not of orand these poor; it is of such places and not of or-ganized societies that I am speaking. Were I to spend my time in speaking to such, I would go East again, but in the itherating field I had rather stay here and do twice the work for the some pay, for I can do more good here. Feeble as I am, had I no one to care for but myself, I could do a work in the itherating field here in Minne-sets thet result methods are a pluwdent hermet in do a work in the itinerating field here in Minne-sota, that would produce an abundant harvest in the future. Why, had I the strength to do so, I had almost said that I could speak to full houses seven nights out of six, for the people here have not been frightened by the reckless radicalism that has more zeal for the advocacy of Spiritualism than knowledge of its principles. But a word to the telse is sufficient, and with a single pebble in another direction I will rest awhile. another direction I will rost awhile.

PUSH.

I do want to say one word about societies, and perhaps the following extract from a private let-ter, written by an earnest laborer in the field to her friends, will help to illustrate my meaning. After telling of going several miles by stage, speaking twice, and getting next to nothing as "I am surprised at the coldness of our 'spiritual

brathran.' for the advancement of the cause. I had been told that they had a society here, and so they have, but the members are so absorbed in their own selfishness, that they forget others, They are so very anxious to hold the office of President or Trustee of their society, that, in case they are disappointed, they will neither give anything toward the cause, nor treat the speakers who may chance to come among them with the common courtesles of life. Is this Spiritualism? If it is then from it deliver us? If it is, then from it deliver me."

If it is, then from it deliver me." Societies are often weak; are not able to do much, but when they do move, why, it must be on a large scale. They will make a tremendous effort, send for some one that is noted, have a feast, and then scarce for months. This pampering the public appetite and their own, too, till ordi-nary food will not relish, may be a grand thing. It has a big look, anyhow, but that is not the point I am after.

I have sometimes seen the word PUSH painted in large letters upon a door leading to some office, or some public room, and upon pushing, it would open before me. I have found, however, that un-less fastened open, it was sure to swing back

less fastened open, it was sure to swing back again. Now pioneers in any field must have a great deal of the push element, if they would have doors of usefulness open before them. But soci-eties like the above, no matter how hungry they may be, are tempted to excuse themselves from paying an itinerant who comes among them, by saying, "We did n't send for them." So it seems that our speakers must, like Jonah's gourd, grow to the height of popularity in a night, sind then to the height of popularity in a night, and then fold their hands and wait for calls, or they must push their way through doors that are constantly closing again, because not fastened open by sus-taining hands. No wonder the writer of the above closes by anying, "I am tired out. Workl worki and where is the reward? Not in the earth-life. I have given up looking for it. Oh, rest! rest! I hope to find it in the Summer-Land;

the lecture a committee was appointed to arrange matters about organizing and sustaining meetings.

During the ensuing week Von Vleck exhibited his exposition of the physical manifestations, but with noor success.

Elder Grant, the Adventist, was also in town

lecturing against Spiritualism. But the only effect of Von Vleck's expositions and Grant's executions were to make the people and Grant's executions were to make the people anxious to see and hear for themselves, and learn, if possible, the truth or falsity of their statements. As good fortune would have it, Mr. Charles Foster, the great test medium, came to town, and excellent opportunity is afforded the people for investigation, and that are improved it and investigation; and they are improving it, and many are being converted to a belief in spirit communion through his remarkable medium nowers.

Arrangements were made with Elder Grant to hold a discussion with that staunch defender of the truth and destroyer of error, A. T. Foss. The discussion commenced Tuesday evening, March 12th, and continued four evenings. Question, as proposed by Elder Grant: "Resolved, that man is wholly mortal," Grant of course having the afirmative.

American Hall was filled to overflowing with American Hall was filled to overflowing with anxious and interested listeners. Grant admitted all the various phenomena of splrit-manifesta-tions, as they are termed, but contended that they were produced by a class of beings called demons, created by God for the express purpose of deceiv-ing the people and leading them astray, especially in these latter days. Foss said that this was a libel upon God's government, and was certainly contrary to the common dictates of reason and the facts in the case. Grant quoted largely from the Bible to sustain his position. Foss impeached his evidence by proving the doubtful origin of the Bible, and also its glaring contradictions of itself, as well as the revelations of science. The interest in the discussion continued through

The interest in the discussion continued turbug the four evenings without apparent diminution. The spiritual philosophy was ably presented and defended by Bro. Foss, while the Advent doctrine suffered terribly from his well directed blows, and, to use an Advent term, annihilating attacks. 'Elder Grant sustained himself very well indeed, considering his position, and manifested a zeal and perseverance worthy of a better cause. It is to be bound that he will escape the bondage of the to be hoped that he will escape the bondage of the past and accept the revelations of the present. He is evidently a slave to what he believes to be an infallible book.

Of course the discussion increased the interest which had been already awakened, and the next. Sunday, although it was as usual very stormy, there was a goodly number at our meeting. We there was a goodly number at our meeting. We completed a Lyceum organization, and puttlings in working order. Mr. James Allbe was appoint-ed Conductor. He is an able, earnest laborer, and his whole heart is in the work. The other and his while heart is in the work. The other officers and leaders are deeply interested and will do their duty. Mr. Oliver Markham is Chairman of the Society Committee. The Society and Ly-ceum are now in good working order, and will probably continue regular sessions during the coming year.

Thus by our own efforts and the assistance of the angel-world the work goes on. That which is designed to weaken us only makes us stronger. So Von Vieck, Grant, and others like then, have their work to perform, and are, all unconsciously, perhaps, alding to unfold and develop the truth. *Rutnam, Conn., March* 21, 1867.

true. The man was my husband and the child's father. The time of his death is correct, and the

words given were spoken by him," Thus have I briefly described one of the many scances that I am holding through the country. Miss Keizer has been before the public with me four times, and on each occasion has given an average of twelve communications which were verified.

My diary states that I have given over five hun dred tests, facts, readings of character and spirit-communications during the last three months. Such is Spiritualism through my mediumship. Fraternally thine for the truth, E. V. WILSON.

Louisville, Ky., March 30, 1867.

Notes by the Wayside.

When last we greeted the readers of the BAN NER, we had halted in our pilgrimage at Fond du Lac, Wis., a very thriving young city whose population is now about fiteen thousand, having doubled in the last five years, and it is constantly increasing as business enlarges in variety and extent. There we found our cause revived, in a good degree, by the efficient labors of Miss Elvira Wheelock, a talented young lady of Janeaville, who is winning laurels thus early in her career. We remained six weeks, giving twelve lectures to good audiences, that were composed of many of the most intelligent citizens of the place. While of the most intelligent citizens of the place. While there we visited a Mrs. Rhodes to see a portrait of her husband drawn by Anderson. Mr. R. had been in the spirit-world thirteen years when it was taken, and the family had no picture of him except one of his corpse, till this was obtained, which was done by writing to Anderson request-ing him to get one if possible. The family were not Spiritualists, and were entire strangers to the artist, and had very little faith that they should get one, and great was their surprise and joy when this came. It is life size, looks nearly as finished as a photograph, and is pronounced a perfectly life like portrait by all the family / If such portraits as this, drawn by an entire stranger liv-ing hundreds of miles distant, do not demonstrate the fact of spirit power and intercourse with morthe fact of spirit power and intercourse with mor-tals, what would?

tals, what would? There is a large element in Fond du Lae for our philosophy to work upon, composed of free thinkers that do not belong to any religious body, and with judicious management on the part of Spiritualists in maintaining public meetings to agitate the public mind, there must be ere long a large accession to their numbers. There are whole-souled workers there who are willing to to it and sacrifice something for the truth's sake, and these are the indiscussion for the success of their work to perform, and are, all unconsciously, perhaps, alding to unfold and develop the truth. A. E. CARPENTER Putnam, Conn., March 21, 1867. Another correspondent says: Hartford is awaking from her long slumber, and is throwing off the lethargy that has bound her down for the last five years. A. E. Carpenter, of Futnam, Conn., has lectured here for the last three Sundays, and established a Children's Lyceum,

Spiritualism at Johnson's Creck, N. Y

Spiritualism in this place has been quite prosperous for many years past, especially for the last three years. We have held meetings regu-larly nearly every Sunday during that time. We have been extremely fortunate in employing such gifted speakers as J. M. Peebles, Warren Chase, J. W. Seaver, Lyman C. Howe, Warren Clark, Charles Havens, Mrs. Eliza C. Clark, and others, all true and noble laborers in the spiritual vineyard. With such gifted laborers, our glorious cause must move forward, and superstition and error must give way on every hand. We are anxious to employ the best speakers in our cause, and therefore request liose coming from the East or from the West to give us a call, and we will satisfy them for their labors. Johnson's Creek is about four miles north of Gasport, Niagara Co., N. Y. Those wishing to call on us will take the Rochester and Niagara Falls Railroad and leave the core at Gasport and take the store for our the cars at Gasport, and take the stage for our place, and call on our president, James M. Chap-lin, who is always ready to welcome all loyal and true Spiritualists laboring for the advancement of M. J. our glorious cause.

Organization at Belvidere, Ill.

The Spiritualists of Belvidere and vicinity have finally organized, forming for themselves one of the most liberal institutions, one, I think, no lib-eral mind can object to. It admits of no taxa-tion of its members, but depends wholly on donations and subscriptions, to carry out the objects

of the Society. There already appears to be a new and greater interest felt amongst the members, manifest in the form of sociables. We have money subscribed fficient to pay some good speaker for three months.

months. The Society organized under the laws of Illi-nois, taking the name of the "First Spiritual So-ciety of Belvidere, Ill.," and elected officers as fol-lows; Charles Dean, President; Mrs. M. O. Bid-well, Charles Gorham, and F. P. Low, Vice-Pres-idents; Simon Lovett, Hiram Bidwell, B. N. Dean, Henry R. Willard, Fanny Williams, Mary Low and Bril Sherman, the Board of Trustees: Low and Evi Sherman, the Board of Trustees James Morse, Treasurer; D. G. Estell, Secretary; Miss Anna, R. Dean and Mrs. Lydia Dean, As-sistant Secretaries. D. G. Estell, Corresponding Secy.

"If there is anybody under the canister of the heaven that I have in utter excresence," says Mrs. Partington, "it is the slanderer, going about like a boy constructor, circulating his calomel upon heaven to be." honest folks,"

What Jesus said in reference to life, is emphat-ically true at this time in reference to property. "He that would save his life shall lose it." So said the voice of truth eighteen hundred years said the voice of fruit eighteen number years ago, and he who is convinced of the truths of Spiritualism, and, having the means, refuses to give liberally to the spread of those truths lest he should suffer in purse, shall lose pecuatarily more than he will save; such is the utterance of this age. When the struggle comes, the wealth he loves so well will be swept from him; and because in the very nature of things it must be so. and so by the action of a law that God himself could not set aside if he would.

Think of the millions spent in the recent war! Our anti-slavery friends did nobly in scattering the seeds of truth; seeds whose rapid growth our opponents strove to drown in blood, but failed. Yes, the workers in this cause did nobly, but there were drones in the hive; men of means who, while they said "God speed," did not dip very deeply into their pockets to make their prayers effectual. These, many of them, when the hour of trial came gave freely, largely, and if not, were taxed freely, largely, both in purse and heart. Now who does not see that a title of the money spent as cure, would have done wonders as prevention. I will venture to say, that one thousand dollars of that which was thus spent, had it been judiciously applied in spreading light among the people ten or fifteen years before, every thousand thus applied would have saved in the end at least one hundred thousand in money and one hundred lives, from the fact that we should not have had so many enemies in the rear to contend with. Large interest that, for the privilege of keeping one's money in one's pocket. Now these things happened, came to pass in the

order of progress just when the lesson taught, the example given, can be made of incalculable value to us if we will. It is a lesson that he who runto us it we will. It is a leason that he who run-neth may read. In the light of the above, I would say to every Spiritualist, every liberal minded person, if you have wealth and wish to save it, use it; if you would put it to the largest interest, if you would make the most of it in the end, then spend it freely, generously now, in scat-tering light aurong the neousle tering light among the people.

A FEW FACTS.

In order to make the above more practical, allow me to give a few facts in reference to West ern itinerating. Not that I would complain. Far from it. The friends are kind, and seen willing to do all they can. In almost any place here, where a room can be had, the people will come out, and they will listen attentively; they are hungry; the fields are white for the harvest. Yes, the harvest is abundant, but who will care for the reapers? Or rather the fields are ready for the sowing, but who will care for those who sow? Who will supply the "needful" for themselves, and these descents unou them?

sowing, but who will chre for those who sown is Who will supply the "need/ul" for themselves, and those dependent upon them? "Why," says one, "if the people are really hun-gry, they will pay; surely there need be no trouble about that." Let us see. I wout to one place, gave a lecture to a full house, and took up a col-lection of one dollar and forty five cental. It was not because they were dissatisfied that the collec-tion was so strail, for the request for more lec-tures was almost unanimous. In passing through another place, I stopped, at the earnest request of the people, and gave two lectures to full houses, the landlord keeping me free of charge in order to induce me to atay, and took up a collection of one dollars stage fare.) Went to another place and gave two lectures; large hall well filed. One gentleman—his wife being a Spiritualist—paid for the hall; a Spiritualist living about two miles

it comes not here,'

Tests through Mr. Foster.

Having noticed a communication from Mr. Dixon in the BANNER OF LIGHT of March 16, giving an account of a séance held at his house with Mr. C. H. Foster, and being one of the party then present, and thinking some other manifestations of as much interest as the one in regard to Mr. Bellamy, I will relate as much as I can remember with accuracy.

Mrs. S., of Portland, inquired of Mr. Foster whether he could inform her of a brother from whom she had not heard in many years. Mr. F. said, "My mind goes to California, and he is in the spirit-land." Mrs. S. could not say whether it was true or not, but would like to know for fact whether he was living or dead. This was before the scance, and soon after making the inquiry she was obliged to leave; but before she left, she wrote the name of her brother on a piece of paper, which she folded and hended to Mrs. D., to be given to Mr. Foster. When a convenient time presented itself Mrs. D. gave it to Mr. F. as it was handed to her, and Mr. F. did not open the paper at all, but remarked " that it was the name of that lady's brother who had left the company, and that he was dead."

In the evening at the scance, he commenced by asking if there were spirits present, and if so, would they rap, which was instantly done in all parts of the room. He then asked if they would move the table, and the large extension table was twisted about in such a manner that the various leaves had to be replaced.

All expressed themselves satisfied with those manifestations, and Mr. F. then proceeded to write under the table. He laid a paper flat on his hand, and on top of it a pencil, then placed his hand under the table with another person's hand under his to see that he did not move, and the names of various friends from the spirit-land were written thereon in a plain manner, but in a way that the paper must be held to the light or efore a mirror to have the writing appear as writing naturally does. Mr. F. then remarked that the initials of a friend

of Mr. B., spoken of by Mr. Dixon, would appear on his arm. He bared his arm, and "A. B." were distinctly visible the length of the table from Mr. F.

Another test. Mr. F. requested us all to write on slips of paper the names of some deceased friends, and of some still living, then to fold them closely and put them all in the centre of the table; and as there were eight or nine persons present, and each person wrote several, there was quite a

pile of papers. Mr. F. touched them one by one, told the name written thereon, and whether living or dead, and handed to the one who wrote it to open it and see correct, and not one single mistake was made

if correct, and not one single mistake was made. Mr. F. delivered several written messages to various members of the party, and one in partic-ular for a lady, at the bottom of which he signed the names of her father, brother and sister, all of whom were in spirit-land. Mr. F. also told the names of guardian spirits to the party present, and it was always brother, father, mother, or some near relative, and always the true name. Hoping sometime to meet Mr. Foster again, and also that all that can may see, and so believe, I am, friendly, F.

am, friendly, Bergen Hights, N. J., April 4, 1867.

LIGHT. BANNER \mathbf{OF}

Hotels for the Rich and Refuges for the Poor-The "Pride" of St. Louis, and the Shame of St. Louis.

4

On Monday evening, April 1st, the citizens of St. Louis were called together on the same evening to hold two public meetings, one at the call of a multitude of the citizens, amongst whom were some of the most prominent men of St. Louis, to listen to a second address from Mrs. Emma Hardinge, on the condition of the outcast women of the city; and the other to consider how best the wealth and enterprise of the people could be enlisted in the project of rebuilding the Lindell Hotel, which was destroyed by fire on the Saturday night previous. The following, clipped from the columns of the Democrat, gives an account of the opening of both meetings:

"Mrs. Hardinge's Lecture - A Crouoded Hall-An Eloquent Effort.

The upper hall of the Philharmonic was densely crowded last night to hear this lady, who is known, not only as able lecturer on Spiritualism, but has also gained a high reputation as a passionadvocate of those improvements which, by placing woman in a higher position, would reacue many from the dread paths of infamy. The hall was crowded in the strongest sense of the term; nowhere could the sharpest eye detect a vacant seat, or even an inattentive face. The rows of heads were all turned upon a central object-the lady whose eloquence and whose rhetoric were have whose enorphenes and whose rheforic were being employed in so noble a cause. Whilst the room was filling, a violin band played a selection of operatic airs, to the great contentment of the critical in music. At length, at eight o'clock pre-cisely, Emma Hardinge rose to speak, and to hold enthralled her audience for two hours.

The Loss of the Lindell Hotel-Public Meeting-The Hotel to be Rebuilt—Great Enthusiasm.

The feeling of poignant and melancholy regret experienced by all classes of citizens in the deexperienced by an enswer of curzens in the de-struction of that pride of our city, the Lindell Ho-tel, found ample expression throughout the day yesterday and culminated last ovening in a large-ly attended meeting at the rooms of the board of Public Scheole². Public Schools."

As Mrs. Hardinge's speech on this occasion was more than ordinarily abominably misreported, it will be necessary here to reiterate the business part of the statement she made.

Mrs. H. said that many hundreds, it was feared some thousands, of unfortunate outcasts dwelt in St. Louis, scores of whom were eager for the opportunity of reform. Many had applied in person to herself for aid in this direction, and it was known to the police that hundreds of these unhappy girls were in the constant practice of committing petty crimes in order to obtain even the temporary shelter of a prison to save them from the streets; that hundreds more were annually perishing of this wretched life, with no human hand outstretched to save them, and that if any place of shelter could be offered them, she (Mrs. H.) would engage in one week to fill it with at least a hundred young helpless creatures, languishing in the dreadful life of sin to which society condemned them for lack of means to reform. whilst hundreds more would be waiting without the gates for their turn to enter.

Mrs. Hardinge, after a long and passionately eloquent appeal in their behalf, concluded by imploring aid for "the Western Female Guardian Society," who were in possession of a house for the refuge of these unhappy girls, but lacked the means to furnish and provide for its maintenance, so that with the exception of one noble Roman Catholic Institution, the great city of St. Louis did not afford one single place of refuge for the outcast woman who was willing to reform, and she must either better herself in her own den of infamy, a prison, or a suicide's grave.

Mrs. Hardingo added that she had recently sent five hundred dollars, a bequest left to her for the benefit of poor outcasts, to the Boston Home in Kneeland street, but finding the money had not yet been placed in that Institution, she had withdrawn it, and would now bestow it on the St. Louis Western Female Guardian Society, "provided only by the collections of the night and subscriptions from the audience, the sum could be doubled before to-morrow night."

Thus much for one side of the picture of the public meetings held in St. Louis on the night of

refuge for those who had no hope, no help, no home " but the prison or the grave."

Messrs. Allen, How, and the REV. DR. ELLIOT. minister of the Gospel of Christ and the Magdalen, pleaded for a place of luxury for those whose wealth can find them shelter anywhere; for another immense caravansary in a city already overstocked with splendid hotels, whose size and magnificence already eats them np; the "solid' and the "REVEREND" men of the city, pleaded for yet another great, proud, overwhelming edifice, into which nothing less than overwhelmning wealth could enter-only one more, larger than ever, richer than ever, prouder than ever, where the rich man afflicted with a plethora of wealth may have a chance to go and squander in riot and luxury the excess which he can scarcely else get rid of; and in order to set the example of mercy and compassion to the rich, the REV. DR. ELLIOTT headed the compassionate list with a subscription of five thousand dollars!

Surely that subscription of five thousand dollars by a Christian divine for the rebuilding of a magnificent hotel for very rich people, is an investment in the Bank of Heaven, of which his reverence may hope to reap a large interest when he stands at the fribunal of his works in the land where hotels for the rich and asylums for the noor are built out of "the deeds done in the body." Won't that five thousand dollars shine grandly out in his reverence's "mansion not made with hands"? And the result was that, at the memorable meeting of the citizens of St. Louis, convened for the purpose of rebuilding a hotel for the very rich, a subscription of one hundred and thirty-five thousand dollars was raised on the spot; and at the meeting convened by Emma Hardinge for the purpose of opening even the poorest and most humble shelter for the outcast, three hundred dollars were raised on the spot, and the five hundred dollars which Mrs. Hardinge offered to give to the Home, provided only it could be doubled in twenty-four hours, remains still in her hands after four days of patient waiting, and probably will have to go back to the already existing institution in Boston, unless Mrs. Hardinge is contented to wait until the reverend ministers of Christianity in St. Louis find time to spare from building hotels for the rich, to study their Bibles, and especially those parts that refer to "Dives and Lazarus," "the widow's mite," the good Samaritan," "the woman taken in adultery," and the charge with which Mrs. Hardinge, in her ignorance of what Christianity meant, thought it would secure the success of her plea, by urging to a Christian community, namely, "Feed my sheep," "Feed my lambs."

P. S.-Before mailing this letter, we learn the additional item that the one hundred and thirtyfive thousand dollars subscription for the rebuilding the Lindell Hotel, the pride of the city, is doubled Mrs. Hardinge's five hundred dollars for opening a refuge for the shame of the city is still waitingwaiting till the rich man's house is built, or the Christian ministers of St. Louis "get religion."

ONE OF THE INFIDELS IN "CHRISTIAN CHARITY."

Matters in Chelsen.

As Spiritualists of old Winnisimmet, we wish to let our light shine before, the world and not be regarded as having fallen from our high estate in the investigation of spiritual truths, and therefore we send you a small waif of our progress on the great ocean of life.

The golden bowl is not yet broken in our midst, but on the contrary is being filled to repletion with the nectar which strengthens, and invigorates, and encourages us to pursue our humanitarian course in behalf of the children of earth. Thank God and the living intelligences who have crossed the river, that the day of independence has come, and men and women dare to be, to do and say as the light of heaven and earth shall give them power, and are learning that

" Life is real, life is earnest. And the grave is not its goal; Dust thou art, to dust returneth,

Was not spoken of the soul."



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LUTHER COLBY	EDITOR.
LEWIS B. WILSON	
All leiters and comm rial Department of this pay Colby.	nunications intended for the Edito- per should be addressed to Luther

BPINITUALISM is bared on the cardinal fact of spirit-commun-ion and infus; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and deatiny, and its application to a regenerate life. It recog-nizes a continuous Divincinspiration 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 Uod and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.-[Lon-don Spiritual Magazine.

Church Discipline.

If people want to know and see for themselves that allegiance to creeds is set up by the ecclesiastical bodies as superior to loyalty to conscience and the statute law, they have but to read the following proofs, among many, of the bigotry and relentless tyranny of a certain Church in Athol, whose doings have of late come under our notice. It appears that Mr. Leander C. Spooner, of Athol, a member. of the Evangelical Church of that place, received a notice from the Church authorities, last October, in which were instituted charges against him, to which he was required to make answer. These charges were, 1st, that he refused to walk with the Church according to his covenant with the same, by absenting himself from public worship, from stated Church meetings, and from the Communion; 2d, that he neglects family and secret prayer, by his own confession; 3d, that he avows his disbelief in the great and fundamental doctrines of the Gospel, as embraced in the creed of the Church.

On the 5th of January, of the present year, he put in his answer, according to notice. It was in writing, and this was its substance: He sent the Church a book, containing one hundred and fortyfour contradictions found in the Bible, asking for an explanation of the same before he could wholly rely on the Bible as coming from a Being who is "the same yesterday, to day, and forever" that the church edifice has been enlarged, and at the time of its re-dedication the Pastor lectured on the Church articles of faith, in the course of which he told his hearers that the same had been altered within ten years of its organization; that there is no provision for altering these articles of faith, and a person cannot be held to support what he does not subscribe to, and hence that act of alteration relieved him and every other member from all obligations to the Church, and leaves him at liberty to accept or reject it as he may choose, because it makes it a thing to which he has never subscribed; that the Statutes forbid any person's administering an oath, affirmation, or obligation, not required by law, and imposes a penalty on any one who allows it to be done, and makes the act itself null and void. From these considerations, Mr. Spooner argued in his answer to the Church that they are at liberty to leave at any time, and that the Church cannot properly call them to account for their conduct. He insists that a Church is restrained from arraigning a man in public for his religious sentiments, and that the act is a breach, of authority on the part of that body.

On the 11th of January, Mr. Spooner received his reply from the Church. It read thus: "Your defence was read to the Churc to-day, still the complaint was sustained in full meeting, no one dissenting; and the vote of excision was passed. The result is what might be expected, but does not alter the merits of the case, as any one can convince himself by looking at the Laws passed by the Legislature of Massachusetts, 1834; and at

The Passion for Giving. For all we are denounced as being so material in this age of money and solid things, history will be the Haverhill, Mass., Publisher, signed by two put to her trumps to discover anything like a physicians of that town, describing the awful parallel to the individual and associated giving condition of some little children, belonging to the which has become one of the belongings of the widow of a soldier, who was unable to care for time. We do not refer wholly to what is given in her little family, and so consented to place them charity, but quite as much to what passes as an in the charge of the "Little Wanderers' Home." outright gift, satisfying the one who bestows it as in Boston. After some time she succeeded in much as the one who receives it. Mr. Peabody procuring her pension money, and came up from has made our time illustrious in this way; it does | Haverhill to Boston to take away two of them, not seem possible that any should come after him | thinking she could now care for them herself., It who could inculcate a nobler or more impressive example on the minds of this or any succeeding generation. The astonishing results secured in so she was brought into the room where they were little time by the Sanitary Commission, while the war was in progress, disclosed to our people the possibilities, unheard and undreamed of till that time, of associations for the purpose of doing good by the active agency of giving.

We might all of us by this time be convinced giver, without waiting for further examples. It is as true as any profound truth can be, that the gift blesses him who bestows it as well as him who receives: oftentimes much more so, since beneficence is a superior feeling in every respect to gratitude. Even when a gift is received without apparent thankfulness, we contend that the loss to the giver is supplied abundantly in the purer and more exalted reflection that this is nearer the divine attribute itself, since the All Father gives his sunshine and his showers to the grateful and the 'ungrateful alike, to the "just and the unjust." Would that making gifts might become a fashion, if it cannot become popular as a principle; its good effects would cover up many an unworthy motive in those who follow it.

Then, too, giving must react by a natural process of association, upon the work of accumulation. When we feel that we are saving, sacrificing and denying ourselves for the sake of compassing some noble end, such as endowing an institution, bestowing a needed charity, and performing a public service, or assisting virtue in its unequal struggle, it cannot be otherwise than that we feel a consciousness of an elevation of motive in our work, and an assurance in secret that nothing we do but operates to our own expansion and improvement permanently. The act of self sacrifice, however steadily repeated, is the one which as surely tests character, and strengthens and enlarges it, as any that can be followed by social beings. What we do for ourselves, has its beginning and end with ourselves, and is therefore at best substantially selfish; what we do for others, and make a personal sacrifice in order to do is wholly outside of all selfish thoughts, and therefore ennobling and elevating, and in this way the soul feeds on better fruits than grow anywhere on the groveling bushes of selfish considerations.

Everybody gives something, either living or lying. It has come to be expected of them now. Wills are made with more margin to them, the family not uniformly expecting that everything should be kept in the close quarters of relationship. Benevolence has fairly grown to be a custom. The age, after all, is a better one than its predecessors. It is the habit to speak of it as the very worst known, because the pursuit of riches is so unceasing and engrossing. But the fact proves, on careful scrutiny, to be far different from what is sought to be made the general impression. Gifts and endowments are as thick on all sides of us as they never were before, and they are to grow thicker still. Our modern charities, too. are intelligent, scientific as well as one eyedly benevolent. They have a scope and comprehensiveness that should make us glad to live in the age they illustrate.

Lies About the Indians.

For some time past stories have been industriously bruited about the country, saying that a Colonel in command of one of the United States forts in the far West had been surrounded by the Indians in his defences, his command slaugh-tered, and himself driven to shoot his wife before

APRIL 20, 1867.

Shamel Shamel

A communication appears in a recent issue of cost much time and patience for her to see her children after calling for them, and when at last she fainted away. Their condition shocked her beyond the power of her nervous system to endure. The children were finally taken away with her, and carried to Haverhill, where they are now to be seen at the corner of Winter and Hale streets. The mother's name is Mrs. Hoyt. of the superior happiness enjoyed by the free The "Publisher" says she "appears like an honest and reliable woman," and that the Haverhill physicians, in their public statement of the case, do not exaggerate the pitiable condition of the little returned wanderers."

The fact, according to the physicians' statement, simply is, these children were being slowly starved to death / The mother gave them a light taste of food on getting them home, and they went into fits the same night! The physicians of Haverhill invite their fellow-citizens to go and see these children for themselves; "and if each and every one"-say they-"is not filled with virtuous indignation at the sight of these emaciated, squalid, filthy little innocents, covered with vermin and all uncleanness, we are greatly mistaken in our fellow-townsmen." Somebody is responsible for this. Who is it? What can be the motive for such nameless inhumanity? Let us say no more of the horrors of Andersonville and Libby. with these cases here at our own door. We have heretofore spoken kind and encouraging words for this "Little Wanderers' Home," confiding in the representations made us by certain persons whose charitable inclinations are not to be questioned; but we take all back, and have nothing. but the language of indignant condemnation for any institution, which, under the guise of charity, practices the grossest barbarism. We have no further words for this affair at this moment, but shall watch anxiously to learn the result of a thorough and impartial examination of the management of the "Home,"

Mistakes by Mortals Corrected by Spirits.

On March 18th, a spirit-message was given at our Public Circle, purporting to come from " Dr. Edward Brett, of Brettville;" at least our reporter so understood, but she was mistaken, as the sequel will show. But in this instance it is well that the reporter did mistake, although the majority of such mistakes are not so readily rectified, and hence many of the published spirit-messages lose their value as tests.

The message under consideration was put in type the first of last week for this issue of the BANNER; but, previous to putting the forms to press, we sent a proof-sheet to Mrs. Conant, when a spirit seized her hand and erased the name of Brett," substituting that of Breck. The word 'Brettville" was also changed to Brecksville. Two days after our forms with the message corrected had gone to press, we received the following letter:

MESSRS. EDITORS-I see by the BANNER of April 6th, that you have a message from one Dr. Edward Brett, of Brettville, Ohio. Now that may be all right, but last evening, at

a circle, we were informed that there was a inis-take by the reporter, and that it was intended to read Dr. Edward Breck, of Brecksville, Ohio, and requested me to so inform you. I will here say that I know of no such place as

Brettville, in our State of Ohio, but I do know of such a place as Brecksville-it is the next town north of Richfield; and I will say further, that I

April 1st. At the second meeting, namely, the one for providing a refuge for the rich in the rebuilding of the Lindell Hotel, there were many speeches made, of which the following is a good specimen:

"MR. How.-Gentlemen, I hardly need explain to you the object of this meeting. A calamity has come over the city that we love so well, and it is to repair that, as far as lies in our power, that we have met here to night. I know the citizens of St. Louis so well, that I do not believe they will quietly sit down and allow the Lindell Hotel, which has been the ornament of our city, to be destroyed, without some effort to erect in its place an edifice at least as beautiful as that that has now gone down. I feel sure that the citizens of St. Louis will come, as they always have come to the rescue. I have been connected with many movements of this sort, but never before have I movements of this sort, but never before have 1 seen in a primary movement so large a gathering as is here assembled to night. You but well re-flect the feeling of every citizen in coming; here from one part of the city to the other the feeling is one of mingled regret and a determination, as far as every one can, to put their hands to the wheel, or rather to their pockets, and bring forth what is necessary to restore that which has been the pride and ornament of our city. So general is the feeling that I have been somewhat amusedif I could be amused on occasions of this kind-at the expressions which have been made in refat the expressions which have ober made in re-erence to this matter. To-night, at a barber shop where I sat to be shaved, the subject was dis-cussed, and one black barber says, 'I will give five dollars to have the Lindell Hotel rebuilt,' and another says, 'I can't give as much as that-I will give fifty cents,' and so it is all through the city, Nothing remains but for you to resolve that the Lindell Hotel shall be restored, and it will ba done

Mr. January said: I offer this resolution:

Resolved. That the chairman be requested to appoint com-mitiogs of three in each ward of the city, to solicit subscrip-tions to rebuild the Lindell Hotel, and that they be requested to report at an adjourned meeting to be held this night week. MR. WHITTAKER.-That is too far off.

MR. VARYARY.—In offering this resolution, I beg to say that we mourn to night a greater calamity than has befallen this city since 1849. The destruction of the Lindell Hotel involves no The destruction of the Lindell Hotel involves no personal loss; it involves a loss to the whole city, to the whole State, and to the whole country. This day we mourn that loss, sir; and this day in London and in every city on the continent, we have sympathizers just as sincere as we have in this city. They sympathize with us to day. Sup-pose to morrow the news goes over the cable that the Lindell Hotel is to be rebuilt in all its splendor, what an advertisement that will be for the city of St. Louis. I move, sir, that it shall be city of St. Louis. I move, sir, that it shall be done. [Great cheering.] I am willing to devote my whole life and soul to it [renewed cheers]... not from any individual interest, sir, but for the interest of the whole city of St. Louis, [loud ap-plause,] for the interest of the State, and the credit of the West, [great cheering,] I hope the excellence will mass." resolution will pass.

Now let us look at the results. Mrs. Hardinge pleaded for a shelter for hundreds of miserable wictims of that false, hypocritical and cowardly state of society which "suffers the male sinner to go free, and, though he may be old, rich and educated, with no excuse for his vice, utterly absolves him feetn all share of penalty, and yet brands with the doom of Cain the young, ignorant and uneducated girl, whose very age and position makes her wholly irresponsible for orime at all." Mrs. Hardinge pleaded for a shelter for those " who must either sin or starve"-implored as never "who must either sin or starce"-implored as never | or, the dew drop from the clouds," music by E. orstor besought before, for but one poor place of | G. Spinning.

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For the month of March we sat under inspiration from on high, through the mediumship of Mrs. C. Fannie Allyn, who is truly a noble and fearless champion of our philosophy, and held large and intelligent audiences spell-bound by the exhibition of her mediumistic powers in logically demonstrating the facts and phenomena of spiritnal communion. Her improvised poems elicited much worthy commendation, and were universally acknowledged to be a great proof of spiritpower, as the subjects were given by the audience and therefore precluded any chance for preparation. May loving angels guard and protect our sister and fit her for a long life of usefulness in making the way from the cradle to the grave smooth, and giving mankind a right idea of true

religion. She speaks for us again the last two Sundays in June. Last Sabbath we had Dr. P. B. Randolph, who infused new life into us by his practical remarks.

He is an argumentative, plain, candid lecturer, and by those who love the truth for truth's sake is admired.

Our Lyceum "still lives," and pursues the even tenor of its way, doing its work silently but surely. Love, happiness and pleasure beam from the sparkling eyes of the children, while officers and teachers are ever at their post to cheer and encourage.

Mr. I. P. Greenleaf speaks for us through May, and Mrs. Fannie Davis Smith the last two.Sabbaths in this month. JOHN H. CRANDON. Chelsea, April 8, 1867.

New Music.

G. D. Russell & Co., 126 Tremont street, have just issued the "Dexter Polks," composed and dedicated to W. Dexter Smith, Jr., by Ed. N. Catlin; "Artemus Ward," a poetical tribute by-W. D. Smith, Jr., music by Jean Foster; "The Little Wanderer," by Jean Foster.

Our friends J. A. Butterfield & Co., music publishers, 22 West Washington street, Indianapolis, Ind., have sent us the following musical compo sitions: "Zulena, or a Dream of the Southland," words by W. H. Venable, music by W. T. Porter; "The Old Boat," song, or duet and chorus, words by Mrs. O. S. Malleson, music by J. W. Suffern; "This world has a thousand mischances," a ballad, music by E. Tucker; " Waiting to-night," words by Orlando, music by G. G. Blackmer; "Minnie Wayne," song and chorus, by J. Hamilton, music by Blackmer; "It is not always May," words by Longfellow, music by Lucy E. Stoddard; "Sweet home where mother, dwells," song and chorus by H. C. Tibbils: Wearing of the Blue," by H. E. Church. Mr. J. A. Butterfield composed the music for the following pieces, "Nina May," by Mrs. M. M. B. Goodwin; "The Queen of the Cottage," song and chorús, by Henry Hitchcook; "We have been friends," by Irene Boynton; "Ever Dreaming," song and chorus, by Irene Boynton; "Lena,"

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the pamphlet entitled "Self-Contradiction of the Bible," containing one hundred and forty-four propositions, and published by "A. J. Davis & Co., 274 Canal street, New York."

How much sorrow is herein expressed over what, according to this Church creed, it thinks the everlasting loss of this "one sheep who has gone astray"! If the Church rejoices over gathering one soul in, ought it not to mourn over his final loss? But it is neither joy nor grief; it is proselyting, and partisanship. How can a man grow, with such tyrannical little restraints upon him as this? Who will not be glad to see these fetters of bigotry all broken, that RELIGION, rather than Creed, may live in the hearts of all the people?

"Fitz Adam's Story."

No reader of the BANNER need have his or her attention directed to the poem with the above name, published on the first page of this number. It is taken from the Atlantic Monthly for January, and no doubt belongs to Professor Lowell. It is quaint, witty, ironical, humorous and natural enough to be a production from the same pen with Homer Wilbur" and the inimitable sketches of American authors. The cream of the story is in the character of Deacon Bitters, the keeper of a little Down East grocery and rum-store, who had a way, in his busy lifetime, of measuring cordwood and always making it come out short; like the other rum-selling deacon who, once on a time, confessed with a boast that his thumb had coined four thousand dollars for him, as he always put it into even his gill measures when drawing spirits. The Deacon dies and goes to "hell," and the point of the narrative is to be found there. He is set to measuring brimstone, but makes it fall short, true to his habit. The teamster who hauls it rebels; a row is raised; and the Devil comes along and looks into it. Finding out what it is all about, he takes the rod and measures the load himself, and tells his men to take the cheating Deacon and put him into" furnace ninety-two" and pile in the brimstone till he confesses that the cord is a full one. The narrative is exquisite, as well as the main points of it. The scenery, incidents, characters and by-play will none of them be overlooked by the appreciative reader. We have not enjoyed a piece of verse so much in a long while. The Congregationalist newspaper of this city, attacks it, and the other Orthodox organs follow suit. That is the only way they know how to "puff" so, choice a thing, and it is a most effective way, too.

Uncle Sam Expanding,

The Senate has ratified the treaty by which Russia' cedes what is known as the Bussian American possessions to the United States, for the sum \$7,200,000. Russian America comprises that portion of the American continent lying North of latitude 54 degrees 40 minutes North, song and chorus, by Henry Hitchcock. Wm. A. Pond & Co. 547 Broadway, N. Y., have just published a patriotic song by A. R. Beers, entitled "Ye sons of Columbia, rekindle the fires; interval and a number of islands lying between latitude 54 40 and 60 North, The area of I the entire is estimated at 871,875 square miles.

being made an end of by the savages, to prevent her suffering worse and more than death before that was visited upon her. Any quantity of indignation was stirred over the subject, and it was universally denounced as the most horrid of massacres. It was thought awful beyond description that a man should be driven to the desperate alternative of shooting his own wife, rather than see her delivered over to the Indians.

But it is generally safe to wait until even the most exciting stories are verified. Time enough has elapsed in this case to prove or disprove the tale, and it turns out that no such massacre has occurred, that the fort in question has not been beseiged by them, that no intelligence of such a slaughter has come to the knowledge of the Commissioner of Indian affairs, and that this loud cry is only got up by men who have selfish motives underneath. The New York Herald says of the rumor that it is believed among the Western men in Washington to be but another cry of "Wolf" from "a few needy traders with a dusty, worm-eaten stock of goods to dispose of to the troops !" Most of the Indian Wars are got up on the same pretext, and with similar intents. They have from the first disgraced our civilization.

No Mention Made.

It was a very small, and so a very characteristic thing in the publisher of the Vermont Standard, of Woodstock, Vt., to make no syllable of mention of the burning of the Spiritualists' Hall at the time of the recent fire in that beautiful town. Possibly he may think nobody would thus ever know there was a Spiritualist in the place, much less three hundred of them, when reading an account of the fire in the journals of the country. What more thoroughly shows up the irreligious religion of such men and presses, that sit on the church steps and bark for ecclesiasticism in return for the bones that are flung to them, is the singular fact in the present case that the publisher of the Standard was himself, the landlord who leased "Union Hall" to the Spiritualists of Woodstock, and had his own office on the floor below. It would be a broad farce, if it were not full of malicious meanness. A landlord, who is shrewd enough to punctually collect his rents for three years, not to know it when his tenement has been burned flat! His subscribers would no doubt be very glad to have him equally forgetful. All the other losses were mentioned in his paper, and of course in others, but that of the Spiritualists. This was simply that the friends of our Religion in other parts of the country might not be apprised of their great loss. But how little they think that in no other way could such man excite to increased sympathy and offers of aid.

Mercantile Hall Meetings.

The theme of Miss Doten's discourse, Sunday Afternoon, April 7th, was "The Radical : a monthly magazine, devoted to religion, published by Adams & Co., 21 Bromfield street." She closed her remarks with a fine original poem entitled, "Press On." She speaks in the same hall next Bunday afternoon, Sent C. Rosenskilling, colt. 23 Support of the sent statistic of a grant but of door to the statistic of the test, set and the sent the set

The War Aspect in Europe.

The latest cable dispatches give this version of the new trouble which has arisen in European affairs: It is now known that the Emperor Napoleon, deeming the possession of Luxembourg indispensable to the military security of the French frontier, not long since commenced negotiations

with the King of the Belgians for the purchase of the Grand Duchy and its incorporation with the French Empire. But as the Fortress of Luxembourg, which is one of the strongest fortifications in Europe, was held by a Prussian garrison, and the Prussian Government, backed by the whole of Germany, firmly objects to the transfer of the Duchy to France, King Leopold has withdrawn from any further negotiations on the subject. The French Emperor insists that his proposition shall be carried out and a treaty completed. The national pride of France has been deeply wounded, and a wild anti-Prussian feeling prevails. Meanwhile, while the dispute is bending, both Prussia and France are making military preparations.

This threatening state of affairs is the cause of the financial panic which now exists in London, Paris and all the principal commercial centres of Europe.

Cable dispatches also state that the Spanish Government refuses to yield to the demands made by England for indemnity and satisfaction in the case of the steamer Tornado; and that the Sultan of Turkey threatens to declare war against Greece on account of insurrectionary troubles on the Turkish frontier.

Certainly things have a squally look on theother side of the Atlantic. . in .

Music for Spiritualists.

Dr. John P. Ordway, a practicing physician in this city, whose musical productions about ten years ago were so very popular, among which were "Mother dear" and "Twinkling Stars," is again employing his leisure moments in giving expression to his musical talents, much to the gratification of the music loving public. Some of his new pieces are particularly adapted to the Spiritualists, for public meetings as well as private circles. Oliver Ditson & Co. have just issued the Doctor's latest composition, entitled Come, darling, come to the spirit-land!" with song and chorus. It is sufficient to say it is quite equal to any of his previous efforts. This piece is, dedicated to Dr. Garduer, and was sung by his choir at Miss Doten's meeting last Sunday. We commend it to the notice of choirs in other spiritual meetings. There is a great need of such inusic clothing spiritualistic sentiments, and we hope Dr. Ordway may in some measure fill the void.

The Work Goes Bravely On.

We learn that a society of Spiritualists has been formed in East Boston, and that Temperance Hall is secured in which to hold meetings. Speakers engaged will be announced hereafter.

Read Mr. Finney's able address in this issue of the BANNES. n aranga sek serikk Ngangkan sek sek Constant (Colatation 1)

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APRIL 20, 1867.

Students at Greenwood, : (18.0)

At the earnest solicitation of the propriated we paid a flying visit to the college for invalide and | we learn was a splendid success. The hall, which students, recently established at Greenwood; seats about twelve hundred persons, was filled to Mass., in near proximity to the Boston and Maine overflowing, with an audience composed of judges, Railroad; seven miles from this city. We found lawyers, doctors, ministers; and members of the the building a spacious one, much larger than we had anticipated from the description given by other visitors; indeed it is ample enough for and is the Lyceum, bearing aloft the star spangled a first class healing institute. The house is well banner, and after going through several evolutions furnished, airy, with all the modern improvements, where invalids who are seeking some place | entertainment was interspersed with songs, duets, suitable to recuperate their health, and students, and mediums desiring to become healers, as well as visitors in search of a spring and summer place of resort; will meet with every attention and comfort. The edifice is three stories high, and con- cluded the evening's entertainment, was beautiful tains thirty-five rooms, with a spacious parlor in design, execution and musical adaptation, and and dining-hall. It is located amid picturesque the marching and evolutions were done with a scenery, though but a short distance from the precision that would have been creditable to a denôt.

The Institute, under the management of Dr. Clark, with competent assistants, is designed to supply a need felt by numerous invalids who have tried various medicines without deriving | plied to the starting of a building fund for a hall any benefit therefrom. Pure air, pure water, and genial conditions, often do more toward curing the sick than drugs or medicines, however skillfully applied. Here no drugs of any description in any case are used. No means for the relief of the sick are used except those which are natural, magnetic and dynamic, together with a careful observance of hygienic laws.

The institution has already attracted students and invalids from various sections of the country; and Prof. W. B. Wait, a gentleman of ability and culture, a boarder in the establishment, speaks, in commendatory terms of the doctor's successful treatment of patients that have come under his care.

After thorough inspection of the Institute, in company with a party of gentlemen and ladles we paid a brief visit to a large and beautiful grove, which has been put in complete condition for picgrounds for the accommodation of visitors. We noticed as the feature, a large lattice-work structure, designed for dancing parties, or to be used as a lecture room, if necessary. It is capable of holding one thousand persons.

A committee of competent friends in cooperation with Dr. Clark, have engaged this grove for Sunday meetings and other gatherings during the summer season. It is by far the finest, largest and most rural place of resort we have seen opened in the vicinity of Boston, and under the management of our indefatigable, hard-working friend, it must become the central rural attraction of our city and suburbs, for picnics and other gatherings. It is probable the next annual Spiritualist Camp Meeting will be held in this grove, as the accommodations are every way superior to those of the grove in which it was held last year, and the distance from Boston only one mile and a half further, and from Greenwood Railroad station less than a quarter of a mile.

Important Tests through J. V. Mansfield.

L. Judd Pardee communicates the following as his experience with Mr. Mansfield in answering sealed letters. It is worthy the attention of the literary savans. Such evidences of spirit intervention are very difficult for any one to gainsay satisfactorily to one's self, how much soever the desire may be to do so:

"About three weeks ago I was brooded over by an intelligence in the spirit, desiring me to ad-dress him through Mr. Mansfield. I let the mat-ter go at first, but finally the influx, and the use of it, became so imperative that I sat down and addressed a series of questions to three ancient thinkers, with the deep feeling in mind, which I said nothing about, that the one who had first impressed me-purporting to be the princely Plato-would respond. In a few days my sealed letter was returned unopened, and with it a specific and categorical answer to my questions. The message was signed Plate, and part of it was in Greek. Mr. Mansfield wrote me to try and find out whether 'those characters' had any significould not translate them. The Philadelphia High School did not endow me that way twenty years ago. Well, I submitted the message to two Greek to be as *rusty* as they confessed themselves to be in that language. We have a generative, the descriptions, and the arrative as the investigation of the illustrious author more distinctly and impressively before the readthat language. Finally, I sent it back to Mr. M. who wrote that he knew of a Jewish Rabbi who could make sense out of the Greek portion of the communication, if there was any sense in it. A few days after I got my message back with a translation which fitted precisely to the English portion of it, and a word from the Rabbi, that the man that pronounced that Greek to be bad Greek was 'weak in the upper story.' Some days elapsed, and I awoke one morning with the vivid imprint of a vision in which A. J. Davis was strangely mixed up. While I lay pondering upon it, I felt an overshadowing influ-ence, fine, sweet, and strong, and realized the pur-ported presence of an ancient Hebrew seer; even him of Patmos Isle. This intelligence also deported presence of an ancient Hebrew seer; even him of Patmos Isle. This intelligence also de-sired me to address him through Mr. Mansfield. At first I hesitated, but finally yielding, wrote out and sealed up several questions, which seemed to be given me to indite. The return mail brought an answer signed John, and, as in the previous instance, embodying a specific response. Part of this message was written in Greek likewise. This time the raturned seeled letter of inquire. ication and the returned sealed letter of As a test to myself, the spirit referred to the op-eration in my slumber."

A Visit to the College for Invalids and Exhibition of the Children's Lycoum. The annual exhibition of the Children's Progressive Lyceum of Philadelphia, held March 29th, first families of the city. The exhibition opened with a grand march by two hundred members of were massed upon the platform en tableau. The quartettes, recitations, also gymnastic exercises. with rings, wands, dumb-bells and clubs, all of which were fine and well executed. The Columbia march, by sixteen young ladies, which con-

company of well drilled U. S. Cadeta, This exhibition will be repeated at Concert Hall, on 22d of April, in compliance with an almost unanimous request, and the proceeds will be apto hold their meetings in, as will be seen by the following remarks of M. B. Dyott, the efficient Conductor.

"The Progressive Lyceum, and Association with which it is connected, having no permanent hall, it is deemed necessary to start a building fund, to which annual or monthly contributions shall be solicited, donations, bequests and legacies may be made. As many persons were unable to gain ad-mittance to their exhibition at Musical Fund Hall, upon the 29th of March, and a large proportion of the audience then present request a repetition of that entertainment, the officers, leaders and members have consented to repeat it, and to appropriate the entire proceeds to the starting of a building fund, and to continue their efforts from time to time until their purposes shall be accomplished. The first object to be attained is a building in which the Progressive Lyceum shall hold their meetings, where lectures upon scientific, philo-sophical, religious and humanitarian subjects, shall be maintained; where a thorough musical which has been put in complete condition for pic-nic parties. Several buildings are erected on the ture and the laws of health shall be prominent in its teachings; where the fact that man has a body as well as a soul to educate, shall be recognized; and that the surest guarantee for a true and holy life is to educate the body, so that the immortal snirit that inhabits it may have a fitting instrument through which the God like attributes of a noble life may be evolved; where the reasoning faculties of the young shall be cultivated and drawn out; where a free library and read-ing room shall be established, stored with the wisdom of the past, and redolent with the inspi-

rations of the past, and redorent with the hap-rations of the present; where our children shall be taught to love God, and not to fear him; where elocution, rhetoric and oratory shall be taught, and the dormant powers and capacities of taught, and the dormant powers and capacities of the mind be aroused into activity. These are a few of its primary aims and purposes, and are all comprehended within their present abilities, and will be inaugurated as soon as funds can be ob-tained to procure a suitable building for their use. The Lyceum movement is one which has within it inherent powers of self-sustenance; it is a work-ing and prograssing Institution and although it innerent powers of self-sustemance; it is a work-ing and progressive Institution, and, although it is a child of but four years old, it now numbers one hundred and ten flourishing schools, and has a membership of twelve thousand children. We say to those who are able, assist us, and the mon-ument of usefulness you will help to rear will be a source of greater happiness to you than that which would be yours were you to build and an which would be yours were you to build and en-dow a Girard College or a Peabody Institute, Communications may be addressed to the Conductor-M. B. Dyott, box 684, Philadelphia

New Publications.

P. 0.'

THE "DIAMOND OUB MUTUAL FRIEND," is published by Ticknor & Fields, and is worthy of its popular predecessor, "The Diamond Pickwick." That had an immense sale, we are told at the start, and is still selling. "Our Mutual Friend " will push on the popularity of the timely project of the enterprising and liberal publishers. No edition can go before this one, that has been or may be undertaken of Dickens's works. For elegance, compactness, cheapness, clearness of the page, and fair look generally, it is the very want of these days of reading. "Our Mutual Friend" is one of Dickens's best, and looks as it deserves in the form of this "Diamond," showing like a gem of the very first water. Though the er's hungry eyes.

New yorh Department.

BANNER OF LIGHT.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY, (Opposite the American Museum,)

WARREN CHASE LOCAL EDITOR AND AGENT. New Books-Popular Medicines,

New Hooks-Popular Medicines. Reconstruction. By Hon, J. W. Edmonds. Everybody who reads, licars or discusses politics should have a copy of this book, unless the last filty-cent has gone for tolacco. Correlation of Forces-by Bray-a work of deep thought and much merit, published in London, is on our counter, and can be had for 61,75; and postago, 16 cents. Howlit's Illistory of the Supernatural two volumes, 43,00, postage 48 cents, is a work of great value to the student of spliritual literature. We are collecting all the valuable works for those who read our philosophy, and trust we shall continue to bave the pat-ronage of the public, through the mail and express lines, and assure our friends they shall be promptly and faithfully served in the book trade. Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Negative Powders, Dr. H. B. Storer's preparation of Dod's Negative Dowders and Nervine, foc. There is certainly virtue in the Powders and Nervine, for we have tried them, the first by proxy and the second by person.

State Organization.

Once more we call the attention of the readers of our paper in the State of New York to the fact that we have no State Organization to be represented in the National Organization of Spiritualists, and so far as we know, no step has yet been taken practically in the direction of forming one. Certainly the experiences of the past and condition of the present are ample proof that to effect a good work commensurate with our numbers, means and strength, we must have organization.

Is it not a shame, when the Roman Catholics admit that we outnumber both Catholics and Protestants in this country, that we have not a school in which a child can be educated without being put under the religious discipline and sectarian instruction of some of these Christian sects? We all are compelled to patronize sectarian colleges or none, and then our children are required to attend the churches, and if they do not endorse the doctrines taught, are marked as inferior at least in respectability.

Is there any other way for us to concentrate our means and minds, and prove the practical utility of our philosophy and religion, except through organization? If so, we have failed to discover it. Daily we are taunted with the lack of practical utility in Spiritualism-no institu tions, no places of instruction. True, we heal the sick and "raise the dead" (or spirits of the dead), rather call them, and they come; we prove future life, and destroy the "sting of death ' (hell and oblivion); we prove the fabulous origin of Christianity, and extract the grain of truth from the mass of rubbish in each creed; we crush the Orthodox quartz, and get out the specks of gold and melt them into coins for future use; but why do we continue to send our children through the Sunday and week-day religious discipline which we not only disregard ourselves but despise, and from which we have escaped and hope our children will also, and yet put them under its instruction?

We believe if the Spiritualists of New England and New York were as well organized and practical as most of the sects are, they could within two years have several colleges of their own, and if we are ever to do any great and good work unitedly, it certainly is time to begin by organizing both locally and generally.

Our oldest and ablest speakers are retiring from the field; new ones, and many more, are needed. Education is needed for them and for all, without the waste of time or money on a false theology.

The Children's Progressive Lyceums are building uplike the little coral a foundation for the future to stand upon; but like the insect they are slow as well as sure in the work, and now, when a glorious opportunity offers to secure the services of the preachers for a year or more to build them up, we have only the scattered and individual action to rely upon.

When the anti-slavery friends had the offer of competent workers in their cause years ago, their of a man who was washed up at sea, because "he little means were concentrated, their efforts unit- | did not know whether he had been baptized!" ed, and able speakers sent out on the noble missionary work which has culminated in the great triumph of the age. With ten times the strength they had at our age, we are almost powerless for want of union and cooperation; waste most of our time and mentality in combating each other, or in selfish and petty rivalries and jealousies. We move for a State Convention. Who seconds

wrath on the throne of a God of Love, and fire of the bottomless pit with brimstone in it, (held in solution of course, or it would fall through,) fire above, fire below and fire all about-no wonder the bells ring so often and boys ory" firel" so loud! Get insured, especially against the brimstone department.

Do not come to New York to visit till after the 10th of May. The families are moving; rents are too high, and they change and move, and pay higher each time. There is no anti-rent society here. People here live round about, as Bro. Peebles boarded round."

ALL SORTS OF PARAGRAPHS.

IP A man who has purchased our sheet for ome time, remarked, in a note, in sending his name as a subscriber, that his means were very limited, but he was determined to have the BAN-NER; therefore, he says, "I had to give up using tobacco, to enable me to pay for the paper, although I was an invetorate smoker, for the BAN-NER is of more use to me than all the tobacco in the world." A sensible man,

Mrs. Wilson, a colored lady, and trance speaker, created quite a sensation in Charlestown, where she lectured to crowded audiences, last Sunday, for the ability displayed in her addresses.

In our next issue we shall print a report of the Radical Peace Convention, held in Pawtucket, R. I., March 28th.

BACK NUMBERS .- We are anxious to obtain Nos. 1, 11 and 15 of Vol. Eleven of the BANNER OF LIGHT, to perfect our files. Any one having the above to spare will confer a favor by mailing them to our address; no postage stamp required.

MRS. A. C. LATHAM, the well known clairvoyant and healing medium, continues to meet with success in her practice in this city. Her office is at 292 Washington street, where the afflicted will do well to call.

THE EDBY MEDIUMS are at present at their home in Chittenden, Vt. They talk of visiting Canada.

Why is the freight of a ship like a locomotive? Because it makes the cargo.

SHODDY-SNOBBERY .- At a dinner party given in New York recently, by a wealthy citizen uptown, the waiters were dressed in scarlet coats. knee breeches, silk stockings, and powdered wigs after the old English fashion.

Dr. C. C. Colby, of Albert Lea, Minn., it should have been stated, was not at Dr. U. Clark's Greenwood Institute as a patient, but was there as a student, in order that he might become the better qualified to treat the sick in keeping with the nagnetic, dynamic and spiritual system taught and practiced at the Institute. Dr. Colby has already, we are informed, been successfully practicing on hygienic and magnetic principles, and now proposes to abandon a lucrative business, and devote himself to the relief of the suffering, and the advancement of Spiritualism. As he is a man of means, he euters the field with unselfish motives, and wherever his reputation is known, he needs no commendation for integrity of purnose.

Cephas B, Lynn speaks at the City Hall Meeting in Charlestown, Sunday, April 21st, and Miss Lavina Ripley the following Sunglay. A Levee will be held in this hall on Tuesday evening for the benefit of the Children's Lyceum

Secretary McCulloch thinks it will be possible, without materially disturbing the business of the country, to return to specie payment within two years; and believes that, if he is not interfered with, he can bring gold down to 115 or 120 before December.

Rev. J. J. West, of Winchelsen, England, has refused to read the burial service over the corpse

In an other column ill be for

The Emperor Napoleon is said to be awaiting the fall of the throne of Queen Isabella, of Spain, in order to aid the King of Portugal to assume it, a service for which, it is alleged, he hopes France will be rewarded by the acquisition of Cuba or some other of the remaining colonial possessions of Spain.

IRRITATING .- After rolling all night in your berth at sea till you are miserably sick, to have a steward open your door in the morning, and ask you if you'll have a fresh roll for breakfast.

The Legislature of Wisconsin has passed an eight hour law.

Rev. Dr. Chaplin, of the Baptist Training School for Colored Preachers, says in a late report:

"The Catholics have imported SIXTY PRIESTS into the State of Louisiana to culcate the blacks, This looks like work. These sixty act in concert; move logether like one man; one man trained and armed for service. The council at Baltimore adopted the programme sent from Rome, and have already embodied their resolution in living men.

Returns have been received from nearly seven hundred and fifty ministers in this State, who were requested to say yes or no to the question, 'Are you in favor of a License Law?" All but about fifty answer, no. Of the fifty who say Yes," quite a number are Roman Catholics and Episcopalians.

An extravagant man having moved into a costly mansion, remarked to a friend, "Now everything will go on like clockwork." "Yes," was the reply, " it will be tick, tick, tick."

If the Union Pacific Railroad, which has its eastern terminus at Omaha, is pushed forward according to the promise of its managers, we shall go to San Francisco by rail in less than three years.

The secrets of health are six: First, keep warm, Second, eat regularly and slowly. Third, maintain regular daily hodily habits. Fourth, take early and very light suppors. Fifth, keep a clean skin. Sixth, get a plenty of sleep at night.

A Western orator, getting warm with his subject, exclaimed, " There is not a man, woman or child in the house who has not arrived at the age of fifty years, but what has felt this truth thundering through their minds for centuries."

Spiritualism being of God and sanctioned by his holy angels, will assuredly triumph over all opposing influences. Let then the devout men of the Church lay these things to heart. Spiritual-ism is heaven-born, and a study into its angelic wonders is surely a heavenly and divino employ-ment,—Brooklyn Daily Times.

Geo. E. Haskell, Harvard, Mass., is prepared to furnish fishing, chowder, and pienle parties with good boats for sailing on "Bear Hill Pond" the coming season.

Minors can marry in Louisiana. The legal age for the bridegroom is fourteen, for the bride twelve. Women would make a more sensible law, give them a chance.

THE TEN HOUR SYSTEM. - The Fall River News thus speaks of the operation of the ten hour system, which has been adopted in the mills of that city:

"Fall River already experiences the beneficial effects of the shortened hours. It is pleasant to see the cheerful faces turned homoward from the mills before the sun has set. Fault finding and bitterness on the part of the operatives in regard to long hours of labor is no longer heard, and our mills and streets are not the scene of strikes and angry discussion. The evening schools have made better progress, and business at the Police Court has not increased from the change."

The sidewheel steamer Quaker City has been chosen to carry General Sherman, Henry W. Beecher and the excursion party to the Mediterranean and the Holy Land next summer.

His Excellency the Governor of Massachusetts, with advice of the Council, has appointed Seth Ames, of Boston, Chief Justice of the Superior Court, in place of Charles Allen, resigned.

The graduating class of the Divinity School in Harvard University have invited Rev. Dr. Bartol to deliver before them the annual sermon, on the Sunday evening before next commencement. Considering Dr. Bartol's known preference for a radical and rational theology, this invitation is hardly less noteworthy than these given by former classes to Ralph Waldo Emerson, and to Theodore Parker, to address them on similar occasions.

The Fable of the Two Rais.

A cunning old rat discovered, in his rounds, most tempting piece of cheese, which was placed in a trap; but being well aware that if he touched it he should be caught, he treacherously accosted one of his young companions, and, under the mask of friendship, showed him the prize, saying he did not want it himself, as he had just taken a hearty meal. The young rat, who was not wise enough to keep out of mischief, thanked him for the information, and thoughtlessly sprang upon the alluring bait; on which the trap closed and instantly de stroyed him.

Application .- There are many people in the world, which, to gain some advantage for themselves. are cruel and selfish enough to lead others into evil without caring in the least for the troubles they bring upon them by their pernicious counsel; or a pretended friend is worse than an open fee.

Radical Lectures.

Rev. S. D. Morse, editor of the Radical, gave the ninth of the course of Radical Lectures in Fraternity Hall, Sunday evening, taking " The Democratic Principle in Religion" for his subject. He did n't belleve we should anywhere discover heaven already prepared for us; and expressed himself as satisfied with this world, which is very beautiful, if we could only see its beauties aright. The kingdom of heaven could be located almost anywhere, by true obedience to the laws of Nature which are God's laws. Religion, he said, wa obedience of one's own ideas of right.

Delegates to the National Convention The Spiritualists of Sutton, N. H., have selected Frank Chase and Charles A. Fowler delegates to the next National Convention of Spiritualists, with power to fill vacancy.

Miss Thackeray's " VILLAGE ON THE CLIFF' is likewise published very neatly in pamphlet, by Littell & Gay, and is for sale by A. Williams & Co.

Bela Marsh has just published the tenth edition of "The Philosophy of Special Providences. A vision," By Andrew Jackson Davis

Belding, Keith & Co., of London, American bankers and merchants, present a timely pamphlet on UNITED STATES BONDS AND SECURI-TIES.

THE RADICAL for April is out, well filled with fresh thoughts as usual.

THE LONDON SPIRITUAL MAGAZINE for March has arrived, and we can supply customers.

Personal.

Warren Chase intends visiting Boston this month, and will speak one Sunday, it desired, in this city or vicinity.

E. V. Wilson speaks in New Boston, Ill., during Anril and May.

Mrs. M. J. Wilcoxson is speaking in Brooklyn, N. Y.

J. S. Loveland is engaged to lecture in Cleveland, Ohio, during April.

Dr. James Cooper will deliver a funeral discourse on the departure of the daughter of Mr. David Richardson, at Montezuma, Mercer county, Ohio, on Sunday, May 5tb.

Pius IX is the two hundred and fifty-seventh Pontiff who has sat in St. Peter's chair. He is now seventy-five years old, and has been Pope for twenty-one years.

Robert Fulton, Esq., Assistant Provincial Secretary of New Brunswick, died at Frederickton, N. Bi, recently. He was over sixty years of age, and was highly esteemed. He was a firm believer in Spiritualism.

Pioncer Work.

Mrs. S. A. Horton started out the first Sunday in this month, under the auspices of the Massachusetts Association of Spiritualists. She lectured in Dorohester the first Sunday in April. Mr. Wheeler is also engaged in the same work in another part of the State. Mrs. Carrier, a test medium from Providence, accompanies Mrs. Hor-1.1. 1841

Woburn.

The Spiritualists of Woburn Centre, we are pleased to learn from Mr. Nath'l Jenkins, have commenced to hold meetings in the Central House Hall, Sundays, at 21 and 7 P. M. On the 7th inst, Dr. J. H. Currier gave them a very satisfactory lecture, and will continue to speak there during this month. 1211 1 2011

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Spiritual Lectures. etc.

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Hon. Robert Dale Owen occupied the desk at Dodworth's Hall for the First Society of Spiritualists, Sunday morning, April 7th, and Dr. Larkin, of the Brooklyn Eclectic Institute, in the evening. Mr. Owen read some very interesting facts which he has collected toward his next volume, and added some of the most conclusive intellectual clinchers to the truth of spirit intercourse. A more attentive and interested audience has seldom assembled in this city, and it was made up almost entirely of intellectual and deep thinking men and women, near or past the middle age of life. Dr. Larkin, we understand, (as our engagements would not allow us to hear him,) gave his early experiences and the persecutions he and others met with when these truths first received their attention.

When such men as Robert Dale Owen-who has held such important offices for the nation, and is even now engaged in its most sacred trust, no less than that of writing the life of its martyred Lincoln, a work with which no sectarian Christian in the nation could be trusted-are found openly advocating Spiritualism, and many others in high places who could be named, is it not time to turn back some of the sncers of the selfish and crawfish aristocracy, who, crab-like, go either way in all reforms and discoveries - forward when they must, backward when they can. There are in this city clergyman and laymen who turn up their sacred noses at Spiritualism, and affect to despise it and its believers alike, not one of whom is capable of filling one of the offices so honorably and ably filled by R. D. Owen, J. W. Edmonds, B. F. Wade, or even those places of trust filled by John Pierpont, T. G. Forster, Darius Lyman, John Mayhew, Julius H. Mott, and a score of others we could name.

When our social standard of good society is controlled by such bigoted and shallow-pated aristocrats, its thin shell must soon break and expose its rottenness.

Strong and popular men are now holdly expressing their confidence in spirit-intercourse, and approving our philosophy and endorsing our facts, both in this country and in Europe. The day of triumph is at hand for the new gospel. when the ignorant and stupid will see and hear. and the self-righteous and bigoted will call on the rocks and mountains to hide them from the face of angels whom they have feigned to despise.

Fire! Fire! Fire!

This is the common cry, and, by Orthodox authority, the common lot of us all. The fires that From these data, with the number of triching burn in Broad way so often are slight compared to | seen, the number in a cubic inch was easily comthose preached about in the pulpits. 'Fire of puted. A STATE PARTY

ports of the cure of Dyspepsia, Heart Disease, Disease of the Kidneys, Palsy, Deafness, several cases of Diseases of Females and Fevers of various kinds by Mrs. Spence's Positive and Negative Powders.

The winter has been terrible on the Plains. Thousands of cattle, horses, mules and some few families perished with cold and hunger. The stations on the overland mail line have been kept supplied with provisions at great cost and labor. The snow in many places rendered the roads impassable for miles. In the vicinity of Salt Lake City, the thermometer ranged from 33 to 40 degrees below zero for several days during March.

A child, three and a half years old, is at present confined in Richmond Bridewell, Dublin, (the same from which James Stephens escaped,) serving out a sentence of fourteen days' imprisonment and hard labor for the crime of soliciting alms!

DOCTORS GREER & BLACKMON, of Peoria. are now in Bloomington, Ill., at the St. Nicholas Hotel, and are doing a good work in healing and comforting the sick and afflicted. They will remain there till toward the end of the present month, when they will proceed to St. Louis, Mo., calling at Decatur, Springfield, Jacksonville, Quincy and Alton, Iil., reaching St. Louis by the first of July next, and in each of these places will be found at the principal Hotel. See advertisment in another column.

The Syracuse Journal denies the truth of the popular impression that the Indians of New York are, as a race, incapable of civilization. It is said that for twenty years past they have increased the number of their schools and churches, and have also increased in wealth and population.

Count Bismarck may be said to have extinguished the national hopes of Poland by the delivery of one of his most caustic speeches in the German Parliament, in which, addressing the Polish Deputies, he said: "The reëstablishment of the Polish republic is a fantastical dream. There are not Poles enough in the world to accomplish it."

A new style of coffure has appeared in Paris. The head seems covered entirely over with curls, closely packed together, and raised toward the top of the head, with one or two long curis flowing on either side.

Dr. M. B. Renslow, says the Springfield Republican, has made a microscopic examination of several hams, and has found in one of them encysted triching, as numerous as forty-eight thousand six hundred in a cubic inch. In a fragment of muscle from the body of the late Miss Ida Hall, he found them as numerous as one hundred and thirteen thousand four hundred to a cubic inch. The portions examined were one two hundredths of an inch thick, and the circle shown through the microscope was one-eighth of an inch in diameter.

EXPENSIVE GRATIFICATION .- Miss Parker, an American lady, wore a dress at one of the balls in Paris, trimmed with laces valued at over ten thousand dollars.

Experiments with peat for the production of gas have shown that, as compared with coal, its product is over one-fifth greater.

The New York doctors charge four dollars for each visit by daylight, and from ten to fifteen dollars for those exacted at night.

Wisconsin has, by a vote of sixty-three to wenty-two, adopted a resolution submitting the question of female suffrage to the State. Would n't it he fair to allow the women to vote on this question, and not make a one-sided thing of it?

A New Work on Spiritualism.

Mrs. Emma Hardinge will be glad to receive any well-attested facts, phenomena, mediumistic experiences, or other records connected with the history of American Spiritualism, to complete her projected work on this subject. Any such contributions will be carried by Mrs. Hardinge to Europe, where her work will be written; but those who may be willing to lend her printed matter or MSS. for reference, or extracts, can receive them back within two years from the present date. Mrs. Hardinge starts for Europe in July. Those who are willing, therefore, to aid in this matter. will please send in their contributions as soon as possible. Address, after February, care of Thomas Ranney, Esq., 50 Federal street, Boston; p to then, 8 Fourth Avenue, New York.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

T. R. J. E .- The party you allude to has completed his arrangements. If any one should require your services we will write.

Donations in Aid of our Public Free Circles.

D. Farrar, Boston, Mass	\$2,0
Friend. H. B. Moore, Shaker Yilluge, N. H.	- 54 21
Otis Hinckley, New Harmony	1.0
Friend	. D.VI
Bernard Thrafi, Rockland, Mc	
J. A. Randall, Binghamton, N. Y. Arvilla M. Stevens, Enosburgh Falls, Vt.	
Arvilla M. Stevens, Enosburgh Falls, Vt	. 64
Y. S., Philadelphia, Pa. J. A. Welis, Forester, Mich.	
Friend, Lancaster	
Friend,	1.00
F TICDGS	
Mrs. Martha Crosley, Boston, Mass	3,00
Friend.	60

Donations to Aid the Poor.



Message Department.

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

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circie Room.

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

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

The All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Thou fountain in which the soul may wash and be clean, thou Eternal and Perfect Good, thou who art our Father and our Mother, to thee we pray; bringing unto the altar of this hour all the choicest gifts of our souls, and asking thy blessing upon them. Thou knowest all things, therefore we need not tell thee that our souls are overflowing with praise unto thee. Thou who art all wise hath no need that we tell thee that we love thee without fear, for thou knowest it already.

Oh Spirit whose loving kindness hath sent messengers abroad over all the earth, preaching glad tidings of great joy to all, thou who art the soul's trust, we behold thy face in the sunlight, we behold it in the shadow. Everywhere thou art seen by the soul. Everywhere the soul recognizes thy presence. Oh, grant that thy children who profess to hold communion with the angel-world, shall know that much depends upon them that receive; therefore they are teachers of thine alphabet of life. Father, we come to thee this hour, asking thee to teach us; asking thee to lead us; asking thee to overcome all the darkness of human nature by thine everlasting life.

Oh Spirit, thou Holy One, we would lose all our imperfections in thy perfect being. Even as the shades of night are lost in the glorious arms of morning, so would we lose ourselves in thee. And unto thy most holy name be all the praise of our souls forever. Amen. March 14.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if you have questions, we are ready to answer them. QUES.-Can Jesus of Nazareth control modern mediums?

ANS .- Certainly; why not? Jesus told his friends, when he was here upon the earth inhabiting a human body, that when he should come again he would not be recognized, Jesus, being a human and divine individuality, possesses all the distinctive qualities of an individual soul, The earth was once his home, and, because it was, he finds attractions here now, and has ever been attracted here. The work that was once begun through his instrumentality is not yet finished, nor will it be for ages to come. It is, we believe, a work of eternity. Therefore if he be still a worker in the vineyard of the Lord, he returns to earth.

Q .- By W. Wellstood, of New York: Is not the great current running through the equatorial region of the earth caused by the action of the moon and sun, producing a great tidal wave running from east to west the direction caused by the earth rotating on its axis from west to east, modified in its action by the moon or sun being north or south of the counter? A .- Yes, certainly. That is a self-evident fact. Q .- By the same: Does the water of the earth partake immedistely of its rotary motion, the same as the land, or does it not, thereby causing a current from east to west, similar in principle to the celebrated pendulum experiment some years ago?

hear of my coming, I want him to respond, and somehow give me an opportunity of talking with him, for I really think it will be the means of setting me up a peg higher. I'm very sorry now I didn't heed his advice, but I'll patch it up as best I can, and send a word or two now. [It] seems his prophecy proved true.] Oh, certainly it proved true. Well, I think it's very good employment.

Now I have an idea that through that fellow I may reach my friends. It's very evident that Algers is acquainted with these things. I want to know if he won't be kind enough to furnish my friends with all he knows upon the subject of spiritual communion? I'll assure him I'll not treat him as I did before, if he'll allow me to talk with him now. [He read your mind, probably.] Yes, no doubt. If he could look into the future and tell that I was to be killed, why might not he be able to divine my thoughts at that time? I'm quite disposed to believe that he

knew what was passing in my mind at that time. [Will you give your regiment and company?] Company I, 9th Virginia. [A lady present is about traveling your way; perhaps she may be able to aid you.] I'll be very glad to have her do 80.

(To the Chairman.) Well, my dear sir, this, as I said before, is a novelty; but as we all have to make a beginning, I shall hope that the end will be as satisfactory as the beginning. I'm sure I'm very much gratified to come here, and if I can only find the chap I'm searching for, I shall be amply repaid for all the trouble I've had in coming here to day. [You'd better give the names of some of your relatives.] I have, then, a sister Elizabeth, a brother Richard, a wife and one child. [Where do they reside?] Winchester. I'm obliged to you, sir. Good-day.

March 14.

James Aleck.

I would like to go to my mother, if I could. I went from Fredericksburg, Pennsylvania. I went out with Captain Stone, as captain's boy. I was thirteen years old. I got a hard fever to go to war, and I run away from my mother, and I died at Beaufort, South Carolina. Yes, sir. I have been waiting for the medium to move in the was sick there with the fever; and I've been matter.] Well, I have been to the lady here quite trying ever since to see if I could n't get back. She's felt very bad because I could n't die at home, because I died away; and I thought I'd just come here and tell mother I'm very comfortably off, and I should like to go home right well, if I could, and talk with her. I do n't like to come where there's so many people, because I don't know what to say.

And I am much obliged to Captain Stone for writing to my mother about me. I'm much obliged to private Onley, too, for what he did for me. He was very kind to me, and I'm very much obliged. And I should like to talk to him. I suppose my mother got the last letter I sent her, with ten dollars in it, that the captain give to me, that was sent before I was sick.

You print your letters? [Yes. Shall we send one to your mother?] I'd rather Captain Stone would get it, if I knew where he is, but I don't know where he is. He was from somewhere in Pennsylvania, but I don't know where. [What] is your mother's name?] Mary. I don't feel just right, because I did n't leave just right. I want to come back and talk just the same. [Has your mother other children?] No, sir, not living; she's got two in the spirit-land beside me; died when they were bables.

Well, I wish you'd tell her I'm comfortably off; should n't come back if I could. [Do you remember what regiment and company you were in?] 13th, I'm quite sure. [Don't give it, unless you 're sure.] Well, I 'm quite sure. [13th Pennsvivania?] Yes. sir.

I wish I had my mother here. I should have to wish to come again, I suppose. But if I want the chance, can I have it? [We think you can.] March 14.

Hannah Sayles.

I had no fear of death when terror seemed to seize upon all hearts. Even Christians were on their knees, and wailing all around me, distrusting their God, while I felt if there was a Supreme Power guiding all things, that Power would surely care for us.

BANNER OF LIGHT.

(To the Chairman.) I thank you, sir, for your kindness. [Have you provided a way for your mother to get this?] Yes, I think I have opened the way. I think, rather, that my mother has opened it herself.

Perhaps in order that I may be better identified, I had better say I was for a time stewardess on board an American ship called'"The Red Jacket," of which Captain Howard was master. March 14.

Nettie Whittinger.

How do you do, sir? I was here a little while ago, and sent a letter to my mother. Nettie Whittinger, my name is, and I wish you to send my letter to my mother, telling her I was there last night, and tried to make some manifestations. but did n't succeed very well; hope to do better next time, Will you please to? [Oh yes.] She'll get it, because she gets your paper as soon as it is printed. You won't forget to print it, will you? [No.]

Good-by, mister. I am ever so much obliged to you for sending my other letter. [Were you from St. Louis?] No, sir; Nebraska. You're forgetful, aint you? Well, you'll remember me next time I come. Don't forget to give the date, will you? so she 'll know what night it was. [Did you succeed in arresting her attention?] Oh yes, oh yes, sir; only I didn't do as well as I wanted to, Good-by, mister. March 14.

Colonel Winthrop.

You'll excuse me, I am sure, for availing myself again of your channel of return.

I am Colonel Winthrop. I have a reason for coming again, and that reason is, I would like to know why the proposed project to arrest the course of the intelligences that inhabit the mansion house at Belmont, was not carried out? [We cannot give you any definite reason. We a number of times at her home, and she says to me " Oh, Mr. Winthrop, I'm ready to go, I'd like to go." Now if she's ready to go, what is to hinder her? [We're waiting for her suggestion.] Well, I believe my niece drew up the programme. It was accepted, but never carried out. [We never knew anything in regard to that.]

I assure you, my dear sir, it's not very pleasant to be constantly called the ghost that haunts the house he once lived in. Some of us who are on the unseen side, are a little sensitive about being called dead, you know. [Do you continue to trouble the family now?] Well, it is quite the reverse, sir; they trouble me very much, I assure you. No, sir; I do n't seem to trouble them, al-

though they are occasionally a little startled. I believe they have got somewhat used to our presence by this time, however. But 1 don't like to live so close to them. It's rather irksome to me, so I am anxious to break my chain. Where there is a will strong enough there's a way, and I believe I shall break it yet. Well, sir, you say, if I understand it, sir, that it

rests altogether with the lady medium. [It does] Very well, then; I'll settle the matter with her, will I? [We'll try to serve you.] Thank you, sir; and I, in return, will endeavor to serve you. March 14.

Seance opened by William E. Channing; closed by William Berry.

Invocation.

Our Father, in the name of that spirit of discovery which prompts every soul to peer beyond the horizon of its present life, thy children are here assembled. Bestow upon them as much of thy light, of thy wisdom, as their souls can comprehend. And grant, oh Lord, that every scul think it meant this: If you see a friend doing may open wide the chambers of its being, so that thy sunlight may beam in; so that the hidden glories of their own nature may be revealed unto them. Grant that every soul may offer up a song of thanksgiving and praise to thee, not because thou requirest it of them, but because that fountain of love, of praise and prayer that thou hast placed within every soul, will well up and bubble forth in thanksgiving to thee. Father, the thanks of thy children rise like spiral waves of harmony and love. Every soul recognizes thy wisdom, thy power, thy omnipotense. Even the savage, in his wild, natural condition of being, recognizes the Great Spirit. and worships him too. All men love thee, each in his own way, according to the instincts of their own nature. Some call thee Jehovah, some call thee Allah, some call thee Great Spirit; but thou art Father and Mother of all thy children. Oh, Lord, our Father, we feel we are thy children. Oh Father, thy blessing we do not ask, for thy presence is the holiest, divinest blessing thou canst confer upon humanity; for thou art with us. Everywhere we hear thy voice saying, "My child, I am here, I am here." God, we hear thy voice, we recognize thy presence, and we return thee thanks in the name of the past. in the name of the present. and in the name of that boundless future into which we are hastening. Amen. March 18.

the general character of the persons who compose I was n't obliged to come home and take nothing, it? Has this body its agents or representatives for I goran order to go higher and take someand cooperators in the earth-life?

the blending of many minds, and sometimes There was no lagging on that march. through the distinctive mind and properties of one individual. But the old adage that "in un- with those friends. They said, "Joe was a foolion there is strength," is absolutely true; and as ish fellow. If he'd stayed here it would have the inhabitants of the spirit-world recognize this been all right." Oh yes, it might have been, and truth, they of course take advantage of it. then it might not; and he might have run cross-Therefore they do form themselves into groups, | ways against his own conscience, too. It's a bad societies, for various purposes. There is indeed thing to run against your own conscience, I can such an assembly as your correspondent refers to; tell you. It's a sharp tool. If it do n't cut you and its purpose is the gaining of knowledge and immediately, it will be pretty sure to come to time transmitting knowledge gained. There are minds by-and-by. on earth corresponding to such minds as are seeking for knowledge in the spirit-world; and McDowell, I 've this much to say: You 're entirely March 18. on.

Prudence Farnum.

I am come back that I may receive light, and give it, too; yes.

I find great difficulty in speaking. I was paralyzed, so I lost my speech, pretty much, months before I died. And I was wondering would I feel it here; and it has made bad work for me, for I do.

I was born in Gorham, Maine, and my name used to be, when I was here, Prudence Farnum. I lived here eighty-five years on the earth; and I'm ashamed to own that I came from America, that's a good while. But I did n't learn much: did n't learn much.

I hear some of 'em say, " If Prudence Farnum comes back, I shall believe anybody can come." So I have put my best foot for'ard, and come. [Do you know who said it?] Yes; Waldo Farnum was one, and some of the folks in Augusta, Bangor and Bath. They are hard agin this thing; but they said, "If Prudence Farnum comes back, we'll helieve anybody can come." They would believe, if I should come back.

I am just the same now I'm here as I was when I died. But I aint so when I'm free. I aint got this terrible weakness when I'm away from earth. I'm young in the spirit-world, I am, I am! a most excellent passport into the higher king-I've got no canes there, I can tell you. They said dom, and the way of conveyance was a very good the first thing I'd ask for if I came back would be one? I found it so. And the place that I've been my cane. I won't, either, for I don't need it; assigned is most excellent; and I'm in the way no, no. [They said you'd ask for your cane?] Yes; they did n't believe I could come, you know. They said it among themselves; did n't know I was round. I was. I've got above canes in the spirit-world; got above them. I don't need any canes. I don't know but I may live on the earth again, but it do n't please God to put me back, and I do n't think it ever will.

I could do a good many things when I was here, but I could n't understand why it was that there was such a thick door between the two worlds, so thick that you could not see into the spirit-world. I know now it's only thick because you don't have the faculty of seeing, yourselves; 't nint the door. There's an open passage-way, only you don't know it. I don't see-I don't see any reason why all the inhabitants of the spirit-world cannot come back; because if I can come, it seems to me as if all can come, just as the boys and girls said about my coming back.

Now I want to tell them one thing: seeing as I can come, there 's no knowing when I'll beround; no knowing when I may be there, close by them. So they 'd better do pretty near right, because it may be that I shall talk sharp to them, and it's not the prettlest thing that ever was to be talked sharply to, you know. I used to. I might do it. I won't say I should n't, if 1 got in the way of it again. So they 'd better do about right here. I won't you? [We expect to.] Well, god-day to you. I'm going out with the hope that I shall soon dine with my friends at Memphis. Some of 'em gave me a dinner a few days before I left, with the hope that I'd recent. I home they 'l recan come, there 's no knowing when I 'll be round; the rod and spoil the child." Do you want to me to dine round an intellectual sort of a table. know what that remark of his meant? Now I It would suit me pretty well now. Good-day.

thing. Yes, I assure you I accepted the order A .- Mind acts upon mind, sometimes through with pleasure, and started on the double-quick.

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APR 6

APRIL 20, 1867.

But now I want to come into communication

Now to those friends, and particularly to Henry when an idea is outwrought, or an object at- welcome to all you have, and would be if there tained, it is at once transmitted to minds open to was a thousand times more, entirely welcome. receive it in earth-life. And so on, through all I'm far in advance of you now; that is, as regradations of mind, the stream of intelligence gards spiritual things. And as for being sorry runs. It is here dammed up by obstructions, but | that I did n't espouse the cause of the South, or still flows on; nothing can stay it, for the law of even the North, I am no such thing. I'm very eternal progress decrees that it shall ever move | glad that I took myself away. I tell you what it is, it's the very best thing a man can do to keep out of a war.

And now to prove that I can take myself back on the same highway that I went over, just let them form-what is it? a ring? circle? giving me one of these persons that I can come throughand I shall be very happy to communicate with them. I'm not at all offended with them. What if they did get angry with me here? What do I care? Ho! that 's children's play; children's play. They were little children themselves. It was the silliest thing that they ever engaged in. Why, up in the spirit-world. I am ashamed to own it. Why, I am constantly being asked such questions as these: "Did n't you know any better than that? Did n't you know better than to war against your brothers? Did n't you know any better than to hold millions of men in slavery?" Well, I'm ashamed of it. I can see, however, that my countrymen are making good progress. They are climbing up the hill, and dropping off garment after garment, until at last they 'll stand . at the top of the hill with not so many miserable spots upon their robes as they once had.

But that's nothing to do here nor there, is it? Won't you be kind enough to say to them, I got of communicating with folks here. That 's better than all the rest.

And now if any of my friends have any ac-And now if any of my friends have any ac-counts against me, let them present their bills at once, and I'm ready to pay. Although I have n't got, as I said before, such currency as is common with you, yet I've some equally as good, and I rather think a little better, with which to pay off old debts. So you'll please say so to my folks, will you? [Certainly.] Oh well, well, this coming back is glorions. [What was your age?] I was, sir, in my fiftleth

[What was your age?] I was, sir, in my fiftleth year; forty-nine years old. Oh how mean a body feels, when they are try-

ing to conjure up some excuse for their doing wrong.' Beems to me they ought to feel, mean. See here, while I think of it; Mr. Powers, a friend of mine, says to me the day I was leaving—it was not a very gentlemanly speech, but he made it— so the old saying that chickens always come at night to roost is true in his case. He said, "Joe McDowell, just as sure as you leave our cause and the country, you'll go to hell." Very much obliged to him, but I sin't there. Give my compliments to him, and tell him I ain't there; and do n't expect to go there. If he's in the spirit-world I've not seen him; but from all I hear, I'm

tell you what it is. Old Solomon said, "Spare the mad and moult the billd". Solomon said, spare March 18.

A .- Yes, that position is nearly correct. 'Your correspondent, however, has made some mistakes. CHAIRMAN .- Can you correct him?

A.-Yes. in the future.

Q .- By the same: Are not the tides higher on the eastern than on the western side of the continents, caused by the obstruction to the great current? There being little or no tides on the islands of the Pacific, would seem to be some proof toward it,

A .- Yes, that position is correct. March 14.

Captain William C. Perkins.

I am a stranger to these manifestations; was not at all conversant with them before my death, and this is my first attempt at anything of the kind since that event.

I am from Winchester, sir, Virginia. My name, Perkins-William C. Perkins, of Winchester. I took something of an active part in this late rebellion, and, as a result, 1 lost my body on the battle-field. I cannot say that I am sorry that I took the course I did when here, for no man should be sorry for doing what he conceives to be right. They may say I am sorry I did not see some better way. I am not sorry I took the course I did, for it was the very best that was in view.

A short time previous to my death I was thrown in contact with a soldier who for some cause or other-I know not that cause, howeverseemed to have a view of what was coming upon me, for he says to me one day, " Captain, you will be killed in the next engagement." "Ah," said I, "how do you know I shall be killed?" "I know it," he replied. "But how do you know it?" I says. "I can't tell you, but something tells me you'll be killed! So if you have any word to send to your friends, you'd better send at once, for you 'll surely be killed." Well, I pressed him very hard to know why he thought I should be killed, and, as a result of pressing, he told me he was in the habit of receiving spiritual impressions, and times they were so very vivid as to become realities, and there was no mistaking them. They became prophecies to his soul. So he says, "Captain, you will be killed, sure. I know you

Fell, I thought the fellow's brain a little turnthe time. Now if he is on the earth-and I the is-I would like to hunt him up. His was Algers. He was a corporal. [In your any?] Yes; I have not his first name; do not know that I ever knew it; presume I did, but I did not remember it. At all events, I cannot give it now. But I'm sure he was called Algers. Bo if he's anywhere on the earth, and chances

I was stewardess, sir, on board the North Star; and I have come here for the purpose of making a communication to my mother and two sisters and brother in Liverpool, England. My name was Hannah Sayles, and I was forty-two years of age-forty-two years the very week we were lost.

I am constantly being apprised of the fact that my mother wants me; that she earnestly desires that I should come back. And I suppose I know in part why she wishes to hold communication with me, if possible. It is with regard to what property I left; would I desire her to have it, or would I desire it to be divided among the family? My mother knows that she was dear to me when I was here, and she knows that it was my first thought when here to provide her with the comforts of life. And I know that at my death she was left without scarce anything. So I am anxious that all I left should go to her. My sisters and brother can work and gain their own support. But she is old, and she needs that. If there is any left at her death, it will go to them. I am delighted to be able to return. I have met many of our dear friends; have met our father, and a great many other relatives, all of whom were delighted to see and welcome me to their spirit homes.

I was a very strange thinker upon religious matters when here. I could not live under the prescribed rules of the Church. Something seemed to be leading me outside into Nature: and I'd sometimes say to my friends, "Oh I think I am a materialist, an unbeliever. I don't know as I really believe in a God." Well, it was not that I did not believe in a Supreme Guiding Intelligence, the God that was not done up in creeds. I could not believe in any other God.

much in changing, in dying? No; for we were not aware of our danger until about an hour benow makes me sal.

er and friends on the earth at the same time. ones have overlooked them. The spiritual creedists have taught that there is a heaven and hell cality called heaven or hell.

I am very, very thankful that I was so free from religious superstition when here, very thankful. For some cause I seemed to inherit a profound reverence for Nature, 11 seemed as though it was handed down like some family relic of a past age to me. Oh I thank God for it! And I only hope that I may be able to inspire my

in them. But I certainly did not.

8 %

Questions and Answers:

QUES .- We would inquire if there are spirits who can, otherwise than through mortal mediums, see the objects on the earth-plane as they saw them before they passed away?

ANS .- No spirit, in its positive spiritual state is able to discern the objective realities of this life except through humanity's organism, or the I suppose my mother would know did I suffer physical organism of the human body. All spirits are able only to discern the things of the inner life. You should remember that at the period called fore we foundered, and then of course there was | death, or after the spirit has passed through that terrible consternation everywhere among the period, it becomes intimately related, or enters the passengers for a time, and the very thought of it atmosphere of the life of things, soul of things. It is no longer in communication with the object-

The spirit-world, tell my mother and all my ive realities of this mundane sphere. It has friends, is very vast. It fills the universe. My changed states of being; it has come under a mother, I think, believes the spirit-world to be newer and higher law; and as spirit or soul ever located somewhere beyond the stars. That is a obeys law, you should not expect disobedience in mistake. It is everywhere around you, and I this respect. When spirits who return inform you may be in my spirit-home and yet with my moth- | that they see you, and realize what is passing on earth, they mean you shall understand that they These things are so very simple that the wise realize the spiritual part. For instance, your speaker, when separated from these physical organs, cannot take cognizance of the outer form far apart. It is a mistake. Those conditions of of this article of furniture [the table.] But as mind exist everywhere. There is no special lo- all things have an inner life, spirit is cognizant of that inner form always.

Q .-- Is the doctrine of re-incarnation , as held by the French Spiritualists and by some in this country, true?

A .- It certainly is absolutely and positively true. . Sec. 2 .

Q.-Are there associations in spirit-life, as in the earth-life, for various religious, beneficent and friends with somewhat of that feeling. I would political purposes? If so, is there an association not do away with the churches, if souls have faith called the General Assembly, of which Benjamin called the General Assembly, of which Benjamin Franklin is President? If so, will you give us

wrong, and you know it, and do n't tell them of it, that's sparing the rod and spoiling the child. I think it's best to point out a friend's faults when you can see them. I won't say that I shan't tell the boys and girls; don't know as I shall; do n't know, the first time I come to them privately, as I shall be severe with them. But seeing as I can come, they'd better be pretty careful, and do about right here.

I've nothing to say about their playing cards Sunday, providing they think it's right for them to do so. If they don't think it's wrong, I've nothing to say about it. If they'd rather play cards than go to church, I shan't blame them, because they don't tell many truths nowadays. [The ministers do n't?] No, they do n't; they have been blinded by ignorance so long that it's hard for them to see the truth now. So I aint going to say anything about that. But if they do anything that goes agin their own conscience, that don't look right to them, I may rebuke them.

I hope they'll be satisfied that the door is open between the two worlds, and that folks can come. IYou want them to know that you can see what is going on here?] Yes, yes, I can see; can understand. I get it. If I can't get it in any other way, I get it through their minds. Why, bless your soull do n't you know you could n't sit down and play cards-I don't know anything about playing them myself-they do it for sport, sometimes for money, I'm told-do n't you know you could n't do it without your mind was engaged in it? Then mind is just like clear water. You look right in it, and see everything going on, down through the hand. Nobody ever stole anything yet without thinking of it first. March 18.

Joseph McDowell.

I am a singular sort of a genius myself, just as I was when I was here; and as I always like to pay my way, I'd like to in this case. And as I do n't happen to have any of the currency that is used here, supposing you take my note in the way of a promise to do as much for you in some two years. Good day. other way. [We accept it.] All right, then; I'll go ahead.

But I was exceedingly fortunate in one respect

Dr. Edward Breck.

Your paper, I believe, goes to Breckville, Ohio. Yes, I'm pretty sure it does. Well, if it does, won't you be kind enough to say, then, for me, that Dr. Edward Breck, of Breckville, sends a kind greeting to all his friends? Good-day, sir. March 18.

Amelia Manning.

My name here was Amelia Manning. I had the

typhus fever, which ended in consumption. I've made the effort to return, because my mother has never felt at ease about me, because I did not experience religion before death. But I can say I was only very much distressed at all that was said to me concerning myself or the other world. I had never done anything very wrong, but had always tried to do as well as I could. And I thought if God did n't take care of me after death, then he was hardly worthy to be called "our Father who art in heaven." I had not lived here quite sixteen years.

At my funeral, these words from the minister gave much consolation to my mother: "Ye believe in God, believe also in me." Then he went on to say, to speak of that Spirit of Mercy that ever characterized Jesus when he was on earth. And he gave the friends to understand that he haliaved that Spirit of Mercy would be exercised toward all sould, and therefore my mother and friends should hope for me, that I was safe in heaven.

I'm sure I was safe in heaven, for I was glad to I'm sure I was safe in heaven, for I was glad to be free from all I'd suffered here, and that was heaven enough. I was not disappointed in my hope of a God. Although I have never seen any personal God, nor a Jesus Christ, nor any of the Apostles, yet we are taught in the spirit-world that an All-Powerful Principle of Good is ever exercised toward all the children of God. It is only through ignorance that we fear death; be-converse do not know what death is we do not cause we do not know what death is we do not understand ourselves. So it is that we fear to die; that we fear God. That soul that has the most perfect understanding of itself and its rela-

die; that we total most and its internation to God, will never fear God. I wish my mother to know that I can come back; that I am happy; that I am not far away; that J am often very near her. I was born, sir, in Auburn, N. Y., and died in New York City. [Is your mother there still?] Yes, sir. [How long is it since you passed on?] It is, near as I can tell, near two years, not quite two years. Good day.

MESSAGES TO BE PUBLISHED.

-APRIL 20, 1867.

BANNER OF LIGHT.

Miscellaneous.

No. 119 Harrison Avenue.

CHRONIC CATARRH

U is invariably caused by humoral or inflammatory blood by which the mucus membrane is made sore or inflamed, pro-

ducing a coplous effusion of viscid matter. If it be produced by

SCROFULA IN THE BLOOD.

it is almost certain to end in consumption, unless speedily cured, because it is impossible to entirely prevent the matter from running down the broncifal in o the air visicles, and

such is the excertating or scalding property of the matter, its contact with the delicate linings of the air cells at once causes

irritation, and invites the humoral properties of the blood to deposit therein Tubercles and Ulcers. Catarrh almost always

As in humid Asthma, a catarrhal invalid feels best in dry

weather, because active electrical radiation decreases the quantity of the mucous secretions; but as the disease origin-

ates in an impure state of the blood, a dry atmosphere will

not cure it. To cradicate the cause, the blood must be thor-

CATARRH

should not be neglected, as is is apt to lead to fatal Pulmons

OXYGENIZED AIR.

Patients in the country who are unable to visit the Docto personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases, and, if desired, remedics can be sent

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Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Sinews, Scintica,

Hip Complaints, Spinal Affections,

ALL NERVOUS DISORDERS.

There is but one grand cause for all such diseases, viz., a

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THE PHILOSOPHY OF CURE is simply to restore the equilib-

rium of electric action in the system. This Dr. Hall's Voltaic

Armor will positively accomplish, without the least possibility

of harm to the sufferer. The Soles and Bands are so con-

COLD FEET,

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They will be found of areal value to those who are deficient is

Can be depended on as a positive remedy for

talizing forces of the system, such as

ing principle by your drugs."

originate in a disturbed condition of the electrical or ri-

Oct. 27.

attends Consumption, and frequently leads to it.

ry Complaints. It is easily cured with

by express to your own house.

oughly cleansed.

Complimentary Resolutions.

At a social refinition on the evening of the 19th inst. of the numerous friends of Mr. and Mrs. John M. Spear, at the hospitable residence of that true and unflinching advocate of the Harmonial Philosophy and the common rights of humanity, Major George Chorpenning, Bro. George While was called to the chair, and Bro. C. Laurie ap-pointed Secretary, when the following preamble and resolutions were read and unanimously adopt-ed, and, after being signed by all present, the Sec-retary was directed to request the publication of the same in the BANNER OF LIGHT, Boston, and the SPIRTUAL REPUBLIC, Childago: We the undersigned relidents and sojourners in the Capital of the Nation, having enjoyed the friendship and acganin-ance of Bro. Join M. Spear and his most estimable wile (some of us for many years), and laving been recipients of the bene-tis of their mediumsite ministrations during their present visit amongst us. feel impelied from a warm affection for them personaly, as well as from a high appreciation of our seculiments; therefore. *Received*. That we accord to our Brother and Sister Spear our indensity philosophy of which they are in negative therefore. *Received*. That we accord to our Brother and Sister Spear of the leader label energy and loty philanthropy that channe-terize their labors in behalf of our common humanity; and we earnessity recommend them to the kind consideration and recourtees and previous the hor the set and ster, our received. That in parting with our brother and sister, our received. That in parting with our brother and sister, our regret is modified by the reflection that they lay us for the based of the the chevel on the kind consideration and recourtees and by the reflection that they lay us for the t a social reunion on the evening of the 19th

Robins for a more for any perfect reaspected of the product man. Reserved, That in parting with our brother and sister, our regret is modified by the reflection that they leave us for the labor of love classwhere, and from the conviction that the same Angelle Boueficence that has guided them thus far will still direct, until the ancertainties of earth-life shall have been compensated for in the glorious fruition of the skies.

CRANSTOUN LAURIE, Sec'y. Washington, D. C., March 21, 1867.

A Capital Inducement to Subscribe for the Banner.

the Banner. Until June 30, 1867, we will send to the address of any person who will furnish us new sub-scribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manuai," by Uriah Clark; or "A B O of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase. For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Widdfire Club," by Emma Hardinge; "Blossoms of Oar Spring," by Hudson and Emma Tuttle; "Whatever Is, is Bight," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. Home: or a cart de risit publicaran of by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant. For new subscribers, with \$12 accompanying,

we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures." For new subscribers, with \$15 accompanying we will send to one address one copy of "Supra-mundane Facts in the Life of Rev. Jesse Babmundane Facts in the Life of feet, Jesse Bau-cock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Pretornatural Phenom-ena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and The above named books are all valuable, and

bound in good style. Persons sending money as above, will observe that we only offer the premiums on new mascrib-crs-uot renewals-and all money for subscrip-tions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

Genesce Association of Spiritualists.

A Quarterly Meeting of the Board of Control of the Genesee Association of Spiritualists will be held at Ellicott Hall, Batavia, Saturday, April be held at Ellicott Hall, Batavia, Saturday, April 27th, at 1 o'clock r. M., and the Picnic Committee of Arrangement chosen at the last year's Portage Bridge Picnic, are requested to meet at the same time and place. As business of importance will require attention, it is desirable a full attendance should be secured. The meeting will continue Saturday evening and Sunday, when an oppor-tunity will be offered to listen to addresses from some of our able lecturers, to which the nublic some of our able lecturers, to which the public

come of our able lecturers, to which the public are cordially invited. On Friday, the 26th, at 2 o'clock P. M., a meet-ing exclusively of mediums is to be held, by the in-vitation of friends in the higher life, and a cordial

vitation of friends in the higher life, and a cordial invitation to partake of their hospitality is ex-tended by our Batavia friends to all modiums in Western New York, who may meet with us on that Pentecostal occasion. Friends, brothers and sisters of Western New York, let us "lay aside the weight that doth so easily beset us," and turn out en masse to these meetings, and commence this season's campaign with the zeal and energy its importance and heav-enly origin should command, and a rich blessing awaits to triumphantly crown all our laudable

beautiful philosophy of spirit intercourse, and during the last part of his life was highly favored by spiritual visions, in which he both saw and conversed with friends from the fum-mer-Land, until the him death was but a realization of the beautiful visions that had made him so well acquainted with the memers of improventies. beautiful visions that had made mine so were added to be the science of immortality. To his affectionate wife and children, and the numerous friends assembled in token of respect to a highly esteemed clisen, the consolations of our failth were offered through the mediumship of the writer.

Departed this life, from Lawrence, Mass., Feb. 11th, J. Ar thur, only child of James G. and Hannah U. Wolger, aged 16

months. This little bad has gone from the fond embrace of weeping parents and loving friends, to join the angels and bloom in the realms of paradise. M. G.

Ret Books. GARGENT'S GEM SERIES. No. 1-THE EMERALD. No. 2---THE SAPPHIRE. EDITED BY EPES SARGENT, Author of "Peculiar," &c.

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ROTICES OF THE PRESS. The New York Times says: "The Gem Series is a collection of graphic and entertaining tales, brilliant essays and fugitive noems, such as are worthy of a place in every good family library. The EMENALD is a volume of 220 pages, filed with most admirable matter, such as every one who reads will wish to keep for future readings. This is the kind of book to buy, for it never grows old." "The Nortolk County Journal says: "The SAPPHIRE, like its predocessor, the EMERALD, is as far above the great bulk of the light literature of the day, as a real diamond is above paste. All the contents are such that a person who has once read them will be glad to possess them in a form for preserva-tion."

read them will be glad to possess them in a form for preserva-tion." The Boston Transcript says: "The EMERALD is literally overflowing with good things. Tales, humofous and pathetic, by le Biemard, Scribe, About, John Ncal, Horace Smith, Mra. Craik, Frederic Hardman, and others, spirited essays and sketches, poems of eminent merit, including the famous lyrical charactes of Praed, make up a variety in which all tastes and all moods can find entertainment." The Salem Gazette says: "No books of the size of these that we know of contain so much that is brilliant and popular, as well as of the highest order of merit of its kind." Mar.23.

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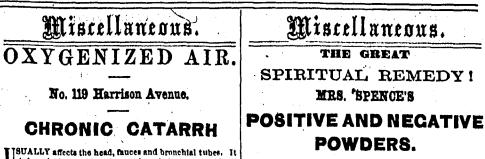
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BI WILLIAM HOWITT. R. BHELTON MACKENZIE, ESQ. the literary editor of this Book, that Mr. Howitt's belief in Splitualism and the Supernatural has greatly helped him. Let no one presume to scoff at the idea of the truth being rovealed in dreams. There are many authenticated instances of it. In the novel this dream leads to the pursuit of the actual offender, (who cheats the gallows by committing suicide,) and the conviction and puntshment of his accessory. This, occupying a large portion of the third volume, is equal, in power of narrative, to the most striking passages in Mrs. Wood's and Miss Braddon's narratives.

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ATLANTIS, AND OTHER POEMS. BY AMANDA T. JONES.



Washington City, D. C., October 19th, 1866. PROF. PAYTON SPENCE, M. D. : Sir-I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very had, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great suf-ferer from the **Dyspepsia** for three years. My wife had sent for a lox of your **Posifive Pow-ders** and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and feltso much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a con-tractor for the baluster work. I would further inform you that **Six Powders** cured a boy 14 years old, of the worst kind of **Chillis**. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder. J. W. BRADFORD. No. 3 East Capitol street. Washington City, D. C., October 19th, 1866.

No. 3 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following report:

"One Box of your **Powders** cured David Willington of a **pain** in his stomach of 8 years' standing. Mrs. E. F. Claffin was cured by the Powders of **Numbucss**, or **Palsy** of 12 years' duration. The Powders cured Mrs. H. Claffin of **Neu-**velging.

ralgia.

They also cured a lady of **Painful Men-struction**, when given up as past cure; but I am not at liberty to give her name. In cases of **Parturition** (Confinement) I consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866.

DR. SPENCE: Sir-I have been so deaf in one ear, for six years, that, when the other ear was closed, I could not hear the foudest peal of thunder; and I had become so deaf in the of thunder; and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from an-other. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your **Positivo and Negative Powders**: and as my wife had taken one box for **Numb-mess** and was helped by them, she persuaded me to try them. So I sent, hast spring, for five dollars' worth of the **Negatives**. I took and kept taking them until now I can hear as well with both ears as I ever could. Very respectfully, WARREN WHEATON, Wilton, N. Hammbire, Feb. 18, 1867.

Willon, N. Hampshire, Feb. 18, 1867. PROF. PANTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney a box of your **Positive Powders** for **Kidney Complaint** of long standing. They proced all they to be and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long time with what the doctors call the **Heart Disease**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, with-out a thought of any other benefit. But since tak-ing them my Heart Disease has also vanished, I don't know where, and I have not felt it since. Yours truly, DANIEL DUTTON. Nea Orlease. Louisiang. July 4 1866

New Orleans, Louisiana, July 4, 1866, PROF. PAYTON SPENCE: Sir—The **Positive Powders** are the powders for **Neuraigins** they are death on **aches** and **pains**, and send them begging at short notice. I would almost as soon think of trying to lice without breathing as being without your Positive and Negative Powders, Truly yours, DAVID WATERS.

DR. JANE CRANE writes from Attica, Fountain Co., Ind., Aug. 27th, 1806:

"I cannot do without your Positive and

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER ! DR. GEORGE B. EMERSON,

PSYCHOMETRIC AND MAGNETIC PHYSICIAN, PSTORUMETRIG AND MAGNETIU PHYSIOLAN, DEVELOPED TO CURE DISPLASES BY DRAWING the disease upon himself, at any distance; can exam ine persons; tell how they feel, where and what their disease is, at the same time. One examination §1. Thirty exercises to draw diseases at a distance \$10. Manipulations, §2 each. Treate patients at a distance by letter, by inclosing the sum, siving your name and address. Address Vost-offce box 1639, Boston, Mass. Office No. 48 Bedford street. Hours from 9.4. M. to S.P. H.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.60, a lock of hair, a return posing stamp, and the address, and siate sex and age. I3w-April 6.

MR9. A. C. LATHAM, MR9. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 297 Washington street, Boston. Mrs. Latham is eminent-by successful in treating Humors, Blacumatiam, discasses of the Lungs, Kidneya, and all Billous Complaints. Parties at a dis-tance examined by a lock of hais. Price \$1,00. April 13.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. Jim-April 6.

MR. and MRS. KIMBALL, Magnetic and Serior Physicians. Personal examinations and pre-scriptions given; also examinations from Bock of hair. Pri-vate sittings for development. Hours from 9.4. N. to 12 M., from 2 till 5r. M. No. 4 Pine street, Boston. Will go out 10 give examinations in town or vicinity. 4w*-April 13.

J. H. CURRIER, Medical Clairvoyant and Italing Medium. Office, 189 Cambridge street, Boston, Patients valued, as usual, at their residences, when desired, office hours from 10 A. M. to br. M. $3m^{-}Mar, 30$.

DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 6m°-Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvey-ant Medium, treats all diseases, at her Rooms, 53 Carver street, Boston. Hours from 8 A. N. to 3 P. M. 4w-Mar. 30.

MRS. C. A. KIRKHAM, Clairvoyant, has re-moved her office to Tremont Temple, Room No. 11. Office hours, 10 A. M. to 12 M., and 2 to 5 F. M. 8W - Mar. 9. MRS. FRANCES, Physician and Business Clair-voyant, No. 1 Winter place. Hours from 9 A. M. to 9 F. M. April 6.-4W

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13W*-Mh 2. SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposile Harvard street.) April 6. April 6.

SOUL READING,

SOUL READING, Or Psychometrical Defineation of Obaractor. MR AND MRS. A. B. SEVERANCE would respectivily mannounce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of chair-actor and peculiarities of disposition in marked changes in past and future life; physical disease, with prescription therefore what business they are best adapted to purpue in order to be successful; the physical and mental simplation of those in-tending marriage; and hints to the inflarmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties abould be restrained and what cultivated. Seven years' experiences warrants them in saying that they can do what they advertise without fail, as hundredaare will-ing to testify. Nkepties are particularly invited to investigate. Everything of a private character xer, \$1.00 and red stamp. Hereafter all calls or lotters will be promptly attended to by either one or the other. Address. MR AND MRS. A. B. SEVERANCE

Address, MR. AND MRS. A. B. SEVERANCE, Address, MR. AND MRS. A. B. SEVERANCE, April 6.

PEORIA, ILL.

DRS. GREER & BLACKMON, SPIRITUAL PHYSICIANS,

No. 122 North Jefferson street, Peorla, Ill., **POSSESSING REMARKABLE HEALING POWERS, of**

THE SICK AND AFFLICTED,

THE SIGK AND AFFLIGIED, Inviting the very worst cases, especially those considered in-cutable by other physicians. Terms reasonable, and accommodated to circumstances. The poor invited " without money and without price." P. 8. Our office will remain open in Peoria till further no-tice. 13w --Mar. 16.

P. S. Our office will remain open in reven in memory matter, Inw-Mar. 16.

 F. F. GARVIN, M. D., HAS opened rooms at 68 W. lifth street, corner 6th Avenue, of all forms of discasse every day in the week except Mon- days, Dr. G. from this chemical examinations and treatment of all forms of discasse every day in the week except Mon- days, Dr. G. from this chemical examinations has discovered the first and only process for disorving tar, by which imeans he now makes the most successful treatment known for Colds, Lung, Throat, Stomach and Heart Disease, which is a spe- effec. Send for circulars. Physicians instructed in the use of this new mode of treatment, and turnished the means to practice in this speciality in their own locality. Address as above till May lat; then at 422 sixth Avenue, Sew York. Bw-Mar. 16.

 DRL. J. B. JENNINGHS,

DIR. J. B. JENNINGF, OF NORWICH, CONN., Sympathetic, Clairviyant, Mag-netle Electric Traveling Physician-heals wilhout medi-cine in most cases-and Developing Medium. Has been in practice for more than thirty years. 4w*-Mar. 30.

DR. J. VOLLAND, MACKNEY YERS. 4w*-Mar. 30. DR. J. VOLLAND, MACKNEYC HEALER, will treat all chumde discasses without the ald of medicines. Office, 9 Haron street, opposite the Court House, Aan Arbor, Mich. Feb. 16.-3m

awaits to triumphantly crown all our laudable J. W. SEAVER, President of the Association. endeavors. Byron, N. Y., April 2d, 1867.

State Convention in Indiana.

The Spiritualists and Friends of Progress of Indiana, will meet in delegate and mass conven-tion, for the purpose of forming a State organization, at Muncie, Delaware Co., on Friday, May Sist, at 10 o'clock A. M., and continue until Sun-day evening, June 2d. All organizations of the above named character within the State will be entitled to two delegates,

whom it is desired the societies shall nominate to represent them.

represent them. Friends in localities where no society exists, are earnestly requested to organize in a business capacity and send delegates, but whether organ-ized or not, all are cordially invited to come and participate.

Friends from other States who can attend, are much desired to do so, and lend us their love and

oounsel in our work. By the strength of unity we believe we can do more for ourselves and for humanity, than we can in our present disintegrated condition.

Richmond, Ind. Chairman of Committee.

Obituaries.

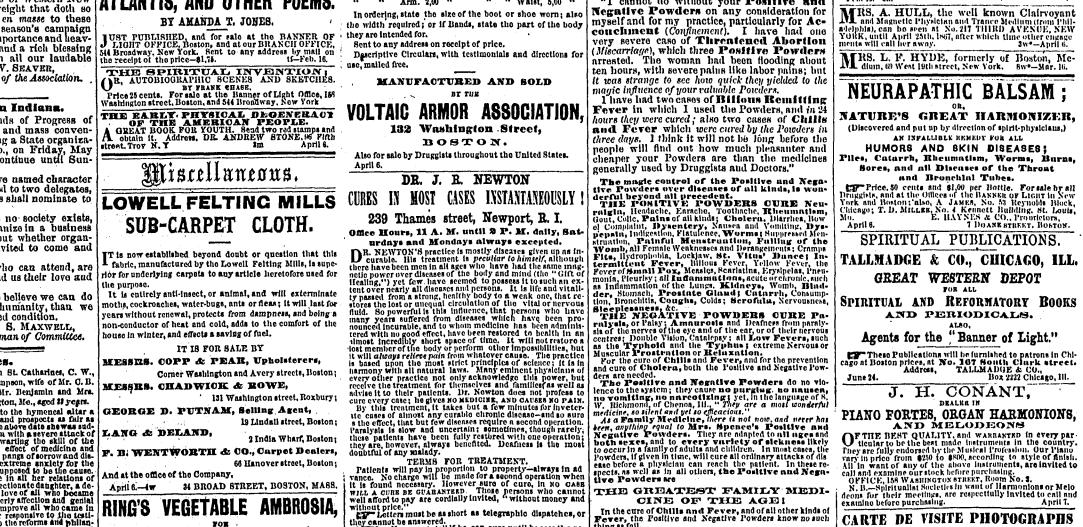
Passed to the Summer-Land, from St. Catharines, C. W. Oct. 6th, 1866, Mrs. Mary Ann Thompson, wife of Mr. C. B. Thumpson, and only daughter of Mr. Benjamin and Mrs. Naucy R. Chadbourn, of North Bridgton, Me., aged 11 years.

Thesepson, and only daughter of Mr. Benjamin and Mrs. Naucy R. Chadbourn, of North Bridgton, Me., agod By cent. About the years ago sho was led to the hymencal altar a mapy and lowing bride, with hopes and prospects as fair as any now sejourning here. But on the above dats showas and-denly and unexpectedly stricken down with a severe attack of the brain, prostrating here. But on the above dats showas and-denly and unexpectedly stricken down with a severe attack of the brain, prostrating here. But on the above dats showas and-denly and unexpectedly stricken down with a severe attack of the brain, prostrating increased here extreme anxiety for the physician by neutralizing the usual effect of medicine and tood, and causing all who saw her the pangs of sorrow and dis-tress. Oversidy and care, and her extreme anxiety for the extile of all suffering humanity, was supposed to be the cause. Mrs. Thompson being mild and cruite in all her relations of effound and rightee and mother, an affectionate daughter, a de-vide distor and friend, she won the love of all who became frequainted with her; and by her sisterly affection and genial inducates and second to elevate and improve all who came in contact with her. Her soul was ever responite to the test-inthe second to elevate and improve all who came in contact with her. Her soul was ever responsive to the test-thropies of the age, to the demands of human progress and to the laws of divine love. Having been educated from childhood in the school of old theology, and having been a member of the Methodist and to rear of dath or held. I do not beel you for further, but is see from a perusial of her fournum in that she has been subject to spirit influence from childhood, and that she had a lo dear of eleval that she did not continue in the faith with them; but I see from a perusial of near four. To rear of death or held. I do not bellove God made man in his she had a lo dear of eleval that is for she asy in one place. "To rear of death or held. I do not bellove God made m

to help and heat the sick and afflicted, the change required no effort. Here loved companion, left in charge of two young sind prom-teing danguters, breathes the sorrowful atmosphere of afflic-tion in his oneo happy homo. Other hearts than those in the stricken family circle melt with his and sharp his heavenly soothings, and a tender sympathy pervades all the circles of social life in which she hear nobed and wreathed for deathleas and now that she has been robed and wreathed for deathleas of the social the sains in the Summer-Land, may the Faller of all Good social the sching hearts of those who mourt, sancti-ff all their sorrows for spiritual good, make her a precious imministering spirit to them, and in due time insure them an etermal reducting were followed to the beautiful necropo-tis for the dead of earth by a respectable amber of mourning tribads, where it was deposited in the the dead of the state of the same dead of the state of the state of the state of the same dead of the state of the state of the same dead of the state of the same dead of the state of the same dead of the same

other forms. Dearest where, then that left has Acre thy loss we deeply fielt But 't is God that hall borrft 14, 15 ile can all our sorrows heat

1. 1. Carl



In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS RACH:

Fover, the Positive and Negative Powders know no such thing as fail. TO AGENTS, male and remale, we give the Sole Agency of entire counties, and large and liberal profits. **PITWSTOLANS** of all schools of medicine are now using the **Positive** and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Twice Powders." Printed terms to Agents, Physicians and Druggists, sent free.

free. Circulars with fuller liats of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or the the letters should be registered. Money mailed to us is at our risk.

For sale also at the Banner of Light Office, No. 155 Washington St., Boston, Mass., and by Bruggists generally. April 20.

DRUNKARD, STOP 1

THE Spirit-World has looked in mercy on scenes of suffer Ing from the use of strong drink, and given a RENEDY that takes away all desire for it. More than hree industand have been redeemed by its use within the last three years. Bend for a CIEGULAR. If you cannot, call and read what it has done for thousands of others Enclose stamp. The N.B.-li can be given without the knowledge of the patient. Address, O. CLINTON BEERS, M. D., No. 676 Washington size of, Boston. 4W-April 6.

April 6. DR. MILLER'S HEPATIC POWDERS.

A CLAIRVOYANTLY DISCOVERED SPECIFIC for the certain cure of all liver derangements. Worth flief weight in goid to remove billouness. Rent by mail, with full directions for use, for 50 cents and two 3-cent stamps. Address, DR. LEO MILLER, box 2726, Chicago, III. Mar. 23.-13w

D. F. CRANE.

ATTORNEY AND COUNSELLOR AT LAW, SS COURT STREET, BOSTON.

House, 18 Websterstreet, Somerville. April 16.

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

April 12.-4w to Congress succes, second CLERGY MEN are furnished with the Illustrated Phremological Journals devoted to Ethnology, Physiology, Phrenology, Physiogno-my, Psychology, etc., at club rates. \$1,50 a year; single num-bers, 20 cents. To others, \$2 a year. Fremiums of Médo-deons, Planos, Sewing Machines and Books are given by S. E. WELLS, Pablisher, April 6.-4w. 509 Broadway, New York.

BEST ITALIAN QUEENS, AND DEST BEE HIVE IN THE WORLD. Bee Keepen Admanac, and Circular for 1997, sent free. April 6.-5w

RING'S VEGETABLE AMBROSIA.

TOR

RESTORING GREY HAIR.

B. M. TUBBS & CO., Peterborough, N. H., Proprietors.

B. M. TOBBE & U., recercoraugi, M. H., ripriorities, THIS popular article, so well known to many of our read ers, is having, as it deserves, an extensive and rapid sale. Hundreds of living witnesses will testify that it restores faded and decayed hair to its original color and vigor, and that it keeps the scalp free from dandruff and cutaneous cruptions. It is the best article if use for these purposes. Try it, before you injure the scalp with poisonous preparations. For sale at our office in New York, 646 Broadway. Price 61 Bw-April 6.

STARTLING AND IMPORTANT DISCOVERY.

Oll burns from a wick, without light, smoke or bad odor, in

MORRILL'S NEW OIL STOVE.

THE best and cheapert Stove for all kinds of cooking, heat-ing and mechanical purposes. Frice from \$2 to \$30. Will sell everywhere, Agenis wanted. Dealers supplied. Scud for illustrated catalogue. "Come and sec." MORKILL PERIOLEUM STOVE CO., April 13.-4w (6 Congress street, Boston.

April 13.-4w

Passed to spiritiffe, Feb. 10th, 1867, Mc. John Dickerson, of Wast Warren, Bradford Co., PA., in the 67th year of bis agt." Mr. Dickerson has for some years been a firm believer in 'he' CLAN, North Adams, Mass.

without price." EXPL Letters must be as short as telegraphic dispatches, or they cannot be answered. EXPL Dr. N. cannot tell if he can cure until hosces the pa-tent. April 6.

BELVIDERE SEMINARY.

BELVIDERE SEMINARY, BOARDING AND DAY SCHOOL for young ladies, will commence its Spring Term on Monday, April 22, 1867. This School is pleasantly located on an eminence overlook-ing the beautiful town of Belvidere, and commanding a fine view of the surrounding contry for saveral miles. No health-ier location could be found anywhere. The buildings, which are built in the "Italian Vila" style, are pleasant and com-modious, and well supplied with all the necessary appurte-mances for leaching. It is the intention of the Principals of the School to make every department comfortable and pleasant for their pupils, and to this end ospecial care will be taken to preserve strict order and neatness throughout the entire premises. The Boarding Bopartment will be under the supervision of com-petent persons, and everything needful will be doue to make the pupils happy. No sectarian or party spirit will be introduced into the school, but every pupil will be required of each pupil to con-duct here find aldy-like manner and attend for finding to con-duct bereifin a lady-like manner and stated for finding to con-stations.

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL,

HEALTH OF EACH PUPIL. and gymnastic exercises will constitute a part of each day's duty during the Fail and Wintor Terms. A teacher having charge of the Gymnastic Department will give lessons in the new system as taught by Ir. Blo Lewis, of Noston. A GRADUATING CLA86 will be formed at the commence-ment of the Fail Term, and all desiring to enter it this year should signify the same to the Principals, on making applica-tion for admission. It is desirable that every pupil be present at the opening of the school, and all applications for admission should be made as early as possible. For Circulars, containing further particulars, address. For Circulars, containing further particulars, address. MIGP.E BUBBI, April 6.-Smt Delvidere, Wattan Co. N. J.

A. B. OHILD, M. D., DENTIST, 60 Bahool Street next door East of Parker House.

Mailed, postpaid, on receipt of price.

One box Positives, \$1. One box Negatives, \$1. One box both kinds, \$1. One box both kinds, \$1. Six boxes, \$5; twelve boxes, \$9.

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O office, for 23 CENTA EAGE: REV. JOHN PIERPORT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ANDREW, ANDREW, MIKALAM JAMES, CHAS. IL. CHOWELL, ANDREW JACKNON DAVIS, J. M. PEEBLER, MIKA J. IL. CONANT, FRED L. H. WILLIS, M. D., IANTONE (By Anderson), PINKIE, the Indian Maiden; 50 cents. Rent by mail to any address on receipt of price.

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Ecloctic and Botanic Druggist, 654 WASHINGTON STREET, BOSTON.

654 WASHINGTON STREET, BOSTON. **ROOTS**, Herbs, Extracts, Olls, Tinctures, Concentrated Medicince, Fure Wines and Liquors. Proprietory and Pop-ular Medicinces, warranted pure and genuine. The Anti-Scrof ula Panacea, Mother's Cordial, Irealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. ... Particular attention paid to putting ng SPIRITUAL and other Prescriptions. April 6.

BANNER OF LIGHT.

Business Matters.

COUSIN BENJA'S POEMS, just issued in book

THE RADIOAL for April is for sale at this office. Price 30 cents.

JAMES V. MANSFIELD, TEST MEDIUM, answers

DR. L. K. COONLEY, healing medium. Will ex-

MRS. E. D. SIMONS, Clairvoyant, Magnetic and

MISS M. K. CASSIEN, Medium, will answer

THE SUREST REMEDY known for the eradica-

tion of NEURALGIA is DR. TURNER'S TIC-DOU-

LOUREUX OR UNIVERSAL NEURALGIA PILL.

Its influence upon this disease is extraordinary.

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STREET, BOSTON, MASS. Price \$1; by mail, two

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the female sex who study health and comfort.

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OTHER SPIRITUAL PUBLICATIONS.

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not the stomach, that is affected. This is one great secret of

the success of COE'S COUGH BALSAM. Try it. All dealers

*CEDAR CAMPHOR

FOR MOTHS. Use it early and you save by killing swarms now in embryo. Sold by every druggist. HARRIS & CHAP-

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wenty cents for the first, and fifteen cents per

line for every subsequent insertion. Payment

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AMHERST, MASS.

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MAN, Boston

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Sealed Letters. Terms, \$2,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J.

Electric Physician, 1249 Broadway, corner 31st

street, New York.

postage stamps extra.

amine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

form. Price \$1,50. For sale at this office.

Banner of Light. WESTERN DEPARTMENT:

8

We receive subscriptions, forward advertisements, and We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREBER. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to tho BANNER office, Boston. Those who particularly desire their contributionsinserted in the Western Department, will please to so myrk them. Persons writing us this month, will direct to Battle Creek, Mich.

Good Old Apollonius.

Inspiration overswept the mythic epochs of the past. It was God with man-an everflowing fountain. It consciously connected the gods with men. It touched and winged with a power divine all the great souls of history. Their voiced truths still live, their holy utterances afire with heaven's love, continue to thrill with murmurous music the more receptive of this century.

Among the inspired seers of past ages was the sainted Apollonius, of Tyana. He was born in Asia Minor about the time of Jesus of Nazareth. and by prominent ancient writers eminent for erudition, was considered superior to the son of Joseph and Mary. Hierocles, a celebrated author in the time of Dioclesian, penned a treatise expressly to draw a parallel between the two, and show a superiority to the miracles of Apollonius. Draper, in his "Intellectual Development of Europe," says, " Under the auspices of the Empress Julia, Philostratus instituted a parallel between this man and Jesus Christ." Draper, with other historians, admits him a miracle-worker, given to prophesying, soothsaying and holy living.

From the more scholarly of the Church fathers and several ancient writers, we gather that he was born of excellent parents, and very early betrayed a passion for philosophy. His father, discovering this, placed him, at the age of fourteen, under Euthydemus, a Tarsus rhetorician. The youth, dissatisfied with the indolence and luxury of the citizens, repaired to Ægas, where was a splendid temple of Æsculapius, in which this god was sometimes said to appear in person. Here he became a disciple of the sect of Pythagoras, and also into full fellowship with the spirit-world. He refrained from animal food, and subsisted entirely upon fruits, grains and herbs. He went barefoot, and wore no article of clothing made from the skins of animals. At one time he remained silent five years, listening, and treasuring spiritual truths. He traveled in Babylon, Susa, and among the Brahminical seers of India, in pursuit of knowledge, and devoted himself intently to the study of magic, allas the laws and methods of spirit-manifestations.

Philostratus tells us he had a beautiful countenance, a tall, commanding figure, a graceful, dignified carriage, which, combined with his great knowledge, wisdom and natural eloquence, made him not only a favorite with the reputed great, but even the common people. Through his mediumship he was enabled to understand all languages without learning them. And furthermore, says Godwin, "He could read the thoughts of men, and a wonderful power of working miracles attended him in all places."

We think his so-called miracles are equally as well substantiated as those of the Nazarene. Both were mediums, and neither transcended Nature's laws. On one occasion he announced to the people of Ephesus the approach of a terrible pestilence. The citizens did not heed his prophecy. The calamity, however, overtook them precisely as he forefold; then they sent a messenger to Smyrna, imploring the assistance of the good Apollonius. Full of that sympathy which characterized Jesus, he hastened to their relief. Wherever the sick and suffering were there were his feet swift to go.

Another wonder was wrought by Apollonius in favor of a young mau whom he greatly loved, named Menippus, of Corinth. A handsome wo-

Asian teacher. Between them there existed the sincerest friendship. The Emperor was charmed with his wisdom and spiritual gifts; but he was already about one hundred years old. What is most extraordinary, none could tell precisely when or where he passed to spirit-life. No honored tomb bore the record of his memory, precious as it was. Lampridius, Philostratus and other of his biographers inclined to the opinion that he was taken up as an ancient prophet into heaven.

The highest honors were paid to this spiritualistic philosopher while living, and after his; death he was considered a god. The inhabitants of Tyana built a magnificent temple to him, and his statue was found in many other temples. The Emperor Adrian collected his letters, and held them as among the most valuable relics of the age. Alexander Severus placed his image in his oratorical gymnasium, together with those of Jesus Christ, Abraham and Orpheus, to whom he was accustomed to perform the daily ceremonies of religion.

Vopiscus, in his life of Aurelian, informs us that this Emperor had determined to destroy the city of Tyana, but that Apollonius, whom he knew from his statues, appeared to him as a spectre and said, "Aurelian, Aurelian, if thou wouldst conquer, do not think of the destruction of my citizens; Aurelian, if thou wouldst reign, abstain from the blood of the innocent; Aurelian, if thou wouldst subdue, distinguish thyself by acts of kindness and clemency." It was at the earnest desire of Julia, the mother of Severus, that Philostratus wrote the life of the good Apollonius. Through him, with other historians, his fame, with some record of his wonderful works, has traveled in splendor adown the centuries. The purity of his life was unquestioned, his benevolence almost unparalleled, and his sympathies so tender and touching that multitudes hung upon his lips as if charmed and chained by a power all divine. Owing to his affiliation with gods, angels and the spirit-world, rendering him wonderfully mediumistic, his miraculous works (spirit manifestations) in the eyes of many oriental scholars and historians eclipsed those of Jesus of Nazareth. It is certain that comparisons were frequently instituted between them, and equally certain that Apollonius was a great and good man; calm, pure, highly inspired, and a seer whose name on earth will be immortal.

Conjugal Relations.

On the 22d of February, at Columbus, Warren Co., Pa., by the Rev. S. Hollen, Wm. H. Johnson, Esq., of Corry, Erie Co., Pa., and Miss Hester McLachlin, of Meadville, Crawford Co., Pa.

Our good brother not having attained, in common with humanity, unto that celestial resurrection-condition referred to by Jesus, where "they neither marry nor are given in marriage, but are as the angels of God in heaven." has taken unto himself a "helpmeet." It is well. We wish him, with all the parties, whether intimately or more remotely connected, much joy and happinesshappiness both temporal and spiritual. True marriage, blending upon the various planes of life, especially the intellectual and spiritual, for purposes of divine use, is to us beautiful and holy. Such marriages we believe to be eternal, heart responding to heart, soul answering to soul, and spirit inspiring spirit, all along the everlasting ages. Bro. Johnson assures us that he has not 'married out of the lecture-field"-accept thanks for the assurance. May it not be that while we retain this true and faithful brother-speaker, we gain a sister lecturer-a co-worker with us in this great moral and spiritual .reform movement? Blessings rest upon the parties.

A New Speaker in the Field.

It gives us great pleasure to announce that Miss Elvira Wheelock, whose occasional articles have graced the BANNER OF LIGHT and other Spiritualist papers, has entered the lecture-field in earnest. We have known her personally for years. She is an excellent scholar, good writer, and clear reasoner, with soul as sincere as her voice is musical. Though impressional and high-

SPIRITUALIST : MEETINGS.

BOSTON-Miss Lizsle Doten will jecture esch Sunday after-noon in April in Mercantile linil, is Summer street, com-mencing at 2% o'clock. Admittance is cents. The Froyerssive Sible Noclety hold meetings overy Sunday in No. 3 Tremont Row, Hall 35. Free discussion on the Chris-ilan Atonement at 10% A. M. Lecture followed by conference at 3 and 7 P. M. Miss Phelps, regular lecturer. The public invited.

at 3 and 7 F.M. Miss Phelps, regular locturer. The public invited. Mpiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 A.M. Conference at 34 F.M. Circle at 34 F.M. C.H. Rines. CHARLBATOWR.--The Children's Lyceum connected with the Vint Spiritual Society of Charlestown hold regular sea-siona, at Washington Hall, every Sunday forenoon. A.H. Richardson, Conductor: Mrs. M.J. Mavo, Guardian. Speak-er engaged:--Mirs. M. W. Wood, April 21 and 23. THE INDERENDENT BOORT OF MFIRITUALISTS, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelses street and City square. Meats free. Speaker engaged:--Mirs. C. Fanile Allyn during April.

April. April. CITY HALL-Meetings every Sunday afternoon and evening. Speakers engaged:-Cephas B. Lynn, April 21; Miss Lavina Rupley, April 23. The Children's Lyceum meets at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian, CHELSEA. – The Associated Spiritualists of Chelsea hold regular meetings at Library Hall overy Sunday afternoon and evening, commencing at 3 and 75 P. N. The Children's Pro-gressive Lyceum assembles at 10% A. M. J. S. Dodge, Con-ductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged. – Mrs. Famile Davis Smith, April 20 and 27; I. P. Greenleaf during May. THE BIELE CHRISTIAN SPIRITOALISTS hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree, D. J. Ricker, Sup 1.

Lowell.-Spiritualists hold meetings in Leestreet Church, Afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaged :-Wm. A. Hume, April 21 and 28; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June.

NEWTON CORNER, MASS.-The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 24 and I P. M. Speaker engaged :-Isaac P. Greenleaf during April. HAVEMENLL, MASS. - The Spiritualists of Havement during April. HAVEMENLL, MASS. - The Spiritualists of Havementhil hold meetings at Music Hall every Sunday, at 2j and 7 P. M. Chil-dren's Progressive Lyceum meets at 10 A. M. John Reiter, Conductor; Mrs. E. L. Currier, Guardian. Speaker engaged: Mrs. M. F. Cross, April 21 and 23.

PLYNOUTE, MASS.-The "Plymouth Spiritualists' Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday foro-noon at 11 o'clock.

noon at 11 o'clock. WORCESTER, MASS. - Meetings are held in Horticultural Hall overy Suuday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Ntearns, Guardian. Bpeakers engaged: Mrs. Susto A. Hutchinson during April: J. M. Peebles, May 5 and 12; Mrs. Anna M. Middlebrook, May 19 and 25; Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec.

Sec.
 Sraine Hardinge during Suite. Any. Martin F. Jacobs, Cor.
 Syc.
 Sprain GFIELD, MASS.—The Fraternal Society of Splritual-ists hold meetings every Sunday at Fallon's Hall. Progress-lvo Lyceum meets at 104 A.M.; Conductor, H. S. Willhams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M. Speakers engagod:-J. H. W. Toohey during April; W. A. D.
 Hume, May 19 and 26; A. T. Foos during June.
 Wonunx CENTRE, MASS.—Dr. J. H. Currier will speak to the Bible Spiritualists in Central House Hall in Woburn Cen-tre, Mass., April 21 and 28, at 23 and 7 r. M.
 PROVIDSHOR, R. L.-Meetingsare hold in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Josiyn; Guardian, Mrs. Abble H. Fotter.
 Speaker engaged:--Fred. L. H. Willis, M. D., during April; J. M. Preobles, May 19 and 26.
 BANGOR, MR.—Meetings are held in Pioneer Chapel every

BANGOR, Mr. Meedings are held in Pioneer Chapel every Sunday. Noakers engaged :- Mirs. E. A. Billss during April; Henry C. Wright, May 19 and 26; Rev. S. C. Hayford, June 2 and 9; Miss Lizzle Doten during July.

NEW YORK CITY .-- The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway.

Meetings every sudday in Dodworld's Hall, 300 Broadway. Seats free. Meetings are held at Ebbitt Hall, 33d street, near Broadway, on Nundays, at 10³ A. M. and 7³ P. M. Lecturers should address H. B. Storer, Secretary. bpeakers engaged :- Mirs. M. S. Townsend during April; Mirs. E. A. Bliss during May; Dr. George Dutton during June. Children's Lyceum meets at 2³ P. M. every Sunday. P. E. Farnsworth, Conductor.

Stepho Jackson Gunna Sunce Character & Decam Internet a View of the Stepho Jackson Street every Sunday P. E. Farnsworth, Conductor. PHILADELPHIA, PA.—MeetIngs are held in the new hall in Phemiax street every Sunday afternoon at 3 o'clock. Children's Progressive Lycoum every Sunday forenoon at 10 o'clock. The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lycoum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å A.M. Evening lecture at 7Å. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10 Å a.M. and 7Å P. M., and on Wedkesday ovening at 8 o'clock. BALTINORS, MD.—The 'First Spiritualist Congregation of Baltimore' hold regular meetings on Sundays at the avail, southers of Caivert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

Her notice. WASHINGTON, D. C.-Meetings are held and addresses de-vered in Union League Hall, every Sunday, at 11 A. M. and

73 P. M. CINCINNATI, O. — The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohlo as a "Religious Socie-ty of Progressive Spiritualists," and have secured Greenwood fiall, corner of Sixth and Yine streets, where they hold regu-lar meetings on Nunday mornings and evenings, at 10% and 74 o'clock. The Progressive Lyceum meets immediately be-fore the morning lecture. A. W. Pugh, Conductor.

fore the morning lecture. A. W. Fugh, Conductor. CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opera House Hall, entrance on Btate street. Hours of meeting [03 A. M. and 74 P. M. FIRITUAL MERTINGS, for intellectual, scientific and spirit-nal improvement, are held every Sunday at 104 A. M., and Tuesday at 75 P. M., at the hall of the Mechanics' Institute, 155 South-Clark street, (Room 9, third foor), Chicago, 111. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued till fur-ther notice. Sents free.

ther notice. Scats free. SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday foremoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian. RICHNOND, IND.—The Priends of Progress hold regular meet-logs every Sunday morning in Henry Hall. at 104 A.M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock P. M.

MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. GREENLEAF, Lowell, Mass.

DR. L. P. GRIGGS, Evansville, Wis.

Mas. E-NA HARDINGE lectures in St. Louis, Mo., during April-address care of A. Millenberger; in Cincinnati, O., during May-address care of A. W. Puph, P. O. box 2185; in Worcester, Mass., during June-address care of Mrs. Martina Jacobs, Worcester, or care of Thomas. Hanney, 50 Federal street, Boston, Mass. DE. M. HENRY HOUGETON will remain in West Parls, Me.

until further notice. Address as above W. A. D. HUME will lecture in Lowell, Mass., April 21 and 28; in Putnam, Conn., May 5 and 12; in Springfield, Mass., May 19 and 26. Address as above.

LYNAN C. HOWE, inspirational speaker, New Albion, N. Y

Mus. SUSIR A. HUTOHINGOR will speak in Worcester. Ma., during April; in Somera, Conn., during August; in Cleve land, O., during September, Uctoner and Kovember. Will re-ceive proposals for May, Juns and July.

C. HATFORD will answer calls to lecture, and organize lidren's Lyceums, if desired. Address, Coopersville, N. Y CHARLES A. HAYDEN, 82 Monroe street, Chicago, 1H., will receive calls to lecture in the West. Sundays engaged for the resent

MISS NELLIE HATDEN will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. MES. S. A. HORTON, Brandon, Vt.

MISS JULIA J. HUBBABD, box 2, Greenwood, Mass.

MRS. F. O. HYZER. 60 South Green street, Baltimore, Md. DR. E. B. HOLDEN, No. Clarendon, Vt.

MOSES HULL, Milwaukce, Wis.

Miss Susik M. Johnson will lecture in Sturgis, Mich. Juring April. Permanent address, Millord, Mass.

DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMINSON, inspirational speaker, care of the Spir itual Republic, P. O. drawer 6325, Chicago, Ill.

cago, 8. 8. JONES, ESQ.,'s address is 12 Methodist Church Block South Clark street, Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally aneak on Sundays for the friends in the vicinity of Sycamore, 111, on the Spirit-ual Philosophy and reform movements of the day. WM. H. JOHNSTON, Corry, Pa.

WE. H. POHNSION, CONTY, La. O. P. KELLOGO, lecturer, East Trumbuli, Ashtabula Co., O will speak in Monroe Centre the first Sunday of every month

GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, inspirational and semi-conscious trance peaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND will speak in Sturgis, Mich., during March. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston MES. F. A. LOGAN will answer calls to awaken an interest ip, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

B. M. LAWBENCE, M. D., will answer calls to lecture. Ad dress 54 Hudson street, Boston, Mass.

MARE E. LONGDON, inspirational speaker, will receive calls o lecture in the Eastern States until May lst. Address, 60 Montgomery street, Jersey City, N. J.

ME. H. T. LEONAED, trance speaker, New Ipswich, N. H. Miss MART M. LYONS, inspirational speaker-present ad ress, 83 East Jefferson street, Syracuse, N. Y.-will answer

dress, 83 East Jefferson street, Syracuse, N. Y.--will answer calls to lecture. John A. Lowr will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

DR. G. W. MORRILL, JR., trance and inspirational speaker will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. MUNN will locture on Spiritualism within a reason-able distance. Address, Skaneatcles, N. Y. DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2326, Chicago, Ill.

MRS. ANNA M. MIDDLEBBOOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS. Address, East Westmore land, N. H.

DR. JOHN MAYHRW'S present address is 50 Montgomery street, Jersey City, N. J. Ho will answer calls to lecture in the East until September.

DR. JANES MORRISON, lecturer, McHenry, Ill. ME. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch Prof. R. M. N'CORD, Centralia, III.

ENMA M. MARTIN, Inspirational speaker, Birmingham, Mich

CHARLES S MARSH, semi-trance speaker. Address, Wone woo, Juneau Co., Wis.

woe, Juneau Co., Wis. MRS. MARY A. 'MITCHELL', inspirational speaker, will an swer calls to lecture upon Spinitualism, Sundays and week day evenings, in Illinois, Wisconsin and Missouri. Will at tend Conventions when desired. Address, care of box 221 Chicago, 111. ago,

MISS SABAR A. NUTT will speak in Lawrence, Kansas, one third, Topeka one-third, and Wyandotte one-third of the tim for the present. Adarcss as above. C. NORWOOD, Ottawa, 111., impressional and inspirations speake

A. L. E. NASH, lecturer, Rechester, N. Y.

J. WM. VAN NAMBE, Monroe, Mich. A. A. POND, inspirational speaker, North West, Ohio.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DE. D. A. PEACE, JE., Detroit, Mich. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

GEORGE A. PEIECE, Auburn, Me.

MRS. J. PUFPER, trance speaker, South Hanover, Mass. L. JUDD PARDEE, Philedelphia, Pa.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. MRS. NETTIE M. PEASE, trance speaker and test medium Detroit, Mich.

A. C. ROBINSON, 15 Hathorne street, Balem, Mass., will an wer calls to lecture.

DR. W. K. RIPLET will speak in Mocdus, Conn., April 2 and 28. Address, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass

G. W. RICE, trance speaking medium, Brodhead, Wis. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y. will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich AUSTRIE B. SIMMONS will speak in Woodstock, Vi., on the first, second and fifth Sundays of every month during the coming year. Address, Whoodstock, Vt. MRS, FARME DAVIS SMITH will speak in Chelsea, Mass., April 21 and 28. Address, Milford, Mass.

ABRAM SMITH, EBQ., Inspirational speaker and musical me dium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

THE COMPLETE HERBALIST; OR. THE PROPLE THEIR [OWN PHTSICIANS BY THE USE OF HERBAL REMEDIES, is the litle of one of the best family medical books that has ever been offered to the public. The rapid sale of this book, and the large commission allowed, enables a good agent to make easily from \$20 to \$30 per day. Address for full particulars the author and andhisher, DR. O. PHELPS BHOWN. No. 19

Territories: Colorado, Idaho, Montana, Nevada, Ulah.

AMHHERS'I', MABB. THIS celebrated House has been newly furnished and, ro-paired, and will be opened for guests on May lat, by C. C. BEERS, M. D., assisted by gentlemen who understand keep-ing a first-claus house. Connected with this delightful place are the well known and justly celebrated MINERAL SPRINGS, which have inthe dorsed by the Faculty of Amherst College as not inferior to any other on this coutlinent. The managers intend to have it the public's favorite summer "Home." The heauty of the surrounding scenery, its commanding proppect, its mountain air and health giving waters are not equaled in this country. For further particulars send for clicular. April 20.-dw WILLARD C. LANE, MANAGER.

SPIRITUAL HOME AND COLLEGE OF HEALTH.

Spring and Summer Season for Invalids and Students. DR. URIAH CLARK'S large, finely furnished, beautifully D. R. URIAH CLARK'S large, finely furnished, beautifully inds of invalids, for students to learn to practice without medicine, and a few select boarders. See circular, with an engraving of the premises, list of cures, terms, &c. GREEN-WOUD, MASS.

SECOND ABRIDGED EDITION OF THE

MANÚAL FOR CHILDREN'S PROGRESSIVE LYCEUNS.

BY ANDREW JACKSON DAVIS.

PRICE, per copy, 44 cents, and 4 cents postage if sent by mall: for 12 copies, \$4.%; and for 100 copies, \$34,00. Address the Publisher, BELA MARSH, 14 BROWHELD ST., BOSTON.

AGENTS WANTED!

man made advances to this youth. This prophet saw her motives were not holy, and when upon the point of making the marriage contract, Apollonius warned his young friend enigmatically, telling him he nursed a serpent in his bosom. This, however, did not deter Menippus. All things were arranged-the table spread. By spirit-direction Apollonius came into their midst and prevented the consummation. He told the youth the dishes before them, and even the guests them selves were illusory, and, to prove it, caused them to immediately vanish. In this was exhibited his wonderful psychological power. The bride was refractory. She begged the philosopher not to torment her, nor compel a confession. He was inexorable. Finally she admitted herself an empuse, a sort of vampire that would have absorbed and magnetically appropriated the spiritual lifeforces of Menippus.

Among other miracles he raised the dead. (See Philostratus, book IV, ch. 45.) A young woman of beauty and promise was laid upon a bier being carried to the tomb. A multitude of friends followed the form, weeping, and among them a splendid Syrian youth, to whom she was to have been married. Anollonius meeting the procession, commanded them to set down the bler. Then exhorting them to dry their tears, and inquiring the name of the deceased, took her hand, saluted her and uttered certain mystical words. He then said, "maiden, arise." She immediately raised herself up on the seat, and presently returned whole and well to her father. Of course this woman, as in the case of Lazarus in the New Testament, was not physically dead, but in a deep unconscious trance. Many in this condition have no doubt been " buried alive."

When Domitian required this highly inspired man not to leave Rome, he pointedly reproved him for his injustice and base governmental administration, closing in these words: "It is not for myself I speak, my soul is invulnerable to your enmity, and it is not given to you by the gods to become master of my body." Having uttered these words in the anguish of his spirit, he suddenly became invisible in the midst of a full assembly, and was immediately seen at Putedi, not far from Mount Vesuvius.

The tyrant Domitian followed this ancient Spiritualist no further. Resting for a season, he went to Greece, then to Ionia, and finally to Ephesus, from which place the Apostie John passed to spirit-life. Apolionius delivered lectures everywhere he went, and was followed by crowds of the most learned and distinguished of the times. At Ephesus, in the midst of a vast assembly, delivering an oration, he suddenly stopped and gazed into space as if beholding a vision. His countenance changed, and he exhibited the most determined purpose. At length he exclaimed. "Strike the tyrant: strike him ?" He then turned to the assembly and said, "Domitian is no more; the world is delivered of its bitterest oppressor!" The next post brought the news that the Emperor had been slain the very day and the very hour when Apollonius announced the event in Ephe-

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8118. Nervs, the successor of Domitian, admired this ly inspirational, she speaks in a normal state.

We extend to her the brotherly hand of fellowship, and welcome her into the dependent order of speakers! Woman, pure, true and noble, never looks to us more divine, more the teacher and Saviour of the ages, than when standing upon the public rostrum and advocating the principles of the Harmonial Philosophy, with the reforms legitimately connected therewith. God and his good angels bless her and all our sister speakers. During May she speaks in Rock Island, Ill.; will lecture week-day evenings in adjoining towns and villages. Address Miss Elvira Wheelock. Janesville, Wisconsin.

Moses Hull.

The other morning this zealous co-worker, recently from a wide field of labor in Minnesota. called upon us quite unexpectedly. For several months he has been lecturing, healing, holding discussions, and doing the work of an Evangelist generally in the Northwest. The last of his disussions was held in Mankato, with the Rev. J. M. Pryse, a Presbyterian clergyman-the same clerical Welshman that Bro. S. J. Finney debated with several years since in Cincinnati. Previous to seeing Bro. Hull, we had received an account of the debate and victory; just such a victory as truth ever achieves over error when in skillful hands.

The first Saturday and Sunday of June, this brother attends the annual " Basket Meeting," in Lotus, Ind., and the second Saturday and Sunday of June the Indiana State Convention, to be held in Muncie, Ind.

"H. Melville Fay."

For some months the writer's attention has been called to the representations of H. Melville Fay, stating that he had been traveling and giving scances with Mrs. Lizzie Davenport Colle, in different parts of Ohio, &c., &c. Such statements being made to the friends of Mrs. Colie, were received by them with much surprise, several of whom wrote to her to find out if they were true. She felt indignant and mortified to think that Fay would return with ingratitude and false representations the kindness which he received from her and her friends in Southern Ohid. The writer knows that Mrs. Colie has not given any scances with "Fay," and desires her friends throughout the country not to believe any such statements made by or coming from the above source. If Fay desires to build up his reputation by detracting from one who has stood the test of years before the public, as a reliable and well-tried medium, he is much mistaken if he thinks the friends of Mrs. Colle will permit such slander on her and 'those who control the manifestations given through her, to go unrebuked and Zanesville, Ohio. J. O'FRIEL. contradicted.

Presbyterian and Methodist ministers in Mississippi are taking steps to suppress dancing. These long-faced gentry dislike to see young folks enjoy themselves even in harmless recreation.

o'clock P. M. LOUISVILLE, KT.-The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged :-Charles A. Hayden during April; Nellie L. Wiltsie during May.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUBLY EVERY WEEK.

Arranged Alphabetically.

[To be seful, 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 isintended for Lecturers only.]

J. MADISON ALLYN, trance and inspirational speaker, author of the Panophonio System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Aidress, care Banner of Light, Boston. Speaks in Meirose, Mass., April 14; in Stoneham, April 21 and 22; in Lowell, May 19 and 26.

Sconenam, April 21 and 23; in Lowell, May 19 and 26. C. FANNIE ALLTN will speak in Mechanics' Hall, Charles town, during April; in Hanson, May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 26; in Londonderry, Vt., dur-ing July. Parties in Vermont desiring her services during the aumner season, address as per appointments. MRS. SARAH A. BTRNES will speak in Somers, Conn., dur-ing April; in Hudson, Mass., May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRs. A. P. BROWS will lecture in Lowell, Vt. May 5; in Eden Mills, May 12, June 30 and July 7; in Woodstock, May 19 and 26, and June 16 and 23; in Bridgewater, June 2; in South Reading, June 9. Address, St. Johnsbury Centre, Vt. MRS. H.F. M. BROWN, P. O. drawer 6325, Chicago, Iii., care of Spiritual Republic.

MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS will speak in Bangor, Me., during April; in New York City during May. Address, 250 North Second street, Troy, N. Y.

MES. ADEN N. BURNHAN, Inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass. WARREN CHASE, 544 Broadway, New York.

DEAN CLARE, inspirational speaker, Brandon, Vt. MES. LAURA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COORLET will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Dela-ware, at such places as can be reached on Saturday, and re-turn on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Beform Books.

MES. MARIETTA F. CRoss, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. MBS. HETTIE CLARK, trance speaker, East Harwich, Mass. Will also attend funerals.

MES. SOFHIA L. CHAPPELL will receive calls to lecture in Now England until further notice. Address, 11 South street,

MES. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815,

New England through the summer and fall. Address, box 815, Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street. Boston, Mass. ALBERT E. OARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Conn.

MES. JERNETT J. CLARE, trance speaker, will answer calls to lecture on Bundays in any of the towns in Connecticut Will also attend funerals. Address, Fair Haven, Conn.

MISS LIZZIE DOTEN will lecture in Mercantile Hall, Boston, during April (Bunday afternoons). Will make no further engagements. Adoress, Pavilion, 57 Tremont street, Boston, GRONGE DUTTON, M. D., is prepared to lecture on Physiolo-gr, Hygieno and Temperance. Address, Boom 25, Posi-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Orange, N.J. A. T. Foss will speak in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lec-ture week-day evenings in the vicinity. Permanent address, Manchester, N. H.

Mus. MARY L. FRENOH, inspirational and trance medium, will answer calls to tenture attend the second strance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday eventues. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, Greenwich Village, Mass.

8. J. FINKEY, Ann Arbor, Mich.

J. G. FISH, Bed Bank, Monmouth Co., N. J.

MRS. FARMIE B. FELTON, South Malden, Mass, C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. ISAAC P. CREWINAR will lecture in Newton Corner dur ng Aprili in Chelses during May. Address as above, or

IGAAOF, GREBYLKAR Will lecting in Newton Corner dur ing Aprili in Chelses during May. Address as aboye, or Kenduskeng, Me. Mas. LAURA DN FORUS GORDON will receive calls to lec-ture in Golorado Farritory antil pyring, when shedesigns visit-ing California. Friends on the Pacific coast who desire hap services are locatered, will please write as their carliest con-venience. Fermanant address, Denvez City, Col. Ter.

DR. WM. H. SALISBUEY. Address, box 1313, Portsmouth, N. H. Grand street, Jersey City, N. J. 2w-April 20.

E. SPRAGUE, M. D., inspirational speaker. Permanent ad dress, Schenectady, N. Y. BELAH VAN SICKLE, Greenbush, Mich.

PROF. S. M. STRICE, inspirational speaker. Address, Peo-

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-awer calls to lecture or attend funerals at accessible places. MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

Mas. C. M. Srows will answercalls to lecture in the Pacific States and Territories. Address, San José, Cal. Mas. M. E. B. Sawyrer, Baldwinsville, Mass.

MISS MARTHA S. STURTEVANT, trance speaker, Boston, Ms. MRS. MARY LOUISA SNITH, trance speaker, Toledo, O. H. B. STORER, inspirational lecturer, 75 Fulton street, New

Mus. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

MRS. M. S. TOWNSEND will lecture in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Yt. MBS. CHARLOTTE F. TADER, trance speaker, New Bedford, Mass., P. O. box 394.

J. H. W. TOOHER will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston.

BENJAMIN TODD, San Fraucisco, Cal.

MBS. SARAR M. THOMPSON, Inspirational speaker, \$6 Bank street, Cleveland, O. HUDSON TUTTLE, Berlin Heights, O.

JANES TRASK is ready to enter the field as a lecturer or Spiritualism. Address, Kenduskeag, Me. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

N. FRAME WHITE will speak in Cinclinnati, Caller, April; in Battle Greek, Mich., during May; in Oswego, N. Y., during June. Calls for week evenings will be attended to. Addness in advance as above; during July, Seymour, Conn. Mns M. MAOOMBER WOOD will speak in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mans. F. L. H. WILLIS, M. D., P. O. box 59, Station D, New York.

A. B. WHITING, Albion. Mich.

MRS. S. E. WARNER will lecture in Beloit, Wis., during April. Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON will speak in New Boston, 111., during April and May; in Rock Island during June; in Galesburg during July. Permanent address, Babcock's Grove, Du Page Co., 111. ALOINDA WILHELM, M. D., inspirational speaker, lectures in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MRS.E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Will take no engacements from a distance till after May 5th. Address, Ta by, Vt. S. H. WORTMAN, Condu for f the Buffalo Lyceum, will ac-cept calls to lecture in the transce state, also to organize Chil dren's Lyceums. Address, Buffalo, N. Y., box 1454.

E. S. WHEBLER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473. Lots WAISBROOKEE can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Chifton House.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.

F. L. WADBWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111. A. A. WHERLOOK, trance and inspirational speaker, Bi Johns. Mich.

MISS ELVIRA WHEBLOCK, normal speaker, Janesville, Wis

WAREEN WOOLSON, trance speaker, Hastings, N. Y. HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh. Boston.

MRS. MARY E. WITHER, trance speaker, 71 Williams street, Newark, N. J.

A. C. WOODRUFF, Buffalo, N. Y.

MISS II. MARIA WORTHING, trance speaker, Oswego, 111. will answer calls to lecture and attend funerals. Jonarnan Whipple, Jr., inspirational and trance speaker. Address, Myatic, Conn.

Address, Myslic, Conn. Mrs. JULINTER YEAW will speak in Lynn, Mass., during April; in North Uzbridge, May 5; in Salem; May 12, 19 and 26, Address, Northboro'; Mass. ME. & Mik. WM. J. YOUNG will affinisher calls to lecture in the visinity of their home, Boles City, 268 Diremont street, cor-ner LaGrange, Boston.

Mas. Fauna T. Tourne of Beston, trance speaker, will answer calls to lecture in the West, Bundays and west, sven-nge; also attend funerals and hold developing circles. Fleane pply soon. Present address, 250 South Clark st., Ohloago, ILL,

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THE PEN AND PENCIL." A NEW ILLUSTRATED WEEKLY. Every purchaser of No. 1 will be presented with a ticket giving an equal chance of getting a Cash present varying from \$1000 to \$1. See first number-price 10 cents, with licket free. Sold by News Dealers. T. R. DAWLEY & CO., Pubs., New York. April 20.--4=

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MRS, MART J. WILGOXSON is engaged in Brooklyn, N. Y., for the present. Address, care of Dr. Larkin, 246 Fullon atreet, Brooklyn, N. Y., till April 20.

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