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Written for the Banner of Light.

HEART-PANTHEON IMAGES.

BY J. BOMBER, JR.

"In every secret chamber of the heart
Some sculptured Image in its dim shrine stands,
Wrought by a subtle and mysterious art,
And fashioned by an unseen artist's hand;
Carved out of fond desires and cherished hopes,
Which long have lain concealed from others' view,
Like hidden pearls for which the diver gropes,
Far underneath the ocean's waves of blue!"

Come, childhood's Idol! first of thee I sing!
To thee my muse shall strike her tuneful lay,
Though Memory fond doth dimly forward bring
The Love we loved within thy blissful May!
Faintly thou beam'st, our senior far in years,
A rustic Hebé in a smiling mood;
Softly thou bow'st to wipe away our tears,
O'er tale of "Princess," or of "Rindinghood"!

Fond Recollection oft bedims the eye
O'er jiltings sad our adolesence knew,
E'en riper years renew the pensive sigh,
For Memory drapes them in a fadeless hue.
Oh, Loves of Childhood! one and all a queen!
Legion's thy name! Love knows we loved ye all!
Ye troop like cherubs through our manhood's dream,
Yet fade like fairies, at the tocsin's call!

There stands Youth's Idol, dreamy, pert, yet coy
As bathing Naiad in a sylvan stream;
Fickle yet fond, as vow of beardless boy,
Who yearns and sighs in midst of Love's young dream!
Celestial nymph, from regions fair above!
The palm is thine, oh smiling "Queen of Hearts!"
Thou 'dst storm the heart of even royal Jove,
Or Cupid melt, armed cap-à-pié with darts!

A fair-browed goddess, with soft auburn hair,
And soul as pure as snow from Alpine's store,
Stands Manhood's Idol, loyal, loving, fair
As smiling Peri on an angel shore!
Boyhood and Youth on her ambitious gaze,
Or stand in awe, their valor all unstrung,
Though singing Hope through their heart-temple strays,
Sweet as the strain o'er tomb of Orpheus sung!

And e'en Old Age its niche doth claim, forsooth,
And bows to Ideal yet to be obtained,
Whose glory pales the dream of buoyant Youth,
And Manhood's riper choice! Proclaimed
By Intuition, this Ideal ever lives,
A shining, saint-like *Is To Bé!* Ah, yes!
E'en wintry Age with panting yearning strives
Her shrine to gain, and with it heavenly bliss!

Deep in the heart of all—of Childhood, Youth
And Age—one Image all serenely glows;
Nor Time, Oblivion, Bitterness nor Ruth,
Can shade the halo Fancy o'er her throws!
'Tis *Hope Eternal* thus is shrined sublime.
Like gems of fair Pandora, our joys may flee,
Yet she remain—a monument divine
To man's devotion for the *Is To Bé!*

Oh, Youth's Fair Dream! Oh, Childhood's Bliss!
Oh, Manhood's Faith! Oh, Greybeard's fadeless Hope!
Thine are the shrines Earth's pilgrims bow to kiss—
To thee, the Muses sing the flattering trope!
There shall ye stand, weird Idols of our dream,
Unscarred, untouched, by Time or Lethe's best;
There shall ye glow, with sacred vestal-sheen,
A smiling Pallas in the human breast!

"So do we fill each niche within the heart
With some fair Image; and our yearning eyes
Oft look within, when from the world apart,
To view the treasure which we so much prize;
Oft look within, to find with bitter pain
(Oh, cruel Fate! thou rude Iconoclast!)
Only the scattered fragments which remain—
The Image but a *Memory of the Past!*"

Though Broken Idols sadly thick are strewn
Through nave and chancel of the human breast,
May not our hopes and aspirations bloom
Once more in fair Elysium? Some Rest
In Blest Utopia again show them bright
And fresh, as when first they bade us weep?
Phæton-like, must soul aye scale the walls of Night,
But to be plunged to a more rayless deep?

It cannot be! The loving God, who made
Sunshine and storm, the rainbow and the rain,
Surely hath not from Mercy's pathway strayed—
Hath ne'er created HOPE *to hope in vain!*
The Ideal of the Soul doth surely live—
Heaven were imperfect devoid of her,
And Life an empty dream! Yea, Time will give
Each fair Ideal to its worshiper!

St. Albans, Vt., 1866.

VEILS.

BY GEORGE H. CALVERT.

We move within a world of veils:
They are not cleft by thrust of will:
We know them not as such until
The higher thought o'er will prevails.

With each new throb of inward power
Another mesh is softly rent;
Then light to dark is quiet blent,
As rosier tint to ripening flower.

We dimly see till we create
The things that on our senses rise,
Enshrouded in a lone surmise;
For all upon the spirit wait.

The silent soul is ever sending
Creative messages to things:
On these a yearning ray she flings,
Their breath with her divinér blending.

Her life is one long slow prevailing
Against recruited sensuous odds,
Exalting man's desires, and God's
Great visage more and more unveiling.

Original Essays.

THE ERRORS OF OLD THEOLOGY.

The minds of the people must be prepared for the *truths* which Spiritualism advances, and in order *for* that preparation, the dogmas of the Church and the teachings of theology must, be swept away, and then the new Philosophy will advance with rapid strides, and thoughts will flow as free and as pure as the air of heaven.

Theology requires its votaries to believe the most unnatural and mysterious things, and the more they are so, the more does it press the claim *for* belief. No other subject within the range of thought will stand so much speculation, so many dogmatic statements, with so *little* proof. It *pretends* to be a science, but it is *only pretended*, although claims are set up for its reality, but they cannot be supported by the least *particle of evidence*. It had its origin in ignorance, and that ignorance is now to it as a fountain of light; for in every question that perplexes the theological world, as *its* truth cannot be demonstrated (as all theologians know that they can demonstrate none of the theories advanced), an appeal is immediately made to the past, to the days of ignorance, to the *fathers*, as they are called, making the minds of to-day look small, and not competent to judge of the truth or falsity of the matter under discussion.

And who *were* the fathers? They were the main supporters of the Catholic faith; and when they left the form, the Church, for the support which they had given it, called them *saints*; and the opinions of those men, in matters of belief, are taken as positive proof of their truth.

Truths are *principles*, and as such they come home to the understanding of every man who does *his own thinking*.

All of these Church theories and dogmas must be swept away, and in order to do that, *plain talk* must be indulged in.

Nearly all of the Church members give their *assent* to the assertions and opinions of the Church leaders, and do not, in reality, *believe* that to which they give their assent, and subscribe to as the articles of faith. Assent and belief are very different; for the first requires no operation of the mind at all, as the reasoning faculties are not called into action. But when the mind becomes fully awake to the subject, and the intellect makes the effort which the subject *demands*, and the reasoning powers are brought into action, and the *judgment* becomes honestly and fully convinced, then comes *belief*, and oftentimes the person is astonished to think that he has harbored error so long.

In talking of theology, of its errors, of its hold upon the public mind, and in striving to *free* the mind *from* those errors, it is of the most vital importance to begin at the beginning, at the foundation of them; and that beginning and foundation is in the belief—or, rather, in the assent to the opinion that a being, as set forth by Moses, and believed in by the Church, has a real existence. A belief in a personal God, as above Nature, is the cause of *all* error. He is made to do anything and everything—to love and to hate, to be all good, and to be revengeful, to be just, and to be merciful, to create and to destroy—all of which are conceived to be errors; but the greatest error is *belief in his existence*. There are just as good grounds for the belief in the existence of the Gods of the ancients, as there is for the belief in the existence of the one God of to-day. All are myths, and creatures of the imagination.

Can any one give any good reason *why* there should be a God, or see any *need* of or *for* one? Many will be astonished at these questions, many who call themselves thinkers, and they will call to mind the saying of Solomon, "The fool hath said in his heart, There is no God," and will point to the material universe, to the starry heavens, and to all that is beautiful in *Nature*, as proofs of his existence. And are they proofs of that existence? No; they are not. Theology is based upon that assertion, or the *assertions* of Moses, as set forth in the first chapter of Genesis, that, "In the beginning God created the heaven and the earth." I say upon the *assertions* made by Moses, as he brings no *proof* of his existence; and as the heaven and the earth are *no proof*, the assertion is palpable and plain to the common understanding. Theology sets up that God is the first Cause, Creator and Ruler of all things, all of which *can* be, and *will* be proved to be errors, and not entitled to the least respect. It is a self-evident truth that matter cannot be annihilated; if so—and no one will have the hardihood to say that it can—then it cannot be *created*; for if it could be annihilated, the proof would be that it was created, and came from nothing. *Everything* is *not* the effect of some cause; but every *change* in matter is the effect of some cause, and that cause is *perfectly natural*.

We send our children to school to learn such truths as the following: "There is no evidence that in the course of Nature, or by any of the operations of art, that matter is either called into existence, or is annihilated. It may be changed from state to state a thousand times without the smallest loss. A pound of ice converted into water, or into steam, continues to weigh exactly a pound. When fuel is burned, or water disappears by evaporation, or our own bodies are converted into earth and air, it is only the migration of matter through the circle of natural transformations. Forms alone are destroyed; matter remains imperishable."

Such truths as those quoted above are taught in our public schools, as see Youman's Chemistry, on the subject of *matter*. So that it is settled, with all thinking minds at least, that matter is eternal and indestructible *from* everlasting *to* everlasting, and the idea that it was created, must be abandoned. And so with principles—they have always existed, and have been *waiting* for the mind of man to improve, progress, advance and discover them. It is the different changes that matter undergoes, and the different forms which it assumes, that unfolds and shows to us the *principles* upon which those changes take place. Thus has it been from all eternity, and thus will it always be: matter changing form by the operation of principles; or, in other words, from *cause*, and that cause *perfectly natural*.

Matter and principles, then, being eternal—that is, without beginning and without end—it follows that *neither* can be operated upon by any being or power *outside* of themselves, as the being, or power, could be *no more* than eternal; consequently, they *cannot* be the creatures; for it is a self-evident truth, that the creature *cannot* be as old as the Creator or Maker. But if matter and principles are not eternal, if they were created, or if *matter alone was created, then are science and education* and observation at fault, and all such passages as are quoted above go for naught, and all such false teachings should be abolished, and Theology should take the topmost round of the ladder of Science and of Progress, vindicate her right to publish what mankind *ought* to believe, and *make them* believe it. But, on the other hand, if what we state above is true, and we are correctly educated, and that which *passes* for knowledge in our common schools, colleges, and among the students of positive science, *is truly* pure knowledge, then had the teachings of Theology ought to be shunned, the doctrines discarded, as unworthy of the attention of men, and thousands, yes, millions of the books now in existence should be sent to the mill and ground over, and the paper used for the spread of *real* truth, instead of helping to spread *so much* error as is abroad at the present time. Theology should be laid away as an old garment, and be reckoned among the things that were.

We say, then, and say it without fear of successful contradiction, that there *is not*, nor never *was* any such God in existence, as is asserted by Moses; if there is, he is a *fact*, a *thing*, and as such his existence must be susceptible of *proof*, and it takes but very little proof, comparatively, to establish a *positive fact*. But Theology does not deal in *positives*, and it never did; but it *is* the same yesterday, to-day and forever, and it can be nothing else than what it is—a mass of speculations from beginning to end—from Moses down to the humblest clergyman.

The statement that there is no God, and that there is no *need* of one, can be made plainer. The State House in Boston was commenced in 1795, and completed in 1798. Now there is no person living who could be induced to believe that the architect and builder of that house was not born a number of years *before* that time. The building could *not* have begun with *his* existence, and at the same time *he* be the architect and builder. The *creature* cannot be as old as the creator, as that is a *moral impossibility*. Now matter and principles being eternal, and eternity being *time without limit*, there could be no existence prior to matter, and there exists no need of any being outside of or above the material universe. Matter we *see*, and are cognizant of its existence; principles we see unfolded in all the workings of Nature, and it is the *study* of these, and these *alone*, from which all true and correct knowledge is obtained; and to set up a personal ruler to govern that which is eternal, is simply ridiculous, to say the least.

Again, there is no proof in the world that the belief in a natural truth was ever *forced* upon a people, or even the attempt *made to do it*; while, on the other hand, error almost always resorts to it, even to the taking of human life, and the establishing the belief in the existence of God *is no* exception; so far from being an exception, it is the very first case on record of an opinion or belief being forced upon any people. You may say that *that* is an assertion, but it is not void of proof, and we will prove it. Moses brings his imaginary God before the minds of the people in the shape of a creator, and takes him along through various works and unnatural doings, until we find him punishing Pharaoh for his offences against the children of Israel; and Moses goes before Pharaoh, and tells him that God has sent him to talk with him (Pharaoh), and he goes to him a number of times, and he goes alone nearly every time, and it must be borne in mind that he is also the historian. But after a while the Israelites are let go, and they wander in the wilderness, until at last they come to Mt. Sinai, and there Moses leaves them for forty days and goes up into the mountain alone; and while he was there the people *forgot* the God whom Moses had often told them had brought them out of the land of Egypt—and having inculcated in them a seeming desire for worship, they made a golden calf, and worshiped *it*. And when Moses knew and saw what they were doing, he was wroth, and threw down the two tables upon which was written the law, and they were broken; and Moses cried with a loud voice, "Who is on the Lord's side, let him come unto me;" and the tribe of Levi went over to Moses. Moses himself was a Levite; and he told them to gird on their swords, and go in and out the camp, and slay every man his brother, his neighbor, and his companion; and there fell on that day about three thousand, and *that is the first account of a* belief being enforced by the sword, or at the command of any man, and any person who will take the account from the beginning and read it carefully, will find that Moses had a design that he wished carried out, and that he was ambitious. It will be seen that Moses brings no proof to establish the existence of God, and theology has none to offer; so that the whole theological structure stands upon a bare, unsupported assertion, and that made in the days of grossest ignorance, to gratify an ambitious purpose. And that assertion of Moses has been the foundation of more bloodshed than any other subject that has ever been brought before the human mind.

Again, that power which acts must be either all Nature, or all God; it cannot be both conjointly. If any one, we care not who he may be, says that they *do* act together, will he be kind enough to tell us where Nature begins and God leaves, or where *God* begins and Nature leaves, we will thank him kindly. If he will tell us, and prove to us where they act together, we will be just as thankful. But when they tell us of either of these, we want the *proof*; for if such things are done and do exist, then are they *facts*, and in asking *for proof* we ask nothing *unreasonable* or *unfair*.

We have penned the above thoughts from the firm conviction that theology has fulfilled its mission, and that it is high time the dogmas of the Church should be thrown overboard by mankind, and that they should be led in some way to do their own thinking; and all the questions that have been settled by theology, as *taking place by the act of God*, become open and subject to strict examination and scrutiny, and their fallacy shown up and their error exposed. And again, we may bring out some other minds upon this same question. But there are a great many questions that will be asked of a person who does not believe in the existence of God, as to how this, that, or the other thing is or was brought about, and there is one *general* answer to all. Whatever takes place in the universe is the result of some cause, and that cause is *perfectly natural*.

If what we have written at this time is acceptable and worthy of publication, we may write again, and, in fact, would like to; for we like to read others' thoughts and writings, for thereby we gain information. SHAWMUT.

Lynn, Mass.

THE BLOODY SACRIFICES OF THE AGES.

BY H. S. BROWN, M. D.

To-day we must reason or fight,
People must choose one or the other:
By this, "whatever is, is right"—
By that, every man is a brother.

When people refuse to settle their disputes and questions by the peaceful principles of Reason and Equity, they adopt the old adage that "all is fair in love and war." And the greater the booty and beauty that excites their hopes, the more fiery and deceitful their loves, and the more furious and bloody their fight. From the fourth to the fourteenth century these loves, fights, battles and wars were mostly for individual supremacy. Reason had left her throne in human affairs. Hope "bid the earth farewell." Mental darkness covered the mass of the people, and they became the *willing tools and victims for the bloody sacrifices* of the few persons who wrangled for the spoils of war and the blood-stained laurels of ambition. The principles of right and wrong were not considered; only the powerful were right, and the weak were wrong. It was during this long period of mental darkness and wild excitement,

That bigots with malice were combined,
To prove virtue was vice, and truth was blind.

And they have continued to this day. In the middle ages reason, facts and principles were pitted against these bigots who proclaimed they were a law unto themselves, and refused to adopt just laws and have public tribunals, and imitated the lawless savage in glutting their taste for blood by tormenting and killing the victims of their malice. All people should remember that the savage is the true representative of persons who are a law unto themselves, and that the laws of Draco were better than Draco, and the laws of the slaveholders were better than the slaveholders, and any laws adopted by any people are better *than the people adopting them*. When the people of this country are fully aroused to the truths of these statements, they will assemble together and consult candidly and earnestly, to determine what their laws should be, and not leave these questions to a few persons who have especial interests in establishing such laws as will make good places for themselves and friends, and be oppressive to the people generally.

When reason was permitted to take a part in the affairs of men, they began to lay the foundation for adopting the civil and common laws, and statutes were enacted to protect the mass of the people from their bloodthirsty rulers and bigots, and gradually, as the people were more and more protected by these laws, astronomy, chemistry, geology, phrenology, psychology, Spiritualism, and their kindred material and mental sciences, have been established to guide individuals to all truth, and be a blessing to all people. But the social sciences of marriage and divorce are still under the ban of the bigot's power, and Spiritualists have had more bickerings, quarrels and divisions on these questions than all other subjects combined. Shall we, the most liberal and enlightened portion of the people, lay aside reason when attempting to settle upon just marriage and divorce laws? put on the mask of the beast, as other religious people have, and continue their aimless bickerings and bloody sacrifices?

There is no real difference between a free love family of two, and a free love community of two hundred, except in numbers. Their marriage contracts are substantially the same, and they have the same rights, in pursuing their duties, to part and come together to promote each other's happiness and interests. If the objection is raised that some of the partings and *rejoinings* in a community require a divorce, then the whole question to be decided is, whether such communities have the legal and just right to grant the divorces required among their own members. If we are as circumspect as the law directs, we shall presume every person innocent until proved and judged guilty by the proper tribunal. There may be other legal powers besides those vested in the judgments of courts, where just and necessary divorces can be granted. There is much more for praise than censure in any honest efforts to repeal or overcome our present despotic family laws, that are known to be unjust and cruel. The Oneida Community is one of these efforts. It has existed about twenty years, and lived down the scandal and persecution of the people in its immediate vicinity, yet their laws and plans may be unjust.

Under these circumstances, our duties as Spiritualists and reformers become plain. We must obey the laws of the country, and while we are protected by them, we should lay down the principles upon which all just laws are based, then proceed to reason together to establish the laws. I believe the foundation of all just principles is, *an unswerving God, who rules by unchangeable laws. If the people obey some of these laws, they will* have peace; if others, war. Some will bring them happiness; others, misery. Their choice decides which they prefer. These principles are stated more fully in a circular which I have just published, entitled, "What principles should Spiritualists declare from their free platform?" which I will send to any one who will pay the postage on it. In this I also inculcate the ideas that purity of life consists in persons living in obedience to those unchangeable laws of righteousness that will produce good health to individuals, and pure love among the people, and that

There never was a spot where pure angels dwelt,
That the demons of hatred and envy were not felt.

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PHYSICAL MANIFESTATIONS.

BY DR. J. K. BAILEY.

In view of the fact that these incipient steps are generally necessary to an entrance into the grand temple of truth and progression, in *all* that is noble, grand and good for humanity, how important it is that their presentation to the consciousness and reason of unbelievers shall be divested of all probability, and—if possible—of even the possibility of collusion, trickery and material assistance, by the instruments of this glorious work. *True, such are but the mere preliminary* processes, by which to lead the mind to an investigation that shall awaken an interior perception of the glorious work of reform, which will in due time unfold those conditions necessary for the development of the real millennial era. But they are absolutely necessary, and therefore should and will be conducted by all true individuals in such a manner as to leave no room to cavil, upon the part of honest skeptics. It is, therefore, pleasing to meet with and hear of such mediums as do not object to such rigid scrutiny, and conditions as cannot fail to satisfy the most thorough but honest skepticism. Can it be expected that reasoning men and women will quietly sit in the dark and accept manifestations as of spirit origin, outside of those in the material earthly body, when the conditions are not such as to preclude the possibility of the medium or accessories to produce them, independent of spirit aid? I believe that all honest media will ever cheerfully accede to all demands compatible with the laws of life, health and the manifestations, even though it be at the expense of personal comfort or the seeming imputation of dishonesty. It is, to say the least, an exhibition of weakness, to fall back upon one's dignity, and refuse the conditions, on the ground of implied deception. And all who refuse this scrutiny and the yielding of positive test conditions, should be discountenanced by all earnest promoters of the glorious cause. For while such mediums may convince the few, they will disgust the many, and thereby retard the progress of those sublime principles and truths, which are to develop the elements of regeneration in all departments of human action and institutions.

It is not for the simple gratification of curiosity and wonder, nor the mere establishment of the knowledge of immortality, that so much patience, energy and perseverance are exhibited by the angel bands in their communion with mortals; but it means elevation for the race; the purification and simplification of all institutions of men, *from the social to the governmental departments.* When looking through the vista of future years, and sweeping the horizon of coming ages with the grand telescopic vision of unfolding spiritual perception and quickened intuitions, how sublimely grand are the emotions awakened to the most real, because of the spiritual senses of coming events, which shall unfold the harmonies of blended human interests, desires, loves and actions. Who does not wish to labor in the vineyard, if not in the coming harvest? Let the preparers of the soil wherein to plant the vines and sow the seed, be honest, earnest, industrious, and meekly submissive to all proper, though rigid conditions, and the glorious golden grain and *luscious fruit will the sooner ultimate the coming* harvest. Let honesty and undeviating truth, ever blended with love, charity, tolerance and forgiveness, be the guiding stars and reigning forces; and never fear that ripening results and righteous progress will cease or fail to unfold, because they are immortal and divine, therefore cannot be extinguished, but only retarded in their ultimation.

SPIRITUAL COMMUNION.—The doctrines of spiritual communion are blended in the immortal truths which give the true interpretation of the life which man seeks to comprehend. The only faith which makes all mystery a science—all truth a God for man's reliance—all nature a formula for men of mind to feel and realize God's *eternal correspondence with His children*, is in nature's laws to teach them to yield compliance—is to acknowledge a spiritual recognition of man's omniscience to comprehend the encyclopedia of his own destiny.

The spiritual is a power unseen. The history of the world is a spiritual reflector of all things pertaining to a spiritual perception of man's immortal nature—man's inward desire to find a life *of real meaning—of sacred thought—of sacred* premonitions that a future world is not all seeming—that a Heaven of God's own ruling awaits us all, is every man's spiritual communion.

Man denies himself—denies God—denies a future world—denies a Heaven—denies all reality—denies that all things are but a fool's impression—denies that nature is but an illusion—denies that all that is unseen has no resurrection—denies that man has no hope in his investigations, when he denies the spiritual revelations.—*Portsmouth States and Union.*

Children's Department.

BY MRS. LOVE M. WILLIS.

ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

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

[Original.]

THE VOYAGE OF LIFE;

OR,

WILL'S DREAM.

As Will sat there that beautiful morning, with the soft air blowing, the bright sunlight glancing through the trees, the insects humming with the joy of their life, and every blossom looking like a smile on the face of a glad child, and every leaf like a word written by some hand of love, and with Solomon, his best friend, near him, why was he not glad and happy, too? No one spoke unkindly to him, even Solomon had no reproach in his eye, and bird, and insect, and flower did not know but he was as glad as ever. It was because he was ashamed of himself. Perhaps if any one had reproached him, he would have said, "Oh, I did not mean to hurt Aunt Patience," and he would have excused himself in many ways; but still he would have known all the time that he was the cause of all the trouble, and something within him would have said, "Shame on you, Will." This feeling of shame makes the earth seem like a very miserable place. Nothing appears right, or good, or beautiful.

"How hot it is," said he. "I wish it would be cooler."

Solomon was one of those wise teachers that know silence to be often much more powerful than speech, so he made no reply.

"Get out," said Will, to a fly, that buzzed about him. "I wish all the flies were dead."

Still Solomon said not a word.

"Stop your everlasting chirping," said Will, to a bird on the bough above him.

"I hate the smell of clover," he said, "and the air is full of it."

"Oh dear, how hot it is," and now a deep sigh came from his lips; still Solomon sat still, as if thinking of something afar off.

"If I may ask," said Will, after a long pause, "may I ask you what you are thinking about, Uncle Solomon?"

"I began my thought by thinking of that man that had a wound in his eye, so that he saw everything upside down. And he insisted that everything *was* upside down; and then I kept thinking what a fine, cool air was blowing, and how sweet was the sound of the insects' hum, and the song of the birds; I was glad for so beautiful a world, and one so full of just what I was fitted to enjoy."

Will was silent now, for he knew what Solomon meant; but he could not bear his trouble longer without speaking to some one.

"Well, Uncle Solomon, I am a little ashamed, that's certain, but I did n't mean any real harm; and then it was no worse than Aunt Patience has done by me. She once gave the chair a twitch that I stood in just by the doorway, and out I went on the stone steps and hurt me dreadfully; but I was n't going to let her know it did, so I laughed as hard as I could and jumped and run, though every step made me want to cry."

"There 's one thing I notice in boys and men," said Solomon. "It is a disposition to find some one else that is just as bad as they are, or a little worse, just as if that could change them in any way. Supposing I had done a mean thing this morning, how could that make your meanness any the less. A coward is a coward, and a brave man a brave man, whether they stand alone or with others."

"But, oh dear," said Will, "I *think* it is not right that I should have to feel all akimbo with everything, when I happen to do a thing that is not just right."

"That seems to me," said Solomon, "one of the grand things of life. If I am at peace in myself, what care I how the storms blow, or the winds rage; but if I have a storm in myself, a little wind is a torment, and everything a trouble. But I do n't see any use talking to you, Will. It was only last evening that we had that sweet talk about the stars, and I was foolish enough to fancy that you would be the better for it."

"Oh, Uncle Solomon, if you knew how vexed I am, to think that I should upset all my plans for goodness; I feel just as if I had been out sailing on a beautiful lake, and in a moment upset, and was struggling in deep water."

"Well," said Solomon, "if you only struggle manfully, you will be the stronger and better, even for the upsetting. It is pleasant to sail on peaceful waters; but it is nobler to rise from troubles, even the troubles of wrong doing, with a heart strong in the determination to do right. Now I must go to wait on your aunt."

"Is she very bad? she won't die, will she?" said Will, half frightened by the question.

"It is a great shock to her, and then she can't bear it like you calm sort of people; but I hope she will grow better by to-morrow."

The manner of Solomon's saying this, terrified Will. In a moment he recalled the many times that he had wished his aunt dead. They seemed like so many answered prayers.

"Oh dear, dear," he cried, "I wish it was my arm. I wish I was dead. I'll run away; I'll never see her again. Oh poor Aunt Patience. I wish you could whip me, or shut me up, or do something to me."

"Remember, Will, there is never but one way to make wrong right; that is, by overcoming the wrong by right. It is an old saying, 'Two wrongs never made one right;' and Solomon went on his way with calm steps to the house, and Will sat under the apple-tree thinking and thinking, and by-and-bye it seemed to grow still to him, and he heard no more the buzz of the bees or the chirp of the birds, or the sigh of the wind, and yet he thought he was not asleep. He fancied himself on a great sea, tossed by strong winds, and then he thought he was drowning and Solomon saved him, and then he fancied his aunt was in a boat and he upset it, until at last he fell asleep, and this was his dream.

It was a lovely spring day, and he was sailing on a glorious river. As he went onward, he noticed how beautiful were the banks. Fine, majestic trees, with their fresh leaves, made their reflection in the placid waters. Tall Pines raised their heads to the sky, and their murmuring leaves seemed like the sweetest of music. The Willows and Elms seemed to be bending in adoration. The Maples and Ash seemed full of love, and to spread their branches as if to bestow what was so richly given. Delicate white flowers peeped out from the green moss, and violets tried every hour to become more and more like the loving sky toward which they were gazing.

"How lovely," said he; "I wish I could sail here forever;" but in a few moments his restless spirit was urging him forward, and he was longing to see what was before him. He pushed himself forward, and went with gentle motion down the stream. For a long time he greatly enjoyed looking about him; but he longed to speak to some one, and ask about the beautiful birds that sung in the branches, and the gentle animals that were not frightened at his approach, and he was glad to see some one on the banks that seemed ready to speak to him.

"A grand good time I 'm having; I think this is about the best sort of fun; but I would like to know what 's ahead. Can you tell me?"

"Yes; there is just as much beauty and freshness, if you choose to find it; but if you are like most that sail down here, you 'll try all sorts of ways to keep from finding it."

"Well, they must be stupid people," replied Will, "not to choose the best ways. How happens it?"

"Well, there are dark caverns, and wild jungles, and dismal swamps, that all seem to choose to the gentle current."

"If you 'll be so very kind," said Will, "I wish you 'd tell me how to keep the smooth current."

"The good friend to whom you are going," said the guide on the shore, "wishes me to tell you that the beautiful gift he gave you will always teach you, if you will listen. But if you are not satisfied, or doubt about it, I shall always be near."

"Oh, yes," said Will, "I understand; he means my heart that is to teach me. Well, let 's see; here we go."

And down he sailed past still more beautiful shores, and the sunlight seemed to glance more brightly and the sky to reflect a more brilliant blue. But he soon saw ahead deep shadows, and all at once he determined to plunge into them. He steered his little boat directly into the darkness, nor thought to ask advice of his heart or of his guide. In a few moments he was in the thick shadows and knew no way of escape; but he would not seek to be guided, but struck against rocks and bruised and cut himself, and became tired and dissatisfied, until at length he was willing to call for help. His boat was at last, battered and soiled, taken back to the smooth current.

"I will never be so foolish again!" thought he; and he stopped at a little haven, and had his boat made quite as good as at first. But his resolution was not long adhered to. On seeing other boats trying to go between two immense rocks in a passage full of danger, he went, too, and upset his boat, got a terrible fright and a drenching, and it was with difficulty that he saved himself.

It was thus, in his dream, that he kept venturing into dangerous places, dark caverns and swift currents and among wild rocks or over snags. At last, in great distress, as he found himself struggling in the water, he awoke and was glad to find himself under the tree in the garden, with all its beauty and sweetness about him, and Solomon again sitting beside him. Will soon told him of his singular dream and asked him what it meant.

"There is a beautiful picture, called the 'Voyage of Life,' painted by an excellent artist, Coles, and if you had seen it I should think you had been dreaming about it; but, as you have not, I think that some loving spirit has been trying to teach you a lesson. Sometimes when we sleep, our brains are like mirrors that the angels can reflect their pictures upon, and then we remember them when we awake, and, what is better, nothing can make us forget them."

"But I don't see what good I could find in seeing a river and getting tipped over," said Will.

"Now, think a moment. That river was your life, and it would lead through beautiful scenes and bring you joy if you would follow where your best impulses bade you go; but you choose to go into the dark caverns of wrong doing, or to try the dangerous passes of impatience and fretfulness, or to run against the rocks of anger and upset your boat entirely; or you choose to try the swamp of deceit, and to get into the mire of lying. And in doing all this you continually get out of the smooth current and meet all sorts of perils. You must see how much better it would be to ride past all these dangers and not follow in the track of so many foolish adventurers."

"I see," said Will, "and I understand. I think I 'm a fool, Uncle Solomon, and I believe if ever I get out of this present dangerous place I 'll choose the smooth current of right doing."

"There 's always one way to begin to do right, and no other way really satisfies us," said Solomon; "you should go directly to your aunt and tell her of your regrets. Anything but that is cowardly, and a coward is never satisfied with himself."

Will stepped softly on the carpet that covered his aunt's room. He hardly dared breathe as he looked on her distressed face. How the sight of the vials and the table covered with a white cloth sickened him. He heard his aunt murmur:

"The scamp! the ungrateful wretch! if I could, would n't I trounce him! Oh! oh! Solomon! Solomon! just hold my head and pinch my ear that I may forget the pain!"

Will crept softly away. He shrank from his aunt's words, and he determined in a moment to run away. He went to his room, packed up the clothes that he had brought with him in a bundle, put on his old boots, and went quietly down stairs. He thought that he would begin life again; he could n't bear to take up this life and go on with it.

Solomon, who seemed always to know how to do the right thing at the right moment, went down after him and took him by the hand and said:

"Cowards run; brave men meet all that they have to encounter steadily. A coward may find an easy road to travel, but only brave men can know real pleasure."

"But Aunt Patience is so cross! she wishes she could kill me! she hates the sight of me!"

"Your Aunt Patience has sailed far down the river of life, and she has never been able to keep the smooth current. I sometimes think I can help her a little, but I do n't know. Maybe I could if I had a plenty of help. Would you like to help me?"

"Are you to be here, Uncle Solomon? If you are I would n't run away for all the world."

"You aunt wishes me to stay and see to her affairs a little, and, to tell you the truth, I have been looking for some such work for a week past, and so I feel that the Lord wants me here."

"I hope he wants me, too," said Will quite cheerfully; and he made a bold rush into his aunt's room and exclaimed hurriedly:

"Aunt Patience, I believe I am a bad boy, but I 'm sorry, very sorry I caused you to be hurt. I 'll do all I can to help you get well. Yes, dear Aunt Patience, I will; and I think I can really love you if I try hard."

And Will ran down stairs without waiting for a reply; and his aunt lay there thinking of his words, and these were her thoughts:

"'Love you if I try hard!' was it that he said? and is it then so hard to love Patience Pettigrew? I remember when she was a glad, happy girl, and her mother kissed her and her dear sister put her arms about her and whispered, 'Dear, dear Patie.' Hard to be loved! Is that it? I wonder why? Is it because I am so ugly and cross? I remember when my face was smooth and everybody said my smile was sweet. I had the sweetest voice in the choir! Dear, dear me! Is it so very long ago?"

And Patience fell to dreaming and forgot her pain. She thought of the loving hearts that had blessed her and she had blest, and she prayed a sweet and holy prayer, and after that the angels ministered to her.

TALKS WITH MY YOUNG FRIENDS.

NUMBER SIX.

I have been watching the unfolding of the leaves these spring days, as I presume many of you have been doing, and I am delighted at the wonder and beauty of the opening buds, just as I am every spring. Each tree has its own beautiful way of putting on its fresh garment, and there is no rivalry or attempt to imitate each other. The trees do n't follow the fashion. There is a Balm of Gilead close by my doorway, and it does not try to be a spruce or a maple, but opens its fragrant buds with wonderful rapidity, seeming to try only to make each one as beautiful as possible. And then there is a Linden that has a peculiar way of putting on its summer dress. It sends out its buds like burrs, and from them, after a time, come the fresh green leaves. But it does not hurry in the least, and is content to see its neighbors quite green while it yet covers its beauty in its dark brown clusters of buds and blossoms.

There is, too, a sycamore close by, which has its own brilliant method of unfolding its buds. The carnation sheath is quite like a blossom, and gives the tree a fine appearance in the morning sunshine. Then there are the apple trees with their silver-like leaves, holding their pink treasures like eggs in a downy nest. The oaks, too, feel quite sure enough of what they are able to do to wait their best and most appropriate time. Each tree unfolds because of its inward life, and does not seek to be like some other tree. Just think, if the trees were sent to France to see how some tree there put on its spring dress, and then all should try to imitate the French mode, as do the milliners and mantua-makers! Do n't you think it would be better if we all were content to clothe ourselves becomingly and appropriately, instead of studying to be very much like some pattern?

I have been thinking, too, what a beautiful lesson of charity the trees teach us. Search all the trees in a forest, and you will not find two exactly alike. There is a charming variety in all. So it is with men: no two look exactly alike, neither are their characters alike. Yet many people expect others to think and feel exactly like themselves. If we could think of all men as children of one loving Father, and each one revealing something good, and each fitted to become very good and very happy after a time, we should grow more loving, I think.

I hope you will all try to learn the names of the different trees you see, and to understand about the soil they thrive in and the texture of their wood, for there is great beauty and a wonderful variety in the grain of wood. Shut up in the bark of a maple are beautiful little shining knots that look like eyes when the surface is polished. How wonderful that out of the same soil each tree draws just what it needs to give it the right color and texture! Do n't you think that we can all find what we need to make us good and beautiful in spirit in the life that a loving Father has provided for us?

ENCHANTED GROUND.

BY W. P. BRANNAN.

Once more toward thy native West,
Oh! heart of mine, now speed thy dreams,
Where Summer sleeps upon the breast
Of daised dales and amber streams;
Where Autumn's ripened treasures gleam,
Like golden drifts in magic mines,
And all the joyous hillsides teem
With purple wealth and royal wines!

Once more toward thy boyhood home,
Where all thy young ambition found
The sweetest flowers, the bluest dome,
And every spot enchanted ground!
In holy thought, O! dream again
Of angel faces flushed with joy,
While breathing forth some wild refrain
Discordant years could not destroy.

Home of my heart—my native West—
How throbs *thy heart* to welcome mine?
O dare I hope to clasp thy breast
And find a friendship warm as mine?
And shall we meet in fond embrace,
Like lovers in the olden time,
When every thought was truth and grace,
And words were music breathed in rhyme?

But on! speed on! O heart. No more
The world shall tempt thy troth to roam;
Thy natal star still lingers o'er
The fairest vale e'er christened home.
Nor truer hearts—no brighter skies—
No lovlier forms were ever found;
No Eden haunts, nor Paradise,
That charmed like thy enchanted ground.

"A Vision of the Future."

Permit me to add my testimony to the beautiful, and, I believe, truthful prediction of Warren Chase, as recorded in your columns of April 28th. The sentiments there expressed so exactly comport wth my convictions of what must be the happy fate of society when the race, which is now, albeit, but semi-savage, shall have arrived at that high state of civilization and perfection which I but the sequence to or grand ultimatum of the 'one progressive principle" which is now everywere at work, to the discomfiture of every despot in the face of the earth, that I am as much pleased as surprised to see them so tersely set forth by the very highest authority to which it is the privilege of finite beings to aspire.

With regard to the probability that steam-power will ultimately be superseded by that of electro-magetism, perhaps I cannot better give the results of my investigations on this subject than to quote from a paper prepared nearly a year ago for the Vermont Historical Society: "It is reasonable to predict that the time will come when not only the telegraph, but the ship, the locomotive, the press, the hammer, the plow and the loom—nay, even the carriages which shall traverse the streets of our cities and villages, will make music to the mysterious power of which we speak."

But what is most to be regretted is, that the few who have had quite enough of darkness, superstition and *chains*, are not permitted to enter into the "promised land," and enjoy that peace and blessedness for which they sigh. Yet is it not beatifying to know that man is susceptible of being elevated to that sublime degree from which he can look—as has Bro. Chase—far beyond the uncertainty and chaos of the present, and trace clearly and distinctly the cheering rays which are to light the sky of the golden future?

St. Albans, Vt., 1866. CHAS. THOMPSON.

Confession of a fault makes half amends.

Written for the Banner of Light.

THE TRAILING ARBUTUS.

BY S. B. KEACH.

Among the earliest buds of spring,
You find the Arbutus blossoming.

Not long ago the snowdrifts lay
On the meadows white and cold,
Melted fast within the mould
By the tears of an April day.

Pearl-white petals, tinged with rose,
Peeping from thick leaves of green,
By the romping children seen,
Guide them where the Arbutus grows.

Welcome are those buds of spring
For the promise which they bring.

Soon these buds will wither there,
And the meads be thickly set
With daisies and the violet,
And a hundred more as fair.

Yet, when these shall fairest be,
And their presence fills the air,
There 'll be none so fresh and fair
As the Arbutus' leaves to me,

Nelly loved them, ere her way
Through the fields of Eden lay.

And the pale Arbutus dies
Ere the bright spring days decay;
This sweet daughter of the May
In the turf unheeded lies.

So she faded from our eyes;
But upon her cheeks the rose,
Fairer than the Arbutus grows,
Blooms again in Paradise.

From the Detroit (Mich.) Daily Post.

SPIRITUALISM.

A Review of the Clerical Rejoinder to the Challenge of the Spiritualists.

To those whom it may concern:

Regarding the rejoinder of Messrs. Rev. J. M. Buckley, Rev. J. P. Scott, and others, to the invitation of the undersigned, as President of the Society of Spiritualists, to a public debate or discussion, we have a few words to say to candid persons who may feel an interest in the subject. The reverend gentlemen and their co-signers affect to "unhesitatingly accept" the invitation, but in reality they evade the terms thereof, and substitute instead a challenge of their own (which in some respects may be fair, if the parties are candid, as they profess to be,) closing their communication with the cool information that if the terms they present are not complied with, "further correspondence will be unnecessary." The time has passed when the promulgators of ideas unwholsome to the dominant church can be burned, or stoned, or poisoned, or nailed to the cross; and, if we mistake not, there is a public sentiment which will not permit the *gag* to be applied, as attemped in this case. If our friends dare not meet us fairly and squarely on the evidence, they should at least have treated us in a gentlemanly manner; though perhaps we had not reason, judging from historic precedents, to expect Christian liberality and kindness. An exhibition of the phenomena, we submit, would not be, in any sense, a public debate or discussion; though an exhibition, in the superior judgment of the parties, would "best accomplish the object mentioned"—that of setting forth the evidences, the principles, the teachings of Spiritualism. Our evidences are grossly falsified, and our principles and teachings misrepresented, and we ask an opportunity of establishing their true character—that the former were based upon the concurrent testimony of all ages and all people, and the latter were not demoralizing in their tendencies. They distinctly reject our proposition, and then, with cool effrontery, ask us to produce what we have distinctly intimated that we cannot undertake to do, our "facts" not being subject to our call, independent of our volition. We grant that we would thus "be afforded a glorious opportunity of extending" our faith. So thought the persecutors of the Nazarene, who cried, as he hung upon the cross: "If thou be the Son of God, come down!" Give us a manifestation of your pretended power! But the opportunity was thrown away, and the murderers of the Saviour flattered themselves that they were thus rid of an impostor or a minion of Beelzebub. But, our clerical friend, because of his failure to comply with the Jewish demand, do not doubt his divine power, but rather teach that, had he been disposed to call them, legions of angels would have responded. Not only Jesus, but all who have uttered truths unwelcome to the powers that be, from Socrates down the long line of martyrs to a very recent date, have been crucified and outraged; and the persecuted of one age are the saints of the next. It is only the law that prevents the infliction of corporal pains and penalties for the heresies of to-day—priests would use them had they the power; and so, instead, they substitute misrepresentation and abuse and social damnation.

The clerical gentlemen say we have certain phenomena upon which our "fabric is built"—until this is produced, "further correspondence is unnecessary." Should we be thus gagged, even were it possible for us, with little or no trouble, to comply with the demand? May we not show that our phenomena have existed through all time; that the manifestations recorded in the Bible are of the same character as those of to-day; that there are thousands—nay, millions of living witnesses to the actuality of our phenomena? If the testimony of our cotemporaries—of emperors, statesmen, eminent men in all ranks, our neighbors, relatives and bosom friends, whose word we take on any other subject, and whose testimony is accepted in our courts—if all this is not worth attention, of how much worth are the evidences, which are confessedly eighteen centuries old, of the system of faith taught by our friends Buckley, etc., concerning which there are nearly as many views as individuals? Yet they insist that their congregations shall be satisfied with such proof as this, while the testimony of living witnesses, concerning phenomena identical with theirs, is of no weight whatever. Consistency, where is thy blush?

While they thus refuse to allow us any privileges such as we sought, and clap their hands over our mouths, not to be removed until we come to their terms, they step outside the issue in hand, and assail our mediums by name; whether justly or wrongfully, the breach of propriety is the same. In our invitation to debate, there was no personal allusion whatever. We asked for a man of good character for our opponent. We do not deny that there are grades of character in our ranks as in theirs, and with some in the latter, among both clergy and laymen, we would avoid contact in public or private—as we would any noisome object. If the concluding paragraph in the challenge applies to Mr. Grimes (as they seem to think it does), we have no apology to offer. We can show that this "honorable man," notwithstanding what they say in his favor, is not worthy of our confidence, if he be of theirs. We can produce the proof that he has *admitted* Spiritualism to be a truth, and its manifestations genuine, and a dishonest man will not knowingly receive our countenance. He possesses at least one talent—that of decoying the currency from a credulous community! We want our ranks purged of dishonest men—for they are with us as with all phases of belief; and as Spiritualism becomes *popular*, there will be more. Popularity-worshipers and office-seekers—all the motley throng who bask in the smiles of the majority—will flock to us, and become the noisiest among us, exceeding in their zeal the pioneers of the faith who have blazed the trees and come forth from great trial and tribulation.

We do not desire to imitate the personalities of the parties we addressed, any further than essential to repel the attacks so unjustly made. They name the Fox girls as having been "thoroughly exposed." We repel the charge in their teeth. Colchester, it is true, was decided to be a juggler in the District Court at Buffalo, and compelled to take out a license. But are decisions of courts always correct? If so, Jesus was a juggler, and a long catalogue of saints were sinners. If the opinion of the court determined it at all, it only applied to Colchester as an individual, and does not effect the tens of thousands of other mediums in the world. It is simply one negative, while a later decision gives us an affirmative in a corresponding case. Dr. Fitzgibbon has just been tried before Judge Waters, at Washington, for "exhibitions of jugglery without a license." There seemed to be fair play, the trial being adjourned from day to day to afford the judge and attorneys opportunity of examining the "manifestations." At the close, the judge ordered the release of the Doctor, having been satisfied that neither necromancy nor jugglery had anything to do in the case. Thus the genuineness of mediumship is recognized by law! Dr. Fitzgibbon has also been cleared upon a second complaint, made by zealous enemies of his cause. Our friends had not heard of these cases. They read only those papers which do not place unsavory viands before them.

It is also a gross misstatement that the Davenport boys have "been driven from country to country," and at length been compelled to come out "in their true character as wizards," etc. The latter intimation is absolutely false, but of course serves its purpose as well as the truth. What if they have been driven, either by law or the mob, from one land to another? Would that prove anything? The Davenport boys are steadily pursuing their mission, and are now in Ireland. It is true they were mobbed in Liverpool, and so probably would they be in Detroit, by men who would carry into acts the spirit shown by some of our clergy, and the advice of Mr. Grimes, whom the clergy so applaud. It is true that in Paris the populace were aroused, and mischief threatened, and the papers made haste to announce that the boys had "fled to Germany," when in fact they only secreted themselves until the Emperor, who was absent, returned. They were forthwith invited to the palace, and subsequently resumed their meetings.

The allusion to the alleged immoralities of Mr. Davis, one of our lecturers and writers (whom Mr. Grimes *falsely states* he was the first to mesmerize), is utterly irrevelant; as is also the sweeping statement, that the social relations are interfered with, and families broken up by Spiritualism. Mr. Davis's life and character are too well known, by those who have eyes to see, and use them, to need any defence from us. We will not express "unfeigned surprise" that they should thus single out his case, with David and Solomon before their eyes, and numerous notable instances of men, whom they hold up as exemplars, whose private life would not bear exposure. We will not imitate them in calling names, as we might, of the hundreds of their brethren who wear the sacerdotal robes, who have been detected, even within a year past, not only in conjugal infidelity, but in gross misconduct with the very sisters of their congregations. A clergyman was but a few weeks ago shot in Indiana for seduction, and an Orthodox exhorter has just been deposed at Jackson, in our own State, sentenced for sixteen years for incest—his own daughters the victims. Flagrant cases have engrossed the papers all the past year of scandal in the church, by professed Christians. But if a poor Spiritualist, who makes no profession at all, proves derelict, what a cry is created!

A leading Cincinnati daily said: "The pastor of one of our largest, wealthiest and most fashionable churches, a man widely bepraised for his learning, piety and eloquence, was detected in a licentious crime, so mean and so unmentionably revolting in its circumstances, that there are no fitting terms to express its enormity. Yet this man was permitted to preach on, and not until fears of exposure arose was he invited to leave. * * * He is now settled as a pastor in good standing elsewhere." The old hint about glass houses would apply to our friends. Indeed, for every instance they will produce in our own ranks of crimes of this nature, we will give the proof of ten more flagrant ones among the "professed followers" of Christ. Our part of the contract will not be an onerous one, even "in this very city." There may be some besides Spiritualists "unfortunate in their public advocates."

They affect much candor, and say they "are willing to make great sacrifices of time and money to ascertain the possibility" of spirit-intercourse, and some of them have visited celebrated mediums, etc. We opine on close inquiry it would be found their investigations had been exceedingly limited. A clergyman is well satisfied with the conquest of a soul after forty years' sitting, under the sanctuary, but a medium must enforce conviction at the *first* sitting! If not, it is "much fraud and credulity," or "such stuff as dreams are made of." Thousands and thousands of as intelligent people as themselves, have also visited mediums, and been convinced. Our *numbers* are multiplying very rapidly in both hemispheres William Howitt says: "In England there are thousands of private families, including many of the very highest in wealth, in intellect, and in learning, in which the varied phenomena of Spiritualism are as familiar as the daily newspaper." In France there are no less than thirty periodicals devoted to the dissemination of its teachings. Spiritualism is a household word in the palace at St. Petersburg, and the medium Home is fêted throughout the continent. In this country the advance is very rapid, already including in its embrace statesmen and senators (from our own State not excepted), scientific and literary men, eminent clergymen (many still in the Church), and people of all stations. And so, though our friends refuse to "take up the glove," and though we do not proceed to respond to their challenge, the work goes on—the world moves still in its wonted course.

They call for the proof. We are ever anxious to gratify the earnest, candid searcher for light. We regret to say that the spirit of their rejoinder to our invitation does not impress us favorably. Were it in our power to instantly comply, we would not. There must be a preparedness of heart and mind before sitting down to enjoy the repast spread for us by our friends of the other side. We shall give, as fast as is convenient, to really candid seekers, opportunities for satisfying their longings. We propose to recognize no committees, as such. In this day, men demand, each for himself, the positive proof—on matters outside of the *Church*. It must come to *the individual man*. The verdicts of committees would avail little, and a failure to convince them would be trumpeted far and wide. We have a very large committee, consisting of millions of people already, who have examined the facts, and reported themselves convinced. Are they all fools, imbeciles, fanatics? They will say we do not give the proof as they ask, because we cannot. We are not told how many times, beside the instance before named, Jesus failed to do all that was demanded, or expected, but on one occasion, at least, he failed to do many things *because of their unbelief*. If he who is believed omnipotent was affected by conditions and the unbelief of those about him, why should not frail mediums be allowed to ask for favorable conditions?

This presentment of our case through the press is not of our seeking. We had no agency in inaugurating a "Spiritualistic Controversy" in this city. We have been holding regular meetings for some months, quietly calling attention to our truths. A scientific pretender—a man who prostitutes principles and truth in history, science and religion—is picked up by the clergy and hurled against us, expressly to counteract, as stated by a leading divine from his desk, "the progress of a heresy in our midst, which is finding its way into the church." And now, under the leadership of these clergymen, crowds nightly assemble to hear our blessed faith traduced and ridiculed, and our evidences, principles and teachings misrepresented in the most shameless manner. Those who are thus entertained and edified should not forget that they are trifling with the most sacred emotions of the human soul. "Father, forgive them—they know not what they do!"

We asked for a public hearing to repel the false accusations against us. The gentlemen decline to permit this, and, by a flimsy shift, reëcho the vulgar language of their champion, Grimes, "Trot out your dog!" And so clerical conservatives *may attempt to block the wheels*, but the car of progress moves on. The world revolves, nevertheless,

And ever the Truth comes uppermost,
And ever is Justice done."

H. N. F. LEWIS,
President Society of Spiritualists of Detroit.
Detroit, Mich., April 27, 1866.

The Cincinnati Gazette says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is boiled until it ropes, cooled in pans, and when hard, broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled, "Pure Essence of Coffee."

The Lecture Room.

WEALTH AND ITS PRODUCERS.

Synopsis of a Lecture, delivered by J. K. Ingalls, before the Society of Spiritualists at Corry, Pa.

[Reported for the Banner of Light.]

Our country occupies a historical position, as well as geographical, because we derive our existence from all nations. Whether we call it by that name or not, there is a Divine Providence evident in all our history, and in the attitude we sustain as the pioneers in the field of human progress. The great principles which our nation represents, are older than we deem. Slavery, which has been the especial reproach of our country, was out of time and out of place. Had it not been of a barbarous and markedly distinct race, it could never have had a footing here, nor have outlived the revolution which established our nationality.

Religious and political liberty had been in some degree conceived of, before the settlement of this country. It was for this that the Pilgrims landed upon Plymouth Rock; and later, that Roger Williams unfolded the banner of entire religious freedom; and later still, Cecil Calvert, or Lord Baltimore, established his colony of Maryland, upon the broad basis of man's equal right to worship God after the dictates of his own conscience. Martyrs to social and political freedom had lived and suffered in Europe, before our country took distinctive form; not to mention that earlier reformer, who taught the noblest conceptions of human right and duty on the hillsides of Galilee, and in the valley of the Jordan.

We stand here to-day representing all the peoples of the past, and all the thought of the past. All that is great and good, with much that is little and evil, accumulates here, and obtains embodiment in our national life.

We have just passed through a terrible struggle, and demonstrated the power of that life, and its ability when assailed to destroy the most fearful combinations and conspiracies against freedom, and the right of the people to govern.

The object of my present remarks, is to inquire whether in abolishing slavery we have struck the axe at the root of the tree, or have only lopped off one of the limbs, so that we have still to complete the work, by striking at the principle of monopoly and class legislation, which alone made slavery possible. Slavery in this country is an anachronism; it had no business in this time or place. Had it been white men who had been enslaved, it would not have existed for any length of time; but being the black man, it stimulated the selfishness and jealousy of the ignorant classes; which unfortunately still remain a majority, having political voice and control.

The slaveholder represents the Capitalist. It was in his interest that the whole policy of our Government was shaped for many years. Not because simply he was a slaveholder; but because together they constituted the largest, most compact and united class of capitalists in our land. Happily for our country and our national honor, chattel slavery is abolished; yet is not the principle still in existence which underlies all slavery? Have we ceased to legislate for class and capital, at the expense of labor and its rights? With all the political power involved in right of suffrage, have the people who labor and produce the wealth of society, achieved any substantial security, not enjoyed under the monarchies of the old world?

Our political system is as near right as it can well be—it is the result of the best thought of the best men, of many ages—but it is the commercial and social principles we have engrafted on our republican system, from the decaying feudalism of the past, which work such injustice and wrong to productive industry.

Politics are said to be corrupt. This is not so. It is the application of our barbarous commercial maxims and anti-republican social distinctions to politics, that has rendered our legislation invidious, and our officials mercenary.

The ruling object in commercial transactions is to buy at the lowest and sell at the highest rates; making the most money with the least outlay. All that the slaveholder could command from his slaves, the rich man can still obtain for his money. Though he may not own a man, yet, if he has ten thousand gold or paper dollars, he can claim, and obtain as interest, an amount of luxuries and comforts equal to the constant production of one who labors from year to year. And this ability remains and is transmitted from generation to generation; indeed, goes with and inheres in the false estimate of wealth, and works indefinitely and inexorably in plundering labor of its just award.

Now bear in mind that there is no possible source of wealth but that of human labor—production by human skill and activity. The earth may bring forth spontaneously; the sea give up its riches; but till intelligible effort has secured and applied them, they are not property. We have been trying for one thousand years to falsify the words of the Nazarene, "Ye cannot serve God and Mammon;" but all our efforts have confirmed its truth. And to-day, as eighteen hundred years ago, the scourges of poverty and crime follow every movement of society to confer power on wealth, to the disregard of the great claims of brotherhood, and God's eternal justice.

There is one subject relating to this matter to which I would call your attention. Interest on money or property accumulates in a duplicate geometrical ratio, and with a rapidity which doubles the principal in twelve years—in this State at six per cent. A man deriving an income from interest on money, never repays society for what he enjoys from it, or consumes. Thus is created a privileged class, which secures to itself privileges which the common people can never enjoy. To be sure, the individual members of this class may change, but that does not affect the principle. The privilege goes with the wealth, and the disability goes with the toil, and renders it not only oppressed, but disreputable. It does not even ameliorate the system, that in the instability of fortune, produced mainly by this wrong, the capitalist and toiler sometimes change places.

As an instance of class legislation, let us take the banks as now organized. Before the war, national class legislation was in the interest of the slaveholders. Now it is for money-holders. The issuance of Government bonds is entirely of this character. If the Government wants funds, and the people want circulation, then the issue of Treasury notes would give each what was needed without interest.

But no *one* class would be benefited by this simple arrangement. So Government bonds are issued bearing interest at six per cent., payable in gold, which makes it equal to eight or nine. These are purchased by the National Banks, and being deposited with the controller, entitle the Banks to a like amount of circulation. This circulation is then loaned to the customers of the Banks, and thus at once an interest secured of fourteen or fifteen per cent. By profits in retetting surplus deposits and other transactions available to them, their profits are often twenty per cent. on their capital stock, supposing it all invested in Government bonds.

I do not instance this in condemnation of the National Banks; they are undoubtedly better than any system we have before enjoyed. I merely refer to it as an illustration of the class legislation which pervades all our National and State enactments.

Can you recollect of any law ever being enacted for the toiler, which enabled him to obtain remuneration from two sources for the same work? or to sell the same production to two different parties, and to each for full value? And yet Government does this for the banker, who is not a producer at all, and gives society no equivalent or value for the cent-per-cent he extorts, through class legislation, from productive industry.

But I have not yet approached the most terrible evil in our system, I allude to the tenure by which land is held. One man can buy up, if he possesses the means, every foot of land in a State, making us tenants at will. This is not likely to happen, as it is an extreme case, but the tendency is in that direction. In some of the older—for instance Massachusetts—every year decreases the number of land-holders. Now I claim that the power to hold land should be *limited*—the same as all other things are limited. Our right to even liberty itself is limited. One man shall not have the liberty to own another man; no one has the right to wrong another. Only the existence of our vast unsettled territories, prevents this evil from being felt in its full force to-day. It is a happy feature that men are enabled to procure homes, and that so many do so; but all this cannot effectually retard the absorption of the soil, by a class which though it may change in its individuals, retains its distinctive character and power. Now apply here the principle which we have seen underlies our system of trade and finance; which assumes the capacity of capital to double every ten or twelve years. Of course there is no such increase of property of any kind. It is equally certain that there is *no* increase of area of the earth's surface, or of the acres or square miles of any State. Since the land is the basis of all transactions in property; the fulcrum where Mammon applies his Archimedian lever which moves the world; it can readily be seen where the principle of interest leads, as it operates upon *real estate*. One man owning a thousand acres and applying his income in the same direction, while supporting himself by personal effort, would have two thousand acres in ten years, four thousand in twenty years, and if he could continue this operation to his posterity for a century, it would amount to over one million of acres. Now as all this time the actual amount of land will not have increased one rood, who does not see that the operation tends constantly to exclude from the soil numbers who need access to it to provide the necessities of life, and exercise the powers bestowed for their own good and the good of society.

We are told sometimes that we shall never look upon another revolution in this country; when the fact is potent to every thinking and observing mind, that as great causes for revolution exist to-day as ever existed in our history. But I sincerely trust that experience has proven to us the wisdom of such peaceful revolution as I think will usher in even this great reform. The time is not far distant—perhaps some of us may live to see it—when we shall have no more class legislation. Millions, I may say billions of dollars have been spent in our recent struggle, to maintain our Union against the rebellion of a class, who conspired to destroy a Government they could not longer wholly use. And hundreds of patriots have laid down their lives upon their country's altar. We are burdened with an enormous debt, and its *interest* has to be paid by labor, for we have seen there is no other source of wealth; and whether it be raised by tax or imports, products or incomes, ultimately labor has to foot the entire bill. So that those who have suffered most, have given their time or friends to fight the battles of the Union, will have to toil and transmit the legacy to their children, for many generations, to pay the interest, with small prospect of reducing the principal. And in many instances, this tribute will go into the hands of persons and their descendants, who, in the hour of our nation's peril, saw only an opportunity to promote their own avaricious ends, by the most gigantic system of swindling and corruption. And yet notwithstanding all this, to me the future of our country seems promising.

Our form of Government is the best yet devised. We enjoy the highest degree of religious freedom. God cannot have intended such an experiment shall fail. By agitation of these questions; by organization where the friends of labor and true freedom can be brought together; by the very progress and logic of events, the people of this country must and will crush, ultimately, the class-interests which are arrayed against humanity; and the genius of our institutions will emancipate them fully from the reign of greed and gold.

Synopsis of Mr. Denton's Lecture on the Rule of Right.

Delivered in Seminary Hall, Lexington, Mass., March 6th.

Reported for the Banner of Light by Lillie B. Chace.

After reading a poem, the lecturer proceeded to speak of the different ways in which the religious sentiment of different peoples was manifested. Men guided their conduct by various rules, and drew those rules from various and frequently conflicting sources. Thus, different days are observed as the Sabbath, by people of different religions. The Mahometan, honestly believing in Mahomet as the prophet of God, regards Friday as the holy day. For this opinion, he has the authority of the Koran. The Jews set apart Saturday as the holy day, because God had thus revealed His will to Moses and the Prophets. The Christians declare that Christ set aside the Sabbath of the Jews, and consecrated the first day of the week to the service of God. Yet there are different opinions on this subject, held even among Christian sects. How shall we know the truth? Where shall we find a Rule of Right?

Another question arises. Is it right to use intoxicating drinks? The Mahometan turns over the pages of his Koran, and answers, "No; God, in His revelation to us, expressly forbids it." The Jew says, "There is nothing in our record which forbids its moderate use." But the Christian cries out, "The Scriptures are wholly opposed to its use. You must touch not, taste not, handle not the unclean thing." Immediately, another speaks, "I, too, am a Christian, but I do n't agree to that. We must use all our gifts in moderation, intoxicating liquor as well as every other." How shall they decide? They go to the Bible, the temperance man, and the little-drop man. Every text on the one side of the question, is matched by one on the other. Noah and Lot, both saved from destruction because of their righteousness, and Solomon, who says, "Thou may'st spend thy money for wine," are quoted by the little-drop man. He reminds the other of the time when "The conscious water saw its Lord and blushed," and Christ's deed pronounced the use of wine harmless. But the temperance man is ready with his texts. It is evident that from the Bible we can learn no absolute rule of right in this matter.

The Mahometans say that man may have four wives. The Christians say that he must have but one. They find that command in the Bible. The Mormon says that Abraham had two wives, Jacob four; David, the man after God's own heart, had six or seven; and Solomon, the wisest man that ever lived, had many hundred. He concludes, therefore, that polygamy must be right. The Shaker declares that all trouble arises from marriage. Adam's sorrows commenced when God gave him a wife. When the woman came into the Garden of Eden, the devil came also. Ever since the world has been growing worse. Jesus Christ, the great exemplar of the human race, was unmarried. He never had a woman to call him husband, nor a child to call him father. Like him, should all men live and die.

In the same way that these questions were treated, Mr. Denton said the subject of slavery had been discussed. Thank God, we had settled that in our land. At last, we had laid the monster low. Other examples might be taken, but enough had been said to show that in no book could the human race find a perfect guide. But is there, then, no chance to discover what we should do? Is there no touchstone which is certain? I will tell you what I think about it. That is right which is conducive to the welfare of humanity. That is wrong which is opposed to the best interests of the human race. Under heaven we have no other possible guide. Nothing we can do can affect God happily or unhappily. The idea were monstrous in the extreme. We then must concern ourselves about our own well-being, and that of others. Just as our actions operate on ourselves and on others, either for good or ill, so are they right or so are they wrong. But you ask, "How shall we decide?" Every man must decide for himself. We should get all the aid we can from every source. The Bible is not to be cast aside. From every part we can get valuable instruction, though of course we cannot believe everything. We can gather knowledge from every side, and bring it to the consideration of practical questions.

Is it right, again we inquire, to use intoxicating drinks? We ask what science says—science has to settle everything at last. Alcohol is a poison. Then, just in proportion to the quantity of alcohol a drink contains, is it injurious. It is a curse from beginning to end. I see its disastrous effects everywhere around me. I know it is an abomination, as well as if God had told me so with his own lips.

Is Sunday holier than any other day? It is in vain to bandy passages of the Sacred Book in the endeavor to answer this question. Suppose I work on Sunday the same as on Monday, I am unaware of any marked effect upon myself. Does the exercise do me any harm? Does the corn I plant upon the Sabbath grow as well? Look abroad upon Nature. What do we see? Nature is everywhere at work. The sun shines, the rivers flow, the waves wash the shore, the thunders roll through the heavens and the big drops descend, the sap mounts the forest trees, the cows give their milk—or rather the Orthodox people milk them—just the same as on any other day of the week. I can see no difference between Sunday and Monday. Is it wrong to rest on that day? Not at all. It is well, because it is for the benefit of mankind to have a day of rest. It is well to have a day for instruction, only I wish the instruction could be made wider. I wish that Sunday might be made a day for teaching the people any of the useful arts or sciences. Our Sunday should be made more generally useful. But even as it is, it is a blessing. But no man shall tie me by a law preventing my working on that day if I choose. All days are equally holy, equally good. But no man has a right to interfere if any one chooses to set apart one day as specially sacred.

There is a resting-place in Nature. Where is it? It is every night when the sun goes down and the wonderful curtain of night is drawn over the sky. That is Nature's Sabbath. If man does not keep that, he is cursed inevitably. He may try in vain to break it. He cannot keep himself awake. The soldiers of Napoleon were said to sleep while on the march. Nature makes man observe her Sabbath, but takes no care of Sunday. That is a day of man's device. Should man attempt to rule over other men in this matter, stamping their own work with God's name? Is it right for a man to have more wives than one? Suppose a man have as many wives as Solomon had; then there must be nine hundred and ninety-nine poor old bachelors, which is enough of itself to condemn it. A man truly married to one woman—two hearts in one—two souls united—there is no higher bliss under Heaven than that. Heaven has begun below.

The slavery question, at the North at least, is pretty well settled by this time. This most accursed of all institutions is overthrown and cast down to the grave, from which there can be no resurrection. Having done this, we have now to destroy other forms of slavery. There should be no attempt to shut down the free expression of opinion. Any man who makes such attempts is a tyrant of the veriest kind. We must have full liberty all around—not only the liberty which snaps the manacles that bind our limbs, but the liberty which would break every chain that would fetter the mind. Man must be free.

Remember that when a man differs from you, you differ from him in the same degree. It is no further from you to me, than me to you. If men have the right to denounce me, I have the same right to denounce them. Then let all denunciation cease forever. I will never put a weight upon another man's soul, nor allow another man to put a feather's weight upon my own. We are here to learn what we can of this wondrous world, and to prepare ourselves for the next beautiful world that lies before us, and blessed is the man who is most true to the light that is within him, who lives most faithfully up to his convictions of right, and dares at whatever hazard to teach those around him what he believes to be true, without fear, with all hope and full confidence that the seed thus sown will ripen into a glorious harvest.

GLEANINGS FROM SHELLEY.

Compiled by D. S. Fracker, for the Banner of Light.

Percy B. Shelley was a poet whose cardinal article of faith was, that if men were but taught and induced to treat their fellows with love, charity and equal rights, this earth would realize Paradise. At the age of seventeen, fragile in health and frame, of the purest habits of morals, full of devoted generosity and universal kindness, glowing with ardor to attain wisdom, resolved at every personal sacrifice to do right, burning with a desire for affection and sympathy, he was treated as a reprobate, cast forth as a criminal. The cause was, he was sincere; that he believed the opinions which he entertained to be true; and he loved truth with a martyr's love; he was ready to sacrifice station and fortune and his dearest affections at its shrine. The sacrifice was demanded from, and made by, a youth of seventeen.

At the age of eighteen he wrote "Queen Mab," from the notes of which I get the following "Gleanings." He died at the early age of twenty-nine, in 1822. The Spirit of Good, who can judge the heart, never rejected him. The Spirit of Genius and Song enfolds him.

He who rightly feels the mystery and grandeur of the plurality of worlds—the indefinite immensity of the universe, is in no danger of seduction from the falsehoods of religious systems, or of defying the principle of the universe. It is impossible to believe that the Spirit that pervades this infinite machine begat a son upon the body of a Jewish woman, or is angered at the consequence of that necessity which is a synonym of itself. All that miserable tale of the Devil and Eve and an Intercessor, with the childish mummeries of the God of the Jews, is irreconcilable with the knowledge of the stars. The works of his fingers have borne witness against him.

Every human being is impelled to act precisely as he does act; in the eternity which preceded his birth, a chain of causes was generated, which, operating under the name of motive, makes it impossible that any thought of his mind or any action of his life should be otherwise than it is. Were the doctrine of Necessity false, the human mind would no longer be a legitimate object of science; from like causes it would be in vain that we should expect like effects; the strongest motive would be no longer paramount over the conduct; all knowledge would be vague and undeterminate; we could not predict with any certainty that we might meet as an enemy to-morrow him who we have parted from in friendship to-night; the most probable inducements and the clearest reasonings would lose the invariable influence they possess.

At the same time the doctrine of Necessity does not in the least diminish our disapprobation of vice. The conviction which all feel, that a viper is a poisonous animal, and that a tiger is constrained, by the inevitable condition of his existence, to devour men, does not induce us to avoid them less sedulously, or, even more, to hesitate to destroy them; but he surely would be of a hard heart, who, meeting with a serpent on a desert island, or in a situation where it was incapable of injury, should wantonly deprive it of existence. A Necessarian is inconsequent to his own principles, if he indulges in hatred or contempt; the compassion which he feels for the criminal is unmixed with a desire of injuring him; he looks with an elevated and dreadless composure upon the links of the universal chain as they pass before his eyes. The doctrine of Necessity teaches us that in no case could any event happen otherwise than it did happen; and that if God is the author of good he is also the author of evil, and the same arguments which prove him the author of food, light and life, prove him the author of poison, darkness and death.

A book is put into our hands, when children, called the Bible, the purport of whose history is briefly this: That God made the earth in six days, and then planted a delightful garden, in which he placed the first pair of human beings. In the midst of the garden he planted a tree whose fruit, although within their reach, they were forbidden to touch. That the Devil, in the shape of a snake, persuaded them to eat of this fruit; in consequence of which God condemned both them and their posterity yet unborn to satisfy his justice by their eternal misery. That four thousand years after these events (the human race in the meantime having gone unredeemed to perdition,) God engendered with the betrothed wife of a carpenter in Judea, (whose virginity was nevertheless uninjured,) and begat a son whose name was Jesus Christ, and who was crucified and died in order that no more men might be devoted to hell-fire, he bearing his father's displeasure by proxy. The book states, in addition, that the soul of whoever disbelieves this sacrifice will be burned with everlasting fire.

A belief in all the Bible contains is called Christianity. A Roman governor of Judea, at the instance of a priest-led mob, crucified the man called Jesus. He was a man of pure life, who desired to rescue his countrymen from the tyranny of their barbarous and degrading superstitions. The common fate of all who desire to benefit mankind awaited him. The rabble, at the instigation of the priests, demanded his death, although his very judge made public acknowledgment of his innocence. Jesus was sacrificed to the honor of that God with whom he was afterwards confounded. It is of importance, therefore, to distinguish between the pretended character of this being, as the Son of God and the Saviour of the world, and his real character as a man who, for a vain attempt to reform the world, paid the forfeit of his life to that overbearing tyranny which has since so long desolated the universe in his name. Whilst the one is a hypocritical demon who announces himself as the God of compassion and peace, even while he stretches forth his blood-red hand with the sword of discord to waste the earth, having confessedly devised this scheme of desolation from eternity, the other stands in the foremost list of those true heroes who have died in the glorious martyrdom of liberty, and have braved torture, contempt and poverty in the cause of suffering humanity.

Christianity was intended to reform the world. Had an all-wise being planned it, nothing is more improbable than that it should have failed; omniscience would infallibly have foreseen the inutility of a scheme which experience demonstrates to this age to have been utterly unsuccessful.

Analogy seems to favor the opinion that as, like other systems, Christianity has arisen and augmented, so like them it will decay and perish; that as violence, darkness and deceit, not reasoning and persuasion, have procured its admission among mankind, so, when enthusiasm has subsided, and time, that infallible controverter of false opinions, has involved its pretended evidences in the darkness of antiquity, it will become obsolete; that Milton's poem alone will give permanency to the remembrance of its absurdities; and that men will laugh as heartily at grace, faith, redemption and original sin, as they now do at the metamorphoses of Jupiter, the miracles of Romish saints, the efficacy of witchcraft, and the appearance of departed spirits.

I hold that the depravity of the physical and moral nature of man originated in his unnatural habits of life. The allegory of Adam and Eve eating of the tree of evil, and entailing upon their posterity the wrath of God and the loss of everlasting life, admits of no other explanation than the disease and crime that have flowed from unnatural diet. Man, at his creation, was endowed with the gift of perpetual youth; that is, he was not formed to be a sickly, suffering creature, as we now see him, but to enjoy health, and sink by slow degrees into the bosom of his parent earth without disease or pain.

How can the advantages of intellect and civilization be reconciled with the liberty and pure pleasures of natural life? How can we take the benefits, and reject the evils, of the system which is now interwoven with all the fibres of our being? I believe that abstinence from animal food and spirituous liquors would in a great measure capacitate us for the solution of this question. The structure of the human frame is that of one fitted to a pure vegetable diet, in every essential particular. There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. The change which would be produced by simpler habits on political economy, is sufficiently remarkable. The monopolizing eater of animal flesh would no longer destroy his constitution by devouring an acre at a meal, and many loaves of bread would cease to contribute to gout, madness and apoplexy, in the shape of a pint of porter or a dram of gin, when appeasing the long protracted famine of the hard-working man's hungry babes. The quantity of nutritious vegetable matter consumed in fattening the carcase of an ox would afford ten times the sustenance, undepraving indeed, and incapable of generating disease, if gathered immediately from the face of the earth. The most fertile districts of the habitable globe are now actually cultivated by men for animals, at a delay and waste of aliment absolutely incapable of calculation. On a natural system of diet, we should require no spices from India; no wines from Portugal, Spain, France or Madeira; none of those multitudinous articles of luxury for which every corner of the globe is rifled, and which are the causes of so much rivalship and such calamitous national disputes. Animal flesh, in its effects on the human stomach, is analogous to a dram. It is similar to the kind, though differing in the degree of its operation. The proselyte must be warned to expect a diminution of muscular strength. The subtraction of a powerful stimulant will suffice to account for this event. But it is only temporary, and is succeeded by an equable capability for exertion far surpassing his former various and fluctuating strength. Above all, he will acquire an easiness of breathing, by which such exertion is performed with a remarkable exemption from that painful and difficult panting now felt by almost every one after climbing an ordinary mountain. He will be equally capable of bodily exertion or mental application after as before his simple meal, and will escape the epidemic madness which broods over its own injurious notions of the Deity. Every man forms, as it were, his God from his own character; to the divinity of one of simple habits, no offering would be more acceptable than the happiness of his creatures.

Correspondence in Brief.

CHARLES L. MARSH, WONEWOC, JUNEAU CO., WIS.—I have been among the most bitter opposers of Spiritualism. My early teachings in theology have forbidden me, upon the pain of eternal damnation, to search into, or dare to criticise in the least the authority of their sayings. They have taught me that the fountain of Inspiration was sealed up with the acts of the Apostles, and henceforth no knowledge of a future life could come, except that derived from the Book as expounded by God's chosen few. In spite of all the caution I had received, I found myself often, even in my younger days, daring to *reason*, and asking myself that if God appeared unto Abraham, Isaac and Jacob, and gave them counsel and advice, showed himself as the very God, why could he not do even so to me? I was as much a creature of his, and needed as much to know him. But theology said Christ came and laid down a law by which we could be guided, and that it was not necessary he should be coming and going continually to give man instruction. Christ, having been crucified and arisen, was to take charge of things, and whoever was forgiven by him should be forgiven by the Father. Then I would wonder if indeed I was a Christian. I knew the signs by which I was to know this. Because I loved the brethren, though some I did not love, could not love, and I at times observed there seemed to be a general distrust among themselves, and I had then only to console myself with the idea that "all signs failed in dry weather." This made my salvation rather doubtful; besides, had I not heard them say each time they came together, that if God had dealt justly with them they would now be wailing in hell; and it seemed if God was unjust in saving them, he would be unjust and save others, especially as they acknowledged themselves the worst of sinners; besides, they only expressed themselves as having a hope, and that hope seemed sometimes to be a mighty faint one. Now it seemed to me if such a locality as hell existed, we ought to know when we were clear of it; such a burning, eternal, awful hell we ought to be positively certain of—something besides a mere sign, a hope, or something in which, ten to one, according to theology, we could n't dodge any how. Well, thank God, inspiration is a sealed book no longer. Priests are no more the special favorites of God. Even the hidden stones, every leaf and tree and flower proclaim the living truths. Go on, dear Banner; carry the glad news of the resurrection of *life* from the mouldering ruins of Old Theology, till the dead shall arise, and, standing out from their slavish creeds, catch a breath of its inspiration as it is wafted past their ears on angel-wings from pole to pole and from sea to sea, and the noonday sun of Truth fan every soul into a living flame, is the earnest wish of a friend and brother.

MARY J. COLBURN, CHAMPLIN, MINN.—We have ten or twelve clergy in a population of two or three thousand. This accounts for spiritual dullness in our region, for they call Spiritualism the work of the devil. It is a very singular fact, and it may be general, too, if put to the test, that those who call Spiritualism so bad in its effects, can never produce instances. Oh, they say that all the Spiritualists *they* know are very good, kind-hearted people. Spiritualists are among the best they know. Do these Christians know that Jesus taught that a corrupt tree does not produce good fruit? And have they ever read that both he and his disciples were subjects of the vilest calumnies that ever fell from mortal lips? We lend the Banner to any one who will read it. Only a few have courage for the work. But the good seed has already taken root, and some earnest, independent minds are becoming deeply interested in the doctrines of our "holy faith." A few years more of patient toil for your veteran corps, and the good and true of all sects will break the cords that bind them, cast aside old superstitions, and come out into the liberty of this New Dispensation.

F. RICE, P. M., GREIGSVILLE, LIVINGSTON CO., N. Y.—I can hardly get along without the Banner. I fancy that were it not for the few Spiritualist papers issued, the world would soon be drifting back in many respects toward the oblivious estuaries of a crystalized or petrified theology.

But such a time can never be again, since periodicals and speakers, and books of spiritual light, have become so abounding. If it were necessary, in order to meet the opposers of Spiritualism, who rant so loudly, and torture every tragic event that occurs in our land into a bugbear, to frighten people from examination of the philosophy and phenomena of Spiritualism—I say, if necessary to meet them with facts, quite as damaging to them and their beliefs, religious exercises, &c., I could detail many perhaps myself—indeed, I think that almost every religious community would be foiled by something of the kind.

A case has just occurred here of a young lady, highly respected and of excellent family, who attended an exciting religious meeting of Orthodoxy revivalism, and became so wrought upon that she became deranged, and at times violent. On several of the coldest of our winter nights, she got up by stealth in the dead of night, and barefoot, thinly clad, went a mile or so, to consult the persons who had so conscientiously influenced her mind. She took severe colds, was soon confined by disease and derangement, beyond the control and capacity of the schooled physicians, and in a few days only after the attendance at the meetings, the community were startled by the news of her sudden death. In conversation with a member of the family, I learned that in a lucid interval she said that if she had not gone to those meetings she would have been well, and avoided the trouble. I was told by another person that the fear the devil would get her was the cause of nocturnal visits to his house—so that I have no doubt that the sole and immediate cause of her derangement and sudden death was the religious influence of the meetings.

DANIEL H. MUSSER, YORK, PENN.—Spiritualism is rapidly spreading in this place. We have four trance and nine rapping mediums. Last July there were not half a dozen Spiritualists in this place. Many have renounced their old creeds and joined in with us. The work goes bravely on. The day is not far distant, and I do hope it may not be, when thousands more will be brought to see the error of their ways in this community. We have many skeptics who are endeavoring to discourage the people. We stand in need of good lecturers; there are but few who have been here and lectured. We have had but few lectures here since 1861. Notwithstanding all this, we are using all our efforts to get along as well as we can in the good cause we have espoused. Madam Julian, the great healing and test medium, resides here permanently. By and through her, Spiritualism was again revived. I think we have a good foundation now, and we are determined to erect a substantial work, which no man, however much opposed he may be, will be able to pull down and destroy. Our cause is a noble one.

LIBBIE DAVENPORT COLIE, BUFFALO, N. Y.—In the shadows of domestic life, I have been lingering long; but the invisibles will that I again go forth to labor in the great work they place before me. I have resolved to obey them; and am expecting to leave home for a tour westward early next month. I can no longer remain idle, for although I have been giving séances both public and private here, my controlling influence regards this sphere too narrow—to be little more than idleness. So vividly, so persistently, is the great need of labor in the spiritual vineyard set before me, that I feel impelled to go. My spiritual guide, in whose superior wisdom I have the most perfect confidence, describes the world as fearfully drifting upon the shoals of infidelity; nothing but direct influences from the unseen can open the sealed eyes to the light of wisdom. How often he tells me, if I could for a moment perceive the magnitude of the subject—behold the starving millions pining for the Bread of Life—the myriads of mourning ones, standing by *death-beds* or looking into the yawning grave, as the utter end of all human ambition—I could no longer remain idle, but to the great work of human redemption from ignorance and infidelity would consecrate every power.

MARY A. CLUTE, SYRACUSE, N. Y.—Of all religions, Spiritualism is the most liberal—it is the broadest, the deepest and the purest. It is perfectly pure, there can be nothing in spirit that is impure—all impurity is material. It is *our purest* and holiest affections that call our attention and devotion to spiritual things. Spiritual things are so deep and so high, that when we come to take cognizance of them, we only seem to step upon the threshold of a boundless world. We feel a beauty in them that fills us with unmeasurable love, and a vastness that gives us a foretaste of heaven. They make the perception go over the confines of sects and selfishness, and sweep the wide world in generous liberalism. True spirituality takes no note of sectarianism, but leaves all sects as the traveler leaves the grains of sand behind as he travels on.

CHAS. H. BULL, ELIZA BLOSSOM, R. D. WING, sign a document, cautioning the public to beware of an impostor, from which we make the following extract:

This is to warn your readers against the impositions of Dr. Wm. F. Von Vleck, under the assumed name of Wm. Franklin, who some time since came here and gave séances in a dark room, and produced the various manifestations as complete and as well as any performed in dark circles, at the same time saying, "I do n't say it is spirits; you may take it for what it is worth;" but sitting in circles, professing to speak under spirit-influence, and conducting himself and his conversation in such a manner as to obtain what he could from the Spiritualists, which he did; he also obtained a letter of introduction to a leading Spiritualist in Glenn's Falls. The day before he left, he informed us of his real name. This week he came here to expose the tricks of professed mediums, and obtained a place, and did there show that his performances, under the name of Franklin, were *all* a cheat and humbug.

WILLIAM VAN NAMEE, writing from Waynesville, O., under date of May 7th, says:—"I have been here a little more than a week, and have held circles *every night* with excellent success. I am to lecture before the Spiritualists of this place next week. I am glad to say that the cause of progression, and the interest in our beautiful belief is increasing; people are beginning to think for themselves, throwing off the shackles of Church rule and Old Theology, and embracing a wider range of thought, soaring above the material, and embracing heartily the spiritual. 'The thing moves,' and must continue to move on, and yet onward, until the whole land is brought to feel the purifying influence of Spiritualism. I am glad to see that the dear Banner circulates here, and I will do all I can to augment its circulation."

JAMES K. DEARTH, NORTH POTSDAM, N. Y.—The ladder of Progression. If Faith and Hope in the ladder of Progression were taken away, and Charity and Knowledge used for the first and second rounds, and Joy for the third, how much better the world would be. Charity that sees everything as a necessity, and sees what is called evil as a lesser good or ignorance, which needs the broad mantle of Charity to generate a kindlier feeling toward the ignorant. Knowledge is better than Faith or Hope, for it is a demonstration. Joy is the fruit of Charity and Knowledge; it is happiness. These three are in harmony. Faith is not a reality; it only is belief. Hope is anticipation, and Joy is realization; consequently the three principal rounds should be Charity, Knowledge, Joy.

MRS. NANCY ROSS, CENTREVILLE, PA.—Let us not be unmindful that when we are surrounded by inharmonious influences, earthly, that there is a heavenly band of angels that are leading us, as fast as we can be led, on to harmony.

B. A. LAWLET, BRAUNFELS, TEXAS.—We have, during the last winter, kept up a spiritual circle, and have had many interesting communications.

A lady who has read of odometers that tell how far a carriage has run, says she wishes some one would invent a machine to tell how far husbands had been in the evening, when they just step down to the post-office.

"Killing Indians."

Your article under the above caption, hits the nail square on the head. The "sum of villanies" inflicted upon this noble class of human beings by the "universal Yankee Nation," and countenanced, winked at, if not aided and abetted by our Government, is enough to sink a thousand nationalities into the lowest hells. As a long-time resident of the Pacific side of our continent, I have had an opportunity to witness a good deal of the abuses and barbarities inflicted by the Government agents, and the people on that side; and they most fully tally with your reflections upon the subject.

To give your readers a faint idea of the matter under consideration, I subjoin an article, clipped from the editorial columns of the "Visalia Delta," published in Tulone County, California, in the vicinity of many of the Indian troubles, of a recent date. The perfect *nonchalance* displayed by the Editor, in giving the item without one word or line of condemnation, shows an *animus* one would scarcely look for amongst Fejee Island cannibals:

"HUNTING INDIANS.—The citizens of Owyhee held a meeting a short time since at Silver Bar and Ruby City, and passed a series of resolutions appointing three men to select twenty-five others to go Indian hunting, and all those who could fit themselves out would receive a nominal sum for scalps they may bring in. The prices offered for scalps are, one hundred dollars for bucks; fifty dollars for every squaw scalp, and twenty-five dollars for everything in the shape of an Indian under ten years of age. Each scalp should have the curl of the head, and the man claiming the reward was required to make oath that the scalp was taken by the company."

As a further illustration of the fiendish manner of treating these poor people by the superior race (?), in that State, I cannot resist giving, in a few words, a little transaction therein enacted. A Captain M'Lochlin, of the U. S. Cavalry (California) Volunteers, out on an "Indian hunt," by order of his superiors, in the Kern River Country, after a fruitless attempt to subdue or capture the Indians in their deep mountain fastnesses, had resort to a little Yankee cunning, popularized as "military strategy," to dignify it, that it might not be considered treachery and cold-blooded murder. Consequently the redoubtable Captain sent out word to the chiefs, through runners, that he would like to have a "big talk" with the "savages." The bait took to "a charm." The chiefs met in council; smoked the pipe of peace; stipulated that upon a certain day all the "braves" were to come in, give up their arms, and henceforth peace should reign in all their borders. Faithful to the appointment, they met the treacherous whites, (?) surrendered their arms, when at a signal given, they were ordered to "break and run for their lives," which they did, and all but one, of over forty, were butchered in their tracks, by men who claim superiority of blood, birth and education. If such men belong to a superior race, God help the inferior. I have myself been upon "the dark and bloody ground," under the very shadows of the giant cliffs and mountain peaks of the Sierras, and heard the tale rehearsed of the white man's treachery and murder of ignorant and defenceless red men, by witnesses of the scene, and it seemed to me that every tree, bush, and shrub, was a vindictive Indian's ghost, come to wither, as with a breath of flame, the false, treacherous and wicked white man.

I might multiply these acts of cruelty to a painful extent, but I forbear. History and common observation both go to prove, that from first to last the white man is the aggressor in all conflicts with the aborigines of our country. Had we always treated him with mercy—to say nothing of justice—the chapter of Indian wars and cruelties would be a very brief one. God help us to see ourselves as others see us! L. W. R.

A Word from Gloucester, Mass.

The good work is progressing slowly but steadily in our little town. The interest in Spiritualism is fast increasing, and many who have heretofore sneered at the subject, begin to realize the fact that there is "something in it," after all.

I think some good medium for physical manifestations would be well sustained here, and do a great deal of good. Should the Eddy Family, Laura V. Ellis, or any other good mediums for that phase of the phenomena, chance to come this way, I hope they will give us a call.

We have a regular weekly circle here, besides lectures every Sunday afternoon and evening. We have had some good speakers, among whom is Mr. A. C. Robinson, of Salem, Mass. It may be remembered that he made an appeal to Spiritualists, through the Banner, a few weeks since, for work in the lecturing field. We consider him one of the best speakers we have had, and would most cheerfully recommend him to those wishing to engage the services of lecturers, as not only an earnest and efficient worker in the cause, but also as a reliable and upright man; which last consideration is, in my opinion, of no small importance.

Not only is belief in the beautiful doctrine of spirit-communion gaining here, but also throughout the country and the world. And when, in its steady, onward march, it shall have banished and swept away old, crude, false ideas, and given man a more rational and just conception of the life which is to come—when it shall have robbed death of its sting and the grave of its victory, then—and not till then—will its work have been accomplished! MRS. J. M. FRIEND.

Gloucester, May 14, 1866.

K. Graves in the Field.

Many citizens of Salem, Ia., in Convention at Salem Hall, on the 29th of March, 1866, unanimously

Resolved, That we have been highly delighted and much instructed by a course of four lectures by Mr. K. Graves, of Harveysburg, O., on the Spiritual Philosophy and a comparative view of the Oriental Bibles and Religions with that of the Christians', and on the necessity of a higher and a better religion in the present day—the product of a higher civilization.

Resolved, That we cordially recommend our estimable brother as a candid, consistent and powerful speaker, fortifying his positions with such an array of historic testimony and logical acumen as is rarely displayed by our most accomplished and popular speaker.

J. SWAIN, *Pres't.*

Magazines for children are no doubt useful, if they contain the proper kind of reading; but most generally they are useless on account of the mischievous sentiments diffused through their pages. The American Tract Society has published a book of Juvenile Hymns, in one of which is the following verse:

"There is a dreadful hell,
And everlasting pains,
Where sinners must forever dwell
In darkness, fire and chains."

Such miserable stuff as this ought never to pollute the young mind, and the Society that publishes it is a moral nuisance.—*Investigator.*

A man in New York who was extensively engaged in buying up tea damaged by water, drying and coloring it for market, was lately overhauled by the Board of Health, but no poison could be found in his tea by analyzation. He says he gave a Chinaman $1000 for the secret.

The inventor of the "return ball," has realized one hundred thousand dollars from sales during the past year.

Banner of Light.

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LUTHER COLBY, - - - - - EDITOR.

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

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

Rev. Mr. Weiss on Spiritualism.

In the Monthly Journal of the American Unitarian Association for May, we find an article entitled "Our Relations with the Spiritual World," by the Rev. J. Weiss. Rarely have we seen the subject treated with so offensive a dogmatism, or so presumptuous an affectation of knowledge. At every step Mr. Weiss stultifies himself and shows that he is wholly unqualified for handling the great theme which he enters upon so confidently, and in a style so oracular.

Ignoring the testimony of all the seers, from Balaam to Swedenborg and Davis, and setting aside as of no account the phenomena of the last fifteen years, to which the witnesses may be counted by hundreds of thousands, he labors to prove, 1st, that there can no intercommunication between this and the spiritual world; and 2d, that there is no evidence of spiritual powers folded in man's present organism.

But while denying the possibility of the faculty of seership, and thus depriving his assertive dogmatism of its only excuse or extenuation, Mr. Weiss proclaims the negation of spiritual facts with all the confidence of a clairvoyant.

When Miss Martineau turned atheist, some wag pierced the flatulent balloon of her self-complacent reasoning with an epigram in these words: "There is no God, and Miss Martineau is his prophet." Of Mr. Weiss, the same satirist might have written: "There is no Spiritualism, and Mr. Weiss is the seer who sees it."

"The soul," says Mr. Weiss, "can have but one body at a time, just as it can think but one thought, and experience but one feeling at a time." But the human mind can have more than one thought at a time. If the contrary assertion be true, how does it happen that Blind Tom will play and sing accurately three different tunes simultaneously—two with his hands and one with his voice? Is not this having more than one thought at a time? Or will Mr. Weiss admit that Blind Tom is controlled by spirits—which is not unlikely?

"Another body, with another kind of uses, could not have preëxisted anywhere within the limits of the live material body, to cause a suspension of its uses. There is either one body or the other, but not both at once, with one soul for a tenant." Mr. Weiss makes this badly expressed assertion, and does not condescend to offer one poor little fact or reason in support of it. How does he know that one body may not be folded in another as well as the wings of the chrysalis in the worm? For all that he knows, there may be a dozen or more bodies lodged one within the other, like so many boxes all contained in one eternal box. That Mr. Weiss is as careless in his English as in his logic, the following sentence will show:

"*Nothing* that the senses pick up or enjoy, can remain portions of the individual, unless *it* has been changed into invisible vitality;" i. e., *nothing has been changed into invisible vitality!* A very foggy and inexplicable sentence, worthy of the once famous rain-water doctor.

"The soul cannot live in two houses at once, if for no other reason than this—that it has spent a life in learning how to live in one house, and cannot have learned how to live in another." Oh! lame and impotent conclusion! As if in a moment, in the twinkling of an eye, the needed knowledge might not come! May there not be intuitions, independent of fleshly experience? May not the soul be as much at home in its untried spiritual body, as the new-born calf is in finding food, and adapting itself at once to its new condition? We are surprised that a Unitarian clergyman, in good standing, should gravely put forth so obvious a platitude as this, as a "reason" against spiritual facts.

"Can our spiritual condition have two sets of organs during life; one set relating to the visible, and the other to the invisible world?" So asks Mr. Weiss. Probably what he meant to ask, could he use language less loosely, was, can our spiritual condition have one set of organs, and our natural another, in this life, and the spiritual be interfolded with the natural? Mr. Weiss vehemently says *no;* but he gives no other reason for his negation than his own wise shake of the head. To Paul's affirmation that there is a natural body, and there is a spiritual body, Mr. Weiss supplements the words, "but not both at once." How do you know that? Paul himself was more modest on this subject; for Paul says: "I knew a man in Christ above fourteen years ago, (whether in the body, *I cannot tell;* or whether *out* of the body, *I cannot tell;* God knoweth;) such an one caught up to the third heaven."

"*God* knoweth," says Paul. "*I* know!" says the Rev. Mr. Weiss; and having told us that there is a natural body, and there is a spiritual body, plainly means to have us infer that he cannot say whether he was snatched up to heaven as a spirit, *out* of the natural flesh, or *in* the natural flesh. If Mr. Weiss can get any other meaning out of the passage, we would like to have it; for (perhaps unconsciously paraphrasing Swedenborg) he rightly says, that "There cannot be such a thing as a soul without a body;" that the soul's identity "cannot be preserved without a frame to hold it." This is good spiritual doctrine, and so far Mr. Weiss is on the right track. But the only fair construction to be put upon the language of Paul, is one in direct contravention of the assertion of Mr. Weiss, that the natural and the spiritual body *cannot exist both at once.*

Mr. Weiss denies that the phenomena of somnambulism afford any support to the doctrine of spiritual powers lodged in the mortal organism. Let us look at it. The late Rev. Mr. Peabody, of Springfield, (a venerable and illustrious name in the Unitarian ranks,) testified to having seen a girl read from a printed book placed at the pit of her stomach, while her eyes were blindfolded. If the power thus to read was not a spiritual faculty, (abnormally exercised, perhaps,) what was it? The cool way in which Mr. Weiss repudiates as unmeaning the amazing phenomena revealed in somnambulism and trance, while he does not offer a single philosophical reason for his *ipse dixit* as to their insignificance, shows that his is one of those minds which, though powerful in assertion, are imbecile in argument.

"Our friend who died may be in the same room with us, for aught we know; but the abyss between us is in the difference of our perceptive ability; not a pulse, not a hint, not the obscurest sensation can weave one slender web across." And so, with one snap of his thumb and finger, Mr. Weiss would consign to the limbo of delusion all that the ancient prophets tell of talking with angels of the Lord; all that Christ saw on the high mountain when there appeared "Moses and Elias talking with him;" all that the Catholic Church hands down in many of its well-authenticated traditions; all that pious men and women, saints and seers, throughout the ages down to the present time, have affirmed; all that the unexplained phenomena of sleep suggest; all that mediums and somnambulists have given evidence of in their predictions, their clairvoyance and their physical thaumaturgels; to all these proofs and earnests of intercommunication with the spiritual world, the modest, argumentative and clear-headed Mr. Weiss calls upon us to give the lie, spurning them as worthless!

Spiritualists, after this, will not be much distressed to learn that he winds up his tirade with a special attack upon their notions of modern mediumship. He tells us that "no soul can abdicate its senses, and no soul usurp the senses of another." Did Mr. Weiss ever try the effect of ether upon his senses? Pray what becomes of his consciousness when he is under its influence? Is he so strong in his individuality that not even ether can make him "abdicate?" Is there no "abdication" in sleep, or in somnambulism, or in drunkenness? All science, physiological and psychological, is against him on this point.

If Mr. Weiss's paper on "Our relations with the spiritual world," were really worthy of serious treatment, we would, with proper deliberation, give it the careful answer it might claim. But where a man puts forth mere bald assertion instead of facts, and mere inconsequential dogmatism instead of argument, ridicule seems to be the legitimate weapon with which to repel his assault upon the cherished convictions of millions of intelligent persons.

Some curious inquirer may ask of Mr. Weiss how it is, if there can be no intercommunication with the spiritual world, that God, who is a spirit, can operate upon our minds? Apparently discovering, at the last moment, to what an absurdity he was tending, Mr. Weiss tells us that here, in our relations with Deity, there *may* be a "*possible* (!!) influence;" and he says, in rather vague and misty words: "A human soul *may* be impressed by the Infinite Presence, because all its senses and faculties lie undefended, like every atom of the universe, from this great search of love."

But Mr. Weiss would so far circumscribe the ways and processes of the Infinite One as to deny to Him ability to delegate to any inferior spirit, whether angel, archangel or seraph, the power of influencing human souls! If Mr. Weiss believes himself right in his premises, he ought to have no scruple in boldly allowing himself to drift to their legitimate conclusion: the denial, namely, that even God can have any "possible influence" on the human soul; in other words, the denial of such a being as God!

No, Mr. Weiss! All the seers and all the poets and all the saints are against you. The human soul, in its highest moods, is always against you. Hear what Edmund Spenser says of the ministry of angels:

"How oft do they their silver bowers leave
To come to succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love and nothing for reward:
{Oh, why should heavenly God to men have such regard!"

French Spiritualists.

It is always with pleasure that we receive the *Revue Spiritualiste* of Paris, edited by Mons. Z. J. Pierart. He has been an earnest and indefatigable expositor of the Spiritual Philosophy, pure and simple, for more than twelve years. Let him be assured that his intelligent labors have been highly prized, and that the good seed he has sown will bear much fruit in the future. Wisely confining himself to the few simple and fundamental facts on which spirits and Spiritualists are generally agreed, he has devoted himself to the task of elucidating these, without venturing upon fanciful theories which have little practical bearing upon the great question of questions, Is there satisfactory proof of a spiritual world?

The fact that spirits or mediums may be found who favor Allan Kardec's doctrine of re-incarnation, is of little weight when we consider that there is no doctrine too absurd to lack the support of spirits, both in the flesh and out of the flesh. We regret that Spiritualism in France should have been compelled to carry such an excrescence as this. Our sympathies are wholly with M. Pierart in his loyal and earnest efforts to guard Spiritualism from all that does not rightly belong to it, and to elaborate into doctrine only such conclusions as may be legitimately deduced from facts which are the common property of all who have thoroughly examined and tested the phenomena.

In making these remarks we desire at the same time to bear testimony to the worth of the many valuable writings of the gifted Allan Kardec. They show great ability, and contain much that entitles him to a place of high honor among the pioneers of the modern Spiritual Philosophy. We have also been highly gratified by the tone of the writings of M. Auguste Bez, conductor of *L'Union Spirite* of Bordeaux, who, though inclined to the school of Kardec, is a sincere inquirer and an eloquent writer.

When will our lethargic theologians wake up to the fact that the world is moving, and that Spiritualism moves with it? In England, France, Italy and Germany, this despised Spiritualism is already a power, the results of which will ere long be felt.

Spiritual Meetings in the Melodeon.

Miss Lizzie Doten will close her present lecturing engagement in this city next Sunday. Her course of lectures is attracting great attention, and the large hall has been filled on each occasion. The clever poem given at the close of her evening discourse will be found in another column. The free meetings will close with this month till the hot season is over, and be resumed again in September. Efforts are now being made—in season—to raise sufficient funds, by subscription, to carry them on free also for the coming year; and we hope the plan will meet with such success as to do away with the necessity of passing round the contribution-box. The society is abundantly able to do so promptly, and save the committte a good deal of thankless labor.

L. L. Farnsworth,

Through whose instrumentality spirits answer the sealed letters of their friends sent to him for the purpose, has removed from this city to Randolph, Mass., where he should be addressed hereafter.

FRATERNITY.

A poem given by Lizzie Doten, under the inspiration of Robert Burns, at the close of her lecture at the Melodeon, Boston, Sunday evening, May 13, 1866.

[Reported for the Banner of Light by H. F. Gardner, M. D.]

Could ye but ken, ye sons o' men,
How truly ye are brithers,
Ye'd make guid speed to stand agreed,
Tho' born o' various mithers.
Ane common breath, ane common death,
Ane hame in Heaven above ye—
Ye are the fruit frae one great root
In the guid God who lo'es ye.

All high and low, all empty show,
All envious differences,
Will fade from sight and vanish quite,
When men come to their senses.
Each living man works out the plan
For which he was intended,
And he does best, who will na' rest,
Until his work is ended.

Your neebors' blame, or sinful shame,
Should gie your soul na' pleasure,
For while ye judge, wi' cruel grudge,
You fill your ain sad measure.
The De'il himsel' could scarcely tell
Which o' ye was the better;
He wad be laith to leave ye, baith,
While either was his debtor.

Here in life's school wi' pain and dool,*
You get your education,
While mony a trip and sinful slip,
Helps on the soul's salvation.
The unco skeight† wi' heads full high,
Wha feel themselves maist holy,
Oft learn through sin, how to begin
True life amang the lowly.

Baith you and I may gang agley,‡
For 'tis a common failin';
But hauld away! we need na' stay
A weepin' and a wailin'.
The God aboon, cares not how soon
We leave our sins behind us;
He does not hate us in that state,
Nor set the De'il to mind us.

And as for Hell o' which men tell—
I'm sure o' the opinion,
There's na' such place o' "saving grace,"
In all the Lord's dominion.
And those who rave, puir souls to save,
Wi' long faced, pious fleechin',§
Will find far hence, that *common sense*
Is better than *such* preachin'.

That which ye ca' the power o' law,
Is but a puir invention;
It counts the deed as evil seed,
But winks at the intention.
Could men but be mair truly free,
In all things less restricked,
The world wad find the human kind
Wad na' be half sae wicked.

The pent up steed kept short o' feed,
Is wildest in his roamin';
And dammed up streams wi' angry gleams,
Dash o'er each hindrance foamin'.
Therefore (I pray take what I say
In spirit, not in letter,)
Mankind should be like rivers, free—
The less they're damned the better.

You need na' heed the grousome creed,
Which tells ye o' God's anger;
On Nature's page frae age to age,
His love is written stranger.
God's providence, in ony sense,
Has never been one-sided,
And for the weal o' chick, or chiel,
He amply has provided.

The winter's snaw, the birken shaw,‖
The gowans¶ brightly springing,
The murky night, the rosy light,
The laverocks** gaily singing,
The spring's return, the wimplin burn,††
The cushat‡‡ fondly mated,
All join to tell how unco well
God lo'es all things created.

Then dinna strive to live and thrive
Sae selfish and unthinkin',
But firmly stand, and lend a hand
To keep the weak frae sinkin'.
'Tis love can make, for love's sweet sake,
A trusty fier§§ in sorrow,
Wha spends his gear‖‖ wi'out a fear
O' what may be to-morrow.

The preachers say, there's far awa',
A land o' milk and honey,
Where all is free as barley brie,
And wi'out price or money.
But *here* the meat o' love is sweet,
For souls in sinful blindness,
And there's a milk that's guid for ilk,¶¶
"The milk o' human kindness."

The lift aboon*3 will welcome sune,
The wayworn and the weary,
And angels fair will greet them there,
Sae winsome and sae cheery.
But while they stay, make smooth the way,
Through all life's wintry weather,
Until ane bield†3 and common shield,
Shall hauld ye all thegither.

*Sorrow. †Very proud. ‡Go astray. §Praying. ‖Birchen grove. ¶Flowers. **Larks. ††Running brooks. ‡‡Dove. §§Friend. ‖‖Money. ¶¶Each. *3 Heaven above. †3 Shelter.

The World of the Supernatural.

The London Spiritual Times of May 1st, informs us that Miss Emma Hardinge delivered the first of a series of three lectures, at the Marylebone Literary Institution, on Wednesday evening, April 25th—subject, "*The World of the Supernatural.*" Our cotemporary says the fair lecturer commenced by showing that side by side with Naturalism, there were elements of Supernaturalism totally unaccounted for by the scientific. She very adroitly, with her usual eloquence and perspicuity, touched upon what has been falsely termed, "The lost art of magic." She then dwelt for a short space upon Classic Supernaturalism, or the Supernaturalism of Greece and Rome, and came to Supernaturalism in Religion, ending with Modern Spiritualism, which she defined as the gradual growth of the development of mind, and proved to be founded on a scientific basis. During the discourse the audience listened with marked attention, and evinced their pleasure by repeated applause. Miss Hardinge was on this occasion more scholarly than is her wont.

We cannot forbear making the following extract from another article in the *Times*, paying, as it does, so just a tribute to one of the very best speakers in the ranks of Spiritualism:

"Miss Hardinge must be heard to be appreciated. There is a masculine strength and a logical consistency in her utterances which give impulse to the thinking powers of her hearers. She has set a noble example to the pioneers of Spiritualism."

The Ellis Girl Medium.

Miss Laura V. Ellis, the young medium for physical manifestations, returned to this city last week, and has been holding séances at private residences with great success and entire satisfaction.

At one of these the medium was tied in the usual manner, to the satisfaction of the committee, and the manifestations took place as usual. A person asked if she would submit to a certain process of tying, &c. Consent being obtained, the medium was securely tied, with her hands behind and fastened to the wall, and a bandage put twice around her neck, and then fastened to the wall. Besides this, the bandages around her wrists were sewed to the sleeves of her dress, and the sleeves were also sewed to the body of the dress the whole length of the arm. The manifestations were produced almost instantly, to the confusion of the skeptic, who, however, owned up that he was beat, and was satisfied that the medium was honest and used no deception.

At another séance a gentleman took from his pocket a puzzle which he said he knew the medium could not take apart or open, and asked Mr. Ellis if he would place it in the medium's lap—her hands being securely tied and fastened behind her—and ask the invisible, whom he addresses as "Mr. Blake," to open it; and if it was done it would be the most satisfactory test that could be offered. The requests were complied with, and the cabinet-door had hardly closed before the voice of "Blake" cried out, "Open the door!" It was instantly done, and the puzzle was found, taken apart. We hardly need add that the sensation of surprise was great, and all admitted the genuineness of the medium.

WILL HOLD PUBLIC SEANCES.

By notice in another column it will be seen that Miss Ellis will hold public séances every evening during this week, commencing May 21st, at 158 Washington street, (over Banner of Light office,) at eight o'clock. Admission thirty-five cents. We are glad Mr. Ellis has yielded to the general demand for public séances, for there are hundreds anxiously desiring an opportunity to witness the manifestations through so satisfactory a medium.

Carlyle on Speech.

In his recent address to the Edinburgh University students, Carlyle had much to say about excessive talking—meaning public expression, of course. He remarked with unfeigned regret that the two most promising people of the earth, England and the United States, were fast going to voice and wind. It is a famous way with him, this fullest and freest of all "talkers" himself. Since his temperament reached that point of development at which it became a tyrant to him, instead of a guide, suggestor, and companion, he has so soured against all things created, that his habit has been one of denunciation almost exclusively. A tremendous wielder of that style of language, we do not pretend to deny; yet the last man, under such notorious circumstances, to let loose his angry declamation upon other people for what he is guilty of to the most extravagant and unwarranted degree himself.

No man speaks more plainly than Carlyle. If so he likes, so do we like also. Let one who really has anything to say, be heard. Suppose we are all of us a nation of talkers, instead of being silent thinkers; we shall all the sooner talk through the mass of our superficiality and nonsense, use up the stock of ideas which have already been given to the world, and prepare the way for more originality. But let not Mr. Carlyle forget that the Greek philosophers were enormous "talkers," doing more at that than at contemplation and thought. They were sophists on every conceivable subject, and turned their thoughts over and over until nothing more could be made of them. The Romans talked; the French talked, and still do what Napoleon will allow; the English have done nothing else, work of course included, since Charles the First thought to arrest the five members of Parliament, and was obliged to flee from London himself. Let us keep it up.

Progress Rather than Party.

They only have the right of it, according to the standard and laws of right, who pursue the ideas which compel progress rather than compact party. For although it is undeniable that organization is necessary to the advancement of even a noble cause, under certain circumstances and at the right stage, yet we must be cautious not to confound party with the progress—which party is established ostensibly to secure—not to sink the end in the means—not to elevate the instrument above the work for which it was devised. The real trouble in these matters is, we are not as apt as we should be to enlarge our view, but hold the desired object too close to our eyes. There is, of course, a beginning, a middle, and an end to everything; and there are co-related circumstances and conditions which are by no means to be left out of the account.

Hence a hasty view is apt to be but a half view, and always a narrow one. No view, in fact, is a correct one, which refuses to take in everything related to a subject which is really in sight. A true reformer, therefore, ought of all men to be the most liberal and tolerant, never losing his patience because those around him do not now see truths which lose none of their quality of eternal truth because they have to wait longer for recognition. Wait and work—is the maxim for us. We are not helping Truth by what we do, but seeking to bring others, ourselves included, into nearer and dearer relations to it. But if we will harness up the power of Truth to party, we may be sure of failure, and that either we or somebody else who comes after us will have to do the work all over again.

Mr. George Peabody.

The mind experiences a profound satisfaction in contemplating the perfectly consistent and noble manner of Mr. Peabody's presenting himself again to the people of the country from which he has so long been absent, and gives its hearty and prompt suffrage for conduct so thoroughly manly and exemplary. No height of fortune, however glittering the peak it presented, was able to turn his head. He comes back to his countrymen the same simple soul he was when he went away, to see with his own eyes the results of his princely benefactions, and to be greeted with the grateful expressions of those who have both shared and witnessed his munificent bounty. Would there were more men like George Peabody in the world. His name will "blossom in the dust."

"A Funny Union Meeting."

Rev. M. H. Smith says, one of those funny gatherings under the auspices of a society for the "promoting Christian Union," and doing away with denominationalism, was recently held in Brooklyn, N. Y., on a Sunday afternoon. The principal speaker was Dr. Hodge, of the Baptist Church. He spoke an hour. The point of his address was to show why the Baptists could not and would not give up their peculiarities. The ministers in the pulpit belonged to the Congregational, Presbyterian, Episcopal and Baptist Churches. He denied that anything was baptism but immersion. He told his clerical associates in the pulpit that they were not baptized, and offered to baptize them then and there. He called them "Pedo-Baptists;" said that infant baptism corrupted the ordinance, and appealed to all history to sustain him. In a long argument he justified "close communion." He admitted that Robert Hall was an open communion Baptist, but accounted for it on the ground that he had a spinal difficulty. He then paid his respects to the Methodists, whom he pronounced Armenians, and in whose theory he had "no more confidence than in the Talmud." Such an address, delivered to a congregation nine-tenths of whom held the doctrines he assailed, produced any impression rather than that of affection and brotherly love.

W. T. Church, the Medium.

Quite a *furore* has been created in the West of late in regard to the *alleged* bogus spiritual manifestations of this medium. The St. Louis papers came to us filled with cards, to which the signatures of respectable people were attached—Spiritualists as well as others—condemning the medium without stint.

Well, as the old saying, "patient waiters are no losers," occurred to us after reading the missives in question, we decided to wait awhile before condemning Mr. Church unheard. The result to-day proves that we acted judiciously, for a note comes to us from Bro. A. Miltenberger, of St. Louis, which changes the complexion of things respecting the cheating operations of Mr. Church entirely. Here it is:

MR. EDITOR—Church is vindicated. Last night, under test conditions, were produced all the phenomena of his general circles before twenty-three of us. He was sewed to the carpet from his undershirt and drawers, with tapes and different colored threads, which he could have jerked out, but he could not have replaced them. He was found as we sewed him. He will go to Belleville soon, and not rest till they repudiate that card; then we and they will unite in giving him a certificate. This you may rely upon.

Yours for truth, A. MILTENBERGER.

St. Louis, Mo., May 3, 1866.

SPIRITUALISM EXPOSED.—Beware of imposter I saw in the Baner of Light a pease from Miss Larry V Eellis performing feats of Spirit manifestation it is all Deception they Exibited here Last fall they wint to try there they got faund out there was a boy in Adams would perform the Same feats the missers arms are So Slim She Can Slip it through the nots and perform the trick at eas for the Credit of Spiritualism you will give the above to you readers yours in hast

Pittsfield Mass. May 10 1866 Z MARKHAM

We print the above precious morceau *verbatim et punctuatim et literatim*, as a curiosity in literature. Our correspondent undoubtedly refers to Miss Laura V. Ellis, the very best physical medium in America. The writer says her arms (probably meaning wrists) were so slim that she slipped them through the "nots." *Not* a bit of it. We placed upon the girl's wrists the patent steel handcuffs, which can be graduated to any size, and the manifestations went on precisely the same as when she was tied with cotton cloth. No doubt the writer of the above has grown so bigoted, through a too close adherence to his church creeds and theology, that his spirituality and common sense are so befogged that he cannot distinguish between truth and error, no matter how tangibly they may be placed before him.

View of Boston.

We have received from B. B. Russell, 515 Washington street, the most complete view of Boston and its surroundings ever published. It was designed and executed by B. F. Nutting, one of our most accomplished resident artists, whose reputation as a draughtsman is the very best. The lithographing is by J. Mayer & Co., done in elegant style, tinted like the original and printed on thick paper, made expressly for the purpose. The size of the map is about three feet by two and a half. The entire work is faithfully and skillfully done. The point of view supposed is in the neighborhood of Harvard College, at a height of two thousand feet, and includes not only the city, with all its railroads and all its wharves, but all the islands in the harbor, and as far as Nantasket Beach, Hingham and the Glades. All are sketched in detail, and it may well be considered "a marvelous work of art." It is something every citizen will feel proud of; and we hope it will be so well appreciated that the artist will be well remunerated for his long and toilsome labor in placing so praiseworthy and accurate a picture of the "Hub" before the eyes of the world.

The Pope on his Dignity.

The strangers sojourning at Rome lately presented an address to the Pope, to which he made an extemporaneous reply, somewhat remarkable for the "majestic rebuke" administered to the Catholics who so far forgot themselves as to undertake to offer advice to him. The Pope said: "I alone, despite my unworthiness, am the successor of the Apostles, the vicar of Jesus Christ; I alone have the mission to guide and direct the bark of Peter; I am the way, the truth and the life. They who are with me are with the church; they who are not with me are out of the church—they are out of the way, the truth and the life. Let men well understand this, that they be not deceived or led astray by *sot-disant* Catholics who desire and teach something quite different from what the head of the church desires and teaches." The Pope, it is added, was "full of dignity and grandeur" when he pronounced these words.

Automatic Gas Machine.

This portable illuminating apparatus, known as the Automatic Gas Machine, is a "great institution." Mr. Crowell, our associate, has had one placed in his house at Watertown, which works to a charm. This gas (called gasoleine) gives a clear, mild light, much superior to that made from the ordinary coal gas. The machine requires but very little attention to keep it in good working order. All one has to do is to wind it up once a week and fill it. When wound up and lighted, it commences at once the manufacture of gas, and continues this process indefinitely, so long as the machine is kept filled. We shall test the machine further before saying more upon the subject.

The Episcopalians of Rhode Island have raised a fund of thirty-five thousand dollars, the income of which is to be devoted to the support of Bishop Clark, who will probably resign his rectorship and give his whole attention to his Episcopal duties.

New Publications.

THE GIANT CITIES OF BASHAN; and Syria's Holy Places. By Rev. J. L. Porter, author of "Five Years in Damascus," &c., &c. New York: T. H. Nelson & Sons. For sale in Boston by Lee & Shepard.

This is a truly beautiful book, in every part of its mechanical execution, and worthy to perpetuate the accurate, intelligent, and appreciative observations of the locality to which the attention of the whole Christian world has so long been drawn. The author selects from the Bible lands the comparatively few places—cities—to which he gives descriptive prominence in the present volume. He has passed by Bethlehem and Nazareth, Hebron and Jericho, Tiberias and Shechem, that he might linger in Philistia and Sharon, Lebanon and Palmyra, Hamath and Bashan. It is not a book after the style or spirit of a diary, and it is not an attempted history, with geographical illustrations; it is a skillful and eloquent grouping of the incidents and results of several visits to the same interesting region, which serves to fill in the outlines of sacred history with a sketch of the actual customs of primitive life, as they were repeatedly illustrated by what he saw. It is a picture which the author has been so faithfully working at, so as to bring up the past vividly before the mind of the present. And in this picture, he claims for himself to have attempted to combine his own views of the country with those which were sketched by the Hebrew prophets.

The reading of this volume will interest all students and readers of the Bible, and greatly help them to an understanding of what is generally confused, indistinct, and unsatisfactory. Fine illustrations accompany the text, greatly heightening its value and readableness.

THE COMPENDIUM OF TACHYGRAPHY. By D. P. Lindsley. Third edition. Price, $1,00. For sale at this office.

We have commended previous editions of this work to our readers, and are pleased to learn that it is received with great favor everywhere. It may be necessary for us to repeat that the object of Tachygraphy (pronounced Ta-kig-ra-fy) is to provide a rapid and easy style of writing for the use of all classes of people; to be used as our present writing is used, in business and correspondence, in the preparation of matter for the press, sermons, speeches, and for all purposes for which writing is needed. It increases the speed of writing fourfold, and is easily reduced to practice.

A THOUSAND A YEAR. By Mrs. E. M. Bruce. Boston: Lee & Shepard.

The point and pith of this noble little story is in the counsel, comfort, and encouragement of those who labor all their lives without getting a competence, who scarcely earn enough to support them as they go along, and who need—if any need—the sympathizing words of those who by experience are qualified to offer them. It is a really tender and pathetic story, well written, with marked characters and interesting incidents, and of an excellent moral flavor at its heart. The publishers do themselves credit by the style in which they have produced it.

ANYTA AND OTHER POEMS. By George H. Calvert. Boston: E. P. Dutton & Co.

We have heretofore extracted from this very handsome volume of Mr. Calvert's Poems, and shall avail ourselves of the opportunity to do so hereafter. The spirituality of the poet is conceded. Anyta is, as a poem, full of quotable passages of this sort. Of the minor poems, we have marked for copying the poems entitled, "We," "Veils," "Alone," "A Harp of many Strings."

We have before us, in phonetic characters, the "History of Magnus Maharba and the Black Dragon," by Christopher Cadmus. It is a neat idea, thus to put the system of phonetic reading into popular practice. A pronouncing key of the vowels accompanies it, making it easy work to get at the real sense and meaning of this very ingenious parody on the history of our own recent war.

Personal.

J. M. Peebles is thus alluded to by a correspondent in the R. P. Journal, writing from Memphis, Tenn., April 13th: "For the last two Sundays J. M. Peebles, of Cincinnati, has discoursed to us in his usual happy and inimitable manner. This brother should be termed the *harmonizer*, for his lectures are not only metaphysical and argumentative, but decidedly practical. Though he deals at times in invective and sarcasm, he is sure, before closing, to pour oil upon the waters, and leave the audience in a genial and sympathetic condition of mind."

N. Frank White is filling a two months' engagement to lecture in Battle Creek, Mich., during May and June.

Mrs. Fannie B. Felton and her husband, in company with Mrs. Laura DeForce Gordon and husband, on their way to Colorado, were at St. Josephs, Mo., on the 11th inst. Their address hereafter will be Cache Creek, Colorado.

Our friend, Dr. Larkin, of Brooklyn, N. Y., is still engaged in works of true benevolence. He is the medium's friend, indeed.

James Trask, of Maine, was a licensed Baptist preacher several years ago, but soon left that denomination because he could not conscientiously believe all that the Baptist tenets required. He now preaches Spiritualism, as he understands it, having positive knowledge instead of creeds to back him up.

Mrs. Mary A. Mitchell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri, during the summer, fall and winter. Will attend conventions and grove meetings when desired. Address, care of Box 221, Chicago, Ill.

Mrs. Nellie J. Wiltsie, the well known lecturer on Spiritualism, in the West, has been in Cincinnati, and the editor of the National Union says she is the finest extemporaneous speaker he ever saw, and that prejudice against female orators vanishes while listening to so remarkable a woman. A deserved compliment.

Wm. P. Brannan, the poet and artist, now connected with the editorial department of the Cincinnati Union, is the author of that humorous and immortalized sermon, "The Harp of a Thousand Strings," which sundry individuals have, from time to time, endeavored to appropriate.

Generous.

A gentleman who possesses a very liberal soul, and is ever anxious to keep the Banner successfully flying at the mast-head of the good ship, SPIRITUALISM, called at our office not long since, and paid us *one dollar for a single copy!* If this class of patrons were a little more numerous we might be enabled to send the Banner free to many Spiritualists who yearn for it, but are too poor to subscribe. When some of our millionaire Spiritualists donate a fund for this purpose, we shall be most happy to send our paper free to the poor. We would do so now, did our income warrant it. It does not, however, and we must therefore bide our time.

ALL SORTS OF PARAGRAPHS.

☞ A message from John Augustus, the philanthropist, will be found upon our sixth page. Mr. White authorizes us to say that the conversation alluded to by Mr. A. did actually take place several years ago. Mr. W. says he had entirely forgotten the circumstance, and should probably never have thought of it again, had not his friend now in spirit-life reminded him of it.

A pair of steel-bowed spectacles were left in our public circle room lately, which the owner can have by applying at this office.

A letter remains at this office addressed to John M. Spear.

The Artesian Well, at Chicago, Ill., one of the *practical* results of Spiritualism, is a dreadful *bore* to Old Theology.

THE NEW FIVE CENT PIECE.—To get up the new five cent piece, which is soon to be issued, it will cost about six hundred thousand dollars. There will be, when the coinage is complete, three and a half million of dollars of this money in circulation, that being the amount of postal currency, three and five cents, that the coin is intended to supersede.

Tufts College, in Medford, now has assets to the amount of eight hundred thousand dollars, although the project of building such an institution was only talked of eighteen years ago.

The President has vetoed the bill admitting Colorado as a State. His reasons for the denial of his signature to it are, that the population is insufficient and decreasing—that he doubts whether the wish of the majority in the territory is to change their territorial for a State government—and that such appears to him to be incompatible with the public interests of the country.

Bishop Stevens of Pennsylvania, and Bishop Whitehouse of Illinois (of the Episcopal Church), had a special interview with his holiness the Pope, on the 6th of April. The interview is said to have been a very agreeable one, on both sides. The bishops afterwards had an interview with Cardinal Antonelli, who likewise received them with great kindness. It's no use, gentlemen, the Pope will not receive any half-way Catholics; you must accept the entire Romish dogmas, or not be received into the "Mother Church," so he recently told some of your English associates.

What is the difference between a young lady's head and some blind persons' eyes? One has a cataract attached to it, while the other has only a *waterfall*.

Dr. Livingston recently stated in a lecture that no less than forty missionaries succumbed to the deadly effects of the climate of Africa, before a single conversion took place.—*Ex.*

The African can never be elevated by *conversion* to the false dogmas and creeds of Old Theology. If unshackled, the soul will progress as naturally as the grass grows.

DR. C. C. BEERS has removed his office from Essex street to 61 Chauncy street, near Essex. According to all accounts, the Doctor is doing a thriving business *curing* drunkards.

When is a safe not a safe? When it is ajar.

After quoting from John Locke, that a blind man took his idea of scarlet from the sound of a trumpet, a witty fellow says that a hoop skirt hanging out of a shop door reminds him of the peel of a belle.

Some people's hearts are shrunk in them like nuts; you can hear them rattle as they walk.

The new Masonic Temple, now in course of construction on the corner of Tremont and Boylston streets, in this city, will cost about four hundred thousand dollars. It is expected the dedication will take place the 24th of June, 1867.

Descendants of Ham.—*Trichinæ.*

"Pray, sir," said a Judge angrily, to a blunt old Quaker, from whom no direct answer could be obtained, "Do you know what we sit here for?" "Yea, verily I do," said the Quaker; "three of you for four dollars each day, and the fat one in the middle for four thousand a year."

Noonday's brightness is not more refulgent of material light than is the Banner of Light of spiritual sunshine, which is, without doubt, doing a greater work in the education of the moral, religious and intellectual condition of humanity than any other paper in the world.—*Dryden Weekly News.*

Mr. Carleton will soon publish a new English Novel that is having a great run in London just now, entitled *Beyminstre*, by the author of "The Silent Woman."

"Who is that foreign lady with the low cut dress?" asked Digby of a bystander, at a party. "That is Miss Chemise-off, a Russian lady," was the reply, "and an appropriate name it is."

Eve, according to Milton, kept silence in Eden to hear her husband talk. There have been no Eves since.

Good manners are virtuous. It is not altogether true that manners make the man. Yet good manners never unmake men.

Why is the letter S like thunder? Because it makes our cream—sour cream.

Charles H. Shepard, M. D., 63 Columbia street, Brooklyn Heights, New York, has a fine institution for bathing. His famous Turkish Baths are a perfect luxury, as well as healthy and invigorating.

The bill to regulate the sale of intoxicating liquors by license has been rejected by the Massachusetts House of Representatives, by a vote of one hundred and forty-six to forty-nine.

As waterfalls are all the rage, and the largest attract the most attention, we would notify our friends that they can see the largest in the world —*at Niagara.*

Nothing prevents the men at New York from seeing that the women are beginning to wear stockings having a different color for each leg.

There are two hundred and seventy-four churches in New York and one hundred and seventy-eight in Brooklyn.

The National Temperance Society has voted to raise a fund of $100,000, of which $10,000 has already been subscribed.

A member of a fashionable church in New York, electrified a music dealer the other day, by inquiring for "Solomon's Song," saying that his rector had spoken of it as a production of great genius and beauty, and he wanted his daughter to learn it.

☞ When thistles yield figs, then, and not till then, will the extracts made from common essential oils take rank with Phalon's "Night-Blooming Cereus," the rich product of living tropical flowers. The demand for it, vast as it is, has not yet attained its full proportions. Sold everywhere.

Children's Lyceum Picnic.

The Children's Lyceum in Washington Hall, Charlestown, will go on a Picnic in Green Mountain Grove, Medford, on Thursday, May 31st. The cars will leave the Boston and Maine Depot at 9½ o'clock A. M., and quarter to one, touching at Charlestown and Somerville. Return trains leave at 2, 6 and 7½ o'clock. Tickets for the excursion fifty cents each. A number of good speakers will be present and entertain the party. A general good time may be safely calculated on. The proceeds will go toward defraying the expenses of the Children's Lyceum.

We hear that the Spiritualists of Chelsea, with their Lyceum children, are expected to unite with our Charlestown friends; and that besides the usual entertainments, there will be a grand exhibition of the exercises of the Children's Lyceum. As there is to be no "Anniversary Meetings" of the Spiritualists in this city, this season, this will afford an opportunity for a grand rally. All speakers are cordially invited to be present. The whole is under the management of the Lyceum Committee.

To Correspondents.

(We cannot engage to return rejected manuscripts.)

J. M. A.—Yes; but be concise as possible.

Business Matters.

DR. URIAH CLARK'S NOTICE TO INVALIDS.—Dr. U. Clark's Rural Home for Invalids, in Malden, attracts so much business there, he has given up his Boston office.

The sick in Haverhill, (Mass.,) and vicinity, will take notice, that Dr. Clark, by special request, will treat patients at the EAGLE HOUSE, Wednesday, Thursday and Friday, May 23d, 24th, and 25th, from 10 to 12 M. only, being absent from his Malden Home only four hours each day.

If people who suffer from the dull stupidity that meets us everywhere in spring, and too often in all seasons of the year, knew how quick it could be cured by taking AYER'S SARSAPARILLA to purge the bile from their systems, we should have better neighbors as well as clearer heads to deal with.

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

☞ L. L. FARNSWORTH'S ADDRESS—Randolph, Mass.

Special Notices.

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

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

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INVALIDS' RURAL HOME CURE,
But a few minutes' ride by steam or horse-cars,
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DAVIS'S PAIN KILLER is the best medicine in the world for all Diseases of the Bowels. 2 —May 26.

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

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

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

REMOVAL.

THE BANNER OF LIGHT
BRANCH BOOKSTORE
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544 Broadway, New York City.
Room No. 6.

WILLIAM WHITE & CO.,

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

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kept constantly on hand, and will be sold at the lowest current prices.

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

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

FRANK W. BALDWIN will superintend our NEW YORK BRANCH OFFICE. All orders filled with promptness and fidelity. May 1.

Message Department.

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

Mrs. J. H. Conant,

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

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

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

The Circle Room.

Our Free Circles are held at No. 158 WASHINGTON 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, after which time no one will be admitted. Donations solicited.

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

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Thursday, March 1.—Invocation; Questions and Answers; Annie G. Thompson, to her father, Alexander S. Thompson; Thomas Buck, of Little Rock, Ark.; Jennie Mason, of Augusta, Me., to her friend Maggie, in Bangor, Me.; Cora Jackson, to her mother, in New York.

Monday, March 5.—Invocation; Questions and Answers; John Heughs, to a friend; Dan'l Sweeney, of the 3d Pennsylvania, Co. I, to Dennis M'Grath; Wm. H. Bates, to friends, in Jersey City; Richard Bastow, to his wife, in Savannah, Ga.

Invocation.

Oh Wondrous Power! oh Life Divine!
Let truth upon thy children shine;
Oh guide in ways of holy trust,
These souls enshrined in earthly dust.

Our Father and our Life, thou who hast brought us through the eternity of the past, thou who art guiding us in the present, thou who wilt watch over us in the future, thou Power of our souls, thou Infinite Life, we praise thee. Though we may not understand all thy law, yet we praise thee for as much of thy fountain of knowledge as our souls are able to drink in. For that sunlight of thy love that is ever beaming upon us, oh God we praise thee. In looking abroad upon thine external map of life, oh Spirit of eternity, we perceive much imprinted thereon that causes our souls to leap for joy, to lay upon thy altar fresh offerings of praise. There is beauty and power and perfectness everywhere. Even in the crudities of this mortal life there is beauty, there is a holy charm to draw the spirit from its home beyond the tomb. It comes, oh Spirit of earth and air, in honor of thee, to worship at thy most holy footstool, to render obedience unto thy laws. Oh our Father, thou art great and strong, while we are weak. Thou art Infinite, and we are finite. Thou art the whole, and we are but parts, yet in our ignorance and littleness we can understand something of thee, and know something of thy ways; for art thou not talking unto us through thy creations? are not thy manifestations symbols of thee and thy life? Oh God, we feel they are; therefore we feel in ourselves we know something of thee. Spirit of Peace, it is said thou art very near unto this American nation. But oh we know that thou art far, far away. We know that in the distance thou art watching for thy time and thine hour, when thou shalt approach by thy will and thy life, this people. Oh Father of Life, grant in thy mercy and power that this holy spirit of peace may not long tarry. Oh may it soon fold its snowy wings upon the bosom of this American nation; and when it shall come, grant, oh Father, that its stay may be long; that it may find a resting place long in the hearts of this American people. Oh grant that it may never be frightened away by the hoarse voice of war, or by the wild shout of contention that shall go forth in the land. Oh grant, our Father and our Mother, that this fair dove, this symbol of peace and soul of peace, may come like the dews of evening and the sunlight of morning, soon to cheer the hearts of thy children, that are even now folding their hands and resting in that security that means war and not peace. They are thy children, oh Lord, therefore we can trust them with thee. Feb. 26.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have inquiries we are ready to consider them.

QUES.—A sufferer wishes to know if there is any other form of "incubus," or "nightmare," than that produced by undigested food, or an overloaded stomach? If so, what is the best preventive or remedy for it?

ANS.—Undigested food is often the cause of what you term nightmare, but is not always the cause, however. Sometimes it may be traced to spiritual ailments; sometimes to a damming up of the forces in some other parts of the system besides the stomach. Indeed, there are a variety of means that may produce this cause. It would be impossible for us to give advice that would answer for this special case, unless we could know from whence it comes.

Q.—Will you give us your opinion of President Johnson's veto?

A.—We are somewhat in favor of it, notwithstanding it seems to be Anti-Republican. It is our belief that the negro has not need of this array of forces called the Freedmen's Bureau—self-constituted forces—for their guide. It is our belief that there is an internal, perhaps at present innate power within the negro, that the Great Spirit, through his unseen agents, is very well able to bring out for the protection of the negro. We look with favor upon those men who form this self-constituted Freedmen's Bureau, because we know they are honest in their intentions. But at the same time, we know it would not be best for them to stand between Government and the negro. There is no need of such a mediator. The negro can stand upon his own merits, and if allowed so to do, he can plead his own case with Government. President Johnson has disappointed the people; and his party are looking to-day toward him with doubt and fear. They are asking themselves, Is it possible that this is the man whom we have elected to the Presidency of the United States? But they should have known the man before they placed him there. Instead of being satisfied to look at him through the opinions of the press and the people, they should have given him an individual look, should have come nearer to the man and learned what he was. When taking a careful and calm view of his case, you will very soon see where he stands; very soon see he is thoroughly baptized with Southern influences. Having come from Southern soil, having been educated, to a very great extent at least, by these Southern influences, is it strange that he leans that one way? Is it strange that he would rather save the Union with Slavery, than the Union without it? No, it is not so to us. Thanks be to God! Slavery was abolished ere he sat in the Presidential chair. A wiser Power than that vested in the American people is guiding the American people, rest assured of that.

Q.—Explain the passage of Scripture, "Jesus saith unto Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed!"

A.—The passage explains itself; yet we can give an opinion concerning it. "Because ye have seen me," he says, "ye believe." That is to say, your faith is founded upon material things; the objects of this world. Therefore it is not as good, not as tangible, not as lasting as that faith that is founded upon the things of the unseen world. "Blessed are they that believe, though they have not seen." Blessed are they, he might have said, that believe in the real, the substantial, which is the spiritual, the unseen.

Q.—By N. M. Mann, of Kenosha, Wis: There is a large class of persons who are inclined to be skeptical on all subjects, and who will ransack the world for causes, real or imaginary, other than spiritual, to account for every extraordinary occurrence. They declare that the fund of positive knowledge has not been increased by the so-called spiritual manifestations—that what has been given to the world by this means, was either known before, or within easy reach by other means. Now it has occurred to me that if some question in physical science, understood by the ancients, but confessedly beyond the present knowledge of man, could be satisfactorily solved by the spirits, (as there can be no doubt they retain the knowledge,) an argument of the most convincing power would be presented to the class of minds for which we all ought to have the warmest sympathy. Such a question is clearly presented in the manner of the construction of the old Egyptian monuments and temples. Some of the stones of which these are built are of such enormous size as to be immovable by any appliances now known. Will not some spirit of the olden time explain the method by which these vast rocks were moved from their quarries, brought to the spot and lifted to their places? We certainly shall be able to understand the method, if it only is made known; and, inasmuch as it is now confessedly unknown, proof direct will be furnished to the most material mind of the agency of superior intelligences.

A.—Oh poor, short-sighted mortals! Your querist seems to suppose that the children of ancient days, those who inhabited earth at an ancient period, do still retain in active memory all the scenes of their earthly lives. This is a mistake. Although you do retain them, yet they are not active. How is it with you who dwell here in active life? Do you remember all the scenes of childhood? By no means. True, you will remember the more striking events of that period, but it is not so easy to create activity in the minor events. Still, you always have them, and proper means will develop them into active life again. It is not the purpose of those who return from time to time to you from the spirit-world, to enforce what they know to be true, upon you in mortality, unless you are ready to receive their truths. Soil that is not ready for the seed, can never germinate the seed; that is impossible. You do not plant your seeds in winter. No; you wait until the soil is ready to receive it in the spring. Then you put it into the ground. Then it germinates, comes forth and blesses you. How unwise it would be for all those who return from time to time from the spirit-world, to seek to enforce their truths upon those who are not ready to receive them. Why, it would be time lost. They are ready to wait until the Great Agriculturist shall prepare the soil for them; then rest assured there will be plenty of husbandmen who will go forth sowing the seeds of Spiritualism. With regard to these massive blocks or stone, used by the old Egyptians in the erection of their monuments, we would say it is a well-known fact that the ancients were better versed in some sciences than you are to-day. You speak of the lost arts. They are not lost. They are all in the heart of humanity. By-and-bye you will be ready to receive them again. But we have said before, that the ancients understood some sciences that are not a part, in their perfectness, of your lives. Now may it not be possible that the blocks or stones referred to, were removed in parts? that is to say, they were not entirely as they are at the present time, but were conveyed to the spots where they now stand in small pieces? And may it not be that those stones were so skillfully cemented together, that you cannot detect the seams? Now we do not give this as a something that *may be*, but we assert it *to be a fact;* and in proof of its truth, you have only to dissect these masses of stones by your usual means of breaking them up, and they will present an undisputable proof to our argument. If our querist will visit these pyramids, he can easily satisfy himself in the matter. But, say you, we'll not be allowed to do that. Oh, very well; perhaps the Great Spirit that governs you and I, brings forth everything in its time. The seasons come and go by virtue of Divine law. And so every thought, every idea, is eliminated from the brain of intelligence, by law. Also remember this, and when you take full cognizance of that, you will not ask why this and that is not done, simply to suit the caprices of the few.

Q.—Why are the answers of spirits to the earnest inquiries of friends so vague and unsatisfactory? Cannot they give us more explicit answers?

A.—It is very apt to be the case that the questions themselves are vague and indistinct. You should remember 't is not the writing contained therein that we perceive—'t is the ideas contained therein. If there is no soul in the writing, the unseen answerer cannot clearly answer your questions. If you would have definite, clear answers, put a soul in your questions. Then rest assured you'll get live answers, also. Feb. 26.

James Herbert Clinton.

I was three weeks in one of your hospitals. While I was there I learned about coming back from one of the nurses. And I told her if it was true what she had said to me, I would come back. And she said then she should be looking out for me.

I was from Savannah, sir. I was sixteen years old. There were three brothers of us. I was the youngest. We were all in the field. My oldest brother, George, was killed before I was; Lucien is left. My name is James Herbert Clinton—James H. Clinton. My father originally came from New York State; but I was born in Georgia. I lived there all the time.

I suppose if there's a way for me to come back to that nurse that told me I could come, there's a way for me to go to my father and mother, too, is n't there? [Yes.] I've nothing to say about what I went to war for. I've come back because I can come; because I wanted to come. And the most I care about now, is letting all my friends who are on the earth know I can come. The nurse said something like this to me: "If you'll come back to me, I 'll send what you give to your folks." She'd wrote twice for me while I was sick. Now I've come, and I want her to do it. I want her to keep her promise, as I have mine. Let 'em know I can come; and how I want to come and speak there just as I do here.

I was mortally wounded, taken prisoner, and was carried to one of your hospitals. [Do you know what one?] It was in Washington, where I was. I'd rather died than to have gone there; but I had to go. I'm glad to come, and I thank you. Feb. 26.

John Joice.

I am come, sir, to ask you to take me to Mr. Motley, in Dorchester, Roxbury—West Roxbury, I mean. He says he'll give so much money to any person that shall convict the one that murdered me and my sister. And I can do it very quick, and then I want the money for my mother. I have got permission now, to do it; and I wanted to at first, but they said no, I musn't do it; it was n't best. So I waited; but I can now.

I will tell him so that there won't be any trouble about convicting the right parties. And more than all that, I'll tell him so, too, that they'll convict themselves. Then I want the money for my mother. But I want it first placed in somebody's hands that will pay it over to her. Can I go, sir? [Yes, but I want to consider your request a little.] I had permission to come, sir. Remember, I don't ask him to convict any one upon *my* evidence. I say I will *furnish* evidence, that will convict the parties, as such persons are generally convicted. But I want the money for my mother. Will you think of it, sir? [I will.] When will I come to know? [You'll know; I'll send you word.] How long will I wait, sir? [You'll have to wait some little time—not very long.]

I'll now leave, unless you'll take me there. [I could n't to-day.] I did n't expect you would to-day, but I thought you'd appoint some time when you would. [I can't to-day. You see you are making me a party to certain things, that may not be agreeable to me. Do you see?] Yes, sir. [I do n't want to be accessory to sending any parties prematurely to the spirit-world. It's bad enough for them who sent you there, without my sending others there also.] I don't want 'em to come where I am; no, sir; I never want to see them again. [If the law was a little different, it would make a difference in my mind as to what to do.] Well, sir, you think of it and I'll come again. I've told you what I can do. Feb. 26.

James Welsh.

I am very glad to come, sir, and I would like to know if you would be kind enough to allow me the privilege of sending some word to me sister? We came to this country nine years ago, and she is working out for a living, and I was at my trade; was a tailor; but when the war broke out I enlisted and got killed; and I want to send word how I am to me sister. That is what I want, sir; that is what brings me here. She has something herself of these powers what would drive us to her. Mediums, sir; yes, sir, she 's one of these folks.

I want her to know that I can come, that I am happy, that I have n't the need of any extra power to get out of any purgatory or any place where the spirit is confined. The spirit is not confined at all, but is free. I want her to know this—that I am James Welsh just now as I was; that I'm free, and want to come to her just when I likes and say what I please to her. And me father and mother sanction me coming and say they 'd be glad to come. Now, sir, what I want is somebody that I can go to her with; that 's what I want. [A medium?] Yes, sir. [Where is your sister now?] She 's in Brooklyn, sir, New York. I was working in New York, and she went to Brooklyn, because she got a better chance there, about six months before I went away. She was working there when I went to war. Oh, she cry hard when I go, for she believed I'd not come back, though I thought I should. But I did n't come; I went as many went who were with me. [Have n't you some friend in New York or Brooklyn you can ask to assist you?] Yes, sir, I have Thomas Daley; he reads a good deal, and is liberal in his views. I'd like him to go to me sister Catharine; if he will do that, I like him to go to her, telling her that she have the power herself; that I can come if she 'll give me the chance to; that I 'm happy, very happy, that 's it.

I've nothing to pay you with, sir, but I 'm much obliged. Feb. 26.

John Augustus.

Say to my friends I am happy and well, and satisfied with my condition in the spirit-world. Say, also, to them that the field of philanthropy is also large in the spirit-world, and does not require money for the working of it. Say, also, that I have the same feelings, the same desires, and I have no wish to change my course in anything. My course is onward still. And to those who looked upon me with scorn and contempt, and who have heaped vile epithets upon me—I pity you, for by-and-bye you 'll see that you 're wrong, and you 'll condemn yourselves.

I 'm John Augustus. Do you remember meeting me one time at the State House? Do you remember what you said to me? You said to me something like this: "Mr. Augustus, if your soul is in the work you 're engaged in, you 'll succeed. I hope it is." Do you remember? God bless you! go on. The angels will bear you up and God will sustain you *if your soul is in the work. I hope it is.* Feb. 26.

Circle closed by William E. Channing.

Invocation.

Spirit of the ages, Life of our souls, thy children bow down and serve thee, not through fear, but because thou art great and good and holy and perfect. Intelligence ever turns to thee, ever renders obedience to thy most holy law, for it knows thou art wise and all loving. It knows thou wilt ever guide it aright. Wherever thy children are, there thou art to lead them into paths of wisdom and righteousness. It matters not whether they are enshrined in temples divine, or whether they are enfranchised in the world of souls. Thou art everywhere with thy children, guiding in love and protecting in mercy, filling our souls with love and with deep, thrilling songs of joy. Life, oh beautiful life, thou hast given us for our inheritance, for which we thank thee, oh our Father. It comes to us laden with the gifts of eternity. We accept it, because it is of thee, holy and perfect, and will lead us into endless day. Out of nights of sorrow and valleys of misery, we shall finally ascend into the realms of peace and joy and everlasting right. This we know, because all thy creations are tending onward and upward to a more perfect recognition of thee. Therefore we know happiness must some time be the lot of all thy children. We will trust ourselves with thee, asking no blessing, but receiving all thou seest fit to confer upon us. Feb. 27.

Questions and Answers.

QUES.—By C. T., a correspondent: Which has the most influence and control of man in his actions upon earth, those in the physical or those that have passed into the spiritual state?

ANS.—Sometimes mind enshrined in physical life is in the ascendency in this matter; sometimes mind that has passed beyond physical life has the ascendency. It depends very much upon circumstances attending the individual.

SPIRIT.—Perhaps it may be well to occupy a few moments' time in answering a query that has been received by us from a soul who is struggling earnestly to believe in the philosophy and truth of Spiritualism, but, like many other souls, is surrounded by the huge walls of human conventionalities. If this same new born child of Spiritualism was the most popular ism of the day, it would be very easy for these souls to enter the temple and worship there. But because it does not happen to be, at the present time, the obstacles that lie in the way of their progress seem to be numerous.

The friend desires to become enlightened upon the point whether or not the spirit can return from its *post mortem* existence, communicating with friends left on the earth. And so he says: "If it be a truth that disembodied souls return, answering questions, and in other ways manifesting to friends, will some one answer this question for me, simply to let me know that I have been heard by some individual intelligence?"

The question was this: Tell us what object the Egyptians had in erecting their pyramids.

This same question has been propounded from a different source.

There are many opinions concerning all these monumental relics. However, it is the opinion of your speaker to-day that these pyramids were erected by the Egyptians with a special view to their particular religion. It is a well known fact that astrology and astronomy—these two twin sisters—form the basis of the religion of the ancients. The sun, the moon and the stars they deified, and north, east, south and west were all particular deities, each one affording to them certain peculiarities. The north gave them strength, vital power. The south gave them renewed life, young life. The east gave them death, destruction. The west gave them sometimes death, and sometimes life. These monuments we believe to have been erected in honor of these four deities. It is very possible that we have arrived at a wrong conclusion, but we have yet to so understand it. It matters very little, however, what these monuments were erected for, to the people of the present age. They are, as they stand, living monuments of the past, and that past you do not live in. You live in the present, belong to the present. You must act by and through the present. It is well to sometimes turn back to that that has been given you, but it is not well to linger too long in the past. The present has need of all your activity, both mental and physical. To-day has need of you, else you would not be here. So give, oh mortals, all your energies to to-day; and if you do that, to-day will bear direct reference to the future. We earnestly hope that our good friend who desires to believe in Spiritualism, but dares not to come out of darkness into light, will very soon come out of his trammels, shake off his shackles, throw off the swaddling clothes of the past, and worship the God of to-day. Long enough he has praised the God of other days, while the voice of to-day is constantly calling to him, as to all other teachers and watchers on the towers, "Adam, where art thou?" Feb. 27.

Alexander Hodges.

Being informed that various inquiries have been made as to my whereabouts, I have thought it might be well for me to make an effort to report myself. I am Alexander Hodges, and I am from Montgomery, in Alabama. I presume the inquiry was started by a New Jerseyman with whom I had had dealings in business, and who I was owing something like between three and four thousand dollars. My notes all became due when it was totally impossible for me to pay them, because there was no communication between our section of the country and his. I suppose he is not aware that I shut up trade and went into the Confederate army. So I'll give him that piece of news. Finding that there was to be no market open for the sale of my goods, that I could do no business while the ports were closed between North and South, I thought I might as well go into the army and help fight it out. So far as I was concerned, it was like a rattlesnake and porcupines fighting. I was n't very much in favor of our side, wanted to settle it as soon as possible, but of course I did n't think it was to come to such a rough issue as it did. I, like all the rest, expected to come out whole and sound, but it did n't so happen.

Now Mr. Gordon is anxious to know if I'm dead, whether I have left anything, or not, by which he can obtain his rights. I'm under the necessity of informing him that what I did leave was confiscated, and therefore is of no use to him. Government, I believe, assumed the right of a prior claim, so I'm afraid he'll have to whistle for his pay. I'm very sorry. I would have had it otherwise, if I could have had my say; but 't is n't in my power to make events, or to change them. I was known to have been in the Confederate army, in arms against the United States. The most of my goods were in New Orleans. All that amounted to anything was there. And when the city was taken, my Confederate property was taken care of. I of course had nothing to say. I had got into a bad place, and must make the best of it. I went in without much thought on the subject. I was a little mad the day I did go into the army, for there seemed to be a good deal of sorrow resulting from it. I wanted to get rid of it. I wanted to square it up.

Now, friend Gordon, do n't waste your money, your time, or your patience on me, for if you do, you 'll be the loser by it. You can't, out of nothing, hope to get something. I 'm sorry for it, but so it is, and I can't help it.

I've reported to the best of my ability. I do n't ask any credit for it; I 'm very glad to be able to do so. If there 's any of my friends who are not afraid of these things, who would like to talk with me, I should be glad to talk with them. But if they do n't care about it, I do n't care to come.

I am under many obligations to you for your open way of return. I hope to be able to pay you some day, if not in greenbacks nor Confederate bonds, in something that 's better. Good-day to you. Feb. 27.

Lora Barrett.

You remember Mr. Samuel Slade that came to you a few weeks ago, asking the privilege of sending a message to his daughter, who was then sick? I am that daughter.

I'm very glad to be able to come. Father hoped to be able to reach me in that way before I went to the spirit-world; but I came sooner than he expected I would.

Oh, I 'm so glad to be free! I want my mother, brothers and sisters to know that I 'm happy; that I've found things just as I expected to. Oh, what light I had of Spiritualism was worth all the world to me; was worth all the world to me. It lighted me there, and it 's lighted me back. I would n't come back if you 'd give me all the homes of earth.

I'm not exactly settled yet, not situated just as I expected; but I 'm happy, and I 'm free. I was conscious in about three hours after death. Oh, I was so rejoiced to be free! When they took me back to my body, I could n't believe that it belonged to me; I could n't realize it; it did n't hardly seem as if I 'd ever lived in it.

I thought I 'd come, that you might know that I 'd passed on. Feb. 27.

Delila Green.

I thought I would come back to let the children know I could come. My children are terribly opposed to it, and all my grandchildren, too. They are terribly opposed to Spiritualism.

I was blessed with living ninety-six years here, ninety-six years. And my name, when I lived on the earth, was Delila Green—Delila Green; that was my name.

I had nine children in all. Four on 'em are in the spirit-world with me, and the rest are on the earth. Why, when I believed as I did before I died, I could n't say a word about it. They would not believe it. They said, "Grandma 's in her second childhood. Poor old woman! she don't know anything." I told them that God in his wisdom and love had opened the windows of heaven to me. I was sorry; but I should come back. I should surely come back after death. I should come back, and I've come, glory to God! I 'm now as young and happy, oh, so happy! when I 'm away from here; but while I 'm here, I feel old age upon me. [How long were you a believer in Spiritualism?] Five years or more, I can say I knew it. My children would n't hear a word to it. They said grandma was losing her mind. Oh, I did n't lose my mind; I found God. I told 'em so! told 'em so! told 'em so! When I was dying, I told 'em I should surely come back to them.

Oh, they used to think you 're the greatest set of rascals that ever lived. Oh, yes, they did.

I had one little grand-daughter—she was most nine years old—who used to read to me sometimes. I used to get her to get things about spiritual matters, and she used to. Poor little girl! she could only read them when the folks were away. They would n't let her stay with me, if they knew it. Oh, bless you, the little girl was a medium; but the folks did n't know it. They said she was nervous from being with me; that things I said frightened her.

Oh, oh, how foolish! Well, I 'm back; glory to God! I 'm back. *Yes, I am.* [Where did you reside?] In Watervliet, New York. Oh, I am so glad to get back! I only died yesterday. My children told me they 'd bring me right here, so I could tell the folks this thing is true. They may not believe; but oh, I've done my duty to them, and it 's not my fault if they do n't. [Did you ever hear the Banner read?] Hear! bless you, yes, when the folks would go away; but that was not often. I tell you when the folks would go away I could get my little grand-daughter to get it, but it was n't often.

I shall be not poor old grandma any longer. I shall be young again. Good-by. The Lord bless you, and angels watch over you. Where 's my cane? Oh, I forget it. [You do n't want it now, do you?] No, I do n't. I forget. I thought I was going, and I could n't go without my cane. Feb. 27.

Circle closed by William Berry.

MESSAGES GIVEN AT OUR CIRCLE.

Thursday, May 3.—Invocation; Questions and Answers; Henry Gardiner, from Goldsboro', N. C., to his brother Joel; Mary Alice Reinhardt, to her mother, in Trenton, N. J.; Charlotte Goodno, to her daughter Ellen, in Boston; Olive Pope, to her brother, Frederick G. Pope.

Monday, May 14.—Invocation; Questions and Answers; John Heughs, to his friends; Charlie O'Brien, to his brother James; Angie Russell, to her father and mother; Wm. Harris, to friends, in Concord, N. H.

Tuesday, May 15.—Invocation; Questions and Answers; Stephen Algers, to his friends; Josephine Jones, to her parents; Mrs. Alice Clark, to her husband, sisters and brother.

Philadelphia Matters.

I closed my engagement in the city of Brotherly Love with many regrets, notwithstanding my health was poor most of the time during my stay. But, I assure you, there are such good, genial souls there, that one can but enjoy themselves under almost any circumstances. There are few such workers in Progressive Lyceums as Mr. and Mrs. M. B. Dyott, at whose hospitable home I was entertained while in Philadelphia. All they have is at the service of the children and leaders. Their house is open, at any time, for rehearsals in music or for the dramatic scenes that make so much the interest of their festivals, &c.

Mr. Sargent, their musical director, is also very attentive. Dr. H. T. Child makes himself exceedingly useful in giving lectures on Physiology and other subjects, before the Lyceum, and a more energetic man is not often met.

I visited the celebrated settlement of vines and fruit, Hammonton, and met quite a number of old acquaintances who are making their homes in among the clean white sand, expecting soon to sit under their *own* "vines and fig tree." I think it will sometime be a beautiful city. Prosperity to the *honest* workers!

This month closes my engagements for the present, and *I hope to find peace, rest* and *health* among my native mountains, so that if I ever come among you again as a speaker, I may bring a cheerful heart and face, since it is so much pleasanter to carry sunshine than shade. The reason of my refusing to make any more engagements at present is, that *I am so weary*, and *must have rest!* I have been twelve years a laborer in our holy cause, taking but little time to rest. If I have done any good it is known to the persons who have received it, and that is enough. If I have done harm, it has been through ignorance, for *my motives are good.* I know no human being that I would not sooner *bless* than *injure.* I can forgive *anything* when I see a disposition to reform and an evidence of its reality in *the life.* So rest assured, dear friends, *everywhere*, that I leave you with the kindest and best feelings toward all, and with a sincere desire to do all I can for human and spiritual good so long as I remain in existence. I hope to speak to you, through the mediumship of this blessed Banner, (if it does not resist my influence, which I presume it will not if I prove myself to be a kind spirit,) occasionally, and will report the progress of the cause where I may be. In this dear old city it is steadily marching on. L. K. Joslin, whose whole soul is an emanation of peace and love, conducts the Lyceum. There are several who say good things to the children each Sunday.

Yours for truth and justice,
Providence, May 7, 1866. M. S. TOWNSEND.

DANGERS OF WOMEN IN OLD TIMES.—An act was introduced in the English Parliament, in 1670, "that all women, of whatever age, rank, profession or degree, whether maids or widows, that shall, from and after such act, impose upon, seduce or betray into matrimony any of His Majesty's male subjects, by scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery, and such like misdemeanors, and that the marriage, upon conviction, stand null and void."

Fortunate for the sex that such a law is not enforced in these days.

Ann Story was married to Bob Short. A very pleasant way of making a Story Short.

Obituaries.

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

Borne to the higher life, from Troy, N. Y., April 22d, Adeline, wife of Stephen Sims, aged 49 years.

A beautiful spirit freed from its earth casket, where for many years she physically suffered, at the same time mentally and spiritually unfolded. Her attention was early called to the investigation of Spiritualism by the departure of a loved daughter to the Summer-Land, and the thought of a reünion made the change agreeable. Mrs. Sims leaves a kind husband, an aged widowed mother, and numerous other friends, who have tried to gratify every earthly wish, among whom are the family of A. McCoy, to whose house she came two days before her departure, and from whose home her funeral was attended. As I saw the aged mother bending beneath the blast, I heard a voice, saying, "Friends, weep not; her weary spirit rests. She will awaken to a glorious morning's dawn, clasped in the fond embrace of precious ones on yon shining shore."
S. A. HORTON.

Passed to the Spirit-World, from Boston, April 22d, 1866, Mrs. Ellen Cummings, aged 43 years, after years of suffering, occasioned by cancer.

She bore her pains with fortitude and true Chistian resignation, feeling that the angel band, as they made known to her their presence, would ever sustain her. With this hope she lay down upon her bed (which she had not done before for some days,) and quietly passed home. May her faithful husband and loved child be strengthened by the truth that made her life happy till they meet her again, where no sickness or death is ever known.
SAMUEL GROVER.

New Books.

JUST PUBLISHED,

An Original and Startling Book!

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED,

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

BY HUDSON TUTTLE.

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

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

PRICE..........................$1,50.

☞ For sale at this Office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, (Room 6,) New York.
March 24.

FOURTH EDITION OF A SPLENDID VOLUME,

ENTITLED,

POEMS FROM THE INNER LIFE.

BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the third, shows how well they are appreciated by the public. The peculiarity and intrinsic merit of the Poems are admired by all intelligent and liberal minds. There had long been an earnest call for the republication in book form of the Poems given by the spirit of Poe and others, which could not be longer unheeded, hence their appearance in this splendid volume. Every Spiritualist in the land should have a copy.

Table of Contents:

PART I.

A Word to the World [Prefatory];
The Prayer of the Sorrowing,
The Song of Truth,
The Embarkation,
Kepler's Vision,
Love and Latin,
The Song of the North,
The Burial of Webster,
The Parting of Sigurd and Gerda,
The Meeting of Sigurd and Gerda.

PART II.

The Spirit-Child, [By "Jennie,]
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Marian,]
Little Johnny,
"Birdie's" Spirit-Song,
My Spirit-Home, [A. W. Sprague,]
I Still Live, [A. W. Sprague,]
Life, [Shakspeare,]
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Resurrexi, [Poe,]
The Prophecy of Vala, [Poe,]
The Kingdom, [Poe,]
The Cradle or Coffin, [Poe,]
The Streets of Baltimore, [Poe,]
The Mysteries of Godliness, A Lecture,
Farewell to Earth, [Poe.]

Retail price of the full gilt edition, $2,00; postage free. Retail price of the edition in cloth, $1,25; postage, 16 cents. Published by WILLIAM WHITE & Co., 158 Washington street, Boston, and for sale at our Branch Office, 544 Broadway, (Room No. 6,) New York. April 2.

NEW EDITION—JUST RECEIVED.

A DISCUSSION OF THE FACTS AND PHILOSOPHY OF Ancient and Modern Spiritualism.

BY

S. B. BRITTAN, AND DR. B. W. RICHMOND.

"Whosoever is afraid of submitting any question, civil or religious, to the test of free Discussion, is more in love with his own opinion than with Truth.—*Bishop Watson.*

This work contains twenty-four letters from each of the parties aboved named, embodying a great number of facts and arguments, pro and con., designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations.

☞ Price, $2,50; postage 28 cents. For sale at the Banner office, 158 Washington street, and at our Branch Office, 544 Broadway, New York. Room No. 6. April 28.

NEW EDITION—JUST RECEIVED.

THE APPROACHING CRISIS;

BEING

A REVIEW OF DR. BUSHNELL'S RECENT LECTURES ON SUPERNATURALISM.

BY ANDREW JACKSON DAVIS.

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

☞ Price—paper, 75 cents; postage 12 cents. For sale at the Banner Office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. Room 6. April 28.

THE GREAT LYRICAL EPIC OF THE WAR!

GAZELLE,

A TALE OF THE GREAT REBELLION.

A Purely American Poem.
It is an Autobiography.
Its Characters are from Life.
Its Scenes are the Great Lakes,

NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL THE WHITE MOUNTAINS, and the sanguinary BATTLE-FIELDS OF THE SOUTH. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

☞ Price $1,25. For sale at our Boston and New York Offices. Dec. 30.

A NEW BOOK—JUST PUBLISHED.

THE BIOGRAPHY OF SATAN;

OR A HISTORICAL EXPOSITION OF

THE DEVIL AND HIS FIERY DOMINIONS,

Disclosing the Oriental Origin of the Belief in

A DEVIL AND FUTURE ENDLESS PUNISHMENT.

ALSO, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Casting out Devils," "Everlasting Punishment," "The Worm that never Dieth," etc. etc., all explained.

BY K. GRAVES,

Author of "Christianity before Christ, or the World's Sixteen Crucified Saviours."

☞ Price, 35 cents; postage prepaid. For sale at the Banner Office, 158 Washington street, Boston, and the Branch Office, 544 Broadway, (Room No. 6,) New York. Jan. 13.

CHRISTIANITY,

ITS INFLUENCE ON CIVILIZATION, and its Relation to Nature's Religion: the "Harmonial," or Universal Philosophy. A Lecture delivered at Ebbitt Hall, New York, on Sunday evening, Nov. 26, 1865. BY CALEB S. WEEKS.

☞ Price, 25 cents. For sale at this Office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. Room 6. April 7.

Miscellaneous.

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

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

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

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

"They are wonderful."—(E. C. Swafford, Ruthsburg, Ill.)

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

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

"A most wonderful medicine—so silent, and yet so efficacious."—(S. W. Richmond, Chenoa, Ill.)

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

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

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

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

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

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

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

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

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

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

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

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

"They relieved me almost immediately."—Libbie G. Barrett, White Hills, Conn.)

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

See the Banner of March 24th and 31st, Dr. L. Hakes's report of the cure of **Paralysis, Black Jaundice** and **Pulmonary Diseases,** by Mrs. Spence's Positive and Negative Powders; also, in the Banner of April 7th and 14th, authenticated reports of the cure of **Rheumatism, Deafness, Croup, Erysipelas, Fever and Ague** and **Toothache,** by the Positive and Negative Powders.

Diseases of all kinds rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column.

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

Liberal Terms to Agents, Druggists and Physicians.

Mailed, postpaid, for $1,00 a box; $5,00 for six.
Money sent by mail *is at our risk.*
Office 37½ ST. MARKS PLACE, New York City.
Address,

Prof. PAYTON SPENCE, M. D.,
Box 5817, New York City.

April 28.

DR. HARRISON'S
PERISTALTIC LOZENGES
A POSITIVE CURE FOR
COSTIVENESS, PILES
DYSPEPSIA, HEADACHE.
SOLD EVERYWHERE.

PLEASANT to the palate, cause no pain, act promptly, never require increase of dose, do not exhaust, and for elderly persons, females and children, are just the thing. Two taken at night move the bowels once the next morning. Warranted in all cases of Piles and Falling of the Rectum. We promise a cure for all symptoms of DYSPEPSIA, such as Oppression after eating, Sour Stomach, Spitting of Food, Palpitations; also, Headache, Dizziness, Pain in the Back and Loins, Yellowness of the Skin and Eyes, Sick Headache, Coated Tongue, Biliousness, Liver Complaint, Loss of Appetite, Debility, Monthly Pains, and all Irregularities, Neuralgia, Faintness, &c. *Travelers find the Lozenges just what they need, as they are so compact and inodorous that they may be carried in the vest pocket.* Price 60 cents per box; small boxes 30 cents. For sale by J. S. HARRISON & CO., Proprietors, No. 1 Tremont Temple, Boston. Will be mailed to any address on enclosing 60 cents. eowly—July 8.

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

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, *warranted* pure and genuine. The *Anti-Scrofula Panacea, Mother's Cordial, Healing Extract, Cherry Tonic,* &c., are Medicines prepared by *himself,* and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up SPIRITUAL and other Prescriptions. June 17—t

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BELVIDERE SEMINARY,

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, will open its Summer Term on TUESDAY, MAY 1st. This Institution is beautifully situated in the pleasant town of Belvidere, Warren Co., New Jersey, and is easy of access by cars from New York and Philadelphia. The buildings are handsome and commodious, and the location one of the healthiest that can be found. For circulars containing further particulars, address, THE MISSES BUSH, formerly principals of the Adelphian Institute. †—May 5.

MICROSCOPES for 60 CTS.

The French Tubular Microscope, magnifying nearly 600 times. Mailed for 60 cents; two for $1,00. Address, GEO. G. WASHBURN & CO., Box 5093, Boston, Mass.
May 19—13w*

NOTICE.

THE SPIRITUAL PICTURE AGAIN. The price of the Spiritual Picture, of "A Maiden in the Summer-Land," "pencilled by Raphael through a medium," and advertised for sale in a few of the back numbers of the Banner of Light, has been raised to $2000, in consequence of the great demand for small pictures from all parts of the United States. I am sending pictures as fast as they can be made, and all that send 50 cents will receive a picture. SOPHIA EHRENFELS, Chicago, Illinois. 2w*—May 19.

A NEW POEM BY A NEW AUTHOR.

MANOMIN:

A RYTHMICAL ROMANCE OF

MINNESOTA, THE GREAT REBELLION AND THE MINNESOTA MASSACRES.

BY MYRON COLONEY.

This work recites some of the most celebrated Battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heart-rending account of the Minnesota Massacres, &c. In short it is A ROMANCE OF A BROAD AND COMPREHENSIVE CHARACTER, that will entertain every American reader.

This book belongs to the Progressive Series, theologically speaking, and the messages from "*over the River*" which are scattered through it, will be found instructive.

Price, $1,25 per copy; Library edition, extra binding, $1,50 16 cents extra by mail.

For sale at the BANNER OF LIGHT PUBLISHING HOUSE, 158 Washington street, Boston, and at the Branch House, 544 Broadway, New York. Room 6. March 10.

THE EARLY PHYSICAL DEGENERACY OF THE AMERICAN PEOPLE.

A GREAT BOOK FOR YOUTH. Send two red stamps, and obtain it. Address, DR ANDREW STONE, 96 Fifth street, Troy N. Y. 3m Ap. 7.

Miscellaneous.

PROSPECTUS OF THE LITTLE BOUQUET.

Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of

CHILDREN AND YOUTH,

And will be an especial advocate of

CHILDREN'S PROGRESSIVE LYCEUMS.

IT will contain eight pages, printed upon fine, clear white paper, one half the size of the *Religio-Philosophical Journal* or *Banner of Light,* and will be embellished with electrotype illustrations, which will give it a most attractive appearance.

It will abound with short pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.

It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.

No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

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Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.

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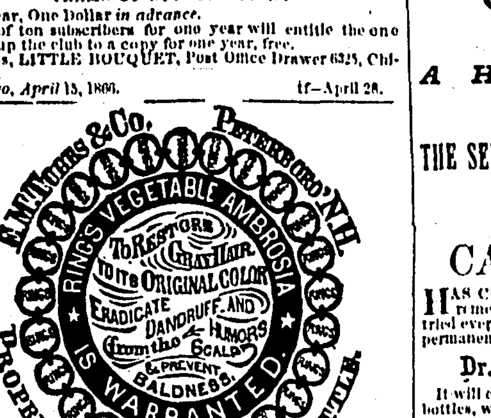
Chicago, April 15, 1866. tf—April 28.



RING'S

VEGETABLE AMBROSIA

IS THE MIRACLE OF THE AGE!

Gray-headed People have their locks restored by it to the *dark, lustrous, silken tresses* of youth, and are happy!

Young People, with *light, faded* or *red* Hair, have these unfashionable colors changed to a beautiful auburn, and rejoice!

People whose heads are covered with *Dandruff* and *Humors,* use it, and have clean coats and clear and healthy scalps!

Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed!

Young Ladies use it because it keeps their Hair in place!

Everybody *must* and *will* use it, because it is the *cleanest* and *best* article in the market!

☞ **For Sale by Druggists generally.**

☞ Read what HON. WARREN CHASE, a well-known contributor to this paper, says of it:

"My hair and whiskers have been many years gray. 'Ring's Vegetable Ambrosia' has restored both to their original color, black, and covered the baldness on the top of my head with a fine growth of black hair. I have several friends who have used it with the same results, and I cordially recommend it as one of the few medicines that will do what its labels and circulars claim for it. WARREN CHASE.
October, 1865.

WHOLESALE AGENTS:

C. H. FLINT, DAYTON, O.
J. D. PARK, } CINCINNATI, O.
A. B. MERRIAM, } CINCINNATI, O.
DEMAS BARNES & CO., NEW YORK.
SMITH, CUTLER & CO., CHICAGO, ILL.
AND ALL WHOLESALE DRUGGISTS IN BOSTON.

April 28.

NEURAPATHIC BALSAM;

OR,

NATURE'S GREAT HARMONIZER.

THE Proprietors of this newly-discovered PANACEA, offer it to the public, in the fullest confidence that it is a sure cure for all

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(one of the Proprietors having himself been cured by it of a terrible skin disease, called by physicians Tetters and Salt Rheum, of more than twenty years' standing, which had been declared by the Faculty incurable, because constitutional.)

It will also cure all diseases of the

THROAT AND BRONCHIAL TUBES;

CANKER, RHEUMATISM, NEURALGIA, MUSCULAR CONTRACTION, PILES, BURNS, SPRAINS, BRUISES, CUTS, BOILS, WORMS, SORES, WEAK SPINE, KIDNEY COMPLAINTS, &c., &c. In fact, the Proprietors have *high authority* for saying that this Balsam possesses greater curative powers than any medicine heretofore known; that never before has there been any preparation of Iron that was so well adapted to enrich the Blood and impart vitality to the whole human frame. Persons suffering from almost any disease will be greatly benefited, if not cured, by simply taking the Balsam three times a day.

It is also an excellent remedy for the various diseases of the SCALP—a very little of the Balsam rubbed into the scalp, will vitalize the skin, cause the hair to grow, and strengthen the roots of the hair, at the same time imparting to it a beautiful lustre.

This Balsam is a simple production of Nature, put up perfectly pure, just as it came from Nature's great Chemical Laboratory. It is found by analysis to contain many of the important elements of life, such as *Magnesia, Iron, Sulphur, Ammonia, Albumen, Carbon, Potassium, Soda,* and *Oxygen,* and is highly charged with *Electricity* and *Magnetism.*

The Balsam is put up in bottles, with full directions.

☞ Price, 50 cents and $1,00.

For sale by OCTAVIUS KING, Druggist, 654 Washington street; M. S. BURR & CO., 26 Tremont street, under the Museum, and at the OFFICE OF THE BANNER OF LIGHT.

E. HAYNES & CO., Proprietors,
May 5. **No. 7 Doane Street, Boston.**

I. O. O. F.

THE AMERICAN ODD FELLOW!

AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments, Principles, Operations and Condition of

THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City,

BY JOHN W. ORR, P. G. P. and P. G. M.

THE AMERICAN ODD FELLOW is the Official Organ of the Grand Lodge of the United States.

Since the commencement of this Magazine (Jan'y 1, 1862), it has received the most flattering commendations and eulogiums from scores of subscribers, and the Grand Lodges of

California,
Connecticut,
Indiana,
Maine,
Maryland,
Pennsylvania,
Michigan,
New York,
New Jersey,
Rhode Island,
New Hampshire,
Ohio,
Kentucky,
Canada West,
Wisconsin,
Oregon,
Illinois
Tennessee,

and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the

GRAND LODGE OF THE UNITED STATES,

at its session in 1862, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Odd Fellows everywhere.

TERMS—$2,00 a year; ten copies for $18,00. Specimen copies will be sent, postage prepaid, on receipt of 20 cents each.

Address, JOHN W. ORR,
April 21.—tf 96 Nassau street, New York City.

EDUCATOR.

A TEACHER, unmarried, in religion a Spiritualist, of many years experience as Head Master of Public High Schools and Private Schools in several places in America, wishes to find an engagement in a Public School, or would buy an interest in some private Seminary of high standing. Besides the branches of a thorough English education, he is able to teach the Classics, Mathematics, and Spanish, French and German, in which latter languages he converses fluently. He would like to go to the West. Please address, "EDUCATOR," care of T. G. EISWALD, Providence, R. I. May 5.

E. R. YOUNG,
MAGNETIC PHYSICIAN,
808 Tremont Street, Boston.

Medicated Vapor Baths given. [Cor. LaGrange St.]
April 21.—13w*

A LADY who has been cured of great Nervous Debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief.

Address, enclosing a stamp, MRS. M. MERRIT, Box 368, BOSTON, and the PRESCRIPTION will be sent FREE by return mail. 10w—April 5.

Miscellaneous.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THESE celebrated Powders act as *vehicles,* or *carriers* of the Positive and Negative magnetic forces through the blood to the Brain, Lungs, Heart, Liver, Womb, Stomach, Kidneys, Reproductive organs, and all other organs of the body. *Their magic control over disease of all kinds is wonderful beyond all precedent.*

THE POSITIVE POWDERS CURE all Inflammatory Diseases, and all **Active Fevers,** such as the Inflammatory, Bilious, Rheumatic, Intermittent, Small Pox, &c.; all **Neuralgic, Rheumatic** and **Painful Affections,** Headache, Fits, Nervousness, **Sleeplessness,** &c.; all **Female Diseases, Dyspepsia,** Dysentery, Spermatorrhœa, Worms, &c.

THE NEGATIVE POWDERS CURE all Low **Fevers,** such as the Typhoid, Typhus and Congestive; all **Palsies,** or **Paralytic Affections,** Amaurosis, Double Vision, Catalepsy, &c., and all other diseases attended with great nervous or muscular prostration or exhaustion.

Circulars with fuller lists 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* description of their disease when they send for the Powders.

Liberal Terms to Agents, Druggists and Physicians.

Mailed, postpaid, for $1,00 a box; $5,00 for six.

Money sent by mail *is at our risk.* **Office** 37½ ST. MARKS PLACE, New York City.

Address, PROF. PAYTON SPENCE, M. D., New York City, box 5817.

For sale at the Banner of Light Office, No. 158 Washington St., Boston, Mass. April 7.

CATARRH

CURED BY INHALING

A HARMLESS FLUID OF **AGREEABLE ODOR.**

THE SENSE OF TASTE AND SMELL RESTORED.

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CATARRH REMEDY

HAS CURED more cases of CATARRH than all the other remedies put together, as thousands can testify who have tried every other known means of cure in vain, and have been permanently cured by using

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It will certainly cure, if you follow the directions upon the bottles, which are very simple and plain.

Some of the First Physicians are Recommending it.

Do not allow the druggist to palm off any other preparation upon you. If they do not keep it, send money to the Agent, and it will be forwarded at once.

PRICE, $1,00 PER BOTTLE.

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Caution.—Purchasers of DR. R. GOODALE'S CATARRH REMEDY will please notice that the genuine article bears the signature of "R. GOODALE, M. D.," upon the wrapper, and no other signature; and that C. R. PARKER, No. 508 Pearl street, New York, is his sole Agent for the sale of the same.

For sale in Boston by G. C. GOODWIN & CO., M. S. BURR & CO., and Druggists generally. 13w—March 24.

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SINGER SEWING MACHINES.

THE superior merits of the Machines manufactured by this Company, for either FAMILY USE or MANUFACTURING PURPOSES, are so universally known and conceded, that an enumeration of their relative excellencies is deemed, at this late day, as wholly superfluous.

Recent and valuable improvements have, however, been added to the Singer Machines, rendering them still more perfect and reliable. The new lock stitch FAMILY SEWING MACHINE, which has been over two years in preparation, is now for the first time offered to the public, and it is confidently presented as the NE PLUS ULTRA of family sewing machines, possessing all the DESIRABLE ATTRIBUTES and ATTACHMENTS so essential to a PERFECT MODERN SEWING MACHINE. Parties in want of a reliable machine for any specialty, one that will not disappoint them, but will be found ever ready and competent to do its work, should not fail to examine and test the Singer Machines before purchasing other and inferior articles. Circulars and information furnished on application. Silk, Twist, Thread, Needles, Oil, &c., of the best quality, always on hand.

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April 28—3m

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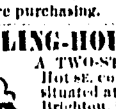
PIANO FORTES, ORGAN HARMONIONS, AND MELODEONS

OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Pianos vary in price from $250 to $800, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, Room No. 3.

N. B.—Spiritualist Societies in want of Harmonions or Melodeons for their meetings, are respectfully invited to call and examine before purchasing. April 7.

DWELLING-HOUSE FOR SALE.



A TWO-STORY WOODEN DWELLING-HOUSE, containing eight rooms, with an L, situated at "Cambridge Crossing," in North Brighton, is offered for sale at a bargain. It is on the line of the Worcester Railroad and the Brighton Horse-Cars—five minutes' walk from either Depot. There is a good cellar; hard and soft water, obtained from pumps in the kitchen; handsome shade trees skirt the sidewalk. There are 10,500 feet of superior land, under cultivation, embracing Vegetable and Flower Gardens, with a supply of choice Pears, Apples, Quinces, Currants, etc., etc.

The House is pleasantly located, in a very good neighborhood, close to good schools, and is considered quite desirable for any one who wishes a genteel residence a few miles in the country, at a moderate cost—particularly so for a person doing business in Boston.

☞ For full particulars, apply at 158 WASHINGTON STREET, ROOM NO. 3. May 12.

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CARTE DE VISITE PHOTOGRAPHS of the above-named persons just received. Price 25 cents each. For sale at our Boston and New York Offices. Jan. 20.

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No.		Price per Gross.
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1.	" Diamond Pen for Book-keepers	1,50
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Snow's Pens have been before the public for twenty-five years, and have earned the reputation of being *always good.* Among the assortment will be found *fine, medium and broad points,* suitable for every description of writing.

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ADAMS & CO.'S GOLDEN PENS.

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

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HUDSON TUTTLE,
MRS. J. H. CONANT,
LUTHER COLBY,
WILLIAM WHITE,
ISAAC B. RICH,
CHAS. H. CROWELL,
ANDREW JACKSON DAVIS,
MRS. MARY F. DAVIS,
FRED. L. H. WILLIS.

☞ Sent by mail to any address on receipt of the above price. Dec. 16.

THE CHOLERA IS COMING!

A PRESCRIPTION OF MEDICINE to prevent or cure this much dreaded disease can be obtained by sending one dollar to DR. S. D. PACE, Clairvoyant Physician, PORT HURON, MICH. 6m—April 28.

PHOTOGRAPHS

COLORED in **INDIA INK** or **WATER COLORS,** in a satisfactory manner, at a moderate price, by MISS C. S. WING, 40 RUSSELL ST., Charlestown, Mass. tf Mar. 10.

FOR $2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE.

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

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

Mediums in Boston.

ELECTRIC AND MAGNETIC PHYSICIAN.

MISS ANNIE GETCHELL has removed to 175 Court St., ten rods east Revere House.—Her success is wonderful in treating chronic or acute diseases, as hundreds can testify. Both mental and physical disturbances are treated in a manner that restores harmony to the mind, and gives life and vigor to the system. She has a sure remedy for Fits, St. Vitus' Dance, and all nervous diseases, no matter how long standing. One lady cured of Fits 21 years' standing. For particulars, see at my rooms. Hours from 8 A. M. to 6 P. M. May 19.

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

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. April 7.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street, Boston, Mass. April 7.

MADAM GALE, Clairvoyant and Test Medium, 65 Lowell street, Boston. Sees spirits and describes absent friends; delineates character. Letters enclosing $1, with photograph or lock of hair, answered promptly. Three questions answered for 50 cents and two 3-cent stamps. April 14.

DR. WILLIAM B. WHITE, Sympathetic, Clairvoyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, $1,00. No. 4 JEFFERSON PLACE (leading from South Bennet street), Boston. April 7.

MRS. BROWN, the celebrated Medical Clairvoyant, of Plymouth, Mass., may be consulted at the Boston Electropathy Institute, 81 Court St., 2d floor, on all Diseases and Business. Hours from 9 A. M. to 1 P. M., and from 2 to 6 P. M. 4w*—May 5.

MISS PHELPS, Inspirational Writer, No. 3 Tremont Row, Room 23. Hours: 9 to 1 and 2 to 4. Ladies Conference, Wednesdays and Thursdays, at 3 P. M. Social, Tuesdays, 7½ P. M. Circle, Saturdays and Sundays, at 8 P. M. May 12—4w*

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

MRS. M. E. BEALS, Test, Clairvoyant and Business Medium, 429 Washington street, Room No. 7. Test Circle every Thursday evening. Developing Circle every Tuesday and Friday evenings. 8w*—April 28.

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

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

MRS. C. A. KIRKHAM, Test and Personating Medium, rear of 109 Washington St. Hours from 9 to 12 M. and 2 to 5. 13w*—March 17.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1176 Washington St., Boston. 13w*—My. 5.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 7.

MRS. S. J. YOUNG has removed to 208 Tremont street, corner of LaGrange. 13w*—April 28.

SOUL READING,

Or Psychometrical Delineation of Character.

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

They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUCH. For Written Delineation of Character, $1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
April 7. tf Whitewater, Walworth Co., Wisconsin.

HEALING THE SICK,

BY THE

LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.

The Institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and only one hundred feet of the street railroad. Post Office Drawer 177. DRS. PERSONS, GOULD & CO.

Milwaukee, Wis. Dec. 23, 1865. April 7.

SPIRIT-COMMUNION.

THE MISSES J. M. AND S. M. PEASE, in connection with Miss L. CONANT, are a band of the most powerful and convincing TEST MEDIUMS that have ever been before the public. They combine many phases of spirit communion. Terms, $1,00. Psychometrical Delineations of Character given by letter. Send Photograph. Terms, $1,00. Address, MISS S. M. PEASE, No. 16 Sibley street, Detroit, Mich. May 12.

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

GIFT OF HEALING!

MISS A. HARTHAN, Practical Physician, for the cure of all diseases, has removed to [illegible], CLEVELAND, OHIO, after May 10th. All letters of inquiry must contain superscribed envelope and stamp. 5w*—May 5.

DR. J. R. NEWTON

WILL practice for six months at No. 6 ST. MARKS PLACE, Eighth street, three doors from Third Avenue, New York City. May 5.

DR. J. P. BRYANT

WILL Heal the Sick at his residence, 58 CLINTON AVENUE (between Myrtle and Park Avenues), BROOKLYN, N. Y., till July 1st, 1866. May 19.

MRS. A. J. KENISON, Business and Healing Medium, has removed from 15 Hudson street to Quincy, Mass., where she will treat magnetically on Wednesday, Thursday and Friday, from 9 A. M. to 12 P. M., [illegible] the Equalization of the Brain and Nervous System, [illegible]. Reliable Clairvoyant Remedies constantly for sale. Residence, Washington street, a few rods in rear of Stone Temple, three minutes' walk from the depot, Quincy, Mass. P. S.—Letters containing directions, without a dollar and postage stamps enclosed, will receive prompt attention. May 19.

JENNIE WATERMAN DANFORTH, Magnetic Physician, Clairvoyant and Trance Medium, will visit parties at their residence, if required. Rooms No. 59 Bleecker street, New York. 8w*—April 21.

MRS. J. E. WISE, Clairvoyant Physician and Test Medium, will practice in New Philadelphia, Ohio, during the month May; in Chicksville, O., during June. May 19.—3w

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MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens, 3d floor. Hours from 2 to 6 and from 7 to 9 P. M. May 19.

MRS. M. SMITH, Trance and Healing Medium, 1808 Mervine St., Philadelphia, Pa. 6w*—May 19.

SPIRITUAL PUBLICATIONS.

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GREAT WESTERN DEPOT

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Agents for the "Banner of Light."

☞ These Publications will be furnished to patrons in Chicago at Boston prices, at **No. 109 Monroe street** (LOMBARD'S BLOCK), two doors west of the Post-office.

Address, TALLMADGE & CO.,
June 24. Box 2222 Chicago, Ill.

DRUNKARD, STOP!

THE Spirit-World has looked in mercy on scenes of suffering from the use of *strong drink,* and given a REMEDY that takes away all desire for it. More than *three thousand* have been *redeemed* by its use within the last three years.

Send for a CIRCULAR. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

☞ N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 61 Chauncy street, Boston. April 7.

SCENES IN THE SUMMER-LAND.
NO. 1.—THE PORTICO OF THE SAGE.
BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gulf of darkness, he has published it in the popular CARTE DE VISITE form. Single copies 25 cents, sent free of postage. Large size photograph, $1; large size colored, $3. Usual discount to the Trade. For sale at this office.
June 25.

BOOKS!

BELA MARSH, at No. 14 BROMFIELD STREET, keeps constantly for sale a full supply of all the Spiritual and Reformatory Works, at publishers' prices.

☞ ALL ORDERS PROMPTLY ATTENDED TO.
Jan. 6. tf

D. F. CRANE,
ATTORNEY AND COUNSELLOR AT LAW,
28 COURT STREET,
BOSTON,

☞ House, 18 Webster street, Somerville. April 14.

Banner of Light.

WESTERN DEPARTMENT:
CINCINNATI, OHIO.

J. M. PEEBLES.................RESIDENT EDITOR.

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. PEEBLES, Cincinnati, Ohio; P. O. Box 1402.

Philo Judeus on the Identity of Souls, Dæmons and Angels.

About twenty years before the commencement of our Christian Era, *Philo Judæus* was born. His principal residence was Alexandria, which, in that period, next to Athens, was the abode and the resort of the Greek literati. Philo Judæus, as the name indicates, was by birth a *Jew*—in religion a *Pharisee*—in philosophy tinctured with Platonism, and given to allegorical interpretations. Thus, a *cotemporary* of Jesus, versed in Grecian literature, as well as the Hebraic doctrines and institutions of the Jews, his testimony upon the identity of spirits, dæmons and angels, is all important. We quote from "Yonge's Translation." Philo, with nearly all ancient *poets*, *prophets* and *seers*, believed also in preëxistence. He says: "The Creator of the *gods* is also the Father and Creator and Maker of everything else, and the world is a most beautiful work of his and his offerings, being an imitation, visible to the outward senses, of an *archetypal model*. Some *souls* have descended into bodies, and others have not thought worthy to approach any one of the portions of the earth. These, when hallowed and surrounded by the ministrations of the father, the Creator has been accustomed to employ as servants in the administration of *mortal affairs*. Thus the company of incorporeal *souls* is arranged in regular order, according to their nature. Those of the most *divine nature* are utterly regardless of any situation on earth, but are raised to a greater height and placed in the *æther* itself, being of the purest possible character, which those among the *Greeks that have studied philosophy call* HEROES and DÆMONS, *and which Moses, giving them a most felicitous appellation, calls* ANGELS, acting, as they do, the part of Ambassadors and Messengers. Therefore, *if you look upon* SOULS *and* DÆMONS *and* ANGELS *as things differing indeed in name, but as meaning in reality one and the* SAME THING, you will thus get rid of the heaviest of *all evils*, superstition. For as people speak of good dæmons and bad dæmons, so do they speak of good and bad souls; and also of some angels as being by their [illegible] worthy Ambassadors * * * * from God to men, being sacred and inviolable *guardians*. Others as being unholy and unworthy. Hence, the Psalmist David speaks of the '*operation of evil angels*.'"

In harmony with the above, from a different source, yet in confirmation of the same general idea, we quote from the third volume of Plato, by Burges, Trinity College, Cambridge: "They are *dæmons*, because prudent and learned. * * * * Hence poets say well, who say that when a good man shall have reached his end, he receives a *mighty destiny* and *honor*, and becomes a *dæmon* according to the appellation of prudence."

Concurring with this general belief of those ages, the Grecian poet Hesiod, in his "Works and Days," says:

> "But when concealed had destiny this race,
> Dæmons there were, called *holy* upon earth,
> Good, ill averters, and of man the *guard*."

Also, this significant line occurs:

> "*Holy dæmons* by great Jove designed."

Ernest Renan, the most eminent living Shemitic scholar, speaking in his "Life of Jesus" of the group that assembled upon the banks of Lake Tiberias to listen to Jesus, says: "They believed in *spectres* and in SPIRITS." In this mediumistic Nazarene was the culmination of Judean Spiritualism. He talked with the spirits of "Moses and Elias" on the Mount of Transfiguration, and was attended by a band of ministering angels during his mission.

These citations from Hesiod, Plato, Jesus, and especially *Philo Judæus*, a few years the senior of the Galilean, clearly demonstrate the *fact* of the identity of *gods, spirits, dæmons* and *angels*—that there were good, learned and *holy dæmons*, and those denominated unholy; and that these dæmons, or spirits and angels, held intercourse with and were the guardians of mortals.

Answer to "Information Wanted."

Several weeks since we propounded this inquiry: "Will some churchman, or 'Christian Spiritualist,' inform us of any *new truth* ever spoken by Jesus Christ?" From two sources, and not in the most amiable style, we are given to understand that "Jesus was the author of the Golden Rule, 'Do unto others,' etc., and this was a *new truth* not before understood or spoken till uttered by Christ, the Son of God." Our old church friend, C——, thinks "only an *Infidel* will deny Jesus being its author." As to the term "Infidel," it is just as musical to us as churchmen, and also quite as *respectable*.

Far be the thought from us to rob the good man of Nazareth of a precept or truth he inspirationally uttered; but if history and scholarship avail anything, he was not the first that enunciated the simple rule of *justice*—"Do as ye would have others do unto you." Doubtless Ernest Renan, of France, is the most eminent Shemitic scholar living. His knowledge of the Oriental languages, with high *professional* position, gave him resources relative to ancient Syrian and Asiatic wisdom that few have had. He says, ("Life of Jesus," p. 282,) "Many men before Jesus, or of his time, such as Jesus the son of Sirach, one of the real ancestors of Jesus of Nazareth, Gamaliel, Antigonus of Soco, and especially the *mild* and *noble Hillel*, had taught religious doctrines *far more elevated*" than those of the Mosaic ritual. On page 100 he says, "Hillel *habitually made use*" of the Golden Rule, referring as proof to the Talmud of Bab., *Schabbath*, 31 a. He further says the "axiom was already in the book of Tobit."

The Rev. Robert Taylor, in his yet unanswered Diegesis, assures us, giving proper authorities, that this precept of Jesus is embodied in the twenty-fourth maxim of Confucius, who flourished some 500 B. C.

Drs. Nott and Glidden, in their ethnological researches, with contributions from Prof. Agassiz, entitled "Types of Mankind," say, "During the same fifth century B. C., the simultaneousness of *moral*, as well as other developments, among types of mankind radically distinct and remote from each other's influences, encounters a parallelism in the beautiful dictum of a Grecian, Isocrates—"Do unto others as ye would they should do unto you." "About three generations earlier, there flourished in Persia the philosopher, Zoroaster, some of whose elevated doctrines have reached our day, * * * through Grecian, Jewish and Persic streams." Gate the seventy-first of his Ladder contains the following: "Offer up thy grateful prayers to the Lord, the most just and pure Ormuzd, the supreme and adorable God, who thus declared to his prophet, Zoroaster: 'Hold it not meet to do unto others what thou wouldst not have done to thyself.'"

The learned Dr. J. J. Cohen says that the eminent Jewish Rabbi, Hillel, being consulted by a Pagan relative to the spirit of the law, gave the resume of the whole in these few words: "That which thou likest not done to thyself, do it not unto thy neighbor."

The above, among other testimonies we might adduce, clearly show that the principle, the maxim, the very *words* almost, called the "Golden Rule," and ascribed to Jesus in proof of his Godhead, were uttered before him by philosophers and the wise men of different nations. To Jesus it may have been *new*—a fresh inspiration—an original truth. Philosophically speaking, however, there are no new truths. All *truths* are *eternal*. Men's conception of them may be, *are* new.

Jesus, full in the frontal, high and broad in the spiritual brain-region, was naturally inspirational, intuitive and mediumistic. Paul called him a "mediator"—that is, a *medium*. His preëminence over other reformers centred in this: he practiced his principles, and literally lived the heavenly teachings that dropped from his lips; but the moral precept termed the "Golden Rule" was in use among the *teachers* and moral chieftains of different countries long before Jesus journeyed through Judea in the accomplishment of his mission, aided by angels.

"Settle Your Speakers."

I read "Chicago's" article of March 24, and approved the advice given to speakers. I also read Bro. Hull's article, April 14, to which I cannot say "Amen," for the reason that the article seems decidedly unjust to every speaker in the field. From this point I shall review it. "Have been crippled by our present system of itinerating!" Why did you commence it, Bro. Hull? Why don't you quit it? Is it because you lack the mental adaptation for spirits to inspire your note-taking mind? Thus relying on notes, you are compelled to spend a week in preparing a forty-five minutes' speech that spirits would give, through an inspirational speaker, almost instanter. "More than half the money received since being in the lecture-field has gone to pay railroad fare!" In your case, Bro. Hull, for soliciting subscribers to a paper that contained more of your individuality than Spiritualism, hence its failure!

Why not tell the whole story about that "superior speaker," Miss Houston? Have you not garbled the facts? She spoke a month in Cincinnati, receiving one hundred dollars. If the Milwaukeans paid her as well as they have promised to pay you for *reading* the *Gospel* to them, she received a hundred dollars more. The Cleveland Spiritualists paid her, for two Sundays, thirty dollars, thus seeking to settle their speakers by the starvation system. The Elkhart people paid her forty dollars for two Sundays. Total amount: two hundred and seventy dollars for twelve Sundays. Total railroad fare from New Hampshire and return, one hundred dollars, leaving one hundred and seventy dollars clear profit, equal to the best pay "Moses" ever received while in the Advent Church. If "your family suffered," I feel sorry, and fear that your "note-reading" was not sufficiently appreciated. Why not go back into the Church, where a man when he dies, dies completely—"rots," for there you are "*settled*," and probably never received over six hundred dollars a year. True, when a minister, you were carried over railroads at half fare, but now, as a Spiritualist, you are considered a whole man, and charged full fare. What a brilliant reputation you give us speakers! "We have followed each other around and repeated the same things, until sensible and logical minds have become disgusted with the monotony of spiritual lecturers!" Plainly, Bro. Hull, you have (perhaps unintentionally) abused and slandered every inspirational and trance speaker in the field. Lecturers and spirits, do you hear the voice of "Moses" crying aloud from "Milwaukee?" You are a set of mimickers, repeating yourselves and re-repeating each other! Again, "they have traveled in a tread-mill method from place to place, saying their say—their story is endless, but it is an endless repetition!" This is virtually charging Spiritualism with imposture, and the spirit-world, with its speakers, with less ability to edify than a reformed Advent minister with his "notes." Elder Grant, Prof. Stevens and Mr. Grimes unite in saying with Moses Hull that our speakers travel from place to place, speaking "one piece."

Again, he asks "when would Channing, Chapin or Beecher have become the great men of their age, wielding an ever increasing influence, had they continually traveled, repeating and repeating the same sermons?" Brothers and sisters, what do you think of this charge against you? Is it not precisely what our enemies have brought against us? And now Moses Hull, one of our professed brethren, confesses it to the world. But why is it, Bro. Moses, that you did not rise "with an ever increasing influence," with your "notes" before you, when "settled" in the ministry? Whoever heard of Moses Hull, the Adventist, and who has not heard of Moses Hull the Spiritualist? Then the echo of your voice was lost amid the groans of the "no soul-ites;" now your voice has been heard to ring all through the land. "I love to see a speaker take his notes into the pulpit with him." You do! Let me tell you, the Spiritual societies generally do not. I have heard members of the Milwaukee Society condemn the practice, even in Moses Hull. The man who writes his discourses gives to the paper the spirit, and to the audience the letter. "The letter killeth, and the spirit maketh alive." Who, and where now are your "settled speakers"? A Joel Tiffany, with a brilliant and educated mind, settled in Troy, N. Y., had a large audience, made a complete failure, and Spiritualism was dead to all appearance for years.

F. L. H. Willis, M. D., settled in Coldwater, Mich. He had an inspired mind, full of great thought—wrote out his sermons—the end, dissatisfaction—society in debt—a general break-up, and Spiritualism at a lower ebb than ten years previous.

Benj. Todd, an old pioneer in the field, "settled" twice in Illinois, which resulted in total failures.

T. L. Harris "settled" in New York; wormed into a Swedenborgian Church; claimed to be a Christ; set out to convert the Heathens; brought up in London; and returned to America. Where is T. L. Harris? Echo answers, "settled."

T. Gales Forster "settled" in Buffalo—ended in the death of Spiritualism in that city for years.

Cora L. V. Scott Hatch settled in Chicago, in 1862, at fifty dollars a Sunday—a complete failure. Ended by her Prime Minister refusing her entertainment—she silent for a year, and her Prime Minister gone to the Universalists.

Moses Hull, Second Adventist, was "settled"—not known to the world—took a spiritual fomenting powder—burst the old sectarian shell—came out a promising spiritual chicken—imitated his superiors for a time, but has now so far gone back to his old ways as to beg a "settlement" in Milwaukee, which when obtained, he denounces the mother that warmed him into life, and falls, as I think, to appreciate the benefits derivable from itinerancy. * * *—3—4—N.

The above article, from the pen of one of our most earnest, energetic workers in the lecture-field, should have had the real name affixed thereto. Now that this brother and A. C. Robinson have been heard on one side, "Chicago" and Bro. Hull upon the other, doubtless the subject will be dropped, the great body of Spiritualists pursuing their accustomed course of action, changing only as conditions and circumstances demand, thankful that there are no Popes to command, nor Methodist Bishops to dictate as to itinerancy or yearly settlements. Each method has some advantages that the other has not. The people are the proper arbiters. Free, candid discussion, relieved of sharp *personalities*, is ever profitable, as when not tending to anarchy, or an infringement upon the *rights* of others, freedom—*perfect freedom*, is beautiful.—[EDITOR W. DEP'T.

"Shall we have a State Organization in Ohio?"

Such is the heading of an article in the last number of the Banner, from the hand of Mr. A. Underhill, of Cuyahoga Falls, Ohio, and he is pleased to suggest my name, with others, as a Committee to call a Convention of the Spiritualists of this State, for the purposes of such an organization. I had often thought of this matter, but I thought we could do better, perhaps, after the next National Convention, at Providence, and when, too, we might have more local organizations of societies throughout the State—for a true State organization should consist of delegates or representatives from the local organizations of the State.

But inasmuch as Bro. Underhill has "set the ball in motion," if agreeable to all concerned, I think I have no objections to serve as one of a Committee to call a Convention of the Spiritualists—delegates, representatives, and individuals—in fact, of all who may deem it proper to attend, of the State of Ohio. Cleveland, as suggested by Mr. Underhill, is a good and eligible place in which to hold the Convention. It is easy of access, and I have no doubt from what I have always heard of the character of the Spiritualists in that city, we could have a good time there. I would prefer Wednesday, Thursday and Friday, the 18th, 19th, and 20th of July, to June, in order that there may be time to have a great number of the Spiritualists of the State properly notified.

I would have such a Convention to accomplish an organization which would leave all Spiritualists completely free and unconstrained, and unrestrained. Nothing of creeds, dogmas, doctrines or articles of faith, would I have about such an organization; but it should be one emphatically of *freedom* (in a true sense), in all things. We Spiritualists, of all, most desire to be free; to live free here and hereafter, as individuals; and we want, too, all others to live and let live in the same way. An organization for associated individual effort, however, is necessary, but we want no individual soul or mind cabined or cribbed by such an organization, and we will not have it so.

Will the ladies and gentlemen named as a Committee by Mr. Underhill, please write an interchange of views upon the subject? I would like especially to hear from Mr. Eddy and Mrs. Thompson, of Cleveland, as to the propriety and expediency of holding the Convention in that city, at the time named.

If we hold a Convention and establish a State Organization, we can be in time to send State delegates to the National Convention, at Providence, on the 21st of August next.

Respectfully, A. G. W. CARTER.
Cincinnati, May 13, 1866.

Spiritualism in Williamsburgh.

You have kindly made mention in the Banner of our meetings. They have continued weekly to increase in number and good results, for more than four months.

Last evening our little Continental Hall was truly favored with a glorious galaxy of shining lights. First, our Mrs. Emma J. Bullene came at her appointed time. Her glowing inspirations and beautiful truths are always most truly welcome to our people, and her discourses for us cannot be excelled. Good spirits seem always to fill her soul with heavenly inspirations. Brother J. R. Newton, the great healing medium, kindly responded to our invitation, and came to dispense his almost miraculous blessings.

"Last, though not least," our meeting was favored with no less a great one than your Mr. Wm. White, of our good Banner of Light. You cannot wonder, Messrs. Editors, that with all these shining stars, our constellation fairly blazed with glory, and our overflowing house *rejoiced* beyond measure. Our officers regret that so many and great blessings came, like angels visits, unawares; and would prefer them to come like spring's gentle showers, and not thus *pour* upon us.

Our meetings have been addressed by your Miss Lizzie Doten twice. Mr. H. B. Storer has also favored us kindly, while Mrs. Bullene has lectured during the remainder of the time. Her discourses are truly beautiful and replete with wisdom. Glorious truths come continually from her inspirations, and she possesses a most wonderful gift of mediumship. Her lecture last evening was the poorest of her whole course, as the subject selected was not good; but her description of the "Modus Operandi" of the good Doctor's healing gifts was clear and beautiful. Dr. Newton is a host in himself; his words, his looks and his heart are brim full of love for all *humanity*, no wonder he can thus dispense blessings to thousands of earth's afflicted. He delights in doing good "without money and without price."

He did this for our meeting: The lame walked; the blind rejoiced, and myriads *felt* his miraculous healing. It would seem almost fabulous to those unbelievers who know not the glorious truths of Spiritualism, that such gifts can come to mortals; and yet the good Doctor assured us that all could possess the same.

And now for our coming good time. Our meetings will continue. We expect to hear Brother Davis, Dr. Hallock and others, and T. E. Perkins, the great composer of sweet melodies. Better, the good soul who has taught hundreds of the little Howard Mission children to warble sweet lays of melody, promises to organize a choir for us. Should he produce a tithe of the wondrous results which blessed his efforts at the Mission Anniversary at the Academy of Music, May 8, when men's souls and coffers responded so profusely, we shall not be compelled to perform our most degrading task of begging for dollars to carry on our good cause.

Very respectfully yours, S. LYON,
Pres. Williamsburgh Soc. of Prog. Spiritualists.
New York, May 9, 1866.

A witty clergyman, accosted by an old acquaintance by the name of Cobb, replied: "I don't know you, sir." "My name is Cobb," rejoined the man, who was about half-seas-over. "Ah, sir," replied the clergyman, "you have so much of the corn on you that I did not see the cob."

Quarterly Meeting.

The "Northern Wisconsin Spiritualist Association" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th of June next. Good speakers will be in attendance.

JOHN P. GALLUP, *Secretary.*
Oshkosh, May 5, 1866.

IT APPEARS DOUBTFUL—

Putting all reports together,
Relating to barley, wheat and hops,
Whether the crops weather the weather,
Or the weather will crop the crops.

It is a ridiculous thing to be miserable beforehand, in fear of misery to come, for a man loses the present, which he might enjoy, in expectation of the future. Miseries are endless, if we stand in fear of all possibilities.

SPIRITUALIST MEETINGS.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays, at 2½ and 7½ o'clock. *Admission free.* Speaker engaged:—Miss Lizzie Doten during May.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Tremont street, at 10½ A. M. and 2½ P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

THE C. S. D. M. U.'s FIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple, at 3 P. M.; also Sunday, Monday, Wednesday and Friday evenings, at 7½ P. M.

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

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

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

THE SPIRITUALISTS OF CHARLESTOWN have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. All are invited to attend. Children's Lyceum meets every Sunday at 10½ A. M. Speakers engaged:—Mrs. Susie A. Hutchinson during May; Mrs. Juliett Yeaw, June 3 and 10; J. H. Currier, June 17 and 24.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston. Speaker engaged:—Lizzie Doten during June.

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

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

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speaker engaged:—M. Henry Houghton, May 27.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2½ and 7½ P. M. Admission free.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Susie M. Johnson during May; F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July.

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

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

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

FOXBORO', MASS.—Meetings in Town Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock. Speaker engaged:—A. J. Davis during June.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

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

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2½ o'clock. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

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

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 10½ and 7½ P. M. Children's Lyceum regular Sunday session at 2½ o'clock. M. B. Dyott, Conductor; Mrs. Ballenger, Guardian.

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

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10½ A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

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

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular session every Sunday afternoon at 2½ P. M. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7½ P. M., in Union League Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

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

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

MISS LIZZIE DOTEN will lecture in Boston during May; in Chelsea during June. She will not make any other engagements to lecture until further notice. Address, Pavilion, 57 Tremont street, Boston, Mass.

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

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

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

MRS. N. J. WILLIS, trance speaker, will lecture in Salem during May; in Worcester, July 1, 8, 15 and 22. Address, Boston, Mass.

MRS. AUGUSTA A. CURRIER will lecture in Oswego, N. Y., during May. Will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, and in Braintree on the third Sunday of every month during the coming year; in Ferrisburg and Addison, May 27.

MRS. M. MACOMBER WOOD will speak in Charlestown (Washington Hall) during June. Address, 11 Dewey street, Worcester, Mass.

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

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

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

DR. L. K. COONLEY. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J.

MRS. SARAH A. BYRNES will speak in Lynn, May 20 and 27; in Salem, June 3 and 10. Address, 87 Spring street, East Cambridge, Mass.

MRS. S. A. HORTON will speak in Stowe, Vt., May 27; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandon Vt.

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

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

MISS SARAH A. NUTT will speak in Chicago, Ill., during May. Address as above, or Claremont, N. H.

DR. E. B. HOLDEN will speak in Williston, Vt., during May.

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Woodstock, Vt., May 20 and 27, and July 4, 8, 15 and 22; in Ludlow, June 3; in Andover, June 10; in Jamaica, June 17, 19 and 21; in Londonderry, June 24 and July 1; in Lowell, Mass., during August. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., in care of Thomas Middleton.

C. FANNIE ALLYN will speak in Woodstock, Vt., June 10, 17 and 24, and July 4; in Ludlow, July 8 and 15; in Londonderry, July 22 and 29. General address, Woodstock, Vt.

MRS. MARY J. WILCOXSON will lecture in Northwestern Pennsylvania and Western New York till after the Mass Convention in Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

MISS ELIZA HOWE FULLER, trance medium, will speak in Bangor, Me., during May. Will make engagements for the summer and fall. Apply as early as convenient. Address as above, or LaGrange, Me.

MISS SUSIE M. JOHNSON will speak in Worcester during May; in Houlton, Me., during June.

MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., during May, June and July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. H.

H. B. STORER will speak in Philadelphia during May. Address, Brooklyn, N. Y.

E. S. WHEELER, inspirational speaker, will lecture in Haverhill during May; in Lowell during June; in Quincy, Aug. 19 and 26. Address this office.

LEO MILLER will speak in Lyons, Mich., during May; in Cleveland, O., during June. Address as above.

M. HENRY HOUGHTON will lecture in Plymouth, May 20 and 27. Will answer calls to lecture in any of the Eastern or Middle States the remainder of the year. Address as above.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

DR. W. K. RIPLEY will speak in Charlestown during May. Address, box 95, Foxboro', Mass.

MRS. SUSIE A. HUTCHINSON will speak in Charlestown during May; in Haverhill during June. Address as above.

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

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this office.

J. M. PEEBLES, box 1402, Cincinnati, O.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MRS. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado Territory.

MRS. FANNIE B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

SELAH VAN SICKLE, Lansing, Mich.

MRS. EMMA F. JAY BULLENE, 151 West 29th st., New York.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn.

E. V. WILSON may be addressed during the summer at Menekaune, Oconto Co., Wis., for engagements next fall and winter.

J. G. FISH, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. HUME will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O.

MRS. E. A. BLISS, Springfield, Mass.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

MRS. ANNA M. MIDDLEBROOK will lecture Sundays and week-evenings. Address as above, or box 778, Bridgeport, Ct.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O.

DR. H. E. EMERY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich., care of Dr. George F. Fenn.

LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

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

J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y.

MRS. FRANCES T. YOUNG, trance speaking medium, car Banner of Light.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

ADDIE L. BALLOU, inspirational speaker, Mankato, Minn.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

MRS. ELIZABETH MARQUAND, trance and normal lecturer, Chamois, Osage Co., Mo.

ELIJAH R. SWACKHAMER, Chamois, Osage Co., Mo.

B. T. MUNN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y.

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

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vt.

MISS LIZZIE CARLEY, Ypsilanti, Mich.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

ALBERT E. CARPENTER will lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gilbert Wilkinson, 205 Cheetham Hill, Manchester, England.

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

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

D. S. FRACKER, inspirational speaker. Address, Berea, O.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

MISS H. MARIA WORTHING, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

G. W. RICE, trance speaking medium, Brodhead, Wis.

MISS B. C. PELTON, Woodstock, Vt.

MRS. M. E. B. SAWYER, Baldwinsville, Mass.

REV. JAMES FRANCIS, Mankato, Minn.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, 72 Warre street, Boston.

C. AUGUSTA FITCH, trance speaker, box 1835, Chicago, Ill.

DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

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

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

W. F. JAMIESON, inspirational speaker, Decatur, Mich.

THOMAS COOK, Huntsville, Ind., lecturer on organization.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, M

A. A. POND, inspirational speaker, North West, Ohio.

JULIA J. HUBBARD, trance speaker, care Banner of Light.

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

LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

REV. ADIN BALLOU, Hopedale, Mass.

MRS. E. DELAMAR, trance speaker, Quincy, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Ba street, Cleveland, O.

MRS. ELIZA C. CLARK, inspirational speaker. Address ca of this office.

MRS. FANNIE DAVIS SMITH, Milford, Mass.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

MRS. C. M. STOWE will answer calls to lecture in the Paci States and Territories. Address, San José, Cal.

J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

DR. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

MRS. M. A. C. BROWN, West Brattleboro' Vt.

JUDGE A. G. W. CARTER, Cincinnati, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

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

DR. JAMES COOPER, Bellefontaine, Ohio. Will take scriptions for the Banner of Light.

MRS. M. S. TOWNSEND, Bridgewater, Vt.

A. B. WHITING, Albion, Mich.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

J. H. W. TOOHEY, Potsdam, N. Y.

GEORGE F. KITTRIDGE will answer calls to attend pul circles, and lecture on Sundays, in Northern Michigan. dress, Grand Rapids, box 692.

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

MRS. DR. D. A. GALLION will answer calls to lecture, un spirit control, upon diseases and their causes, and other s jects. Address Dr. J. Gallion, Healing Institute, Keokuk, Io

MOSES HULL, Milwaukee, Wis.

MRS. H. T. STEARNS, Vineland, N. J.

MRS. JENNETT J. CLARK, trance speaker, will answer c to lecture on Sundays in any of the towns in Connecticu Will also attend funerals. Address, Fair Haven, Conn.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hat

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mi

MRS. E. K. LADD, trance lecturer, 179 Court street, Bost

ANDREW JACKSON DAVIS can be addressed at Orange, N

S. J. FINNEY, Ann Arbor, Mich.

N. S. GREENLEAF, Lowell, Mass.

MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

HENRY C. WRIGHT will answer calls to lecture. Addr care of Bela Marsh, Boston.

L. JUDD PARDEE. Address, care of Thomas Rathbun, 1231, Buffalo, N. Y.

LOIS WAISBROOKER can be addressed at Philadelphia, H. T. Child, 634 Race street, till May 20th. Wishes to m engagements east for the summer.

J. WM. VAN NAMEE can be addressed during May at Wa ville, O.