

{\$3,00" PES TEAR, } VOL. XIX.

BOSTON, SATURDAY, MAY 5, 1866.

{SINGLE COPIES, } Eight Cents.

NO. 7.

Original Essays.

1866. 1997

d to the State Vest. Persons

Hin Halavas Hin Commun Hons Lauravas Hons Tolliel Witters Aniska Stille Hannich

il Réconstrue A diress, Hatti Vilia I

Ila to lectare.

altenid publit Altenigan: Ad-

Anter anter anter Anter other anter Museuma, Ibana, Anter anter anter Museuma, Ibana, Anter ante

Il answer eine uy of the toral Address, Fair care of Wm. B.

lamazoo, Mich e engagementa da may desire, her notice.

e in the Pacific

nawer calls to

lecture during le, Mass. ankato, Minn.,

Land In

, Rockford, Ill.

) IFE BALLAL

nswer calls to

e engagements riends in New lich.

timore, Md.

rt, N. Y. eld, and ready A. J. Davis, 274

, Birmingham

rals. Address

mation of her E. J. French, 8 washed to write ite or Mirs. Gill. , England. ande inedium. Free Circles Ellery street.

aker; will an-week evenings, , Dew Linven,

as, Berea: O: dass., will an-

t the Banner

ture. Address

er, 72 Warren

Chicago, 11. futre flivingh citi futre flivingh citi futre flivingh citi with the op of bais flia linden hin, fa. anawer calls ota. and other o., Wia. 4 answer calls

ns, Audren,

ar, Mich. Bils to sectors

ting, Masr. 10 Warren

will be bos-will answer will answer pply as carly

N. Y.

ASB:2003

d.lows.

Oswego, III.,

ker, 36 Bank

estern Nev

ddress with-

Address care

HT:

and Gen-enf of

10 to 10

Y.

tors .

ON, MASS.

CHOWBLL

ditor, jii) br writing.

VANCEI

...,88,00

Conts

ices. / 1 Mil

be procured; United States

of the time

subscription stage, ibscriptine to) and name of

ner changed name of the

mbers of the

r line for the t insertion. on, or in any hould be ad-tot intended

he parejope.

1/11/0/19

ontph. Mast

stan street

nois, a fall

rom Broad-

Chestnut

and, Me.

te the Post-

Birtson and

ANTER LIMIT

Var J. Inat

XiFr

A88.." à 🛓 U.,

DEMONSTRATED THEOLOGY; OB HOW FAR IS MAN ITS BECIPIENT?

Respectfully addressed to William Howitt, author of the "History of Supernaturalism," West Hill Lodge, Highgate, London, England :--My DEAR FRIEND :--

The Philosophies of the Age and the indubitable evidences of the Past hold us to a defined estimate of the Future, that we may in some sense measure conditions. The apparent and descriptive too often mislead, from which it is not uncommon for us to err in judgment. Still, how far such unmeasured diversities may come within the tions? Of course they did, and were; for were it conscious recognition of man, from which he may follow what he deems advisably the truth, or common properties of Nature and her conditions, is not as yet well settled. But we are ever reaching out, taking in and casting off, exploring new fields of thought from which we occasionally gather, as it were, a mere scintillation, a ray in a given direction, to inspire us with the truth. Harmony and unmeasured diversity are as two antagonistic beings that approach each other apparently subserving a common end, their great measure undefined, and to the human mind incomprehensible. yet not the less certain to a conscious recognition. And from this exterior garb we are tempted to clothe ourselves, and too often assume that we are the Infinitus Tandem, or par excellence of all thought. Yet experience serves to impress us with the fact that our efforts in a great measure are futile; and I think the deduction can be logically drawn.

It is true that our failures and experience, viewed from the common recognition of a tried truism, gives the result in any given direction, and that, too, apparently opposite to what our thought has often led. How far the perceptive and descriptive may be able to fathom the mirror upon human consciousness in its exactability appears, also, to be not well understood. There appears divergences in human reasoning, like, as it were, a radius from a given centre, whose impelling forces are of such a nature as to throw even more discredit upon what it observes in its varied hues and complexity, so to speak. For there is a rebuffing to our clearest recognitions, when philosophically interred within us. There is a vibrating to the varied in degree in putting together a network or framing of that which holds within itself a distinct reality.

Our sages, savans and most learned philosophers have often been the most skentical of men. from all conclusions. And this arises from the counterbalancing; from an equipoise, so to speak; that is reached and attained as the consummate of effort in any given direction. Isolation, in its strator equally affirms that Change, Progress, truest sense, is a myth: a word unknown, that Revivification and Decay are alike the inherent has no place in the dictionary of commerce, where- parts of all conditions. Consequently this dewith Humanity may be clothed in a thought or an indication is a Theory and not a Fact in truth, idea that gives significance to the Future. In ad infinitum, in relation to the property of condiother words, there is no such thing. We care not tion. For there is more within the thing than the how transparent may be our thought, there is thing itself, and that is the life: its susceptibilisomething beyond that holds together in an infi- ties, properties or powers; and there appears to nite sense the unmeasured and immeasurable. Philosophy, in truth, is not an Isolation, but a that disfigures our vision, and proves how inade-Combiner of the varied properties or relations of quate are our conceptions, theories and philosoeffect and cause. Effect! who can measure it? phies to demonstrate truth in reality. And for Sir: Tell me when it ceases to act in any given the simple reason: the truth is Infinite. It can sense or relation. You can tell me of your obser- never become less; and no Infinite can ever be vation. What does that amount to? Nothing more than conscious perception, so far as you are concerned, and that must be of such a nature as will combine and adapt itself to your capacity Time. Now here is a plain, palpable contradicand capabilities: nothing more. It is a mere mir- tion-one that appears inevitable, to be got over. ror, that reflects according to its capacity or meas- Why? If it is truth that I am a man, truth is urement, and that is naturally restricted by false if I ever should cease to be a man. And we ephemeral conditions. man; but even from the latter how perceptible here? It fights itself with potent weapons, for the capabilities, capacities and extraneous sub- they are facts in both cases. I'll call them by a serviencies of form which are made to bring with- | milder tone, apparent diversities: the two images in themselves the recognized evidence of man's ability to subserve, or rather, I should say, be upon their armor. Yet they are equally true. subservient to the surrounding influences of its time. Education, birth, association, all form a combination, and we too oft miscall it Freedom ! Freedom of what? Freedom to do in accordance with whatever is done for us. We are free to breathe, because necessity imposes the condition as necessary to life. But while there are inevitable influences attending the path of Progress, there is also an ad infinitum that stakes off and measures for man his compass. Well; let us look at Cause. Does Philosophy tell me of its origin? If so, I should like to hear. No! But it holds a sequence, so to speak, over apparent relations or realitles; confines and defines specialities: that's all! Yet how vague and directed beyond formation in presentation. Conuncertain must it be! Then Philosophy, as we re- sequently, my question is answered. It answers gard it, is measured diversity; nay; it is nothing itself inevitably from its own inherent reality. more nor less than man's perception of the same. Then Truth, as being more than Identity, is para-The observance of the distinctive difference between the mole and the mountain is a specific is not necessarily affected by it. Consequently, fact in Philosophy, but not a fact that characterizes Nature or her Cause. Both, in effect, are apparent, we will admit, for the time being, to us in | tionary sense, in a given degree of material form, the perceptive. But what shall either be in the and will continue to exist in an additional or conprospective-in the Future? Must it ever remain the same? The advantages of what we call Oivilized Life blnds and knits together in a universal way, its prospective and apparently attained consummatings, from dally and hourly experience. The chain of electric fire girds the earth with messages of love and peace. Mighty Leviathans plow our oceans. Mountains are leveled. The bond of union and sympathy binds together in a band of Fraternity the university of Immensity. Consequently a bill is not always to remain, a line or a mountain the same.' The touclistone of Immortality throws over visibility an exterior form, and creates and re-creates in diversity. Now what is a truth to-day may be false to-mor-

sequently, I contend that what is philosophically true to-day, from the same inherent cause is equally philosophically fallacious to morrow, from the same inherent and given nature; and how far we may be able to commend this thought or admission to a just appreciation of Right and Wrong, is still a question yet to be settled by every think-5.1.

Man's recognizance commences with his thought; and his perceptive faculties widely open to a conscious degree that enables him to fathiom, in some. measure, apparent realities. Now can he encompass The All? Did not those realities exist? Were they not pregnant and inherent causes before his perception was awakened to their relaotherwise, his perceptive would be a Creator, and not an observer. Now the thing was, and relations existed as preëmptorily before as ever after. And it would be useless to suppose that a man can go beyond Cause for the solution of any difficulty; for that is to assume that he can go beyond more than it is possible for him to be, since he himself is the product of something. To make this plain would be to pass an ez post facto obscenity upon human nature. This chain is inherent in the very action of thought in indissoluble ties that bind together Humanity in university.

Well: If Cause is so indubitable, Effect is no less certain: for it is illimitable, unmeasured and immeasurable. Now what is Philosophy worth as an administrator or deducer of the properties or diversities in the measured relations of Life in their varied forms and conditions? It is like pushing a man out from an arena that has no defines or confines, into a direct pathway that we will call, for an illustration, Life. He pursues his journey with all the varied meanderings of the stream of Time, and what does he behold? Capabilities, susceptibilities, myriad diversities, that are ever changing in their properties and relations; and the sequence of this we call matured thought, woven together into a texture whose woof is demonstrated as philosophical research.

I beg to become a questioner here, and ask this traveler from what point he came? What's his response? He cannot tell. Again, I ask, whither do you tend? His answer: I don't know. This is Philosophy. Deduction from visible causes then comes in with its ponderous body, and tells me that step by step I can draw inevitable results. What does this prove? This is merely a breakfast upon the bye-road of Time to a traveler on 'a sea of unmeasured diversity. That's all! You will observe that it has to commence in the middle even to get this. It has no starting-point, It knows no end. And itcalls it what? Demonstration / Demonstration in a given sense, it may be, but not in reality, for this Deducer and Demonbe an impelling force within, without and around observed in a lesser condition. It is a truth that I exist to-day as a man. But it is false that I will so continue to exist for all all know that we shall not continue to exist for all It is true that the inner is more than the outer time as men; or I, as a man. Now where is truth that approach each other and bear destruction Peculiarity, Civilization, Individualization, all speak to me of Formation. This formation or structure that walks the Earth as the visible creator on ditions, we call man. What is it? Philoephiloally considered; yea, more: conscious-ly perfected, that power demonstrates manhood. Why, it is formation, perception and observationflesh, blood, muscle and bones: that's all! Ah! but you may tell me there is more than this. If so, where is it? Did you ever see it? Demonstrate it! Deny my proposition, and I call upon you to show me a man without form, physical being, personal identity. This demonstrates clearly the imperceptibility of human consciousness when mount to the condition; and being more than it, perceptibility makes materiality and individuality. It is equally a truth that I exist in a relatingent form, but not necessarily in the same form; and in the place of truth being destroyed, it is confirmed, as the prior condition was the sub-relation, to the latter. But we call it Philosophy, Scientific Truth, Demonstrated Reality, merely because we can catch in the thimble a drop of the Ocean, and fancy it is all measured at one fell swoop! Oh! how little do we know! And when we come to measure realities as to us, seen as but the gleanings from the field of Promise, that opens to our view a richer harvest, we shall be enabled to regale beneath the cloud of adversity, as well as to bask in the sunshine of prospect, that may a code and the and series

sense of lofty estimate, of all conditions, an Intui- other words, let me say, if there is a God, He is plexing care.

Yes; in these, My Friend, I see the bright visand yet to be spoken, BIRTH OF THE HUMAN SOUL!

We naturally, as men, question conditions, which is legitimate and proper. We have common hopes, aspirations and desires. We see Nature, in her diversified forms, which asks at our hands a remuneration; for there appears to be a compensatory Law universal. All conditions have awakened within themselves their perceptives, in a measure, that makes us look to the counterpart; or otherwise they may be observed as positive and negative, but still it only draws us nearer and lifts the yeil, and bids us ask and promulgates the effort, it must be in unison of consequence its significance. And what is with that which lies beyond the incentive; that that? I am a creature, necessarily there must gives, at least, realization. But here we pause be a Creator. This, the least observant will ad- and ask: What is God! God is the Cause, Oh, mit. But more: beyond any specified form, re- man, what is the Effect? Measured and unmeaslation or duty, I survey conditions myriad in de- ured! Indissoluble in degree, universal in extent, gree, and ask of myself, why is this? If there is still fathomable and unfathomable in effect, so one Cause, there must be an ultimate effect. Is far as human effort can answer. Yet there lives that good, or is it evil? Shall fancy predominate, within the tumultuous Ocean of the Undescried, and the Hyperbole of Superstition sweep away from which we retain but the word Destiny, from the matured vision of Life's experience? But, the lack of thought and no better meaning for our alast there is a sadder picture presenting itself dreamings. Yet there comes within myself the to my interior thought, aye, oven to my external consciousness: If there is a reality in Being, and recognition-and what is that? I find, creatures that Being just and good-the Father, Brother of a common kind, like myself, intuitive and per. Promoter of all-why shouldst we speak in vain of ceptive; organized and alike, the fraitions of Na. Thy lasting evidence and power, as Immortality ture, whose givings are the birth-throes of Life is Thy Presence; Omniscience the efficacy, Om-Immortal, seeking a repose beyond the conflicting nipresence the reality that allay all fear. Alas! and diversified scenes of the hour upon which to let us call to the semblance, at least, of professed imprint the definite end, object and design of good its award, and ask from higher life its degree Being. But still I am lost. Why? A common and bestowal. In this we cannot but see a com-Cause, Infinite in degree, one in substance, uni- mon Cause. What is it? Gop! The Common, versal in administration, Omnipotent and Omniscient cannot contain within itself more than its measure, though that measure may be the all! If it is one; if it is all; the beginning and the end, the circumference and the diameter, the illusive and the actual, the true a nithe fe're, the right, and the wrong, the beginning that knows no ending, what and where is that which is without it? Consequently, if it is a common Cause, Infinite in grandeur of the blest; bowing alike in submission degree, a God, a Soul, a Perdition, a Truth, a Lie, an Immortality, a Death, a Positive and Negative in the threes of Life, its existence is a universal one. We will not attempt to decypher its ture, art thou appalled? Oh, Death, where is thy versal one. We will not attempt to decypher its text or illustrate its meaning, but we will tell you what we claim amid these apparent discrep-ancies, so broad, and yet equally certain. And it is this? That Life has a source; if a beginning, a measured degree in its ending. Or, if there is a God, He is one and no more. Let our Speculations of Nature, Truth, Development, Procrastination, Subserviency to Desire, Filial Love, Care and Adoration alike be clasped in the embrace, they only speak a truth to be read, perchance rereceived upon calmly investigating the treasured memories of the Past, with its given evidence of all Heaven? We may wash our robes and have the tried, not to say forlorn hopes, of those who have devoted their lives to the perceptive, and appreciative recognition of the Future. But if Life; not thrown across the pathway of Time yet there is a God, there is a Duty. If there is a duty, living the lifelike throes of the Ages, to inspire us there is a Destiny; and if a destiny, an award to of God, Destiny and Duty. And, Sir, what does its devotion. What does a God imply? It implies a Cause. If so, an Effect. 'T is useless for me to] tre, an Infinite Universe, from whence all spring, personify and enter the arena of universality; there is a destiny to which all tend. In other but let me say, as a barrier to the thought, If a words, there is truth in Reality. If there is a Cause, at least a common Effect. And what is that? The result of a creation. And does not would be well to consider what there is outside of this imply a Creator? And who is He? As by Him. Well, you will tell me, Nothing. Then emotion and human thought, intuitively endowed, shall Nothing overcome Something? and produce The Supreme, unmeasured and immeasurable!-GOD! Then if God, the Whole, the Soul! Will we are lost, descried in vain, amid the puerile efit bring forth after its kind? Or will it contravene the Law of Causation, and throw a film o'er of Being. the broadcast diversity of human aspect, not to say desire and aspiration of individual conscious First Cause-call it by whatever name you willrecognizance? Alasi let it be said in truth, If do you not suppose it will be of itself? Itself there is a common Ceutre, an Infinite Cause, the as it is the beginning, the ending, the controlsolemn effects of Infinite duration, however di- ling, the feasible, the durative power of all relaversified, are but the vibrations! And what is tions? Or do you think that some extraneous this diversity, not to say almost universal dis- Cause from the undivided yet undefined, uncertain crepancy in human recognizance, and what does yet not stilled, when emotions of the reviviled it prove? Nothing more than the Zenith of the minglings of human conquest, in its Paradisaical Sun; the radiations from the Planet of Promise, threes for Life's solace and pleasures, will transthat throws athwart Space its given properties, and holds us to its relations, be they wise, dis | purpose, and builds a Tabernacle aloof o'er the creet, or even otherwise. In other words, My Friend, if there is a common blance a sufficiency to withstand the inharmony Cause-and we Delfy that name Cause-it is use- of an edict that writes its lessons high in Heaven, less to speculate upon its subserviency in condi- low in Earth, wherewith all may read of its prestions, for it is God. Is there a common Principle? | tige and power? Or, Sir, do we think there is a An intuitive perception? A universal recogni- common Life and an intuitive destiny that awaits tion? And an awe of an uncertain Future, that our being, and mirrors upon the escutcheon of clothes itself from the recognized Presence that thought the life-flows of Nature, wherewith we speaks from the ruin of the untold, from which may read and re-read its intultive lessons, and we are, and without which we could not be, and seek to redress those wrongs so common to the that we call GOD? Then, let me say, it is Infinite incidental actualities of Life? Or do we think in its duration, legitimate in its effect, consequent there is a common Cause or an Infinite Centre, in its degree, and true in its ultimate. We may GOD, who proves an Abortioness to Time and not attempt to define it, and we will pass it parsi- Sense, and leaves Life's ways as the desolating moniously by. But, still, we are not freed from its consequences, call we it conventionally good wiles yet undefined though equally certain in its or ill; destiny or duty, hope or fear. Alike it rises effects. Or must we come home to Truth's effectfrom the cauldron and claims its own. What is ive power and say, That the beginning is unquesit? From whence did it arise? It must have an tionably the Whole, however diversified its apinherent and a pregunnt cause. Will we call it pearance, and accept that if there is a God, He is Destiny or Duty? These are measured terms that the Whole, beginning and end, and consummating dome within the observation of man, and speak of all, however in degree it may appear to the natuour degree of mentality and thought. I cannot ralor human understanding. Thus we have the ra-Now what is a truth to day may be false to mor-row. Why? The conditions are altered, Effect has not lost its power. It has not stopped with of Infinity encompasses the unmeasured in di-diversities in the significance they bear to the intu-ities in the significance they bear to the intu-ities in the significance they bear to the intu-diversities in the significance they bear to the intu-ities in the significance they bear to the intu-ities in the significance they bear to the intu-diversities interview of the significance they bear to the intu-diversities in the significance they bear to the intu-diversities in the significance they bear to the intu-diversities interview of the significance they bear to the intu-diversities in the significance they bear to the intu-diversities interview of the significance they bear to the intu-diversities interview of the significance they bear to the sign

p

tive Virtue, in the native outpourings of all creat- one. If one, the whole; body and soul of all ings, that comes as the balmy breath of evening things. This is a truth, unrequited though it may to give repose to disquieting thought and per- be in the imaginations and superstitions of the age. Yet it lives through the throes of life, to dovelope through the sources of the unbidden, its ions of Immortality, whose inscriptions are ultimate results, Then what is it? God! the bewoven together in every act of my Life; and not ginning and the end! Can it procure an abortion buried in dark oblivion, whose unmeaning sounds upon itself? No / It is the Soul of Life. Then it come as the low mutterings of mighty Thunder, is the Cause? yes; it is the Delfic Cause of all to inspire awe, dread full terror. No I But things. If so, will not its effect be one, as God is they subserve within for an intuitive pulsating, one: the beginning and the end; the emerging that speaks o'er the desert waste of human from; the aspiring to-what more? The beatific thought, and revivifies within myself the untold, picture of life! Then the common and incentive prompting from a universal Cause, inherent in all

things developed, in a consanguinity whose diversity is manifold in degree and casts aloof its sable mantle in Nature's diversified formations, claiming alike its apparent recognitions in manifold degree, so far as human consciousness hestows its measure; and it reverberates from a distance and impresses its intonations with a thought that, at least, there must be a beginning and ending of all things, however consummate their degree.

If there is a common Cause that prompts our desires, inspires our thought, directs the mind the Munificent, the Incentive, the Promptive, the Adorative! If not these adjuncts, at least, the Creative Cause. And if the Creative Cause, the truth of the realizations from its spontaneous outheavings. If so, they are the diversified forms of Realization. What, oh! what is this? The wide field that spreads and throws o'er the imagery of Life its form, transcending, as it were, the etherial to the contrite and forlorn, measured in that diversity that links in its embrace the hope, aspiration and desire of the good! But alas! oh Naand give to Nature a Birthright and Trust not confided to Dismay nor left to the subterfuges of the hour. But, speaking of God, he him great, good, evil or small: well, undefined, yet not truthfully understood, it is a truth, a measure and a power, he it ill or he it weal. That Cause can but produce its Effect. What does this lead us to? All Hell or them bright, not in blood or tinsel marks of demarcation, but truthfully indebited to Cause and this mean? It means: if there is a common Cen-God, will not that God prove true to Himself? It the enormous consequences that make us feel that forts of the Infinite to serve the ends and purpose Hark! Alas! we'll go further: If there is a plant the inherent measure of defined plan and weary waste of years, that shall cull from its sempath that has been trodden by some insidious

the soluble in our thought and philosophies. Con- | versity. Not that I do not possess, in the truest | or Centre which radiates the reflections of life. In | Undefined Realization; Emanation; Result from; what does it all mean? We are from-whence is it? Infinitude! Well, as the boundaries of mental calibro do not appear to be circumferenced within a given horizon, we will leave it, as we found it, in the realm of uncertanty. Yet there is a thought above it all that comes forth as the vestige of Earth in the spring morning, whose arown ascends to do obelsance to the gols, that recognizes the rejuvenatings, the Spring whose life flow speaks of Futurity, and arms our thought and quiets anxiety o'er the prospective diversity of Nature's throes for good.

But alas! alas! I have asked another question : If there is a Common One, intuitive and perceptive, can I throw off from, or descry its results, called the Infinite, in its duration and semblance? Not Then what is it? It is this: If there is a God, if there is a beginning, an intuitive, percoptive, organic and administrative, it is illimitable in its results. What is that? Nature: its oreations, durations, manifestations, perceptives, availabilities and powers. And to what does all this amount? To the simple fact that is stated in a few words: There is a common Cause. There is a common Centre, or a universal Effect. It is no abortioness. It don't prove itself a Lie and a Truth at the same time. It does not step in and attempt to temporize and magnify the conditions of human thought. It only says to the Soul and Life, that Truth is Truth, and Destiny no falsifier of itself. It only says to you, Sir, as it says to me, that conditions are just and equal. That if there is a God, that God is a Cause; and if a Cause, unquestionably an Effect, a Truth. And what does all this mean? It means, Sir, that there is One Sun that illumines the Earth, and gives a revivifying and rejuvenant feeling to all Nature: It means,Sir, that there are Stars in the Firmament above, and a Central Orb in the darkest hour, that dispels the most cumbrous shroud of Night, and holds forth its beacon o'er the weary waste of Time. For this revivities and rejuvenates in the conscious and fasting evidence of its power, and bids us behold the one and mighty warning, which is the pith of our illustration. 'T is this: If there is a God-a Common Centre, it is universal-the Infinite Cause of Being. If it is Cause, it is equally Effect in duration. It is no abortioness. Then t does not produce multitudes, discrepancies, universal, so to speak, inharmonies and incongruities. In other words, Sir, look aloof, descry the horizon and see the shades that appear as the resurrected semblance of the inner, man. How and and desolate; but still above it all let us hear the requiem, and descry the pall that shrouds the thought and buries the impulse to Nature given of Life's throes, to descry upon the outer wall all that could bring Hope to the requited Soul that dosires its own good. But above this there is a God, That God is diversity undivided and unspent, still Universal and Omnipotent. He is One! If ered, when we look forth upon the sea of myriad Diversity, the most lamentable conscious reality is the Effect. And what is that? Mark it: Different nations, kindred tongues, associations, degrees, culture-all, alike from the diversified and various formations, see God ! Some in the sunshine, others in the cloud; and some equally propitious, awed or dismayed, as their fancy or imaginings may portray. All held in an Infinite semblance to a Common Centre, yet arrayed in garbs of purple and the linen, or otherwise. But still I will tell you more than this: Whatever may be our misgivings in regard to Nature, God and Truth, it is still this, that God is a Cause. Why do I say this? Its manifestations are just in the creations herewith acknowledged in you and me. If being so, it is what? Cause, Ah! we are the Effect of its production, and it amounts to this: Let Creation be whatever it may, it is defined-when I say defined, the whole. There is no boundary beyond its limits. All, speaks of no circumference; knows no defines or confines, but belches forth upon the open plain of realized individual action and its results. I call this God. I may not question its whys or wherefores. Bufficient to me that it is. What does all this mean? It proves this: that there is an Infinite semblance within itself that has no boundaries beyond its circumference, and this we call a Deified Cause. And it is no abortioness. If it is the legitimate result, the emanating, the Propria Personæ of all things in Nature or God; in Principle, Intuitive or Perceptive, Deific or Didactic, in Nature with her varied relations, it comes home to the conscious thought of individual action, and says to you and to me, It is consistent and truthful. Now what am I called upon, as a sojourner, a sequentor of Life, to behold? I am told there are at least some six hundred and eighty, not to say less or more, direct and appreciable modes of approach to the "Infallible," and at least, so far as I am concerned, the Insufferable names of Being. Now we assert, as an interim beyond cavil or possibility of doubt, that there is a Positive and Negative relation exsting between Creator and Creation, or creature, that admits of but two. And that is: What was, and ichat is, and these would bring the Soul home from the disenfranchised abode of localized discrepancy to know that God is Cause—if so, Truth; and if Truth, Effect; and if Effect, DEMONSTRAT-ED THEOLOGY! with no wild paths to mislead the doubting desiring and good; but to open up the way of Life, whose measured fullness shall give to the contrasted opinions of men but one thought and one feeling, and it is this :-If God is Cause, Effect is certain, with uo devions ways to attain its end; and what, oh! what, my Partial Friend, does Life present in its pano; ply and power, as arrayed in an Iufluits Semblance, to give glory to the Lord and Hope to the Soul! Adleu! J. B. FERGUSON,

BANNER OF LIGHT.

CHARITY AMONG REFORMERS. BY JANE M. JACKSON.

It is in vain that reformers labor for the good of their fellowmen, if they have not the true spirit of charity. They should remember that every human being has the battle of life, to fight, noble deeds to do, glorious triumphs to win, however humble their spheres, that will prove a blessing to some, not for a day, but for eternity. Love and charity, true sympathy and sincere pity for the unfortunate, are inherent in the breasts of true reformers. Pity for another's failings emancipates them from egotism, passion and folly, renders them tolerant as well as earnest, merciful as well as just. Reformers should know themselves, attend to the growth of their own souls, for on the page of futurity is written every thought, word or deed, and they have no time to waste on a sister's or a brother's failings. Each one will find enough to do in sweeping the drifts from their own doors, to purify their own hearts, and render them receptive to angel teachings and their progressive inspirations. Oh for charity, to teach them what, how, and when to do that which shall lead to the happiness of all, so that none may despair. When the weary spirit dags, and the mental vision becomes darkened, how cheering to the appreciative is the blessing of sympathy. Its divine rays remove the misty veil, disclosing the shining gems of love latent in the human soul. Charity has an inward development, a soul growth, forever increasing, a keen spiritual vision, revealing to men that their brothers are sons of God, and angels, it maybe yet in disguise, which will not be removed in earth-life, but they are not ordained as judges or high priests over their fellow creatures, for moments are too precious to waste in false criticisms, and a good example will do more to reform the sinner than a whole life of fault-finding. Many would be reformers preach brotherhood, but do not practice it, overlooking the material, earth-life necessities, its temptations, wants and weakness. Fixing their eyes on the ideal, they coldly criticise men, blame or misrepresent each act of those about them, forgetting that the censured have hearts glowing with aspirations that education or circumstances have perverted or buried for a time, but liable at a moment's notice to perform heroic deeds, and whose noble traits will shine out beyond their day and generation. No one has a right to judge by actions, but should recollect that some men are not appreciated in their day.

Many important changes in the commercial relations of the world had their origin in the closets of theorists. Mighty epochs and great discoveries in mechanical arts are owing to the practical insight of men who have been derided as useless and idle, and of no account. Enterprising men who keep themselves in a turnult, and disturb all around them, despise quiet and retiring men who do not express their views in glowing figures, and plunge into business headlong. Bitter and unjust animadversions against the conduct of others, measuring them by their own standard, no intolerance of moral deformities, is not the best way to raise the object to a safe equilibrium. Reformers must teach by example, deal justly, walk humhly, cultivate a spirit of brotherly love toward all who need assistance, advice or comfort; while expressing freely their views, never, never abate their fraternal love or charitable feeling one iota! for nothing else will touch the heart of the erring one. A thousand circumstances, unseen, or impossible to be averted, might have caused his soul's abasement, or plunged his body in guilt, and, now it is past, he needs commiseration. He feels the sin, but does not want it repeated again in his hearing. It is too late to preach morality and threaten everlasting punishment-the sin has been committed. At this time the reformer can touch the spirit of repentance. "Soft rebukes in blessings ended," should be his motto. No one can withstand true spinpathy, real brotherly interest. If in earnest pity the visit is made, it will accomplish its object. When man recognizes a brother in every human being, creed shall not separate them. This divine principle will revolutionize society; Christian love, true charity will reign supreme. Nature, with a lavish hand, bestows upon us other splendid but inferior gifts. Wealth and beauty accost us everywhere; but far above these gleam the radiant sparks of virtue in the soul, around which cluster all the moral attributes which we see called into action wherever poverty is to be endured, bereavement to be borne, persecution suffered, or sin to be wrestled with and overcome. The soul has reached its native elemont when it can look with complacency on agonies that nearly crush the body. It is in times like these that we learn to reform others. We must suffer ere we can_pity the sufferings of our fellow beings. Tender and gentle should be the censure applied to the moral conduct of the erring. We are too near-sighted, clothed in the material too heavily, to look into the spiritual natures of those around us. Machiavelli says, "Men have rarely the courage to be wholly good or wholly bad." We can by examples of honesty and purity lead men to imitate us, for such tell the heart that trust is the highest wisdom. Faith in God bursts upon our vision amid the clouds of despair, like the rainbow of promise. May each reformer wrap the mantle of charity about him, and his progress will reach an orbit more glorious than human perception can now calculate.

heights, and view life and its divine uses broadly, comprehensively; that you mold each want, each demand and each impulse; find its source if it be high or low, clear or turbid; trace the channel each would follow, and the experiences it would bring to you; probe through, at the cost of pain, every emotional chord of your being and every nerve of feeling; learn if its elements, as its inspiring genius, belong to the sensual, the sensuous, or the super-sensuous life; read the language of the passions, the propensities, and the more beautiful expressions of the nobler qualities of head and heart; note the deficiencies in organic structure in some parts, and the surplus in others, and be able thus to more actively exercise the one while restraining the other, and thereby produce harmonious use of the faculties. But, not knowing ourselves, we are constantly led into darkness where not even stars illume, until the discipline of suffering rends the weil, and the clouds are lifted; where we see the pulsing and beating of our own hearts—see there is a lower whose true duty is subserviency to the higher-see there are principles which must and will control to noble or ignoble ends, at the choice and direction of the soul itself; that choice or direction being in harof self, of life-principles and the conditions everywhere attending human life.

Then "know thyself," and so take fate into your own hands, and mold the life of each hour at the choice of your own high will. Man is called a creature of circumstances-and so he is; but believe you he is elected, fore-ordained, always to the window with the repeated, "I want you to rebe the weak subject he has been and is to-day? | member that I don't allow boys," etc. No; the law of progress denies the truth of this. while the records of individual development show norance of self that makes man a slave to circumstanding pre-supposes a knowledge of those principles that have immediate control over human motive and action, and he at once becomes master of circumstances. He is benceforth crowned destiny? It is the life-line of the soul. Not unalsubject to mau's own control, from the hour he has that perfect understanding of self which alone grants him the highest prerogative: the making and ruling his own destiny, which, to nobly do, is

the height and grandeur of human attainment. It is just here where Spiritualists, in a measure, fail to realize the blessings of the Spiritual Philosophy. We believe in individualizing ourselves; believe in trusting our own intuitions; in being guided by our own convictions. A true and beautiful philosophy, but one that requires of us knowledge of ourselves, as we fall to discriminate often between the higher and the lower impulse: fail to see excess here and deficiency there; fail, indeed, to discriminate between the physical and spiritual influence; the one too often bringing experiand silence, for a time, its aspiring songs and juto beautiful lands, where noble aims invite the soul to labor, and where love, pure and holy, consecrates the use and bloom of the tenderest affections. Oh, it is here we suffer, walking blindly, stumbling over stones where we hoped to find roses. Here we need a chart and compass to guide us truly-we who are hungering for human love, yearning, praying for the sweet fulfillment of life's dearest promise; and, finally, trusting, believing we are truly warmed, caressed, and folded by this blessed power, we follow the impulses of our beings, not noting when the spiritual loses its ascendency of the physical; not knowing if our intuitions be true, as only feeling on the sensual plane. Oh! may the suffering of those who bear hlighted hopes and broken hearts through life's weary years, teach us to understand the laws of

Children's Department.

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

"We thing not that we daily see About opr hearthe, angels that are to be, Or may be if they will, and we prepare Theirsopis and ours to meet in happy sir." (LEIGH HUNT.

[Original.] What Becime of the Bluebird's Nest; OR.

WILL'S SECOND DAYSWITH SOLOMON.

A bright sumhine, and the feeling that he had acted the part of a man the day before, made Will a glad, merry loy, as he commenced his task with Solomon. A placeful, sweet aleep is also a great help to calm the spirit; so that the morning has seemed to some poets to be like heaven, and they have called heaven the morning-land. This is not alone because the air is pure, and everything seems fresh and lovely; but it is because there is peace within the spirit, and so heaven seems to mony with the amount of knowledge or ignorance have drawn tack her veil and dropped on the earth a soft and sweet influence, that makes it very easy to be good and happy.

Even Patience Pettigrew, amid the smoke and steam of frying ham, and the sizzle of cooking eggs, felt something of the sweet peace of the morning, and did not once thrust her head out of

On Solomon's face were graven lines of submission and trust; but Will noticed that he looked the nobler possibilities of the soul. It is this ig. often to the sky as if he expected, or wished, to see something there besides the deep blue and the stances. Let him but understand thoroughly his fleecy clouds. But he said but little, and it was own external and internal nature, which under. not until after Patience had served the breakfast, and they were at work again, that he let Will lead him to talk.

"I declare," said Will, "if it had n't been for your story about the apple blossoms, Uncle Sol, I with the royal power to become the arbiter of his | should have got into trouble directly after Aunt own destiny. Grand, glorious altitude for the Patience cried out, 'Now, Will, you've spilled soull Noble, sublime achievements must crown your gravy. I want you to remember that I don't the years of such a life. Destinyl what is human allow boys to soil my table-cloths, and nothing of the sort.' But somehow I wanted to be a child terably marked and mapped out at its creation, as of the light just then. But hurrahl there 's a bluethat of rocks, rivers and the orbs of space, but bird. Hush! hush! don't make a noise, and we will find out where it is building."

"I see where," said Solomon; "it's just in that stump of a tree; do n't you see the hole? and now it has flown in. You will soon see it coming out, and you will hear its mate close by."

"Oh, how I love the dear little fellows. I like to scare them, though, and make them think there is a great hunter coming, or a cat," said Will.

"That's the way with boys," said Solomon. "Did you notice what Miss Pettigrew read this morning?

"Yes," said Will, and drawled out, 'On slippery rocks I see them stand. While flery billows roll below,"

and I believe she read it to frighten me; but I thought, 'Miss Pettigrew, I seem to see you standences that blight the finest sensibilities of the soul ing on slippery rocks, and I come along and offer you my hand very politely, and say, "Allow me, hilant praises. The other opens to clearer skies, Miss Pettigrew, to help you from your perilous position.""

While they had been looking at the bluebird's nest, Patience had come down on some errand, and had heard Will's words. Very angry was she, and she tossed her head very spitefully, and her cap strings flew out at right angles from her ears.

If Will had not submitted so patiently to his punishment the day before, she would probably have tried it again. As it was, she felt in a moment that the must invent some new method of punishing fim for the speech. She went back to the house, and Will watched her with interest, for he felt sure some sort of a storm was in the atmosphere, and that it would probably not spare him. She came forth from the kitchen door soon, with a pitcher in her hand, and went directly to the life, teach us to become acquainted with ourselves, old stump that they had been watching with so

"Oh, don't, please, preach a sermon, Uncle Sol," chimed in Will.

"I wish you to remember," said Patience, " not to interrupt people. Sermons are very edifying, and calculated to lead the young into paths of piety;" and Miss Pettigrew's face grew long and solemn.

"Whew!" exclaimed Will," how hot it is; but please, Uncle Sol, let's hear the story." "You shall have the story if I can have my own

way of telling it. I wished to tell you that in my whole life I had never had a trouble that had not blessed me more than gold or silver, or ease and prosperity could have done; and this is what came of one trouble I had: I had a little angel living with me then, that I called my child, not remembering that she was heaven's child; and we had a little bluebird's nest that we watched every day, and many times each day, and saw the motherbird prepare it with tender care; and it seemed to us that she put her loving life into every straw and hair that she gathered. We loved the dear little creature as if she had a heart like our own, and could return our love. To shorten my story, some one that had but little love for us, and none for the birds, tore up the nest and frightened the birds away.'

"His wife, shocking creature!" said Patience, to herself.

"And then I felt very angry, not so much for my sake as for my angel's, who grieved as if she had lost a friend. But I hushed her to sleep at last, and then went out, with my heart very bitter, and sat down close by the old stump where the birds had been building, and I fell to dreaming, and this is what I dreamed:

A boy stood near me, and I looked at him with surprise. He was the strangest looking being I ever beheld. I seemed to see all through him, and his garments, too, and I began immediately to read what I saw. There were great flery spots on him, and dark green ones, and on them seemed engraven pictures. Each picture represented something the boy had done. On the fiery spots were his quarrels in anger; on the blue were little acts of kindness; on the green were his suspicions and evil wishes. I felt great pity for the little fellow who had to carry about in him so many unpleasant sights, and I said:

'My dear little fellow, how sorry I am for you; you seem to be neculiarly afflicted.'

'I'd like to know why, sir," said he, with spirit. 'Why! you are all covered with representations of what you have done, I imagine. You look to me like a walking camera, that takes everything into itself.'

'Well, I'd like to know if you are not the same? You need not feel so very crank, sir, for I see a great many things all over you."

'Why, my dear fellow, you must be mistaken,' said I.

'But it's so,' replied he; 'and if you do n't believe it, I'll begin to read. There's the time you threw the apple at your wife, because you were angry.'

Now that was the one thing in my life that I did n't want anybody to know, I was so ashamed of it: so I said:

'Pshaw! tell me something better than that before I'll believe.' 'Well, there's the red spot and the bluebird's nest in it,' said he; 'and it's all covered with fire, and broken eggs, and frightened birds;' and then I wished the boy would go away, for I did n't want him to tell me anything more; and I fell to thinking, and saw how everything that I had felt was all kept within myself, so that if I did anything wrong, I had to bear about the nicture of it, and I wished I knew something to prevent such a sad state of things. I had heard of cosmetics to take off the black stains from the face and hands, and I wished I could have a cosmetic to take off that which stained my spirit, So while I was wishing, there appaared a very beautiful being before me, and she seemed like an angel, and she said, 'There is something that will cure you of your afflictions. See this beautiful garment; put it on, and you shall never complain again because your spirit is all covered over with stains, for they will all disappear.' And on this

MAY 5, 1866.

Just as I would have Aunt Pettigrew do to me, I should n't plague her a bit; and that's a little too much to give up."

"But it hurts you more than her, when you try to do her wrong," said Solomon. "The bluebirds, were not half as much injured by the disturbance given to them as was Miss Pettigrew, and she was not hurt by your, anger; but you were,"

"Dear me!" said Will, "I think it's mean getting along in this world, any how!"

"So it is when this world do n't seem like just the right sort of place to grow wise, and strong, and good in. I have come to this conclusion: that I'll find out the best of everything, as far as I can-and I'm very sure the best of this morning has been the lesson of the bluebirds; for only look, Will, there they are on Miss Pettigrew's shed, and I have no doubt are consulting to find a place for rebuilding, a place that she will entirely approve of. Why do n't they try to plague her, do you suppose? Because they wish to fulfill the beautiful law of good will. Come, Will, let us to work now in good earnest, for our woodpile suffers by all this story telling."

Miss Pettigrew was seen scattering handsful of crumbs out of the window, that the birds might come and feed, and Will noticed that she looked with real delight at a white dove that lighted close by the doorway.

[Original.] TALKS WITH MY YOUNG FRIENDS. NUMBER THREE.

What do you think I found one of these beautiful spring days? Not a gold dollar, or a pearl, or a diamond; but something that surprised me more than if I had found either. A crocus sent up its lovely purple flower in a place where I should least have expected to have seen it-from an uncultivated spot, choked with grass and rough with gravel. It seemed like almost a miracle, its blooming there; and yet with no care, no hands to prepare a rich bed of loam for it, it had grown into as much loveliness as if it bloomed in the finest garden.

Long ago some hands must have planted a balb in a spot well prepared; but the grass has grown over the lines, and left no trace of any cultivated border; but still this little flower has kept its fair life, and doubtless every year sent up a blossom to tell the history of itself. What obstacles it must have had to overcome! How very trustful it must have been as it felt its way carefully through the tangled roots of grass and the pebblestonesl

It made me think of some dear children that I have seen that were lovely and loving, growing up amidst all that was disagreeable and unlorely. I remember one sweet, fair face that I met in the heart of a great city, looking up like the flower to the clear sky, and telling a sweet story of love in its tender blue eyes. And yet this little girl had on dirty, tattered garments, and showed that she had no one to care for or love her. But there must have been a beautiful spirit of love within, or it could not have spoken out in her face, just as the crocus showed its beauty in the freshness of its blooming.

I thought, too, as I looked at that solitary flower, the one that planted this little bulb little thought that, years and years after, a stranger would look on the flowering with glad eyes. So it is with little acts of love that we do: long after their fruit comes up to bless some one who needs. Little children sometimes feel as if they had nothing to do to make the world more beautiful; but even the planting of some little shrub or plant, may bless another. I remember well some crocuses that came up one spring-time when I was in a strange home. They were planted by some one who had gone to the spirit-world, and was looking on far more lovely flowers there; but those beautiful blossoms [seemed like the prints of her feet-the track she had left behind to show where she had been.

Would you not like to leave a track of beauty, so that others can be blessed by your stens? If so, plant flowers. Put out little buds, and put in little seeds, and twine the delicate vines, thinking that perhaps somebody will be glad at sight of their flowering, and in that way you will be planting, also, beautiful flowers in your spirit-garden. For the angels tell us that their flowers are like love, and gentleness, and goodness. I felt as if that crocus knew all about me, and wanted to show me a loving act, and make me glad this beautiful spring-time. It almost seemed and how blessed! I have n't one dear little companion left near me. All that I sympathize with are far off in gardens, or nice cultivated borders; but still here is the same sunshine and the same soft air, and I am determined to make the best of everything." And so there is about us all the same loving care of heaven, the same dear Father of us all, the same blessed spirits, and they all would have us show forth our gladness in some beautiful blossoms to bless the world we live in.

"KNOW THYSELF."

BY ELVIRA WHEELOCK. C.

"Know thyself!" A wise injunction, and one that has been written upon the brow of each distinctive age. And yet, how few have wisely understood its meaning, and applied its principles to individual culture, so to acquire that perfect knowledge of self, which alone makes the human soul a just judge and interpreter of human motive and action, and fully endowed to become expounders of moral law, philosophy and ethics.

All individual experience re-writes and repeats this injunction, "Know thyself." By far the largest share of the failures and shortcomings of humanity are the legitimate consequences of ignorance of self, and not willfulness in wrong doing, though, 't is true, human beings are often propelled into forbidden paths, when they clearly see they will meet but stones, thorns and thistles, and eat the fruit of bitterness. But the causes here lie in mental and moral deformities, too great to be at once balanced by the action of their opposite qualities.

Humanity constantly feel needs demanding satisfaction-wants to be gratified-and impulses strong, shifting and uncertain as the winds, leading they know not whither, but all designed for legitimate use in giving expression to the law and purpose of development. But without a knowledge of self, to create a balance wheel, as an internal compass, they are plunged into fogs and mists, and walk in deep shadows, where experiences are met which constantly repeat the injunction," Know thyself," which requires that you sound the deeps of your being, climb its rocky

for none are permitted to know what awaits them, and it is wise to go forth strongly armed for the battle of life.

Then, Man, "know thyself." Thou who art Love's appointed priest, the royal king in the realm of the affections, thou-the master spirit of ant eye looked fiery with passion. the universe, the sovereign ruler of all external life and thought, "know thyself," that thou mayst wisely love and wisely rule. And, woman, Love's chosen priestess, the artist-queen of hearts and homes, thou who dost wear the victor-wreath of life's beauty and use, through thy divinest creative art, maternity, who more than thou shouldst truly "know thyself?"

SPIRITUAL PHENOMENA. NUMBER SEVEN. BY F. T. LANE.

In concluding this series of articles, we desire to state that the primary object of the writer was to awaken a critical spirit in the reader concerning spiritual phenomena.

One of the controlling intelligences of the Banner of Light Circle, says:

"Now you should weigh, and measure, and carefully criticise all the say-says that emanate from the world that is unseen by you. This is your part of the work, and it by no means is a work that will prove uscless to you, if you deal with it truth-fully and justly; for every stone you turn becomes to you a gen of priceless value."

We heartily endorse the above language, and firmly believe that a vigorous, incisive criticism will eliminate from Spiritualism many crudities and errors, and make it acceptable to a large class of liberal, cultivated persons.

The Editor of the Bauner good-naturedly says in his last issue. April 21st, that the parties to controversies arising from the publication of these articles, can, in his opinion, more profitably em ploy their time in convincing the skeptical world that spirits can and do communicate, than in discussing such abstract questions, as, "Can spirits pass through gross matter?"

It is true that the question itself is of small mo ment, but the discussion developed this vital issue : Are spiritual and material laws identical?-or, in other words, Does natural science confirm aniritmanifestations? Although the Banner is a free paper, yet it is the unquestioned right and duty of its conductors to decide what topics shall be dis-cussed in its columns; therefore we cheerfully

cussed in its columns; therefore we cheerfully dismiss the subject without argument. It is lamentably true, that the majority of con-troversies and in a *wrangle*. Many will insist on being heard in a free journal, not because their productions are well written and meritorious, but simply because the paper is free. But those who are the most chargined at the rejection of their articles generally possess more wall then knowly articles, generally possess more zeal than knowl-edge; and were their articles published verbatim

"Heated controversies" are hot pokers, which neither editors nor readers like to handle, and should be summeric "theated out"

should be summarily " kicked out,"

A person requires something more than mere logical acumen to engage in a controversy; he should have in addition the grace and courtesy of a pentleman; he should be cool, discriminating, and advances of the should be cool, discriminating, and self-possessed.

She poured the contents of hot much pleasure. water into the hole, and went back to the house shaking her head with a wicked sort of a twitch.

Will had never been so angry in his life. The hot blood mounted into his cheeks, and his pleas-

"I'll pay you for that, old lady," said he, with short, quick breath. " If you like hot water, you 'll find somebody that can keep you in it most of the time. I'll----"

But as Will had not concluded what he would do, he stopped short. Solomon did not reply to his speech, but calmly said:

"I believe I was asking you if you remembered what Miss Pettigrew read, and as you did not, I her. Their broken eggs, their ruffled feathers, will tell you. You remember you was telling me that you liked to scare the birds; so, I suppose, loes Miss Pettigrew." Willhung his head. "And I thought of that sublime command, or precept, Do unto others as you would have others do unto you,' and I was thinking that it included birds and beasts, and every living thing; and that if we felt just right, we should feel so much kindness toward the hirds that we could not even desire to make them trouble."

'Well, I hope Aunt Patience has got enough of her psalms and hymns down her throat for one day," said Will, trying to cheer himself up from his shame at seeing that he had done but little better than his aunt, in his wishes, and therefore he tried to revive his anger a little.

"But," said Solomon, " I very much wish to tell you something about a bluebird's nest of long ago,"

"Oh," said Will, " please do. There's nothing better than your stories."

"But this is not exactly a story," said Solomon but a dream-a waking dream."

"Miss Pettigrew," continued Solomon, as he saw that lady looking out of the window to see what effect her hot bath had had on Will, "I am going to spin one of my yarns out here in the fresh morning air, and if you can be knitting up yours at the same time, we shall all have quite a friendly meeting, I hope. Nothing suits an old man like me as well as listeners."

Patience was quite flattered by this invitation, and her face quickly assumed a cheerful, friendly look, and she placed herself on a nice seat prepared by Solomon, and she twirled her needles with an air of importance and dignity, quite amusing to Will, who had already recovered from his anger.

"You must excuse me, Miss Pettigrew, and also Will, if my story seems to be a little personal, as it concerns bluebird's nests. But I assure you that it all happened a long time ago; and as we old fellows sometimes say, if so old a coat fits you, put it on."

Miss Pettigrew elevated her head a few inches higher, as much as to say "nothing can fit me," and Will bent his a few inches lower, feeling again that he deserved reproof, and very likely should be obliged to put on Solomon's cost of advice.

In conclusion, we hope to see ultimately a Phil: osophical Department in the Banner, open for a brief, concluse discussion of Spiritual Phenomena. "Sometimes people have troubles: that do not seem to be at all needful, and it is those troubles

beautiful shining garment was written, 'Do unto others as you would have others do unto you.' And I put it on. But I could not keep it on; for when I got angry it seemed to have stings to pierce me; and then I took it off, and all my scars and disfigurements showed again. But ever since I have tried to wear it, and it is the softest, warmest garment, when I do wear it, that ever was woven by the angels.

Well, I kept on dreaming, and soon seemed to see the one who had tried to injure me, and what to me to be thinking about some troubles I had a sight were her garments, and how scarred and had, and to say, "Don't you see how glad I am, disfigured was her spirit! The little bluebirds seemed to have engraven their sorrows all over their sorrowful eyes-all these were plain to be seen, and I felt no more reproaches, but only pity for her.

But I kept on dreaming still, and soon the bluebirds appeared, and on their blue feathers I read the story of their wrongs. It was something like this:

'Here we have tried all this spring to make this little cottage cheerful; we have sung our sweetest songs in the houghs of this maple, and shed our gladness as the sun gives its light. Alas! what sorrows birds have; but we must preach again that beautiful lesson of doing to others as we wish to be done by; so let us sing another song, and try and cheer up and begin housekeeping again. By-andhye men will pity and love us, and treat us gently.'

And as I looked, I saw the feathers that bore the likeness of their wrongs grow smooth and silvery again, and the air repeated the sweet notes of love.

And then I awoke from my dreaming, with my heart full of pity for those who injured others, even the birds, and I have never felt like reproaching any one since, seeing they have to bear always about them the effect of the wrong they have done."

Miss Pettigrew had stopped her knitting, and she brushed her dress and her sleeves, and smoothed her cap, as if she were trying to make herself tidy and get rid of the disagreeable effects of something. And Will stood still, and smoothed down his jacket, and drew out his pocket-comb and arranged his hair. Solomon smiled as he saw all this, and thought to himself, "There's no use in that; you 've got to put on the shining garment and wear it, before you can cover up your troubles."

After Miss Pettigrew had gone into the house Will said; +

"Now, Uncle Sol, after all, that was only a dream, and dreams do n't amount to anything."

"But it is as true as that the sun rises, for all that," said Solomon. "You've got the effect of your anger in yourself, and it do n't hurt anybody but yourself: and Miss Pettigrew has got the bluebird's nest stamped in and in, deep and unfading, on her spirit, and it does not hurt you there, but hurts her; and my advice to you both would be the trying on of that beautiful garment that I told you of."

"But you see," said Will, "that if I should do

CROWNING THE MAY QUEEN.

[The writer of the following lines, who has been in the spirit-land for some time, never intended them for the perusal of the public; but our appre-ciation of the beauty of her character and life, has given her utterances weight and beauty, and there fore we are pleased to share them with our read-ers.]-ED. WESTCHESTER TIMES.

The sky is blue, and the earth is green, Come, little Mary, and he our Queen; For the happy first of May is here, The brightest day of all the year.

- We 've gathered a crown of violets blue,
 - Dear little Mary, it is for you! We found them down in their mossy beds, Shyly hiding their pretty heads.

On each there glittered a diamond bright, The gift of the Fairy Queen, last night, As she passed them by with her myriad train, To hold her court in the cedar glen.

Now, little Mary, you will he our Queen, All this bright day you shall reign supreme, Wreathed with flowers, emblems of truth, And emblems, too, of your own sweet youth.

The diamond gifts of the Fairy Queen, Are the purest gems that e'er were seen; Love, truth and purity combined, Form the fadeless wreath for you entwined.

May it be your crown through life, Protecting from all earthly strife; And let the Christian Graces three-Caim Faith, bright Hope, mild Charity-Unite with these, your path make blest, And guide you " till the heavenly rest."

"How tired Adam must have got on his first day, ma," said an urchin of six years to his moth-er. "Why so, my son?" "Because it was such a "It was no longer than any other day, long day." "It was no longer than any other day, my son." "Oh yes it was, ma; it was the longest day ever known, because, you see, it had no Eve."

Beecher favors female suffrage. He says if there must be old women in office, he prefers the genuine article.

366.

to me, I

little too

hen you

the blue-

the dis-

ettigrew.

but you

ean get-

like just

d strong,

ion : that

far as I

morning

for only

ttigrew's

to find a

entirely

e her, do

ulfill the

, let us to

dpilo suf-

ndsful of

rds might

he looked

ted close

ENDS.

se beauti-

pearl, or

rised me

ocus sent

where I

n it—from

rass and

ost a mir-

o care, no

r it, it had

loomed in

ted a bulh

ias grown

cultivated

ept its fair

a blossom

stacles it

y trustful

carefully

ie pebble-

en that I

g, growing

d unlore

t I inet in

e the flow-

et story of

t this little

nd showed

her. But

rit of love

out in her

uty in the

itary flow-

oulb little

a stranger

leves. So

long after

who needs.

7 had noth

utiful: but

b or plant.

some cro-

rhen I was

ed by some

l, and was

there: but

the prints

nd to show

of beauty.

steps? If

and put in

s, thinking

MAY 5, 1866.

Written for the Banner of Light.

TBUINS OF SPIBITUALISM. BY H. L. CARGILL.

And the second second

Evolved from the Powers Eternal, More subtle than light or than air, The spirit of man is ascending Through chaos and doubt and despair.

We have trod through the ages of darkness, Through the ages of sorrow and gloom, Till the spirit of Truth, resurrected, Has risen again from the tomb.

We have passed from the reign of the prelate. From the rule of the mitre and soroll. And the Sun of God's new revelation, Reveals the true path to the soul.

The voice of the seer and the prophet Again on the mountains is heard. And the lips of renewed inspiration Reveal the deep truths of the Word.

No longer with fear and with doubting We turn to the future our sight; For the Star of a sweet consolation Shines out on the grave's cheerless night.

No longer in sign or in wonder We look for the presence of Ood; No longer by words of tradition The breath of our spirits is awed.

Impressed on the laws of existence, Eternal, unchanging and sure, The name of the Holy of Holies Will forever and over endure:

We see in the lava and granite, In the violet uursed by the sod, In the beautiful curve of the rainbow, The beauty and wisdom of God.

Rending the gyves of tradition. That ages of Ignorance wrought. The reason of man is asserting Its right to the freedom of thought.

• Dedicated to Mrs. Laura De Force Gordon, whose thrill-ing words of inspiration, appealing alike to the heart and the understanding, have so grandly sounded the beautiful Truths of spiritualism.

Spirit-World. The SKETCHES CONCERNING THE BORDER-LAND. BY A. C. GRAY. PART III.

The Moon's inhabitants have a sleepy appearance. Hair of a yellowish white, thick and curled; foreheads receding, small, flat, thick noses.

The buildings are small huts covered with straw. People talk very little, but are in a sort of dreamy reverie, are happy through their imagintellectually developed, which partially counteracts the physical influences felt from earth. | mediums who are in communion with the spirit-They are not inclined to quarrel, very peaceful and orderly. Have a community of interests, are learn from spirits. This star is quite even, no very frugal in their food and drinks, consequently are healthy. Religious sentiments in conform- The moons are purifying places. Spirits pass ity with their developments, which are in different stages, as with inhabitants of other stars. short time return improved, and communicate Have no theology, consequently no priesthood or with mediums there. They are but one nation, Church government, and no Jesus Christ. All one people, highly unfolded in intellect, morals, worship as they please, and are tolerant and har- and religion. There is no war on this planet, they monious. The extraordinary volcanic action on are in love one with another. our side, leaves the other half in that negative

condition which gives the peculiar sleepy look of the people. which in time grew solid and became fixed in rounding conditions-all are preparatory places its orbit. The first cause in all the changes and for the spirit-world. In the Sun there are no different formations is heat, magnetic element and original inhabitants. This is the ultimate home electricity. The first men-red in Asia, and black of all the planetary race. in Africa-created about the same time. The white years later.

warlike name. In those ancient times there were and in Spanish and French much more rapidly time; for, in obedience to the law of change, they by the mail, the voluntary benefit bestowed by a spirit-mediums, prophets or seers, who were in and perfectly than accustomed to do of his own were crumbling into dust. Here, also, we saw that beloved audience, and the "when may we look rapport, through a chain of spirits, to that star. Its men are giant-like, tall, stoutly built, black hair, grey eyes, heavy whiskers, narrow foreheads, large cerebellums, small noses, very large ears, heavy eyebrows, eight or nine feet in height, very bold and courageous, easily excited, rush into perils of every kind and delight therein. Make war on each other without the slightest Women of the same type, only more delicate and refined. The elements are tumultuous, corresponding in violence to all elso. Thunders roll heavily, the mountains shake, the wind howls. but their buildings are made of some material which bends without falling. The tempest is over, each of a different nation, spoken in their native the clouds are driven furiously away, now the sun shines and for the moment all is calm. I see | fact that nearly half of them were known to us to a road which is well laid out, with trees upon both sides. I see also minerals, but not like ours. Spirits can do little here, people are hard to be impressed. They have houses for the worshin of a God, but they represent him by an image made by their own hands, and when they are going to

war. fall before him and pray that they may con-

quer. Their highest aspirations only lead them

to the desire of becoming conquerors. They are

The four small planets, Ceres, Pallas, Juno and

Vesta, were originally one. A mighty revolution

at the centre caused it to explode, and the parts

went off into space, until they were arrested by

the mutual attractions of other planets, and be-

came fixed in orbits of their own, where they can

move around the father of light. It is a matter

of no little difficulty to describe the inhabitants,

on account of the reaction of the magnetic force

coming from each planet. The present people

were a new creation after the disruption of the

old planet, whose inhabitants were all ushered

into the spirit-world at once on its breaking up;

they were not suited to its new atmospheres. After

its division the old laws, in a measure, worked

through its ruins. The present race are yet in

the youth of their amusements, institutions, and

spiritual developments. There are, however, some

bright, advanced individuals, who will teach the

masses when they desire to listen. Each planet

produces some difference in the organization of

its inhabitants. They have naturally strong, far-

sighted eyes, seeing as well without telescopic

glasses as we do with them, so that those planets

near them look very large, and when they arrive

at their manhood and have invented telescopes,

they will be able to perceive upon them large

buildings, vessels sailing on the ocean, changes

in the weather, and possibly will discover means

to see their inhabitants, occupations, &c. In

stature they are small; light hair, blue eyes.

proud of their strength.

planet have done, because they originated after matter had become more refined.

Jupiter seems immensely large. Has siz moons. Is many thousand years older than the earth. Its symbol is perfection. Its nations are in different stages of development. As compared with earth. are much further progressed. They are so highly developed, that they have free intercourse with the spirit-world. They are very learned, have bright intellects. They are in that state of perfection which we are hoping for the earth, and to which it will surely attain. They are large and elegant in stature; very high, intellectual fore-heads, brown hair, almost black eyes, full of fire. piercing, arched eyebrows, full red cheeks, beautiful teeth-dress generally in black, with wide sleeves, long, easy skirts. They have a majestic gait. Are proud of their knowledge-but these are in the first plane. There is another nation whose wisdom predominates; they are meek; they live in conformity to the laws of their planet. There are others, also, who practice what they learn from spirits. They are meek, likewise; and teachers. These wear grey dresses; wide sleeves, but not so long skirts, and a girdle around the loins. They have excellent schools. For their religion, they depend upon the teachings of spirits through mediums. There are many high mountains, some rising majestically from plains an incredible number of miles high. The atmosphere is rather humid, and undergoes many changes. The different moons exert different influences.

Some affect animal life, others atmospheres, others again vegetation, &c. Saturn is likewise many thousand years older than our earth, is full of electricity, and its ring is very highly charged with a fine magnetism and forms another sphere. Saturn is of a very cold nature, therefore has need of that magnetic source of heat in the ring. Its inhabitants are intelligent beings, very dark complexions, very black hair, coal black eyes, rather hollow cheeks, teeth irregular, forcheads somewhat prominent, temperament choleric and sanguine, of angry, morose dispositions, easily inclined to quarrel. Their schools are progressive, have also establishments for training mediums to communicate with individuals of a higher order within the ring. When they die, they enter the ring as the next sphere. In their religion they are tolerant. There are many different sects, but they all come together in one, having one belief in common; that is, progression of soul in intellectual spirituality. They have almost always a dark atmosphere, clouds continually rushing through the skies, giving color to the rays of the sun. Their houses are low, built of a kind of red stone which they dig

Herschel is a very old planet, its moons of a somewhat more recent formation. Rather cloudy atmosphere, rain quite common, but not cold. We think the further one is from the sun the colder it must be; but it is not so. The people are of a very large size. They have light hair, inations, or impressions, being very susceptible to high, broad foreheads, greyish, and blue eyes, full spirit-influence. They are spiritually, more than | cheeks, and quite an intelligent expression in the face. They have good schools, mostly taught by

from the ground.

world. They have but one religion, and this they high mountains, much more water than land. from the planet to one of the moons, and after a

Belonging to our sun-system are many other planets of which we have not spoken; we may in time make them known. Each has its own nature, The Earth has been, like other stars, a comet, and peculiarity of inhabitants, adapted to sur-

A few more words in regard to this medium, man was not created until about one thousand and I close his relations. During his entrancements he speaks fluently in languages of which Of Mars-there was true analogy in giving it its he has no knowledge in his normal condition; vated and exposed to the elements for a long tents of the more than friendly missives brought

dition. There I found myself a stranger in a ous, that it was lovely to dwell there. strange land. I stood upon a broad expanse. I Your world is destined to enjoy all this; and, was alone. How long I continued so I know not, for aught I know, a thousand times more of the but it seemed to me a great while. I longed for beautiful and the lovely. some one to communicate with. My desire for knowledge was unabated, and my condition was becoming irksome. A veil seemed to pass from before me; all was changed, and all was beautiful. A more lovely being than I over imagined to exist was approaching me; we were attracted to each other; she had long waited for me. I knew at once that my happiness was centered in this beautiful inhabitant of the spirit-land. I soon learned that I was known to her; she knew all my wishes and desires, and said:

BANNER OF LIGHT

"You are anxious to know the origin of all things, even the whole of existence; but before yon can roam through the beauties of heaven, and view the outworkings of wisdom and love in the magnificence and splendor of the superior worlds to satisfy the longing of your mind, you must be spiritually developed, and educated in the spheres. At present you cannot advance beyond a certain limit. Go with me: I will be your guide and teacher, and reveal to you that knowledge you so earnestly coveted while an inhabitant of earth."

My beautiful guide conveyed me to an immense globe of atoms. I understood this to be a world in embryo. Every atom of this gaseous substance which was perceptible, taught me that law was simply properties of matter. I could see that the whole mass was in motion; and I also learned that motion was owing to the life of matter, and was the cause of attraction, repulsion, gravitation, &o.; and I also saw that motion caused the grosser particles to move toward the surface.

"This," said my guide, "is your first lesson. This globe, as large as it is, is connected with others of different magnitude, and will form a system complete in itself-sun, planets and satellites."

With my beautiful guide I passed on to a globe of less size, but in an advanced stage of development; its condition was volcanic. The internal fires seemed to have thrown the molten mass on the surface, where it was divided and confined in craters of various size-some in more active uperation than others-the whole surrounded with a dark, dense cloud. It was a fearful sight-a world in waves of fire rolling on in its fury!

"This," said my guide, "is the lesson of cohesion. This world, as forbidding as it is, is destined in coming ages to take its place among the useful and the beautiful; and from it will spring myriads of happy beings. For this purpose worlds are unfolded."

We then passed on-my angel-guide and myself -hand in hand, my whole soul joying in happiness, until another system of worlds was before us. One was presented for our inspection, which was sufficiently incrusted to exhibit its form. This was also in the volcanic condition. Here the fires were nearly extinct; but few vents were in active operation. The surface of this globe had thrown off much of its superabundant heat. The influence of the cooled surface of the volcanic rock on the primitive atmosphere, so lately heated to comnletion, had caused it to become so dense as to be nearly in a liquid state: and I also saw water jetting from beneath the surface, spreading itself in the depressions, and filling the crevices of the rock.

Again my beautiful guide migrated with me to a world in an advanced state of development. Here we had the welcome view of land and wa-

have had the strongest desire to learn the cause gers were hovering over and imparting messages by which all things came into existence. By ob- of love and truth, and were walking hand in serving the action of life around me, I was al-, hand with the inhabitants of this heavenly earth. most constantly thinking of the principle or pow- Here man was in his highest elevation of physical er which caused it to act. This desire increased life. Government and laws were for progressive so that I could with difficulty think of any other happiness. Accumulation of wealth was not the subject. After laboring many summers in my pursuit of life; neither was war known in the native land, I left my home and my kind parents land. The implements of destruction, which man for a scaport; from there I shipped for Buenos | had made to slay his brother, were curiosities of Ayres, with the intention of seeing all I could of great antiquity-relies of barbarous ages. The inthe world. After spending nearly three years on tercourse between the inhabitants of this world the ocean, I died, and passed to the spiritual con- and the spiritual was so constant and harmoni-

THE BACKWOODSMAN.

The silent wilderness for me! Where never sound is heard, Where never sound is heard, Save the rustling of the squirrel's foot, And the flitting wing of bird, Or its low and interrupted note, And the deer's quick, crackling tread, And the swaying of the forest boughs, As the wind moves overhead.

Alone: how glorious to be free, My good dog at my side, My ritie hanging on my arm, I range the forests while. And now the regal buffalo Across the plains I chase; Now track the mountain stream, to find The beaver's lurking-place.

I stand upon the mountain's top, And—solitude profound— Not even a woodman's smoke curls up Within the horizon's bound. Below, as o'er its ocean breadth The air's light currents run, The wilderness of moving leaves Is glancing in the sun.

I look around to where the sky Meets the far forest line, And this imperial domain, This kingdom, all is mine! This bending heaven, these floating clouds, Waters that ever roll, And wilderness of glory, bring Their offerings to my soul.

My palace, built by God's own hand, The world's fresh prime hath seen; Wide stretch its living halls away, Pillared and roofed with green. My music is the wind that now Pours loud its swelling bars, Now hulls in dying codeneas:

Now lulls in dying cadences; My festal lamps are stars.

Though, when in this my lonely home, My star-watched couch I press, I hear no fond "Good night!" think not

I am companionless. Oh, not I see my father's house, The hill, the tree, the stream, And the looks and voices of my home

Come gently to my dream.

And in the solitary haunts. While slumbers every tree, In night and silence, God himself Seems nearer unto me. I feel his presence in the shades, Like the embracing air; And as my cyclids close in sleep, My heart is hushed in prayer.

Correspondence.

J. G. Fish and the Lecturing Field. Will you allow me space to answer the many correspondents why I have left the lecture field, and shut myself up to a professorship in an edu-cational institution? For nearly eight years past I have been laboring to spread the truths of our present glorious inspiration. During this period I have never had reason to regret the course I had taken in reference to the reformation, Warmhearted, soul-cheering friendship and fraternal hospitality have marked the greetings I have universally received. My temporal wants, and those of my family, have been faithfully responded to, and the "let me know if ever you or yours lack," warmly welling up from the hearts of many ter, ocean and islands. Mountains had been ele- friends East and West. The "greenback" con-

fluential reformers, as a sort of circulating cabinet of spiritual curiosities. When once seen and heard, they are passed along, and the next specimen called for.

I shall lecture still as I have opportunity, but shall not travel as formerly. The longer I have spoken in a place, the more good I have seemed to do. This I take as an index to the propriety of locating speakers for a year at least. If there is a truth in our claim to a present inspiration, that stream of truth must be a perpetual fountain. The inspired medium must, like the allegorical rock of Moses, send forth the stream of life and truth that shall follow, and quench the thirst of the multitude through all the wilderness journey of earth-life. This I believe we shall see and realize, and those thus inspired will break the bread of life to the people, and bless it with their personal influence. When I can be located for a vear or more in one place, with a salary that will he competent to support my family and educate my children, I may reënter the lecture field, but never, I hope, as an itinerant, unless it bo as the representative or agent of some organized body of reformers. Do not think, from the plain rgmarks, I am finding fault with Spiritualists. I am not. The present system has been an inevitable one, and has done and is still doing its great good; but as I see clearly for myself that there is a better way for me, and the time having arrived for me to change my course, I have done so. Understand that this is a most liberal school. Theological shackles are not tolerated here. We are known to be Spiritualists, but not sectarians. We will not impose our religious belief upon others, for the same reason we will not allow others to force theirs upon us. We claim full liberty of thought, and accord the same. We teach the harmonial philosophy not as a religious system, but as the true system for the soul's development and growth. To me it is the grand science of human development, freshly elaborated by the angelworld and given to the children of earth.

These are the reasons and considerations that have led me to the step I have taken, and to me they are good and sufficient; and here I rest. J. G. FISH.

Normal Institute, Carversville, Pa., April, 1866.

"Settling Speakers."

In your issue of April 14th I find an article entitled, "Settle your Speakers," signed by Moses Hull, who evidently seems to be laboring under some mistake in the conclusions which he has arrived at concerning our lecturers, and it is to be hoped that the Spiritualists will never adopt any such system as he suggests; for the very moment that Moses Hull is located his independence is gone, and he would soon become the pliant tool of the Society which had hired his services. Moses Hull is an educated man, so far as book-learning is concerned, and he may find it quite convenient to write the notes of his sermon and go into the pulpit and deliver them. But that is not what the Spiritualists of America want. They want inspirational, soul-inspiring discourses, that will give life and impart vitality to the soul.

The interests of lecturers have been crippled by their unwillingness to labor with their hands, Now if I work six days in the week, at fair remunerative wages, I can afford, when Sunday comes, to speak for less than the one who does not work. And why should not our lecturers work with their hands more than they do? If there is anything that looks deplorable, it is to see a class of persons going over the country sunning themselves six days in the week, and being a bill of expense to some hard-working mechanic, who has liberality of soul to bestow upon them. If in their mediumistic capacity duty calls them to labor seven days instead of one, then the laborer is worthy of his hire.

What are the trance speakers of our land to do? They can't study their sermons, or write their notes. Why, they must simply give way, to make room for Bro. Hull and his class, who are normal speakers, and can write elegant sermons, and bo six days in the week preparing them, to amuse the people on Sunday. Bro, Hull does not seem to be posted when he says Chapin and Beecher do not repeat lectures, for they do. I heard Beecher deliver a lecture in Flushing, L. I., in 1857, upor "Common Wealth," and three years afterward I heard the same lecture in Fall River, Mass.; so I am inclined to the opinion that Bro. Hull would repeat some of his lectures, the same as the abnormal speakers. Let me say to you, Bro, Hull, if you are commissioned by the angel-world to preach the glad tidings of this glorious gospel, you won't want any notes, for it will be given you in that hour what you shall say; and if they can't say anything interesting and instructive through you, why then had they better wait until they can and not compel you, like Beecher, to sit up till midnight to write cold and uninspired sermons. A. C. ROMINSON.

BY EPHRAIM PEABODY.

ll be plantrit-garden. rs are like

ut me, and make me ost seemed bles I had glad I am. little comathize with ed borders: d the same the best of

me loving f us all, the ld have us utiful blos-

UICIEN.

io has been er intended our appre-nd life, has , and there-h our read-

en; blue. sy beds,

een,

bright, ight, yriad train, Jueen,

supreme, of truth, set youth. een) seen; ntwined.

rity-hlest, rest." in his first o his mothwas such a

other day, the longest id no Eve." He says if prefers the

acquired knowledge; improvises poetry after the manner of some of our present mediums; controlled by our American Indians, who gave us interesting experiences of their spirit-lives. Hints were likewise given us by his guide that all individuals are somewhat subject to planetary control, or in assimilation with elements pervading certain stars, and in giving delineations of charprovocation; rough, like in nature to their planet. acter, which he did very correctly, he would name the star to which they assimilated, tracing out its guiding principles in formation of character. &0.

> The twelve closing scenes of our séances were addresses from the like number of physicians, tongues, as we were told, and believed, from the be correct.

The Formation of Worlds.

The following communication, through Mr. John Proper, medium, was received at a regular circle of some twenty perons, at his house, Feb. 4th and 18th. Mr. Proper is a resident of Waterford, Saratoga Co., N. Y., and is respected and esteemed by all who know him. His character for truth and honesty is above suspicion, and he is unacquainted with the acience of Geology. DANIEL B. KING. Walerford, Saratoga Co., N. F. HENRY ROUBBRAU,

Lansingburgh, Rens. Co., N. F.

FIRST COMMUNICATION.

My name is Francis Edwards: I was born in Wales, 1698. I departed this life 1737. The condition of my mind, when I entered the spiritworld, was such as to enable me to embrace almost immediately the gratifying privilege of learning the principle of world making. Since then, I have visited the planets, and have observed the forms of the inhabitants, their manners, customs, &c. All this it will give me pleasure to communicate to your circle as soon as the condition is such as to enalle me to control the medium a sufficient time to make it known to you.

PREFATORY NOTE.

At a former meeting of this circle, I promised to impart to you, when circumstances would permit, some facts which would be of interest to you in relation to the formation of planets, &c.

Before I proceed, I have one request to make: that is, not to be disturbed with questions, because my power of control is light, and any interruption might possibly throw me out at once. My communication must necessarily be brief, and may be somewhat disconnected; at any rate, my ideas will be given as plain as my language will permit.

SECOND COMMUNICATION.

amiling faces, without expression. They are fond It is almost one hundred and sixty years since I of games, showing the disposition of childhood. left my material form. I was born in a small They grow very slowly, takes them a lifetime of | hamlet, in the eastern hemisphere, in humble cirour lyears to come to maturity. They have no cumstances; when old enough, I was forced to wars, appear to live lives of innocency. They labor for means to support those who were dewill progress faster than mankind upon our pendent on me. From my earliest recollections I | with a higher degree of beauty. Angel messen- and goes his way. Speakers are not so much in-

vegetation was beginning to spread her simple for you again?" all, all have had their tendency to forms, where the mountain rill had deposited its bind me to the work. precious burden in the still waters. There the virgin soil gave birth to Nature's children of light to see the cause of Spiritualism prosper and tri--moisture and heat. And here I saw that ever umph. These eight years I have been endeavorand anon, as the vegetable mould mingled with ing to put this new wine into old bottles; but now and enriched the soil, new forms, less and less simple in their construction, would follow.

My guide then conveyed me to a world which bottles. had held its place for ages, presenting for our inspection an advanced condition of development. Streams of water were upon its surface. The mountains, as yet, were mostly barren; but the and deepens human thought, and gives freedom of valleys were thickly covered with rank vegetation. Terrestrial animals, as yet, were not repre- vigor to the soul, it should be incorporated into sented on this globe.

found entirely new scenery. The waters were warming with monsters of the deep, and the to live out the principles of our philosophy, but if marshes with reptilian forms similar to those which have long since passed from your earth. Vegetation was still rank and gross.

Again we took our stand in view of another world, in which nature had assumed more beautiful proportions; where vegetable and animal forms were of a higher order of development, though gross, compared with yours, yet bearing a strong resemblance. Here we were greeted with the first view of man; very, very rude in form and construction; but little removed from the advantage of time to repeat and recall attention brute, with just as much intelligence as the necessity of his condition demanded.

We passed on in our joy to a world whose every form and feature were familiar-none other than ples whose converging rays meet in a glorious your own-representing the past and the future focus, forming the great luminous pole star of by the dawn of truth and the glorious manifesta- life, guiding the mariners of time past many a tion of spiritual communion with mortals, ex- shoal, and rock, and breaker, safely into the haven pelling the darkness of ignorance and the super- of security and rest. stition of the past. Your own country, which had scarcely a name among the nations when I passed from the earth, is now the brightest spot on your than at present. Ours is a system that need not globe.

Again we passed to a more beautiful world still. where the race of man was elevated to a higher increasing halo of light, is to descend to the depths condition. Here man was truly the child of of the centuries to come. Untold generations in Science; being more spiritual, he was more truth- the far-off future shall catch the radiance of its ful, and had a higher and purer enjoyment in ex- light, and reflect its brightness back to the heavistence. His spiritual intercourse was free and ens whence it sprung. almost constant. When difficulty arose between nations, I saw that man no longer appealed to arms. Arbitrament was the order of the day; all submitted; none demurred. The advanced condition of man was in exact harmony with the development of Nature. Ali was beautiful. The youthful subjects to work upon. This is one reabirds sang with delight their sweetest songs; veg- son for my change. Another is, an itinerant lecetation had ornamented herself with flowers of turer is hereft of almost every domestic enjoybrightest hues; and the atmosphere was loaded ment, which is no small consideration. He is with perfumes of richest odor.

As if life was not content with this heavenly state of physical progression, I was conveyed, by character, or to be in particular need of one; for, the will of my angel companion, to a world more beautiful and harmonious still; beauliful because easily flee to another. He speaks his four weeks the spirit of love covered the land, and gilded all in a place, satisfies the curiosity of his hearers,

My soul's strongest desire has been, and still is. I have philosophically concluded to try this no more at present, but to put the new wine into new

If there is anything really elevating above other systems in the harmonial philosophy-and I know there is-if there is anything in it that broadens expansion to the human mind, and new life and our system of education, and, like the true leaven, From this we passed to another world, and be allowed to permeate the whole course of youthful instruction. I know not that I am prepared I were, who could compute the untold good I could do in my present position, in harmoniously educating the human mind, and sending out from these halls, dedicated to science and philosophy, true, harmonious men and women, that should bless the world and reflect honor upon my present feeble efforts in behalf of human weal.

In the lecture field I could make a great many suggestions in a short time, but there was little permanent impression, after all. Here I have the to the truth, and fix it in the mind, not as an ism, but as great divine principles, to which the soul responds with delight and satisfaction-princi-

When youth are properly educated, we may expect to see better generations of men and women expect to reap its glory in the present. It is not for the, present alone. Its influence, like a great

If I can prepare a few souls to catch the broken strain of my poor attempt at harmonic song, and with louder, clearer, more subduing effect prolong the strain when I am gone, I shall be more than satisfied. This I mean to do, but I must have shorn of all, or nearly all, personal influence in society-cannot be said to have really a personal lacking this, if he is rejected in one city, he can

Spiritualism in St. Louis and the West.

There is a perfect revival of Spiritualism in the West. The great need is, more speakers and good mediums. The mass of minds here have outgrown the effete religious systems of the past, and are ready to accept the harmonial philosophy of Spiritualism if they can only have a little assistance to initiate them into its glorious princi-

Brother Davis and our eloquent and able sisters, Miss Doten and Mrs. Currier, have done a noble work in this city the past winter. Hun-dreds under their ministrations have become so firmly grounded in the principles of our philoso-phy, that they can no more backslide from Spirit-nalism than they can shake off a conviction of the truth of the multiplication table. And this is the beauty and perfection of Spiritualism: it does not decoud upon authority, but is decountrative and depend upon authority, but is demonstrative, and

depend upon autionity, but is demonstrative, and becomes knowledge to its possessor. I am having the pleasure of addressing the so-clety here the present month; and it certainly is a pleasure where there are so many souls made happy and free by the gospel of Truth. May their interest never flag. The "Boy Preacher" follows me here, and rare and beautiful inspirations will Last month 1 spoke in Detroit, Mich., and there

Last month I spoke in Detroit, Mich., and there too multitudes are inquiring "if these things be true." Mrs. Currier is there now, and I hear that the largest hall in the city is crowded with all classes to listen to her cloquent arguments and appeals in support of the true, and the beautiful, and the everlasting. H. N. F. Lewis, editor and publisher of the Western Bural, a live agricultu-ral paper published simultaneously at Detroit and Chicago, is the energetic President of the Spiritu-alist Society in Detroit. Though his hands are full of hu-hness, he can always find time to attand full of hn-iness, he can always find time to attend to the wants of the society, illustrating the old adage that " where there's a will there is a way." If we had a few more such self sacrificing work-ers in our ranks, there would be no lack of meetings. When the Detroit Spiritualists organiz Children's Progressive Lyceum, they will have perfected the foundation for the certain growth

and prosperity of their society. Speaking of the Lyceum, reminds me that the Lyceum children here have a grand Sociable to-night. Two hundred of "such as are of the kingnight. Two hundred of "such as are of the king-dom of heaven" will meet at an early hour to, march with banners, to sing, and go through their beautiful gymnastic exercises, to eat sweetmeats, and make themselves merry, happy and free; af-ter which, the children of a larger growth will take the floor; but whether they will do as well, as the little ones is a matter of doubt. St. Louis, April 17, 1860. LEO MILLER,

BANNER OF LIGHT.

CHOLERA AND CRAMP REMEDY---RULES OF PREVENTION.

BY A. J. DAVIS.

Several years ago, while residing in the city of Hartford, I had occasion to prescribe the following "positive " mixture, which was a perfect cure in many cases of cholera, during its last visitation to America in 1854. It will be found especially efficacious in all cases of spasm and cramp, internal coldness and simple diarrhea, but not for dysentery or hemorrhage. By equally lessening the following proportions a less quantity may be prepared:

One quart alcohol, one ounce myrrh, one ounce guiac, one-half onuce cayenne, two drachms cloves, two tablespoonfuls ginger, one and onehalf grains onium, four ounces camphor, six ounces prickly ash, one pint of molasses.

These articles should be pounded together and thoroughly mixed before putting them into the alchohol and molasses. This preparation will be ready for use in six hours. Dose: In painless diarrhea and coldness of the feet and hands, with languor and slight sickness at the stomach, take five drops in a tablespoonful of hot water every half hour, or oftener. For cramps and cholera, in any stage of development, take from half to twothirds of a teaspoonful in half a cup of water. either hot or cold, as the patient may desire. This dose may be repeated three or four times an hour, until the symptoms improve. The same liquid is good to relieve pain in the bowels and sickness at the stomach, applied externally, in the form of a flannel compress. RULES OF PREVENTION are:

1. Keep an even bodily temperature both day and night. By this is not meant that a person should not "sweat" nor "cool off," but this: that the general temperature, the surface of the body should be kept equable by wearing fed flannel next to the skin, throughout the season, using a clean garment of same thickness to sleep in, washing rapidly in cool water every morning, and perfectly drying the skin before putting on the day garment. Red flannel is superior to white because it does not "full up" by washing, and is, therefore, more suitable to the exhalations and other functions performed by the skin.

2. Never eat fruit and vegetables at the same meal. Fruit is healthy for breakfast and as dessert after a dinner of meat; but, during a cholera season, neither fruit nor vegetables should be put into the stomach after five o'clock P. M. There are no articles of diet alike adapted to all individuals. Reason and experience should tell every person what foods and drinks are best.

3. In America the cholera cannot expect to gain many fictims, because the conditions promotive of its development do not very extensively prevail; to wit: concentrated filth and panic-generating superstitions. True, there are a few crowded cellars and garrets in every American city, and there are an abundance of dismal superstitions in every Orthodox Society of Christians; but the true home of the cholera is in the far "East," in the land of dirty bodies and superstitious minds, whence came all the pestilential notions of old theology, and, also, all the distempers of fashionable sectarianism. A clean and healthy body is proof against cholera, even as a rational mind is proof against the sectarian epidemic.

4. Nevertheless there are certain terrestrial and atmospherical conditions which compel the development of some form of disease among men and animals. These conditions I have sufficiently set forth in the first volume of the "Great Harmonia," and the attention of the scientific medical men is hereby once more respectfully asked, to consider the "Causes of Cholera," as seen by clairvoyance. The medical profession, in my opinion, will make no progress in knowledge of either "Yellow Fever" or its opposite, "Asiatie Cholera," until physicians become acquainted with " positive magnetism " on the one hand and " negative electricity " on the other, and how the extrome state of the one or the other in the human system is productive of death. A true knowledge of these disease-propagating "extremes" is power; and intelligent Spiritualists, especially, by avoiding the physiological conditions which pro-

uses were numerous: it was useful in the formation of business and matrimonial relations; it was a key to the mineral wealth of the earth, which thus might be-as it should-placed in the hands of those best fitted to use it, thus breaking down monopolies and oppressions by the very means employed to bolster them up. The great obstacle to reform was the poverty of reformers; this science supplied the means for overcoming this olstacle, and inaugurating in practice what had long been maintained in theory. It had also numerous uses in history and science; but its crowning use lay in that it placed within the soul of each and all a means for realizing the truth of immortality, not contingent on external testimony but inwrought with our individual and interior experience.

The Davenports' Return to London.

Portions of the secular press in this country are publishing statements that the Brothers Davenport have admitted that they perform their physical manifestation by jugglery. Such lying assertions are always sure to come back on the originators, as much to their injury as they intended to injure others. It is so in the case of these excellent mediums. They have returned to London, and are holding séances for physical manifestations, as heretofore, but with more success than ever before. The Spiritual Times states that on the night of Easter Monday, the Brothers Davenport and Mr. Fay returned once more to their "old stamping ground," the Hanover-square Rooms, London. They have been to Dublin. Cork, Belfast, Glasgow and Edinburgh. At each of these important towns they have been handsomely received and honorably treated by the press and the public. The accounts of their seances given in the newspapers have been, with marcely an exception, fair and courteous, and they have in no instance encountered the most un-English and discreditable violence that once assailed them in a few towns in the north of England. The most enlightened journalists have ac knowledged, not only that the mode in which the manifestations" have been produced has not been discovered, but, after the best opportunities for investigation, they offer no solution of the mystery. It was hoped that the philosophical acuteness of Scotsmen at those famous seats of learning, Edinburgh and Glasgow, might have

thrown some light upon the subject, but the simple fact is that the most learned can no more explain the matter upon any natural hypothesis than the most ignorout; and, so far as any philosophical or reasonable explanation is concerned, the whole learned world is in the same position it was when the Davenports first landed in England.

No imposture has ever been detected; no trick has ever been found out; no confederate, machinery, or any mode of producing the marvels of their séances has ever been discovered, nor has any theory been offered that is worthy of one moment's attention. Some scores of the cleverest, sharpest and most skeptical men in England have given the phenomena a careful investigation. Some of these have frankly declared that they could find no evidence of trick or fraud: others have, excepting to their confidential friends kept a prudent silence. A few blatant fools. who are incapable of reasoning upon the plainest facts, have kept up a cry of humbug, and other fools have echoed the cry-but no one has even shown that either the Davenports or any other person have produced one of the physical effects exhibited in their presence. The writer has tied one of the brothers with his own hands, and carefully examined the tying of others. He has watched every test with the closest scrutiny, in

private as well as in public, and he is perfectly satisfied that these young men have no active or confederacy is simply impossible; and any man of sound common sense, who will take the trouble to examine the matter, must come to the same conclusion.

As the present may be the last opportunity of

Banner of BOSTON, SATURDAY, MAY 5, 1868. OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, · · · · EDITOR. The All letters and communications intended for the Edito-al Department of this paper, should be addressed to the

Brikitualism is based on the cardinal fact of spirit-commun-lon and influx; it is the effort to discover all truth relating to man's spiritual nature, capacitics, relations, duties, welfare and deatiny, and its application to a regenerate life. It recog-nizes a continuous Divine inspiration in Man; it sims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus entholic and progressive, leading to the true religion as at one with the highest philosophy.—[Lon-don Spiritual Magazine.]

Revivals a Failure.

Our readers will remember what was said in these columns, early in the winter, about the preparatory labors which were then performing in one and another of the "Orthodox" churches of this city, to start a general revival, with intent to make a wide sweep in the interests of Old Theology. Numerous meetings were held on numerous afternoons in several of the church vestries. at which the whole project was laid out and discussed more or less thoroughly in detail, and the task of making converts, willing and unwilling, was entered upon with an earnestness such as used to be attended with wonderful success.

Nothing of the sort, however, has so far resulted from this latest and last concerted attempt. The Puritan Recorder-an exceedingly straightlaced! exponent, advocate, and defender of the Puritanic creeds and forms of faith-has recently promulgated the distinct confession that the revival has proved a failure; nothing has come of it; the labor has been fruitless, and therefore has not been blest. The reasons for this unexpected result, it does not pretend to go into. True, it indulges in more or less talk about the fact itself; but to the reasons which underlie and logically conduct to that fact, a very significant one in these days, it does not penetrate.

We can readily supply the deficiency. The nonular mind has come to estimate the machinery of these things at their proper worth. The mechanical contrivances by which the work of proselytism has hitherto been done, are found, on a more familiar acquaintance, to be pretty much of men's invention, unworthy of the great reverence that has been demanded for them. Religion is found, by intelligent and reflecting minds, to be a matter of individual experience-inner and secret, silent and profound. It is not of a partisan character. It does not go with noise and numbers. As in Christ's day, so in ours, it is not those who make long prayers and ostentatious fastings, that obtain that preclous insight which is a source of indescribable strength and satisfaction. There has never yet been taken out any special patent for making men religious. Into no particular hands has the task been committed of saving human souls from the pains and penalties of continued ignorance and sin. There is no aristocracy, no class privileges about this business.

There may likewise be set down another good and sufficient reason for the failure of the ministers of Boston to start an awakening on religious matters in the minds of men. It is because they have got out of the habit even of preaching what religion they used to preach, and have embarked with earnestness in politics. We conceive the two topics to be distinct. We know how important is a knowledge of the science of government; agency in the matter, and that all ideas of tricks | but that is not what the ministers have been preaching. They have been drumming at party politics; and in such a case there is always one side to be offended and disgusted. And if there were not, but the ministers met only with popu-

lar approval-that very fact would demoralize witnessing so extraordinary an exhibition, we them for commanding any genuine religious influhope that every man capable of forming a scien- ence. These two matters it is without the power title opinion will take this opportunity of exam- of any set of men to mix. They appeal to very different classes of feelings and sentiments. The The charm of revivals, however, is gone. There was that mixture of superstitious awe and unnat. ural ecstacy about them, which secured wide and profound attention to them, as a general rule; but mankind is rapidly outgrowing its superstitions, and for the matter of spiritual ecstacies it prefers to put in their place something that has the texture of a firm spiritual knowledge and belief. Just at this point is where the modern revolution has begun; and it has gone on so far that none of the old time contrivances can interpose with any hope of stopping it. People are not moved as they once were by an appeal to their fears. They have got bravely over being afraid of threats of deep damnation. The free exercise of their senses, their knowledge, and their reason, has done wonderful things for them, which no hocus-pocus of the best of human priests can neutralize the offects of.

Fanaticism vs. Public Amusements. Just now while our Legislature is employed in enacting laws that are to govern the people at least for a year, and we are all watching the passage of bills that concern the interests of our State and the people in general, it is quite well for us to ask how far stringent laws promote the growth and prosperity of a community and add to its moral strength.

Massachusetts is the pride of her sons at home and abroad. Out of the laps of the Puritan mothers have sprung men and women of courage and virtue; and if there is not as much of the American bluster and American ostentation among the masses as can be found in some parts of the Eastern section of our country, yet there is Yankee shrewdness and a quick wit at work among the people which make them enterprising and ambitious to stand well in the world as a community.

Much of the Puritan strictness of habit has worn off, and Young America protrudes his head everywhere, and wishes to be observed and admired. But with all the liberality that is to be found in the thought of the people-leading them outside of the old landmarks of faith and practice, there is a clinging to the old apron strings yet, and sectarian bigotry peeps out everywhere; and there is a subtile power constantly at work to foster and strengthen this snirit. We refer to the power of the Calvinistic priesthood, We recognize clearly their influence, in some of the absurd laws that are being enacted and enforced in our State. The same power that is so busily and energetically at work getting up what are termed Revivals of Religion-seasons of excitement, unhealthy and spasmodic, for the purpose of making command the attention of those who peruse pure converts to sectarianism-may be clearly recognized in the efforts that are being made to restore the old "Blue Laws;" to resurrect the buried relics of an effete barbarism. To this influence we clearly trace the enactment forbidding a man to play billiards after certain hours. Also the efforts that are from time to time made to enterprising house, and a captivating story. It prevent the horse-cars from running on Sunday, belongs to the "True Blue Series," and will be and to prevent the mails being carried on that day: and so on.

Nor can we wonder at this: it is the legitimate. fruit of Calvinism. The inevitable effect of Puritanic Calvinism is to lead men to desire to rule. Place a God of arbitrary power on the throne of the universe to be worshiped, and the worshipers desire of course to emulate their ideal. Make men believe that God rules by enacted laws, and they will desire to control by enactments of their own. The old Mosaic Order has not yet passed away. The New Gospel left men to be governed by purified impulses and hearts inspired by a love of goodness.

We do not wonder then that Puritanic Calvinism cannot see that if you restrain a man by a law he is not yet ready for, you touch only his external life, and the vital power of goodness is not invigorated.

Wise legislation is necessary. Nothing can be more beneficial than laws which promote the good of a community. But such laws are never arbitrary; they are always beneficent. The enactment that no gentleman shall play a game of bil- New Orleaus, called the Crescent Monthly. In liards after 10 o'clock, P. M., or after 6, P. M., of a Saturday, is precisely like the old Blue Law, that Blackwood. Many of the articles of this number forbade the Connecticut mothers from setting are selected from the English publications, but a bread to rise of a Saturday night, or making larger share of native productions is promised in mince pies-that forbade a man to kiss his wife on a Sunday.

Now we all know that such legislation puts back the world toward an inquisitorial period and an age of mere force.

Is it wrong to play billiards? Is it not in itself a harmless amusement? A billiard saloon may become no doubt a dangerous place for a youth, because he may be led through it to many excitements and the abuse of his time and money. But so are ball rooms dangerous places for young men and women, yet dancing is an innocent and health-giving amusement.

It is now pretty generally conceded that the war against inuocent amusements waged by the Church in the name of Religion, was permicious, and wise fathers and mothers have found that all our young folks. "Miss Katydid and Miss they must take amusements out of the hands of Cricket" has fun enough in its one illustration to

MAY 5, 1866.

New Publications.

ARGAL. A Novel by Victor Hugo. New York: Carleton. For sale in Boston by Lee & Shepard, This is Victor Hugo's first romance, composed when he was but sixteen, and published when he became twenty-three. It is full of the fire and passion which has blazed out in his later productions, and more of a curiosity than a book of intrinsic interest. It has been well translated by Charles Edwin Wilbour, the translator of Hugo's "Les Miserables." Striking illustrations heighten the effect of the text.

BARED MEATS OF THE FUNERAL. By Private Miles O'Reilley, late of the 47th Regiment of New York Volunteers Infantry, 16th Army Corps. New York: Carleton. For sale in Boston by Lee & Shepard.

Miles O'Reilley is admittedly above and beyond and outside of criticism. He is simply inimitable, This collection of essays, poems, speeches, histories and bouquets from his pen, is a storehouse of rollicking fun, glancing satire, genial humor, sparkling wit, and the philosophy of sound common sense. It is handsomely printed, and its publishers are having their pains rewarded with large sales,

IN TRUST; or. Dr. Bertrand's Household, By Amanda M. Douglas. Boston: Lee & Shepard The author's tales are exceedingly popular, and she has been before the public in the weekly papers and magazines for many years. The present novel is well conceived, skillfully arranged in its plot, and has a good share of incident and character. The moral inculcated is excellent. The scope of the story is purely domestic, and will, therefore, ly home novels.

FRANK NELSON; or the Runaway Boy. By Mrs. Hanaford, author of "The Young Captain," "Our Martyred President," &c., &c. Boston: Wm.H. Hill, Jr. & Co.

An extremely pretty volume from a young and popular with the juveniles.

HARPER for May has been received. The illustrated articles are on Galena, the home of Gen. Grant, with its lead mines and public buildingsthe Yosemite Valley, and Livingstone's last African Expedition. There is likewise another, of great immediate interest, on American dwellings, showing how our people are both starved and poisoned. A good number. Williams & Co. have

THE ATLANTIC MONTHLY for May is a solid publication, packed full with articles of light and solid character. Hosea Biglow gives a racy description of what was said and done at the March meeting. Dr. Johns progresses. The Chimney Corner talk is excellent. The resources of the Government are thoroughly discussed. Books are reviewed. The whole collection is of real value, besides being highly readable.

A new Magazine has made its appearance in form and appearance it reminds us a little of the future. The prospectus is manly, sensible and sound, and a magazine on such a basis ought to succeed, as we hope the present one will.

The first number of the promised fortnightly magazine-the Galaxy-is received. Its cover is decidedly striking-chocolate ground with gilt lettering. The contents are mainly [foreign selections, one of Trollope's new novels opening the number. A good list of American writers is pledged to contribute to future numbers. The American News Co. publish the Galaxy, which is guarantee of its success.

OUR YOUNG FOLKS for May is like a bouquet of spring flowers, and we hope it is on the table of irresponsible persons and from pernicious influ- | pay for the price of the volume. There is a swee

duce these extremes, should walk the earth like the redeemed of the future ages, unbarmed by those influences by which the ignorant and unfortunate too rapidly die; and such knowledge, practically applied, is a chief note in the scale of prevention.

Finally, while it is true that, under certain circumstances and in peculiar states of the vitality, anything human might take the prevailing contagion, it is not probable that any temperate and well-regulated human body will be so attacked; at least not dangerously; hence let no right-living porson entertain the first impulse of fear of taking the cholera. The wrong-living inhabitants of every community will, necessarily, be panic-stricken; for the cholera is Nature's scrub-brush and stiff broom; the periodical poisoning of the filthy rat-conditions among men; and wee be unto those who, through idleness, ignorance, intemperance, or other indulgence and vice, live wrongly and do not make haste to sweep, wash, purify and set their habitations in order.

New York, April 23, 1866.

Synopsis of a Lecture on Psychometry.

On the 15th inst, Mrs. Annie Denton Cridge delivered a lecture on the subject of psychometry, in Washington, D. C. She commenced by defining the meaning of the word as the science whereby we measure soul, spirit or essence, not only of man but of animals and things. She then stated the particulars of its origin and discovery by Dr. Buchanan, of Cincinnati. Its germ was universal in every human being, and could be developed, by suitable cultivation, for special purposes. This position was sustained by illustrations from daily life, from the experience of Quakers and Methodists, and from that of Zschokke, the German writer. This much had been attained, notwithstanding the cultivation of its mental faculty, intuitiveness, had been crushed back as superstition or mixed with fanatical religiousideas. But, ander the guidance of reason, it was susceptible of numerous uses. Instances were then given from the lecturer's own experience in examining character and geological specimens, the volcano of Kilanca having been seen and described by her from a small specimen of lava. Specimens from mines and oil wells, when psychometrically examined, correctly denoted the "lead" of the metals and the position of the oil veins, etc. This was followed by an exposition of a general theory on the subject, based on her experience and observation, and compared with the conclusions at which a professor of chemistry had arrived, relative to the constitution of matter, by a series of experiments and inductions therefrom, extending over more than twenty years, conducted entirely independent of psychometry, but leading to similar general conclusions.

The subject was then reviewed in its relation to Spiritualism. Psychometry spanned the chasm between the present and future life, by showing that faculties claimed for spirits in another state of existence were here found in the germ, etc. Its

.

.....

ining facts, which are certainly as curious as any the physical world has presented. To denounce clergy will see all this, by-and-bye; but it will be them as the result of imposture without such an after their influence is pretty much denarted. examination is a gross injustice-it is an injustice to these young men, who have for so many years stendily protested against such an accusation, and it is an injustice to all honest people who wish to know the truth.

Can there not be found, in this world of London. one man of scientific character and reputation, or several such, who will undertake to bring this matter to the test of an earnest examination? Or are they, one and all, in a position before the public of so shaky a character that they dare not run the risk of being obliged to acknowledge the verity of these manifestations? Is Professor Faraday, for example, afraid that

it would blast the brilliant reputation he has acquired, if he, like Professor Hare, should examlue and become satisfied that there was no imposture? Do the Professors of the Royal Institution believe that its founder, Count Rumford, would have shrunk from the consequences of such an inquiry? Assuredly he would not have done so, for he was an honest and brave man truly enlightened and conscientious. Never did he world need, more than now, physicists and philosophers of a similar character. The Brothers Davenport and Mr. Fay have al

ways done their part fairly and honorably. They have given every possible facility to those who wished to examine the most remarkable phenomena of this age. They have been ready to go to any private house, or learned institution or university, and ask nothing better than that the whole scientific ability of the United Kingdom should test the truthfulness of their solemn declarations. The world calls them tricksters, cheats, impostors. They solemnly and indignantly deny that they are anything of the kind. Before God and man they plead " Not Guilty " to the foul and disgraceful charge-disgraceful to those who make it, if untrue-and put themselves upon their trial, asking only that fair play which men accused of the most atrocious crimes may demand of their accusers.

TO A ROSE. Not the honeyed bee doth sip All thy fragrance blossomed rife; Sweetest juices from thy lip Go to nourish bigher life.

- Human souls are fed by thee; What thou draw'st from air and earth
- Is compounded cunningly In a gift of moral worth. Wisest thinker of our kind

Comes not near thee in his walk, But thou dost enrich his mind, Pendant on a tiny stalk. Nursling of the tenderest air.

All the life thou hast to live, Dearest child of culture's care, Is, to give, and still to give. GEORGE H. CALVERT.

It is the emigration fever, says Prentice, that carries off people.

Spiritualism has been the great Missionary of the age. Where has it not gone with its solemn personal appeals? Into what heart has it not, in some way of its own, once entered? Who shall presume to say that he is entirely clear from its influence and secure from its approach? No one

who has ever known and loved a relation or a friend, but has opened a broad avenue for unseen intelligences to reach his or her heart. And when once the close approach has been made, there is no power known to man that can rob that heart of its belief, or cheat it out of its inestimable consolations. This is the great modern revivalist. Thousands upon thousands of human hearts are drawn to it, and go away filled to overrunning with an abiding joy.

The European Crisis.

War is liable to break out in Europe on any day. Bismark is styled by Napoleon the Richelieu of Germany; Napoleon is ambitious of being considered the Louis of France and of Europe. Prussia means to fight Austria, the division of the captured Duchies furnishing the pretext and excuse, Napoleon will ally himself with Prussia, as he has already influenced Italy to do. That has probably been his plan from the first-to bring about a tumult in the heart of the Continent, so as to diminish the authority and influence of the lesser German States, and then push the boundaries of France to the Rhine, Prussia could readily be made to agree to this. Italy means to get Venetia, which will tend to belittle Austria. Napoleon will aggrandize Prussia, but still keep it subservient, as he keeps Italy, to France. England looks on, but will do nothing. The map of Europe is likely to be greatly changed.

THE CORRY, PENN., CONVENTION .- We are informed that the time for holding the Corry, Pa., Convention of Spiritualists has been changed from the 1st of September to the 17th, 18th and 19th of August

ences, and bring them to their homes, to be the poem by T. B. Aldrich, and a variety of good means of promoting the moral health and physi- things that need not to be praised. cal development of their children.

But this reform of ideas came slowly and by the increased wisdom that sprang from the love of the father and mother heart that forever yearns to purify and ennoble its own, and not from the its title indicates, a hit at Puritanism in all its crusade of an ascetic theology against that which shapes. The notes are scorchers, especially the is in itself innocent.

And just so must the legislative power be exercised. A true legislative body is a parent to the it were, we doubt not this little brochure would people; wise in restraint that comes through a desire to bless. There can be no desire to enslave in such legislation, but only to elevate. To carry measures that are sectional in their operation would be quite impossible, for the good of the whole would be above all party feeling.

We must protest, then, against that assumption of power which endeavors to enforce laws that are obnoxious to a majority of those who are 1851. to be affected by them. A wise law appeals at once to the steady, thinking part of society, for each man feels in himself the operation of the law. A good man needs no restraint: he is a law unto himself; and an enactment that coincides with his own convictions of right, seems to him wise for others.

If we try by the standard of adaptation the enactment to prevent billiard-playing after certain hours, we find that it is an unwarrantable and unjustifiable interference with the right of an individual to decide for himself a question thoroughly personal in its character and involving no moral principles and no legal issue outside of an absurd and arbitrary legislation.

The question is not whether it is wise for men to play billiards at all, or after a certain hour of the evening. But is it right to legislate away a man's freedom, if that freedom is not for vice? We answer, no. And we hope our law-makers will repeal all such unnecessary restrictions upon the free exercise of any rational amusement.

A Difference of Opinion.

The New York Evangelist expresses the decided opinion that "the great danger of this country to its religious faith, is not Roman Catholicism, but German infidelity;" while the Boston Recorder thinks the greatest danger lies in Catholicism. "Infidelity"-which means disbelief in all creeds, dogmas, and man-made absurdities and contradictions, which designing bigots have canonized as "the sacred Word"-is largely gaining the ascendency, and the world is being blessed thereby. All Spiritualists are called "Infidels," and it is by such infidelity that the Christian world is to be freed from the shackles that bind men's souls at the present day. The work of redeeming man- of this city, a good inspirational speaker, will adkind has already made such headway that no human power will ever be able to prevent its con- Sunday forenoon, May 6th. In the afternoon and summation. A mighty host of invisible spirits evening of the same day he will speak in Haver, are alding us in rolling on the car of Truth, and hill, Mass, We are pleased to learn that efforts will theologians much longer presume to block are being made to establish regular meetings in its wheels? See . 1

.

a di sai

PURITANIA: a Satire, by a Cosmopolitan, is the title of a neat and unpretending little pamphlet, published for the author in New York. It is, as one on Mr. Beecher. Satire is not yet become a popular form of literature in this country; but if get a much wider reading than it will now.

Henry Moeser gives notice, through a handsomely executed pamphlet, with apt illustrations, of the reissue to him, by Government, of his Patent for Printing names of Subscribers on Newspapers, &c., granted for seven years longer, from June 24, 1865, the original grant dating June 24,

HOURS AT HOME, published by Scribner, of New York, is also on Williams & Co.'s counter. This May number contains some, excellent articles, all of them being interesting to the family and general reader.

REV. MOSES HULL has published a thin and a very worthy pamphlet, entitled "A Few Thoughts on Love and Marriage." There is much common truth in it which people should read and consider.

THE LADY'S FRIEND for May, published by Deacon & Peterson, of Philadelphia, offers a continuation of its usual attractions. For sale by A. Williams & Co.

PETERSON'S NATIONAL MAGAZINE for May, with a full line of engravings, fashion plates and patterns, together with popular letter-press in prose and verse, is also on the counter of Williams & Co.

LEE & SHEPARD have for sale a paper-covered novel by F. C. Armstrong, entitled, "The Naval Lieutenant," published by the American News Company.

Verification of a Spirit-Message.

Mr. L. Huntington writes from Delton, Wishat the spirit message published in the Banner of Dec. 16, from , Maj. Henry O. Johnson, is characteristic of the man, and true in every particular, except the name of the town where he lived. It was printed Delaware, when it should have been Delavan, Wis-a mistake of the scribe.

LECTURES ON SPIRITUALISM .- E. S. Wheeler dress our friends in East Kingston, N. H., next Kingston, the state in a state 2 may 199 ingen in Stander von 🗗 beständen ein 🌢

1866.

New York: & Shepard, composed d when he te fire and ter producbook of inanslated by r of Hugo's ns heighten

By Private legiment of 16th Army sale in Bosand beyond

inimitable. eches, histotorehouse of ial humor, sound comed, and its warded with

sehold. By & Shepard, opular, and weekly pa-The present anged in its and charac-The scope ll, therefore, peruse purey. By Mrs. ptain,""Our on: Wm. H.

a young and g story. It and will be

The illusme of Gen. buildingsie's last Afanother, of n dwellings, starved and s & Co. have

ay is a solid of light and es a racy deat the March he Chimney urces of the 1. Books are f real value.

pearance in fonthly. In s a little of this number tions, but a promised in sensible and sis ought to

fortnightly Its cover is with gilt letreign selecopening the writers is mbers. The xy, which is

will.

a bouquet of the table of d and Miss lustration to re is a sweet MAY 5, 1866.

Special Notice.

At the solicitation of many friends, and for our own convenience, we have removed our NEW YORK BRANCH BOOKSTORE from 274 Canal street, to 541 Broadway-Room No. 6.

Frank W. Baldwin, (formerly in the employ of the late firm of A. J. Davis & Co.) is our accredited agent, Mr. Loomis having been obliged to retire from active business on account of ill health. The patronage of our friends and the public is solicited.

"Christ and the People."

The Boston Daily Evening Traveller says of the above-named new work: "There is an immense amount of radicalism in this fervid volume, and most of its teachings will be apt to startle the exclaimed the waiter, in surprise. " Managers." staid conservatives who uphold all existing things persisted the other. "Don't you see it heads -because their interests are involved with their the bill?" The waiter looked, and finding that maintonance, as the interests of certain shrine- the word "Managers" that was set beneath the makers of Ephesus were identified with the preservation of Paganism. Dr. Child deals with many of the social evils of the times with a trenchant list of dishes, gave in. pen, but in a spirit of justice that will commend much of what he says to all right minded readers. The saying of Chamfort, that revolutions are not made with rose water, is as applicable to those revolutions which are accomplished by reason as to eloquent writing like that which abounds in this volume that we shall owo the abandonment

Meetings in the Melodeon.

of many abuses."

The course of lectures by Mr. A. T. Foss, which closed April 22d, were as satisfactory to the audiences as any they have listened to, and will not soon he forgotten.

J. S. Loveland followed Mr. Foss. The ability of Mr. L. as a lecturer is well known. He has removed from this city to Hamburg, Conn., in which State and Rhode Island he will confine his labors mostly, as missionary agent.

Miss Lizzie Doten is engaged for the month of May. She is a favorite lecturer here, and scarcely ever has there been room in the hall for all find a competitor that will beat his time. who wish to hear her. We doubt not the Melodeon will be filled each Sunday, although it seats over a thousand persons.

Laura V. Ellis.

Miss Ellis, the physical medium, held scances in Haverhill last week, with the same success that attended her here. She returns to Boston next week, where she will fulfill engagements for private scances.

Coming to their Senses.

We are informed by the daily press (if they are to be believed) that several clergymen of the Church of England have recently published their disbelief in the eternal punishment of the wicked.

Dr. J. R. Newton.

Failing to find a suitable office in this city, the Doctor has secured rooms at No. 6 St. Mark's Place, New York, where he will practice the healing art for the next six months.

ALL SORTS OF PARAGRAPHS.

537" "Religious Liberty" is the title of a discourse delivered in Dodsworth Hall, before the First Society of Spiritualists of New York, on Sunday, April 22d, which we shall print in the next issue of the Banner.

The Howard Athenaum, it will be seen by an advertisement in another column, is to reöpen on Monday evening, May 7th, with an entirely new management, and with a new company. John Brougham, the popular actor, will appear in his great character of " Doctor Savage."

Mr. James, Emerson, of Lowell, replies in one of the Lowell papers to the several heads of a lecture on Spiritualism, by Rev. J. G. Adamsthe Universalist clergyman who administered the last consolations to Green, who has just been hanged at East Cambridge. Mr. Emerson takes up Mr. Adams scriatim, and demonstrates to the satisfaction of every reasoning and intelligent mind that Mr. Adams's objections to the doctrines presented to the Grand Jury. and phenomena of Spiritualism are based on a slender foundation, and will not stand examination. He has stated the general belief of Spiritualists in a clear and forcible manner.

During the past few weeks, for the first time in several years, the number of pensions granted has exceeded the number of applications. In March, upwards of three thousand soldiers' widows and mothers were pensioned.

A WOMAN UNABLE TO IDENTIFY HER HUS-BAND .- A divorce case now before Chicago, Ill., courts, has a very humorous feature about it. The defendant is one of twin brothers, partners in business, and the resemblance they bear to each other is so striking that the lady herself is unable to

the state of the second se

identify her husband, from whom she has been a long time separated.

"I'll take Managers," said a wag at the table of a hotel, as he scanned the bill of fare. "What?" two gentlemen's names who had charge of the house had no line under it to separate it from the

Mr. Carleton, the publisher, has lately returned from a trip to Peru, made for his health, bringing with him a little book of sketches, similar to those which he published last winter as "Our Artist in Cuha," but with more variety in them, and cloverrevolutions which are accomplished by reason as those which are accomplished by force; and it is lish them.—New York Round Table.

The ice dealers in Philadelphia will supply their customers during the coming season at a reduction of about 20 per cent. from last year's prices. In this city, on the 1st of May, the ice companies are to be consolidated, and then pursue just the opposite course of the Philadelphia ice dealers, The more plenty ice is, the higher goes the price.

The American Paper Collar Company in this city has just declared its sixteenth monthly dividend of four per cent.

The annihilation of distance was practically illustrated a short time since. A gentleman in this city received a telegram from Japan via San Francisco in twenty-six days. "Puck" will soon

Slaves from Africa continue to be landed in Cuba, and one planter recently bought one hundred for \$80,000. The Mayor of Manzanilla, refusing to wink at the slave-trade, has been assassinated.

John Stuart Mill has given the English House of Commons a lesson in manners worthy of imitation, by leaving his hat in the lobby with his great coat.

A Committee of the Chicago Academy of Seiences report that they find triching in the muscles of twenty-eight hogs out of the one thousand

three hundred and ninety-four examined, and they conclude that in the hogs brought to Chicago, one in fifty is affected with trichinosis, in a greater or less degree.

John Davis, an overseer in a factory at Taunton, has been fined (but not half enough) for flogging a female operative twelve years old with a plece of belting doubled. One of the girl's eyes was seriously injured.

EDMUND KIRKE'S new book, entitled "Adrift in Dizie," will be ready in a few days. Carleton, the publisher, is printing an enormous edition of it, as the advance orders are very large. The same house is preparing a new English novel, which has made considerable of a sensation among lady readers, entitled " Recommended to Mercy."

IMMENSE REVENUE RECEIPTS.-It is estimated at the U.S. Treasury Department, that the receipts of the present year will be over five hundred millions of dollars.

THE CASE OF "SCRATCH GRAVEL."-Since the public announcement of the statements made by Charles A. Dodge alias "Scratch Gravel" in regard to his complicity in the murder of the Joyce children, the Government has spared no efforts to test the accuracy of his statements, and the result is that District Attorney Harris has in his possession evidence of the most satisfactory character that Dodge's story was untrue, and that he was not in this Commonwealth when the murder was committed. Therefore his case will not be

To Correstandonts.

BANNER OF LIGHT.

[We cannot engage to return rejected manuscripts.] C. T., St. ALBANS .- We are too much crowded at present with articles on other subjects to make room for so long a series.

C. B., MARCHESTER, ENG. - Your letter was received by Mrs. Conant.

W. S., Big Sraino, MINN .- Send on the articles, and we can better decide.

Business Matters.

NEW HOME FOR INVALIDS .- Dr. U. Clark's City Office, 18 Chauncy street, Boston, Mass; hours from 9 A. M. to 1 P. M. Rural Home for Invalids, Salem street, Malden, Mass. Circulara, with terms, list of wonderful cures, sent on re-celptof three-cent stamp. The quarterly CLARION OF HEATH, 50 cents a year. Sample numbers, 15 cents. Address all letters and orders, DR. U. CLARK,

18 Chauncy street, Boston, Mass. In bls own

"THEY CURE!" What cures? AVER'S CHERRY PECTORAL for a Cough, AYER'S PILLS for a pur-gallye, and AYER'S SARSAPARILLA for the com-PLAT

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

plaints that require an alterative medicine.

Special Notices.

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

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

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



Will Pain Killer Cure Cholera Morbus ? Yes, and all similar diseases of the bowels. Ap. 28.-2w

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

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

Made from choice materiais, and similar in quality to the old English White Sonp. Becomes extremely hard, and not liable to unnecessary waste when in use. Is good for every kind of washing, also for the bath and tollet. No other soap is needed where the O. K. is used. One pound is sufficiently rich in stock to make three gallons of good soft susp. It has a growng popularity among the working classes, who, from necessi ty, patronize the most economical articles. The multituder who have no long patronized Pyle's Salvatus, Gream Tartar and Soda, will find this soap a still greater acquisition in household economy. Tay it. It is for sale by all prominent grocers.

JAMES PYLE, Manufacturer, Ap. 21-4w] 350 Washington St., corner Franklin, N. Y.

PERBY'S MOTH AND FRECKLE LOTION. **EDUCATO MUTH AND FREUKLE LOTION. Chlosma**, or Mothpatch, (also Liverspot.) and Lentigo. or Freckies, are often very annoying, particularly to ladiev of light complexion, for the discolored spots show more plainly on the face of a blonde than a brunetice, but they greatly mar-the beauty of either: and ray preparation that will effectu-ally remove them without injuring the texture or color of the skin, is certainly a desideratum. Dr. B. C. Fucur, who has made diseases of the skin a speciality, has discovered a reme-dy for these discolorations, which is at once prompt, infallible and harmless.

Prepared only by B. C. PERRY, Dermatologist, No 49 Bond street, New York, and for sale by all druggists. Price \$2,00 per bottle. Call for

PERRY'S MOTH AND FRECKLE LOTION. Sold by all Druggists everywhere. 6m-Nov. 11.

ADVERTISEMENTS.

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

HOWARD ATHENÆUM.

SPRING AND SUMMER SEASON. ENTIRE NEW MANAGEMENT!

OPENING NIGHT, MONDAY, MAY 7th, 1866. Engagement of the celebrated Artist,

JOHN BROUGHAM! JOHN BROUGHAM!! His first appearance in Boston since his return from a

SUCCESSFUL EUROPEAN TOUR. He will sustain his

GREAT CHARACTER ! GREAT CHARACTER !! 07

DR. BAVAGE! DR. SAVAGE!! GLORIOUS COMEDY I

GLORIOUS COMEDY []

PLAYING WITH FIRE! PLAYING WITH FIRE!! PLAYING WITH FIRE!!!

JOHN BROUGHAM AS DOOTOR SAVAGE ! Ills first appearance in Boston for six years.

Virst Appearance in Boston, L. CARLAND, BIRS, WAVERLY, MIPS CHARLOTTE RICHARDSON, MRS, WAVERLY, MIPS CHARLOTTE RICHARDSON, MRS, SAVAGE, First Appearance in Boston, MRS, CRABSTICK, MRS, J. HOWARD ROGERS, PERKINS, MISSION, MRS, C. FRESCOTT, MARY ANNE, MISSION, MRS, C. FRESCOTT, To conclude with the original Farce by T. E. WILKS, Esq.,

entitled, MY WIFE'S DENTIST!

MAX WINES DENTRIFICI SIR JOHN BRAUVILLE M. M. M. LOUD. GENERAL SQUADRON G. V. M. RYDER. DICK HAZARD. LADV LETUTA BEAUVILLE MISS MAY TRAYER. CADU LETUTA BEAUVILLE MISS MAY TRAYER. CICELY SQUADRON MISS JULIA DAVESPORT. RHODA, a Lady'S Mald. MISS EMILY KING.

May 5. May 5.



fectually prevents injury to clothes, &c., from Morns, and cheaply enough if you attend to it now. Every druggist has C. C. HARRIS & CHAPMAN, Boston. IW-May 5. Iw-May 5.

C.C. HARRIS, & CHAPMAN, Boston. Iw-May & **THELVIDERTS MEANING TOWNS BOARDING AND DAY SCHOOL FOR YOUNG LADIES**, **BOARDING AND DAY SCHOOL FOR YOUNG LADIES**, institution is beautifully shuated in the pleasant town of Bel-videre, Warren Co., New Jerrey, and is easy of access by cars from New York and Philadelphia. The buildings are hand-some and commodious, and the location one of the healthlest that can be found. For circulars containing further particu-lars, address, THE MISSES BUSH, formerly principles of the Adelphian Institute. +-May 5. Adelphian Institute.

TWO OR THREE GOOD ROOMS WITH BOARD in a fine location and elegant house, convenient to steam and horae-cars. Apply at THIS OFFICE. May 5.

DR. J. R. NEWTON DR. J. R. NEWTON WILL practice for six months at No. 6 Sr. MARKS PLACE, Elighthe street, three doors from Third Avenue, New May 5.

GIFT OF HEALING !

MISS A. HARTILAN, Practical Physician, for the curve of M all diseases, by the laying on of hands. Address, CIN-CINNATI, OHIO, after May 10th. All letters of inquiry must contain superscribed envelope and shamp. 5w - May 5. IF you wish to learn to write fast enough to I takedown every word of the most rapid spraker, send for my Circular. Full instruction given by mail. May 5.-1w B. S. CASWELL, Kenosha, Wis.

May 5.-1W B. et clebrated Medical Clair-MRS. BROWN, the celebrated Medical Clair-loston Electropathy Institute 91 Court 51, 23 Hours, on all Diseases and Business. Hours from 9 A. M. to 1 P. M., and from 2 to 6 P. M. W*-May 5.

A LADY who has been cured of great Nervous hown to all fellow sufferers the sure means of relist. Address, enclosing a stamp, MIS, M. MERIUT, BOX 568, BOSTON, and the PRESCRIPTION will be set spice by return mail.

NEURAPATHIC BALSAM;

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

HUMORS AND SKIN DISEASES, (one of the Proprietors having himself been cured by it of a terrible skin discase, called by physicians Tetters and Salt Rhenn, of more than twenty years' standing, which had been declared by the Faculty incursible, because constitutional.) It will also cure all discases of the

iety of good

olitan, is the le pamphlet, rk. It is, as m in all its specially the et become a intry; but if hure would l now.

igh a handllustrations, it, of his Pars on Newslonger, from ng June 24,

Scribner, of o.'s counter. cellent arti-) the family

a thin and a w Thoughts uch common nd consider.

ublished by offers a conor sale by A.

te for May, n plates and ter-press in of Williams

per-covered The Naval rican News

essage. elton, Wis. the Banner son, is chary particular, 10 lived. It L have been

8. . . . S. Wheeler, ker, will ad-N. H. next ternoon and k in Haverthat offorts montings in

> $\exp(-j^{\alpha_{A}})$

The Peace Society hold their next session at 158 Washington street, room No. 4, on Wednesday, May 2d.

The Spiritualists of Lynn will organize their Lyceum on May Day, assisted by the Lyceum of Chelsea, which will assemble at Armory Hall at 61 o'clock P. M.

We desire those who send us obituary notices for publication in the Banner, to attach to such notices no poetry. Seven-eighths of that we receive do 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 poctry, hereafter, attached to such notices.

The numerous friends and patrons of Mrs. Spence's Positive and Negative Powders, will see by Prof. Spence's advertisement in another column, that he has removed his office and residence to No. 371 St. Marks Place, New York City. The Professor's post-office address still remains the same, however, namely, box 5817, to which all letters should be directed.

A sealed question, addressed to Mrs. Conant, from "New Lyme, Ohio," has been answered. We have lost the address of the person to whom it was to be returned. Please forward the name.

EDWARD W. GREEN .- The spirit of Edward W. Green manifested at our public circle on Monday last. He expressed most grateful thanks to all the friends who have befriended him during his incarceration. He is now thankful that his sentence was not commuted to life-imprisonment.

COLORADO.-The U.S. Senate, on the 25th passed the bill for the admission of Colorado among the States of the Union. The friends of the measure feel sure it will pass the House.

There were two hundred and eighty public schools in operation in this city the past year, with an average daily attendance of twenty-five thousand and one pupils, and six hundred and four | ed that man cannot imagine what is not; and that teachers, at a total expense of \$643,774. Boston | the assertions of spirits that animals, as such, expays liberally for schooling purposes.

The last rail between Kansas City, Mo., and Wyandotte, Kansas, joining the Missouri Pacific and Union Pacific Railroads, was laid on Monday. The road will be ready for traffic to Fort Riley early in June, giving three hundred and seventy five miles of direct rail west from St. Louis.

Hon. Francis W. Kellogg, Collector of Internal Revenue at Mobile, says the negroes in Alabama are working well, and that the cotton crop in that State this year will be about three-fourths as large wages, and the most perfect liarmony exists between them and the planters,

The Harvard College Memorial building is likely to become a fact. Six merchants of this city have subscribed \$5000 apiece toward the object.

THE CHOLERA .- Among the numerous books that are pouring from the presses of our publish-ers, is a timely and sensible little practical handyook, by a Surgeon of the East India Co., entitled Epidemic Cholera," which Carleton, of New York, will issue in a few days.

The Talisman of Fashion; the Favorite of Beauty; the pet Luxury of every dressing-room and boudoir! Canst thou guess what it is, reader? Aha! well guessed! Thou art right; it is Phalon's "Night-Blooming Cereus," of perfumes the chief among ten thousand." Sold everywhere.

New Nork Matters.

Dodsworth Hall Meetings. Mrs. Susie A. Hutchinson spoke for " The First

Society of Spiritualists in New York," in Dods worth Hall, Sunday, April 15th. Her morning lecture was on the subject selected by the audience, as follows: "Had the human soul a prior existence, and is it immortal?"

The following embodies briefly, but substantially, the ideas presented: All manifestation is an outgrowth of God, and man, coming into his present human form after the lapse of ages, shows that his attributes were coëxistent with God. If it were possible to annihilate the simplest thing, even a blade of grass, so much of God would be thereby destroyed.

The manifestations of to-day are but the unfold. ing of the latent Divine energy. All forms of life, whether in the mineral, vegetable or animal, in their essence, successively become incorporated in the next higher order until the human degree is reached. This being the highest degree and ultimate of earth-forms, the epitome and grandest divinity of which the universe is capable, it is necessarily immortal.

In replics to questions put at the close of the discourse, by the audience, the speaker maintainist in the spirit-world, and that spirits are clothed as men are here, are the results of their affections, and are psychological phenomena.

Ebbitt Hall.

Miss Lizzie Doten has been lecturing before the society worshiping in this hall, the Sundays of April. Very large audiences have listened to her fine inspirational discourses. It is the general desire that she remain here through May; but she cannot, as she goes to Boston, where she is engaged to speak for the Spiritualists meeting as that of 1860. The negroes are receiving good in the Melodeon. Her health has not been good of late; all will pray that the mild season which is approaching may be more beneficial to her.

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



Room No. 6. WILLIAM WHITE & CO.,

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

ALL SPIRITUAL WORKS For Sale by Us;

INCLUDING ANDREW JACKSON DAVIS'S WORKS

JUDGE EDMONDS'S WORKS. S. B. BRITTAN'S WORKS. HUDSON TUTTLE'S WORKS.

A. B. CHILDS'S WORKS, &c., &c., &c AL50,

THEODORE PARKER'S WORKS. RALPH WALDO EMERSON'S WORKS,

H. D. THOREAU'S WORKS, &c., &c., &c.;

ALSO, The Poetical Works of MISS LIZZIE DOTEN,

MISS A. W. SPRAGUE, MISS BELLE BUSH, MRS. EMMA TUTTLE.

A. P. M'COMBS. We will also send to any address the Poetical Works of LONGFELLOW, TENNYSON,

WHITTIER. BROWNING. ETC., ETC., ETC.

ALL POPULAR NOVELS, Including Hawthorne's, Capt. Mayne Beld's, Oliver Optic's

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

NARRATIVES AND ADVENTURES, GRAHAM'S PHONOGRAPHIC WORKS. ALL KINDS OF PAMPHLETS,

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

The BANNER can always be obtained at retail at the New York Branch Office; but it is mailed to subscribers from the Roston 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 vouchasfed to the people of earth warranting it-we call upon our friends everywhere to lend us a helping hand. The Spirit ualists of New York especially we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our NEW YORK BRANCE OFFICE, and attend to all orders sent to him with promptoess and fidelity. May 1.

THEROAT AND BERONCHIAL TUBEN; CANKER, RIECHATIM, NEUTALUIA, MUTCULAR CONTRAC TION, PILES, BURNS, NURAINS, BURIDES, CUTE, BOILER, WOIMAN, RORZS, WEAK NUNE, KIDNEY COMPLAINTS, &c., &c. In fact, the Proprietors have high authority for asying that this lialasine possesses greater curative powers, than any medicine hereto-fore known; that never before has there here any prepara-tion of Iron that was so well adapted to curich the Blood and impart visitity 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 n day. It is also and execilent remedy for the Various diseases of the SCAL/t-a very little of the Balsam rubbed into the scalp, will vitality to the half, at the same time imparting to it a beau tiffel juster.

THROAT AND BRONCHIAL TUBEN;

will villatize the skill, cause the barrier to know, and attentioner the roots of the bair, at the same time imparting to it a beau tiful fusire. This Balsam is a simple production of Nature, put up per-fectly pure, just as it came from Nature's great Chemical Laboratory. It is found by anistysis to contain many of the important elements of life, such as Magnesia, Iron, Sulphar, Ammonia, Albumen, Carbon, Polassium, Soda, and Oxpera, and is highly charged with Electricity and Magnetium. The Balsam is patt up in bottles, with full directions. CDP Price, 50 cents and \$1.00, 26 Tremont Arreet, under the Museum, and at the OFFICE OF THE RANNER OF LightT. E HAVENES CO. Drongistore

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

THE WONDERFUL HISLORY OF THE

CHICAGO ARTESIAN WELLS. BY GEORGE A. SHUFELDT, JR.

THESE magnificent fountains of living water, now flowing one and a quarter million gallons per day, were located by the spiritual intelligences through the mediumship of AISRAHASI JAMES,

A living and a perpetual monument to the truth of the Spiritual Philosophy. Tens of thousands of persous have visited these Wells, and can verify the facts.

For sale by WILLIAM WHITE & CO., Banner of Light, Boston.
 do. do. BANNER BRANCH OFFICE,

do. do. BANNER BIRANCH OFFICE, do. do. BANNER BIRANCH OFFICE, do. do. D. M. DEWEY, Bochester, N. Y. do. do. P. T. FIGHI, Philadephia, H. W. corner 6th and Chestnut street, do. do. RELIGIO-FHILONOFHICAL JUINSAL do. do. RALLMADUE & CO., Chicago, III. do. do. TALLMADUE & CO., Chicago, III. And by all liberal Booksellers, Or address, May 5. A. JAMES, Box 2079, Chicago III. A TEACHER, unmaried, in religion a Apiritualist, of many years experience as liead Master of Public High Schools and Private School, or would buy an in-terest in some private Seminary of high standing. Besides the branches of a thorough English education, he is able to terest in some private Seminary of high standing. Besides the Classics, Mathematics, and Nganish, French and German, in which later languages he converses fluently. He would like to go to the West. Flease address, "Euccaron," care of T. G. ElKWALD, Providence, R. J. May 5. NEW EDITION-JUST RECEIVED.

NEW EDITION-JUST RECEIVED.

THE APPROACHING CRISIS; BEING

A REVIEW 07

DR. BUSHNELL'S RECENT LECTURES

OX SUPERNATURALISM.

BY ANDREW JACKSON DAVIS. Author of "Nature's Divine Revelations," " Great Har-monia," etc., etc. Price-paper, 75 cenia; postage 12 cents. For sale as this and our New York Office. April 28.

The Children's Progressive Lyceum. FOURTH EDITION-JUST ISSUED.

A MANUAL, with directions for the OBGANIZATION AND A MANGAMENT OF RUBDAT REINOLA, adapted in the Bodles and Minds of the young. BT ANDREW JACKSON DAVIS. Price, per copy, 80 cents, and 8 cents postage, (I sent by mail; for 15 copies, 85.60; fb; 100 copies, 863.00; gill, per copy, 61.09. Address, BKLA MANSH, No. 14 Bronneld street, Boston. UP-Dec, 2.

Obleugo, Ill., by the Religio-Philosophi-cal Publishing Association. THE LITTLE BOUQUET Will be exclusively devoted to the interests of

CHILDREN AND YOUTH, And will be an especial advocate of

5

WAR THE PARTER SAL ADUL

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

The science of the age was ripe for the develop-

ment of the Positive and Negative system of med-

icine; 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

The following expressions are fresh from the

people, and are earnest enough, and enthusiastic

"They are wonderful."-(E. C. Swafford, Ruths-

"They are very soothing in their effects-bring-ing instant relief in every case."-(A. L. Rogers,

"They work like a charm."-(S. B. Swan, Nor-

"A most wonderful medicine-so silent, and yet

"Their effort is astonishing."-(F. A. Chenny,

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

"I cannot do without them."-(Jane Crane, Cov-

"The world will yet how 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."-(Seein Bap-

ner Jan. 27th, 1866, E. T. Tilden's report of lady in

"My wife thinks they saved her life."-(H. D.

"My wife considers them the best medicino sho

"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 men-tioning. They are all you recommended them to be.',--(Mrs. Maria Ingraham, Deerfield, Wis.)

"They are the best medicine of the age,"--(Mrs.

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

"My husband gained seventeen pounds in two

"I have used Mrs. Spence's Positive

and Acguitte Powders in Deafness, Croup, Erysipelas, Fever and Ague and Toothache, with the nost astonishing and gratifying results. They are as near an infailible remedy as it is safe or desirable that depraved humanity should pos-sess,"-(Susan D. Mitchell, Keithsburg, II).)

"They are the best medicine of the age."-(C.

"They relieved me almost immediately."-Lib-ble G. Barrett, White Hills, Conn.)

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, authon-

theated reports of the cure of **Bleumatism**, Deafness, Croup, Erysipelas, Fever and Ague and Toothache, by the Positive and Negative Powders.

Diseases of all kinds rapidly yield

See advertisement in another column. Circulars with fuller lists of diseases, and com-lete explanations and directions, sent free post-

paid. 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 371 ST. MARKS PLACE, New York City.

Box 5817, New York City.

Prof. PAYTON SPENCE, M. D.,

PROSPECTUS

THE LITTLE BOUQUET.

Published on the 15th day of each month, at

to the magic influence of Mrs. Spence's Positive and Negative Powders.

-(John A. Day, North Wrentham, Mass.)

"They have worked like a charm on my wife."

L. Bunker, North Auburn, Me.)

weeks while using them."-(A. Haskell, Hamp-

A. W. Elliot, Saubornton Bridge, N. H.)

has ever taken."-(Joseph Parke, Littleton, Ill.)

so efficacions,"-(8, W. Richmond, Chenoa, 111.)

enough to convince even the medical faculty:

from one end of the country to the other.

burg, Ill.)

Allegan, Mich.)

Darlington, Wis.)

wich, Conn.)

ington, Ind.)

Natick, Mass.)

den, ().)

A pril 28.

Rozell, Plainfield, Wis.)

CHILDREN'S PROGRESSIVE LYCEUMS.

CHILDREN'S PROGRESSIVE LYCEUMS: If will contain cleid pages, printed upon fine, clear white paper, one half the size of the *Religios/Bilosof Mail Journal* or *Biamer et Light*, and will be embellished with electroty pe illustrations, which will give it a most attractive apparamer. It will abound with short pithy articles, contributed by the best witters of the age, all of which will be adapted to the un-foldment of the youthful mind to the highest standard of truth and geodeness. It is solve all up which will be adapted to the children, which will being forth or the highest standard of truth and geodeness. It is solve all up to be principler, by in-culcating 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-Fildborphical Publishing Association to publish Thir. Little. Hor quiter wreshy, at as carly a date as the adapted to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION :

One year, One Dollar in advance, Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free. Address, LITTLE HOUQUET, Post-Office Drawer 6525, Chi-cayo, III. Chicago, April 15, 1866. tf-April 28.

A NEW BOOK-JUST ISSUED

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D. TRICE, \$1,25.....POSTAGE 16 CENTS.

CONTENTS:

CHAPTER I .- "The great Moral and Religious Changes of the Ninetcenth Century,"

CHAP. 11.-"Sacrifices." CHAP. 11.-"The Laws of Men."

CHAP. IV .- "Justice and Charity." CHAP. V.- "Experiences."

CHAP. VI.-"The Necessity of Sin and its Uses." CHAP. VII .-. "A Lecture."

This book should find its way to every family. The views of the book are new and startling, but its position is fundament. al, and will doubtless be maintained when assailed, as it must be, by those who yet live in the sphere of selfishness and

hightry. Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of selfconceived goodness everywhere, in morals and religion, are withering. Through sacrifice and ain it shows the open gate of heaven for every human being. For sale at the Banner of Light Office, 158 Washington

street, Boston, and at the Branch Office, 544 Broadway, New York, Room 6. April 16.

NEW EDITION-JUBT RECEIVED. A DISCUSSION 07 THE

FACTS AND PHILOSOPHY

07

Ancient and Modern Spiritualism.

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

"Whosesver 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 Walson.

This work contains twenty-four letters from each of that 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 manifesta-tions.

BP Price, \$2,50; postage 28 cents. For sale at this and our New York Uffice. April 23.

6

BANNER LIGHT. OF

MAY 5, 1866.

Message Department.

Each Message in this Department of the BAN-NER we claim was spoken by the Spirit wh 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 circlo-all reported verbalim.

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 with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

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

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

MESSAGES TO BE PUBLISHED IN OUR NEXT. Thursday, Feb. 15. — Invocation; Questions and Anawers; Wm. Van Ness, from Schenectady, N. Y.; Likey Bolmont, to friends; Michael Deviln, of McCabe's Court, New York City, to his wife, Catharine Deviln, Monday, Feb. 19. — invocation; Questions and Answers; William, alave, to Col. Wm. Thomas; Gileon Castleton, to friends; Martha Percival, to her friends.

Invocation.

Our Father, thou Spirit of all Life, thy presence rests like a holy benediction everywhere. Even through the shadows of this day thy love beams in upon thy children, and every atom recognizes thy presence. The falling raindrops know theo, the shadows know thee, the human soul knows thee. Yet, in its external consciousness, it does not seem to know thee, and often distrusts thee, often seems to feel thou art afar off; yet in its inner life knows thee and rests secure with thee. Our Father, our Life, we do trust thee over. We do bring unto the altar of this hour all our hopes and all our doubts, and, laying them together upon thy sacred shrine of love, we would ask thee to give us a more perfect understanding of all thy ways; that through life it is that all joy comes, all sorrow comes, all death comes. Let us know, oh Father and Mother, why we are sometimes scourged; why shadows cluster closely a ound us; why our souls are sometimes called to pass through nights of sorrow? Yet, whether we know this or not, we praise thee, we render homage unto thee every hour of our lives. Whether it be in sorrow or in joy, whether we stand upon the mountain tops of pleasure or in the valleys of degradation, we are always in thy presence, for we will turn to that inner sanctuary thou hast given us, and there feel thou art with us; that thou art blessing us; that all our weakness shall be lost in thy strength; that all our darkness shall finally be folded in a brilliant day. So, Father, we praise thee; we ask thee not to give us our daily bread, for, day by day, the bread of Eternal Life shall come unto us. But may thy kingdom be set up on the earth, and may thy children learn thy way, thy will, even here, and feel, oh Spirit of Infinite Love, that thy kingdom is with them; that thy holy kingdom is in their hearts; that they need not go out into Nature after it, for it is within their own souls, and they can enter it and there worship with the angels before the throne of Almighty Ood. Our Father, our prayers go out to thee like the fragrance of flowers. The atmosphere drinks in the sweet aroma and answers their prayers. So thou wilt drink in our prayers and petitions, and the answer will come to us as the answer comes to the flowers. We are satisfied; we praise thee; we lift up all our soul's aspirations to thee in thanksgiving, our Father, forever and forever. Amen. Feb. 12.

Questions and Answers.

one now that's a very good one; I could n't get be heaven, no condition could be one of peace. here before for the best reason in the world: not because your religion, science or philosophy, whatever you call it, is untrue, but because I did n't either. I know they say the road is a straight and narrow one, but it's rather crooked, like the streets of Boston. I wan't much acquainted, but the last time I was here I got lost three times in one day. They would commence here, cut around I'd know I'd be right back where I started from. I could n't get along without getting a guide. I went into one of your bookstores on Washington street, and asked for a "Guide." They gave me a map of Boston; well, they might as well given

me a map of Gibraltar as of Boston, as far as its being any help to me. I believe, if I do n't mistake, that old map of Boston was somewheres about my clothes when I settled down upon Get-

tysburg. I never did anything very much out of character in my life, so I've got nothing to own up, For I went to war to be a soldier, and to be a soldier is, in my opinion-well, to be a Governmental murderer exactly; that is bringing it right down to the end of the spindle; that's what it is. Government employs men to fight, sometimes for a principle perhaps, but oftener for something else. Your Government is well enough, only I think it is a little shaky; got a soft spot somewhere in it. I can't say whether it's in its head or its heel; either. No, sir; Washington is the meanest, most there 's where you send your men to make laws. Why, it's a glass of whiskey and the chances of a roulette! It's so, and, as a general thing, it's there: "How do you think your law-makers spend their spare time? In fasting and prayer for

the good of the nation?" I reckon not. But they will tell you how it is. No doubt they're good, honest men, every one of them, and they'll tell you the truth. I am back here sober and straight, because there's nothing now to make me any other way. I don't want you to think I was a drunkard, because I made that statement. But once in wanted some one to make a good stump speech. as well as the best of 'em, just to kill time, you tell you. [You were mediumistic?] One of these?

was; never understood myself to be one; was not conscious I was so. Now if my old comrade, Lemuel Cooper, who

as you will."

like a tiger at war. I went there to fight; was sworn to fight.

Please offer him my compliments, and tell him is? I'll tell you. It just takes you right out- woman and child. Oh let thy children know

a cause for my being late here, and there's | for without the love of those I love, no place could

I have much to say, but I shrink from the performance of such a duty and combined pleasure. I would rather meet them face to face, and talk with understand the road. It's not a very straight one, them as I did in earth-life. Soon I shall send them a message in writing, when I have so far learned to control a foreign organism. In the meantime let them know that Aggie lives, and watches over them; and though all the world shall pass away, my love will remain strong and constant. They there, and go clear round there, and the first thing | are as dear to me as when I was with them on the earth, and all their joy and sorrow reaches me. When they 're happy, I am; when they are sad, I am; when shadows thicken around their life, then the sun is obscured in my home.

Aggie, to Hudson and Emma Tuttle. Feb. 12.

Jason Richardson.

I am the bearer of melancholy tidings to my friends. Contrary to the usual custom, I bear the dispatch announcing my own death. I died four days since, at Cowes, whither I had gone to transact business. I am from Richmond, Virginia, where my friends reside; where they are daily expecting good news from me. I presume my disease was congestion, but I know not. At all events, I was sick little less than three days.

Tell them that Jason has gone home. I am a little mystified myself to-day. Were I more clear, I would give all the facts. Jason Richardson, from Richmond. I would not have the tidings shrouded in gloom. It is a strange position and it was n't entirely with old Jim Buchanan, to me, but Jam endeavoring to make the best of it. I was possessed of some slight knowledge of contemptible hole in all the United States. And this power, which I call psychological return. I only regret that I'did not know more of it.

I cannot with truth say I am absolutely happy. I do not know what happiness is, in the absolute; no escaping it. You ask any of your old settlers but I am trying to obtain an equilibrium that will produce happiness. Feb. 12.

Circle closed by Joseph Brant.

Invocation.

Oh Wondrous Jehovah, oh Perfect Life, we have heard thy voice in the Eden of our souls. and we answer thee through prayer and praise. We look outside in Nature, and we see thee. We look inward, and we see thee also. We traverse awhile, upon special occasions, when the boys through worlds unknown to human life, there we see thee, there we trace thy wondrous workings, they 'd give me a glass of whiskey, and I'd do it and reverently we worship thee. Oh Holy Spirit, whose home is in the hearts of these fair flowers know. But I was no drunkard; that they 'll all [referring to a bouquet on the table,] who findeth a resting-place everywhere, thou Father [alluding to the medium.] Don't know that I and Mother of all things and all souls, oh teach us how to praise thee more perfectly; how to read thy wondrous law of life more truthfully, more readily, when thou unfoldest thy revelations was a zealous defender of this Spirltunlism, is to us. Oh, let us understand what each and every any where round these parts, I hope he'll give me | change means. Let us, oh Spirit of Eternal Truth, the credit of coming at last, if I am late. That's so interpret thy laws as to become teachers to the very last thing he said to me. When the or- others. Our Father, some there be who sorder was given to fall in-you know what that row for the seeming loss of loved ones; in whose is, I suppose; no, you're a civilian, you don't know remembrance there are graves yet new and what it is-well, when the order was given I sup- green. Oh, Life of Light and Truth, let thy pose I might have been a pace or two behind, as sunlight fall so sweetly and soothingly upon their usual. And he says to me, " Ben, you 're late, as spirit that they shall feel that their loved ones are usual." Said I," If I am I'll do as much fighting not separated from them; that thy love is sufficient for all their sorrows, and the perfectness of I reckon he's spared, lived, you know, while I thy mercy will in time wash out all stains, leavwas taken. If I was late, I'd do as much fighting ing only thy perfect laws and thine everlasting as anybody when I got up with them. I fought love. Our Father, while the nation trembles upon the verge of warfare, and it maybe dire desolation, oh let its heart be strong, and its hands be outstretched in deeds of mercy. Let every soul that although I'm late, as usual, all I ask is the feel that God is walking in the garden of Americredit of being here, late or early; that's it. [Do] ca, and asking each individual, "Where art thou, you remember the regiment you were in?] I my child?" May the answer come from every should rather think I did. It was the 10th Maine. heart, "Here, Lord; I am ready for thy work, for Oh, it's joyous to die upon the battlefield, with that is justice and truth." Spirit of Peace, in the balls whizzing around you, and once in a while thine own time fold thy soft wings lovingly going through you. I tell you it feels very much around these people. Let them, in thine own as though you'd done your duty to your country; time and way, rest in thy bosom. Let them know reminds you of that, you know. But it does some- what peace means, that peace that is born of pain; thing more than that, too. What do you think it that is the child of justice-justice to every man,

perfection, nor can you. All lives are perfect to their sources. No doubt our questioner will ask. did we not all spring from the same source? Yes, absolutely; but materially, so far as your external lives are concerned, they have sprung from very different sources. Each one is different from all others. So all these degrees of perfection are only relative degrees, and they stand out before human life for human criticism. The man of letters who considers himself the perfect scholar, is also open to criticism, as is the ignoramus. This shows that his perfection is such to him alone. He can read it and understand it. He can appreciate it himself. A few in external life may do so; ever visited a human soul. I felt that I had been but there are some who will criticise and dethrone

The Jews see no perfection in Jesus, the Christ, while the Christians reverently bow down before the shrine of his so-called perfection. But where the source of all these various degrees of perfection? where the fountain head? We answer, where all life is. "T is on the earth, in the skies, it is everywhere. And this wondrous and perfect power is our God. We worship it. We see it in the beauty of the flower. We hear it in the murmurings of ocean, and in the song of the wild bird. To us it is everywhere; but more beautifully and perfectly to our consciousness, when expressed through human life. Eeb. 13.

William C. Rogers.

Were the spirit-world to be suddenly unveiled to you, methinks you would wonder at your ignorance, as I did at mine when I was first introduced to the scenes of the spirit-world. For I exclaimed. This is all so simple, it's very strange to me that any one could not realize it always. If there ever was a time when the human mind had power to, strange it could not have seen these things as they are. But your religious notions, at least your religious teachings, have been so far at variance with the real truth of the thing, that there is as wide a difference between your ideas and the real state of things in the spirit-world, as there is between childhood and mature age.

The little boy loves his ball, marble, top and hoop. The man of mature age has a love for haps it was. But I contend, inasmuch as I had making money, for trafficking in stocks, turning this way and that, to see where he can make the best bargain. Some are absorbed in the mineral kingdom; some are absorbed in the floral kingdom; some in one way, some in another. But mature life differs very essentially from childhood.

The present age has opened up before a vast amount of minds the smallest portions of real truth. That is all you are capable of understanding, for you are as little children yet, and cannot bear to receive the whole truth. Therefore should your friends return telling you the thing just as it is, should they present all the beauties of the spirit-world at once to you, you 'd be overwhelmed. And yet if you'd be willing to sift it right down to its own simplicity, you'd see how beautiful it was.

My friends are nearly all of them opposed to this new light, opposed because they are Church folks most of them, and have no correct idea of the real truth that underlies or flows through your Sniritual theory. They have heard of its vagaries, but have never witnessed any of its sound manifestations. So I'm placed in a very queen and strange position. I want very much to inform them of the true state of things, but I know very well I shall have to work very slowly, and at the same time be obliged to exercise all the patience I am possessed of-that may be at the same time not half enough.

Before this civil war came to take a serious stand. I was a little inclined to favor the seceding Southern States. I was living in Baltimore at the time, and was pretty fairly identified with

fter the Northern soldiers were Rut

general standard whereon to rear a symbol of this city and elsewhere, that I am very happy, perfectly satisfied with my condition; that I am satisfied that I did the very best thing I could have done during the last days of my life here on earth.

I would say that when I was first fully aroused to the possession of my faculties in the world of souls, I did feel I was glad the change had come, and I felt a sense of relief. I did not stop to consider that that state of being might only be a natural one following the intense excitement that I had just escaped from. But later, when I came into the possession of my full spiritual strength, I was flooded with the most terrible remorse that a coward; that I had sought to escape from a daty that I had voluntarily imposed upon myself.

Why, to myself I looked like the veriest coward that ever held control of a human form, and I said I would to God-if there is one-I could get away from myself, could die. But there is no death; that seems to be a settled fact, for I've tried to find it once, and failed to do so. It's like a man's trying to run away from himself-self will ever follow.

Now I would do all in my power to rid myself. of this belief. In my condition I see nothing that resembles death. It is true, I am outgrowing that condition; I am becoming more reconciled by actually doing all I 'm able to to repair that which seems to be a wrong done to me.

Why, my Godl when 1 came back here to earth and saw those little orphaned ones, if I 'd had the power I would have turned the earth over to have got back here again. But there was no way of doing it. I had voluntarily separated myself from my children; I had deprived them of their mother, and their father, also. It is true, I traced a part of the sin to spirituous liquors; a part to had company; but I contend, as an intelligent, enlightened being, I should have avoided such evil influences. I had seen my comrades led astray by following the course I pursued, and I ought to have heeded the warning.

You may say that that was my fate. Perhaps it was. I cannot say it was not; but at present I believe I might have changed my course of life, had I tried to. Perhaps it was my fate to murder my wife and commit suicide upon myself! perthe power to do it, I had also the power not to do

In looking over my own life, I am often led to scan the lives of others who are left here. I see very many of those I was familiar with here, walking in my steps. In marriage, two souls often come together in the external, but not in the internal. It's a continual warfare, that may end in murder and suicide. Perhaps they may escape it. But even if they do escape, what are the products of such unions? To be constantly giving to the world all sorts of mental and physical monstrosities. And I have prayed, oh my God! so earnestly, that those I knew here might learn what they demanded for their own happiness, and what the world demanded of them as individuals. "Know thyself" ought to be written on every heart, over the threshold of every door. It ought to be the foundation of all the knowledge you receive in human life. My God! had I have known myself and the woman I married, do you think I should have pursued the course I did here? No; but because I did not, all this train of evil followed. Here you may say I was cut off from free agency in the matter. As a natural, in-telligent being, I have power to avail myself of all the various modes of education that are abroad in the land. They are free; but they do n't come to me, I must seek for them.

I have no partion to ask of any one here, except to ask it of those little ones who are orphaned; but they are scarcely old enough to lisp my name; so I will simply say to those with whom I was acquainted, who knew me here, look at the course I pursued, and wherein you see that I made mis-takes, in the name of the God of your being, if you would know happiness hereafter, avoid the Southern principles and institutions. So I was inclined to favor the move of the Southern peo-ple. worn Feb. 13.

CONTROLLING SPIRIT .- We are ready to consider whatever questions you may have to present

QUES .- By a correspondent from Elmira, N. Y .: Can you explain to us why it is that spirits claiming to be our truest and dearest friends often make statements which are utterly false?

ANS .- Presuming it to be because those who claim to be your nearest and dearest friends are fallible-we say presuming this is the case-we shall so determine. You forget that the inhabitants of the unseen, or so-called spirit-world, are but, like yourselves, weak and fallible. You forget that they sometimes err in judgment, as you do, and often, therefore, are quite as likely to mislead you as to lead you aright, particularly in the things of this world. Probably not one out of overy ten who are charged with dealing unfairly with those with whom they commune, do so from unholy motives. We would rather deal with them in charity than otherwise, knowing they have many obstacles to overcome in reaching you and holding communion with you. You should consider all this; weigh and measure all points of this case as you would in any other case, giving the same leniency to your unseen friends as you would to one who is in the flesh.

Q .- Does the spirit controlling recognize in the Fenian movement that it is for the liberation of Ireland from the control of England? or has it an ulterior object?

A .- The Fenian movement has, we believe, three distinct objects in view. One is the liberation of Ireland from British rule; another, the establishing of a universal standard of the Roman Catholic Faith; and another-we may not speak of that to-day, for the time and the season are not yet ripe for its unfoldment.

Q.-By F. M. C.: Can you give us a cure for in sanity?

A .- There are many kinds of insanity. Therefore what would possess curative properties in one case might not for another. Persons are sometimes made insane from spiritual causes, sometimes from physical causes. In order to state what, in our opinion, would produce a cure, we must know something of the special case we are dealing with. Feb. 12.

B. F. Thompson.

I believe I was never known to be in season. except when there was any fighting going on, or the roll was called at the visit of the paymaster. Then I was pretty likely to be on hand. B. F. Thompson is my signature. If you would have it in full, it's Benjamin Franklin Thompson. I'm at present halling from Gettysburg. But thirtyfour years and a little over three months ago, I hailed from Castleton, State of Maine.

Now the truth is just this: I was a little projudiced against your Spiritualism, and I said to some of my comrades who were in favor of it. " I know it's an infernal humbugf but if I should find out it's true after death, if there's any sort 'of a highway open, I'll come back within the first quarter. You may look for me within the first quarter after death."

are bound up so tight, the first thing you know and I think you'll say as I do-he's a good mustering out officer; knows how to do his work; for he sticks to it till he gets through with it, then

into the world you nint in here, and

he 's off for another job. Capt'n, or Colonel, or Major, or General, what-

ever you are, good-day. Feb. 12.

William Sumner.

It is a beautiful belief that leads one to feel that although death robs them of their friends, yet they are not separated from them.

I am from Fredericktown, Pennsylvania; William Sumner, my name, and was seventeen years of age. When the second call from President Lincoln came, I bade farewell to my mother and sister, and went to do what I could toward restoring the country to peace. I was mortally woundcould not live long enough to see our forces occupy Richmond.

I sent word home by a comrade to my mother that I died satisfied, and would not have her mourn. I now send that word again; and I also would say I have met my elder brother and my father, and I feel glad I have met with a change, | can never obtain absolute perfection." And yet only when I think of those whom I have left, Then I am sad.

thought the chances were against me.

to talk with her, and with others, if they'll only of life-(shadowy to you; not so to us.) They give me the chance. Things are not in the spirit- | feel that their heaven is absolute, perfect. They There is not that absolute dividing off that they | they are not exempt from the law of change. have been taught there was. The destiny and | What they are to day they cannot by any possicourse that each one pursues is a part of them- bility be to-morrow. The perfect state of happiselves, belongs to themselves. I cannot pursue ness that is such to them to day cannot be such the course others do, they cannot pursue the to them to-morrow. There must be some change,

as many roads to heaven as there are intelligences to seek for heaven. I would stay longer and say more, but I am terribly conscious of the last hours I passed on carth.

Aggie.

Feb. 12.

and sister, and all the dear friends I have left on tion. In certain avenues of life they are spethe earth. Oh, tell them that their every thought cially perfected. A Webster, so far as intellect of me reaches me, and like the sweet strains of an is concerned, was very perfect. Morally he Eolian harp floats into my being, and makes my was exceedingly imperfect. His morality oftheaven. Without a recognition of their love and times stood at a very low ebb, while intellectually their perpetual thought of me, I could not dwell he towered mountains high. Now, with all the

bat neace means with thee: the viii wor while Death is cutting the strings one by one, you | ship thee in spirit and in truth. Father of nations, as the fragrance of these fair blossoms ascends to you 're out, mustered out. He is the best muster- | thee, so let our inner lives go out to thee in prayer. ing out officer I ever met. I tell you what it is: you Answer in thine own time; perfect us in thine 've all got to be mustered out, sometime or other, own way. Oh let us understand, Spirit of Eternal Justice, thy way and thy law, to-day and forever. Amen. Feb. 13.

Questions and Answers.

CONTROLLING SPIRIT .- We propose now to answer whatever inquries you may have to propound.

CHAIRMAN.-I have none.

SPIRIT.-We will then consider, in brief, one that has been received by us, though not in the usual way. It is this: What is the perfectness of life? And still further on, what is the power by which all life is made perfect?

A .- There are as many different degrees of perfection as there are sources to perfect from. Perfection does not imply a resting place, a cessation of action, a suspension of all the faculties of the ed at Winchester, and my only regret was that I soul, by no means. Yet there are some who supnose that perfection is thus wise defined. Our correspondent professes to believe in an absolute state of perfection for some of the human family; and in his document to us he so expresses himself. He says, "I believe that a certain portion of the human family are so constituted that they at the outset of his theory he upsets himself, for he asks by what power is all life to be perfected? My mother said to me, when I was going to war, Now, here he, like many other theologians, is ex-William, remember you are all I've got to de- ceedingly lame. To go back to our starting point, pend on; if you're taken, what shall I do?" I we again affirm that there are as many degrees could n't say I thought I should return, for I of perfection as there are sources to be perfected from, from which perfection flows. To-day some My mother would like to know, I suppose, did individuals may consider that they are perfectly I suffer much? Not a great deal. I did some, but happy. They can conceive of nothing that would not as much as my comrades were suffering all add to their happiness. We know of some that around me; was soon through. I would he glad are in this state, particularly on the shadowy side world as they think, but far different, much better. are satisfied; but very soon they perceive that course I do. We are all different, and there are even though it be so minute the possessor may not discover it; still it occurs, for the change must come,

The Christians affirm that their Saviour led a perfect and holy life. But that same perfect and holy life has advanced, gone on; and the perfection that belonged to him eighteen hundred years ago is not that that belongs to him to-day. It is From my home in the soul or spirit-land I would always on the march, never stands still. Every send a few words of greeting to my dear brother individual possesses a certain amount of perfec-

o roughiy used at the time of the Baltimore riot, I saw by and for all others, and because it is, I shall avail used at the time of the Baltimore riot, I saw by looking into it that a very unsafe spirit was rife I am George Freemantle, of Boston. Good-I am George Freemantle, of Boston. 12 at the South. It was not with most of them as it day, sir. was with me. I believed that the States would get along better separated than they would united; but I believed this could be, and should be brought about without bloodshed or the using of any harsh means. I did not like that, When I saw the Spirit of War raging so fiercely among those about me, I looked them in the face and turned right-about face directly.

I said to myself, these soldiers have been sent to protect what is believed to be the rights of the nation. That is right, but it seems that the seceding portion are determined to secede at the point of the bayonet. Now, I am not going to fight at all. I stood aloof, but I did all in my power to favor the Union cause; by which I suffered much, was scoffed at by my friends, and looked upon as rather a dangerous individual. But in justice to them I will say I was never roughly handled. I was misused, terribly misused, but still the thing went on day by day, and I went on doing what I could for the North, and lending no influence to the Southern cause.

worlds, and from that standpoint I was able to see clearly the position I held here, and I was not sorry that I took the course I did.

day, are exceedingly angry at the course I took; and some go so far as to say they believe I regretted the course I took, and my death was caused by remorse. Now I would ask, Remorse for what? Doing what I thought to be my duty? They accuse me of working against my friends. T was not working against my friends, because I was working for the good of the nation; and I'm glad I did so; was glad up to the last moment of my existence that I did so, and have been glad ever since. And now that the political part of this contest is over, I would advise all my friends, if they have anything to do with that which may lead to war in the future, to give earnest thought; see to it they are right on the side of justice to all, not a part, but to all; do just as you'd like to have others do by you. Do n't try to enslave anybody else. But so long as you are not willing to be so yourself, you'll not be likely to wish to enslave others, I think.

I should be glad to have a good free and easy talk with all the friends I've left, and I'll pledge myself to say nothing that will hurt their feelings, intentionally, at all events. If I should do so, it would not be because I meant to wound them. I am William C. Rogers. I should say I am from Baltimore, I suppose. Good-day, sir.

George Freemantle.

In coming here to day I have a strange admixture of feelings. Sometimes I feel as though I have no right to come, after what has transpired with myself. I feel I ought to be content to stay away from the earthly life. But then again I feel as though I should do whatever I may be able to

Annie Elizabeth Giles.

I am Annie Elizabeth Giles, and mother and me have come to father, Captain John Giles. He belongs in Portsmouth, England.

Mother and mewas drowned, and he was saved. And we've come here because we could n't go anywhere else so well, to let him know how we W85,

I was eight years old. Mother was twenty-nine, and she's here with me. I was so frightened when the boat swamped! [You were in a boat?] Oh, yes; father put us out of the vessel with the hope of saving us, but we wan't saved, and he was. And oh, he is so sorryl he is so sorryl He was sick ever so long when-when he knew we was dead, and he wished so much we was with him, or that he'd been drowned and we'd been

Mother wants him to know it was best as it is. She's glad she wan't left and he taken. We want him-oh dearl-just as soon as he gets in port roughly handled. I was misused, terribly mis-used, but still the thing went on day by day, and I went on doing what I could for the North, and lending no influence to the Southern cause. While the rebellion was in process I changed worlds, and from that standpoint I was able to see clearly the position I held here, and I was not sorry that I took the course I did. Some of my nearest friends, I believe to this day, are exceedingly angry at the course I took; if I could only take her, [the medium] so I could speak. Oh, I should be so glad, and mother, too. It was mother that was going to speak here to-day; and when she think all about it, oh, she was all so excited she could n't come. But she will come. You tell father she will come. And tell him not to fool had because he allood us in the come. You tell father she will come. And tell him not to feel bad because he placed us in the boat, because he thought it was best. Mother wanted to stay; but he thought sure that there was no salvation for the ship, but there might be for the boat. He was took off on a spar; but we was n't. Oh dear, dear, how I wish I could go [Aud see him?] Yes. [Try and be patient. You must come again.] Well, I will; I wish I could go, though. If the medium ever goes there, near my father, I will. [You must try to bring him here.] Oh, dearl—he's gone to Russia. Feb. 13.

Circle closed by William Berry.

MESSAGES GIVEN AT OUR CIECLE.

BLUDATLD GIVEN AT UUE ORDUR. *Thursday, April* 12.—Invocation; Questions and Answeri Satah Joinson, of Beliowa Falla, VL, to her molter; Harri-son Steubins, to Chaplain Bowen; Capt. Philemon Crowell, of Barnistable, Massi, Thomas Luce, to his wifa and mother. *Monday, April* 16.—Invocation; Questions and Answeri Invocation; Questions and Answeris Caleb Currier, to his wife and child, in Portamouth, N. H.; Wm. Hixon, of Har-menton, Pa.; Clara Jordan, of Chicago, Ill., to her parenta. *Tuesday, April* 17.—Invocation; Questions and Answeri Thomas Kinley, of Manchester, Eng. to friends; Joseph Cal-row, to his comrades; Adelia Gaskins, of Virginia, to her two children; Edward Lawrance, of Chucing, to his father.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES. BRORIVED FROM 8. H. Allen, Carversville, Pa. Priend, Boxbury, Mass. Hiram Tubbs, Han Francisco, Cal Friend, Portsmouth, R. I. W. H. Anow, Battle Creek, Mich. E. Bichardson, Columbia, N. H. BREAD TICKET FUND. But, as usual, I'm late. There always was the Christians talk of, 't would not be such to me, before us, it is absolutely impossible to crect any it is absolutely impossite to crect any it is absolutel

Feb. 13.

MAY 5, 1866.

ery happy. that I am pg I could lfe here on

1866,

lly aroused be world of had come, stop to cony be a natnent that I hen I came strength, I emorse that I had been from a duty on myself,

lest coward form, and I I could get there is no act, for I 've o. It's like imself-self

o rid myself.... othing that rowing that conciled by r that which

iere to earth I'd had the over to have 18 BO WAY of ited myself em of their rue, I traced 's; a part to i intelligent. voided such mrades led

rsued, and I te. Perhaps at present I burse of life. te to murder nyselfl peruch as I had

ver not to do

often led to here. I see with here. o souls often ot in the int may end in may escape are the protly giving to iysical monmy God! so might learn a happiness, hem as indibe written on ery door. It » knowledge ! had I have rried, do you course I did I this train of I was cut off a natural, inail myself of it are abroad do n't come

here, excent re orphaned; sp my name; whom I was at the course T made misour being, if , avoid them, cks and the oth exterior. died in vain. t have. The as is for me I shall avail

Spiritual Convention in California. Spiritual Convention in California. The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better acquainted with each other, and to consider some plan by which the glorious Gospel of Spirit-ualism may be presented to the people, and also to give our youth a natural and unsectarian edu-cation, do call a State Convention, to be holden in Socrates' Pleasure Garden, in the city of San Jose, on Friday, Saturday and Sunday, the 25th, 26th and 27th of May next. Mrs. C. M. Stowe, Mrs. Laura Cuppy, and other speakers are engaged.

1

Mrs. Ada Hoyt Foye, the wonderful rapping test medium, will be present and give scances in

the evening. Speakers from the Atlantic States are invited,

and some are expected to be present. The various Children's Progressive Lyceums of the State are invited to be present and take part

the exercises. It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportu-nity to make this, the first effort on this coast, an nity to make this, the first chort on this coast, a jutcresting and profitable occasion. R. A. ROBINSON, San Francisco. J. H. ATKINSON, " JOHN O. MITCHELL, "

J. D. PIERSON, " MBS. LAURA CUPPY, " San José, R. B. HALL, A. C. STOWE, J. S. OWEN, W. N. SLOCUM. W. N. SLOCUM, MRS. C. M. STOWE, " WM. F. LYON, Sacramento. H. BOWMAN, PRESCOTT ROBINBON," San José, Cal., March 8, 1806.

A Call for a State Convention in Penusylvania.

Penasylvapia. The undersigned, belleving that a more inti-mate association and cooperation of the Spiritu-alists of this State will be beneficial to ourselves and to the community, in accordance with the recommendation of the National organization, we therefore ask you to come together as bro-thers and sisters, and bring up the highest truths that we have been able to gather, and spread these out as a banquet, at which we may all par-take and he strengthened

take and be strongthened. We propose holding a State Convention at San-som street Hall, in the city of Philadelphia, on Tuesday, the 22d day of May, 1866, at 10 o'clock in the morning, and to continue in seasion two days. And we extend a cordial invitation to the friends in every county to meet and select such men and women as they may think proper to send as dele-gates to this Convention. HENRY T. CHILD, M. D., Philadelphia, Pa.,

M. B. DYOTT, JAMES SHUMWAY, MINNIE SHUMWAY, J. L. PEIRCE, M. D., I. REHN, GEORGE BALLENGER,

ANNA C. BALLENGER, " MARY A. STRETCH, " WM. B. FAHNESTOCK, M. D., Marietta, Pa., MILO A. TOWNSEND, New Brighton, Pa.

State Convention of New Jersey.

By invitation of the Friends of Progress in Vineland, N. J., all liberal-minded persons who are residents of the State, and who are friendly to the cause of Spiritualism and its objects, and all others not resident of the State who desire to join them in furtherance of the objects of said Convention, are requested to meet in the Hall of said Society, in Vineland, on Thursday and Friday, the 24th and 25th of May, 1866, for the purpose of effecting a Blate organization to cooperate with the National Organization of Spiritualists, in furtherance of the objects recommended, &c. 2414.

Convention will organize at 1 o'clock P. M., the ath, WARREN CHASE, C. B. CAMPBELL, Committee. JOHN GAGE,

Obituaries.

Feb. 18th, 1866, entered the waters that bore her spirit to another shore, Lorena, wife of Joseph Philips, Esq., of Danby,

Yt. Fifty-two years she saw the summers' suns and winters' forcy snows awcep round her mountain home; then, wrap-play the mantle of immortality around her, passed on, yet not to be forcotten-for her patient endurance, her loving kindness and genite sympathy will live in the hearts of those left for a time to plod earth's weary round, then follow on.

Also, Feb. 21st, Mrs. Smith, relict of Ebenezer Smith. For many years a member of the Society of Friends, she hore her labors mereky, even until ago quenches the light of intelligence within the "golden bowl." God bless the son and daughter-in law, whose faithful care and loving hands made smooth the pathway of deciming life.

New Books. JUST PUBLISHED,

An Original and Startling Book! THE ORIGIN AND ANTIQUITY

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 un-A work. The manner of its accomplianment may be un-deratood by our saying that he acems peculiarly endowed with the rare faculty of presenting the most dry and obscure ques-tions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success o his former publications, understands the needs of the popula heart, and the best manner of meeting it, in a most surprising manner.

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

NEW LONDON EDITION. JUST RECEIVED.

SUPRAMUNDANE FACTS

IN THE LIVE OF Rev. Jesse Babcock Ferguson, A.M., L.L.D.,

INCLUDING TWENTY YEARS' OBSERVATION

PRETERNATURAL PHENOMENA. BDITED BY

T. L. NICHOLS, M.D., Author of "Forty Years of American Life," "Biography o the Brothers Davenport," &c., &c.

We have just received a supply of this very interest ing work from the pen of one the ablest writers of the day, which we can furnish our patrons at a greatly reduced price. CONTRNES CONTENTS: Chapter 1.-A Biographical Sketch of Rev. J. B. Ferguson. Chap. 2.-Early Observations of Physical and Psychical Phenomena. Chap. 3.-Spiritual Communications, containing Proofs of Versional Identity. Chap. 4.-Mr. 11. B. Champion as a Medium; Indian Spiritu and Apiritualism; Identity of Spirits; Modes of Spirit Indu-ence.

ence. Chap. 5.—Spiritualism among the Shakers. Chap. 6.—Sujramundane Facts connected with the Broth-ers Davenport and Wm. M. Fay. Chap. 1.—Formation of Slatter by Supramundane Power.

Tavenport and Wm. M. Fay.
 Chap. 7. - Formation of Matter by Supramundane Power.
 Chap. 8. - Psychometry.
 Chap. 9. - Splritual Intelligence; Sympathy and Trust.
 Chap. 10. - Supramundane Powers of Healing.
 Chap. 11. - Education by Supramundane Influences.
 Chap. 13. - Of Providences and Antipathics.
 Chap. 14. - Prophecies of the Revolution.
 Chap. 15. - The Philosophy of Spirit Intercourse.
 Chap. 16. - The World of Spirits.
 Appendix. - Specimens of so-called Spiritual Communications, selected from Mr. Ferguson's "Records."

For Firles, \$2,50; postage 20 cents. For sale at this Office, 153 Washington street, Boston, and at our Branch Office, 271 Canal St., New York City. Mar. 17. A NEW SUPPLY JUST RECEIVED.

DEALINGS WITH THE DEAD: THE HUMAN SOUL-Its Migrations and its Transmigra-tions. By P. B. RANDOL-N. "What is here written is truth, therefore it cannot die."-

"What is here written is truth, therefore it cannot die."-Por. "I have found it! This night have I read the Mystle Scrolls. The GRAND SRCHET OF THE AGE stands revealed. It is mine? Alone I deived for it; slone I have found it! Now let the world haugh! I am immortal""-P. H. Randolyk. Nome men are daily dying; some die ere they have learned how to live; and some find their truest account in revealing the mysteries of both life and death-even while they them-welves perish in the act of revelation, as is most worder thily done in the remarkable volume now before the reader-as, alss! almost secure to be the case with-the penman of what herein follows. The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to judge a thinker, consists in the mental treasures wheth, during life, they heap up for the use and benefit of the age that is, and those which are to be, when the fittul fever of their own sorrowful livesshall be ended, and they have passed away to begin in stern reality their dealings with the dead.-Prefore.

Miscellancous. SCELLAN. 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 unfushionable 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-Hoadod Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth

BANNER OF LIGHT.

of Hair, and dance for joy! Young Gentlemen uso 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 Hox. WARREN CHASE, a well-known contributor to this paper, says of it :

Contributor to this paper, says of it: "My hair and whiskers have been many years gray. 'Ring's Yegetable Ambroish' has restored both to their original color, black, and covered the baldness on the top of my head with a fune growth of black bair. I have seven's friends who have used it with the same results, and I constally recommend it as one of the few medicines that will do what its tabels and circulare taim for it. October, 1865.

WHOLESALE AGENTS:

C. H. FLINT, DATTON, O. J. D. PARK. A. B. MERRIAM, CINCINNATI, O.

DEMAS BARNES & CO., NEW YOER. SMITH, CUTLER & CO., CHICAGO, ILL. ANI) ALL WHOLESALE DRUGGISTS IN BOSTON. April 25.

PURE ITALIAN, OR GOLD COLORED BEES, which the sumexed cuts represent. QUEEN.



FOR SALE -It is now well known that the color of Guens to a great extent has much todo with their parify. The black or brown Queens, now so extensively sold by oth-ers, bar be pare. But the gold or light colored ones are al-ments and secured one of the best Hallan Blees' cultivators in the gold secured one of the best Hallan Blees' cultivators in the gold or Light-colored outers are intermediated with the par-hallan Prone; and I will further warrant the majority of worker Blees, reared from said, Queens, to have paired with the par-lation Prone; and I will further warrant the majority of worker Blees, reared from said, Queens, to have fare a the distended with honey. When their progeny is proved otherwise, I will forward soluter (they are: two weeks old, and distended with honey. When their progeny is proved otherwise, I will forward soluter Oreals, for the section of a simple of the unpers, and Hall forward my Bree-Keepters' Almanas of 40 pages, and Hallan Orealed, or use them in any manner or form, and er the penality of the law, as misses cuts are Copy Righted. K. P. KIDDER, Burling, WORLD I

intelligence within the "golden boyl." God hiers the son and daughter in law, whose faithful care and loving hands made smooth the pathway of declining life. Also, March 20th, Lydia, wife of Willard Bromley, aged 89 years. For many cars a helpless sufferer, she derived much conso-lation from the result, as taught by Ellas lifeks, and departed in calm and peaceful trust. Mus. E. M. WOLCOTT.

Miscelluneous.

MRS. SPENCE'S **POSITIVE AND NEGATIVE POWDERS.**

DH. E. M. HOWARD, NATURAL PHYSICIAN, ThEATS nearly all diseases without medicine, by the use of his like atos i fow gas in the hands, eyes and mind. Can put any one or all parts of the system in any medion he desire, when it is for a just and human e purpose. Terms, each visit net over 20 minutes, \$2.00 in advance. Office, 224 Shawmut Avenue, lioston. Office hours from 10 A. M. to 2 F. M. THEAE celebrated Powders act as vehicles, or corriers of the Positive and Negative magnetic forces through the blood to the Irein, Lunga, Heart, Liver, Would, Stonach, Kidneya, Reproductive organs, and all other organs of the body. Their magne control over disease of all kinds is wonderful be-yound all precedent.

rond all precedent. THE PONITIVE POWDERS OURE all In-dammatory Discusses, and all Attive Fevers, such as the inflammatory, fillions, Ricennatic, Intermittent, Musi-l'ox, Ac.; all Neuralgic, Rheumatic and Painful Af-fections, Headache, Fits, Nervousness, Miceplessness, Ac.; all Pennite Discusses, Dyspepsia, Hysentery, Spermatorrhow, Worms, Ac. THE' NEGLATIVE REALEDERS (NERVEL)

au remain precises, Dyspepsia, Byschery, Spermatorflues, Worne, &c.
 THE: N EGATIVE POWDERS OURE all Low Pevers, such as the Typhold, Typhus and Congestive; all Pables, or Parapivite Affections, Amaurusis, 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 explana-tions and directions as the response of the Powders to use, and how to use them, will please send on the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders. Laberal Terms to Agents, Drugists and Physicians. Mailed, postpaid, for \$1,00 a bux; \$5,00 for six. Money sent by mail is at our risk. Office 37] St. Marks PLACK, New York City, Address, PHOF, PAYTON SPENCE, M. D., New York City, box SNI7.

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



A HARMLESS FLUID OF AGREEABLE ODOR.

THE SENSE OF TASTE AND SMELL RESTORED.

DR. R. GOODALE'S CATARRH REMEDY

HAS CURED more cases of CATABLE 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

Dr. R. Goodale's Catarrh Remedies. It will certainly cure, if you follow the directions upon the attices, which are very simple and blain.

Nome of the First Physicians are Recommendlug 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. Send stamp for pamphlet.

Caution.—Purchasers of IR. R. GOODALE'S CATABRH 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. 75 Bierecker street, New York, is his sole Agent for the sale of the same

the same. For sale in Boston by G. C. GOODWIN & CO., M. S. BURK & CO., and Druggists generally. 13w-March 24.

THE SINGER MANUFACTURING CO. Proprietors and Manufacturers of the Celebrated

SINGER SEWING MACHINES.

SINGLER SERVING MACHINES. THE superior merits of the Machines manufactured by tide Company, for either FANILY USE or MANUARY takes PERPORE, are so universally known and conceded, that an enumeration of their relative excellencies is decaused, at this interday, as wholy superfluous. Recent and valuable imperivements have, however, been added to the Sigger Machines, rendering them still more per-fer and reliable. The new lock stilled FAMILY SUWING MACHINE, which has been aver two years in preparation, is how for the first time offered to the public, and it is confident by presented as the FILS CLAR of family seeving una ditions, possessing all the operations SUMING MACHINE. Parties in or disapoint them, but will be found ever ready and compa-tent to do the work, should not fail to examine and test the Singer Machines before purchasing other and interion, silk, Curculars and information furnished on application, silk, Curculars and information furnished on application, Silk, Twist, Thread, Needles, OH, &c., of the best quality, always on had.

hand, Principal Offices-69 Hanover Street, Roston, 488 Broadway, New York, P. S.-This Company has to announce that they are now prepared to supply their customers with the most practical and perfect Birttox Hour. Machiny in the world, and to war-rant the same in every respect. Send for Circular, April 28 - 3m

J. H. CONANT, DEALER IN

PIANO FORTES, ORGAN HARMONIONS, AND MELODEONM

OF THE BEST QUALITY, and WARRANTED In every par-V ticular to be the best made histraments in the country. They are fully endorsed by the Musical Profession. Our Planus vary in price from \$250 to \$300, according to style of flatsh. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now properted to receive all who may desire a pleasant hence, and a sure remedy for all their tila. Our institution is commodious, with pleasant surroundings, and heated in the most beautini part of the city, on high ground, over theoking the lake. Our just success is truly mar-schue, and daily the sufficient function surrect, and within the institution is located in MILWATKEE, WISCONSIN, en Marshall, two doors south of Division street, and within two hundred fect of the street railroad, Fust Office Drawer 17. Division, Construction at the street railroad, and the street Milleauke, Wis Dec. 23, 1865. April 7. 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.

ston. Good-Feb. 13.

i mother and in Giles. He he was saved.

) could n't go now how we

was twenty-

so frightened re in a boat?] asel with the wed, and he o sorry! He he knew we we was with id we'd been

s best as it is. en. We want gets in port nd me come, thout how we n?] Oh, yes; but he felt so but he felt 80 Id he's gone c Jane. [Did he has. We month. [But . Oh, dear, I Fly I would, m] so I could 1 mother, too. peak here to-t oh she was t, oh, she was But she will ne. And tell aced us in the best. Mother re that there war might be nere might be spar; but we i I could go! patient. You wish I could to bring him sia.

OIBOLE, is and Answersi i mother; Harri-hilemon Crowell, ifs and mother. is and Answersi b Currier, to his b Currier, to his b Currier, is his construction of Har-to her parents. is and Answersi inds; Joseph Cal-rginia, to her two to his fasther.

CIBCLE.

E OIRCLES.

From Michigan, March 17th, after a short illness, Jerry B. Emery, son of Osmer B. and Lucy A. Emery, and grandson o Jerry Barton, Esq., of Bartonsville, Vt., aged 18 years and 10 months.

months. Ills body was borne home to his friends accompanied by his uncle, with whom he was residing at the time of his release. A large concourse of friends gathered at the residence of his parenty, where funeral services were held, at Bartonaville, Vt., infamifiesting by their presence and many tears the sympathy they felt for parents, sister and grand-parent, and a large circle of relatives, sud attesting to the fact of his kind, generous na-jure; feeling grateful that as the mrents and sister were clis-appointed hi joining him in his Weatern home, which they soon anticlepated doing, they could look forward to a relinion in that home of spiritie where soparation is unknown. The funeral took place the 22d of April, it being just two years ago that day sluce the writer was called to the same furthing, on the death of a lovely daughter. Only one remains of the circle of three. May she be spared to comfort and cheer here parents through life's journey. *Rockingham*, Vt., 1866.

Passed to a higher life, from Portland, Me., April 4th, 1866

Passed to a higher life, from Portland, Me., April 4th, 1866, Capt. Nathan Barker, aged 53 years. Formerly he was for many years Colonel in the Militia of Maine. A time breaking out of the rebellion the offered his ser-vices to the Government, and received the appointment of Assistant Quartermaster in the U.S. Army, and was with the Army of the Potomacin all its arduous campaigne. No officer has left a better record for integrity and fidelity in the dis-elarge of all his various duties. In that southers clime were sown the seeds of disease which hore the fruit of the death of the physical body. A few years since he became convinced of the trath of our beautiful Philosophy, and it exerted a marked influence on his life, and sustained him in its closing hours. A kind and affectionate husband and father, a warm and generous friend has crossed the river, and will return again with messages of love to tell us of the land beyond. W. w.

"Tell all my friends I died a Spiritualist." Wm. L. Tru sell, of Danville, Vt., left the form March 29th, aged 59 years.

sell, of Daniville, VL, left the form March 29th, aged 59 years. Brother Trussell became interested in the truths of splrit re-turn by iteming to a locture given through our departed siz-ter, A. W. Aprague, some years ago. Mince that time he has never feared the stigm of the principles of right won-for him the confiding atherence to the principles of right won-for him the confiding atherence to the principles of right won-for him the confiding atherence to the principles of right won-for him the confidence of all who knew him best. In the last twelve of fourtieren years he has held the responsible offices of Assistant Collector, Deputy Sheriff, High Sheriff, and ast but not lenst. In the case about to receive a summons from the Death Angel to go up higher. Death for him had no terror After arranging has affairs, he sold to those about him, "fell all my friends i died a Apiritualist." The Methodists kindly offered the use of their church for the funerai ceremony. After an invocation at the house, the many friends and neigh-bors repaired to the church to hear whict the splrits had to say on the occasion, through the organism of the writer, who, by request of the widow, took this quotation for a text: "Is there no halm in Gilleud; is there no physician there ?" Mas. A. P. Baowys.

St." Johnsbury, Vt., April 13, 1965.

Left its earthly casket, April 1st, Carrie Bell, child of Alexander B. and Lucy Ann Coffin.

ander 15. and Lucy Ann Comm. Happy child, thy pain and sickness in this earthly life was blort, and with three others that have gone before will form a happy hand to watch over a sick mother, and a brother, waiting to greet them on thint happy shore. New Bedford, Mass., April, 16, 1865.

Passed to the Summer-Land, April 6th, little Mary, only child of Eliza and Henry Bates, of Waverly, Bremer Co.

child of Edita and Actury sector in the sold, "Mother, I am going to Iowa, aged 3 years. A week before she left, she sold, "Mother, I am going to leave you;" and just on the eve of going, she clapped her little hands, and sold, "Oh, how preity i how preity it B. Barns.

Passed to the Summer-Land, from San Francisco, Cal., "Little Luin," eldest daughter of Almarin B. and Kate V. Paul, aged 4 years. Funeral address by the writer. LAURA CUPPT.

THE BOOK OF RELIGIONS; COMPRISING THE

VIEWS, CREEDS, SENTIMENTS, OR OFINIONS, OF ALL THE

OF ALL THE PRINCIPAL RELIGIOUS SECTS IN THE WORLD, DABTICULARLY of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Stetches. BY JOIN HAYWARD, Author of the "New England Gazetteer," &c., &c. This work contains 43 pages, and, as a book of reference, is invaluable.

aluable. or sale at this office, 168 Washington street, Boston, and at Branch Office, 214 Canal street, New York. Price \$1,50. our Branci Nov. 18.

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, Its Scenes are the Great Lakes, NIAGARA FALLS, THE ST. LAWRENCE, MONTREAL THE WHITE MOUTNAINS, and the sanguinary BATLE-FIELDS OF THE SOUTH. It episodes the weird legends which cluster around these places. Its mensure 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 trathfulness of real life. EFF Frice \$1,25. For sale, at our Boston and New York Offices.

JUST ISSUED

FROM THE PRESS OF WILLIAM WHITE & CO., 158 WASHINGTON STREET, BOSTON,

A VERY NEATLY PRINTED VOLUME, Comprising one hundred and cighteen pages, titled.

THE GIST OF SPIRITUALISM.

BY WARREN CHASE, BEING A COURSE OF FIVE LECTURES delivered by him **B** ING A COURSE OF FIVE LECTURES delivered by him densed review of the Philosophy embracing a concise and con-viewed separately in its relations to Science, to Philosophy, to Heigion, to Government and its Social Life. These Lectures are sharp in their criticians, pointed in their comparisons, and clear in their statements. The strong, rational grounds as-sumed will particularly interest the thinking and intellectuar reader, and are well calculated to fill a place in spiritual Life erature heredofore not filled. CD⁻ A liberal discount made to the trade. Price, at retail, 50 cents. For sale at this Office.

A NEW EDITION JUST OUT.

PRE-ADAMITE MAN;

THE STORY OF THE HUMAN RACE from 35,000 to 100,-doph.) BT Chippin Lak, of Texas. (P. B. Ran

A we years ago. BY URIPPIN LEE, of Texas. (P. B. Han dolph.) INTRODUCTORY.--Adam not the first Man; Men built cliffs in Asia thirty-five thousand years ago; Luke Burke and the credibility of History; The Pale of Ucnlus; The New York Tribune and Leonard Horner on Egyptian Pottery [3.500 years old; How we know that the Egyptian Pottery [3.500 years old; How we know that the Egyptian Delta; Uscovery of the French Engineers in the Egyptian Delta; Uscovery of the Colosal Niatue of Rhampers II., and what followed it; Syn-cellus and the Chaldean Chronology, attretching back 33,000 years; Chinese Kings 18,000 years ago; PU-AN KU, the ori-ginal Chinaman, created 129,600 years ago; Price, \$1,25; postage; 20 cents. For sale at this office. Bept. 30.

NEW AND ELEGANT EDITION

07 "BRANCHES OF PALM." FULL GILT SIDES AND EDGES.

THIS DAY PUBLISHED.

For sale at this office. 158 Washington street, Boston at our Branch Office, 274 Canal street, New York City. March 10. THIRD EDITION-NOW READY.

WHATEVER IS, IS RIGHT.

BY A. B. CHILD, M. D.

BY A. B. CHILD, M. D. THIS popular work has now reached its third edition, and is still in good demand. The following are the subjects of each chapter:-Truit; The Furshits of Hisphnees, Nature; Nature Raies; What Appears to be Evil is not Evil; A Spirit-ual Communication; Causes of What we call Evil; Evil does not Exist; Unhappiness is Necessary; Ilarmony and Inhar-mony; The Soul's Progress; Intuition; Reilgion-What is it's Spiritualism; The Sonl is Real; Helf-Highteousness; Self-Ex-cellence; Vision of Mrs. Adams; Human Distinctions; Ex-tremes are Balanced by Extremes; The Tics of Sympathy; All Men are Immorial; There are no Evil Spirits; Ilarmony of. Soul that the All-Hight Doctrine Produce; Obession; The Views of this Book are in Perfect Harmony with the Precepts and Sayings of Christ; What effect will the Doctribe of this Book have upon Men?

Price \$1,00, postage 16 cents. For sale at this office. May 14.

MAY 14. (1 THE EARLY PHYSICAL DEGENERACY OF THE AMERICAN PEOFLE. A GREAT BOOK FOR YOUTH. Send two red stamps. and A obtain 1t. Addrew, DB ANDREW STONE, W Fith strat, Troy N. Y.

. A Second

ALSIKE, OR SWEDISH WHITE CLOVER, A which is considered one of the host lioney producing plants known. I can now supply a limited amount of them if applied for soon. On the receipt of 50 cents, I will seed enough to sow 12 rods of ground. K. P. KIDDER, Burlington, Vt.

NORWEGIAN SEED COBN FOR SALL -- early eight-rowed Corn that will ripen in 40 days from planting, if ground and senson are favorable. On receipt of 50 cents. I will forward enough post paid, to plant one hundred bills, and on receipt of one doilar, enough for three hundred hills. Address, II. B. MANN, Box 593, Burlington, Vt.

April 29.



AN ILLUSTRATED MONTHLY MAGAZINE. DEVOTED to disculnating 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.

BI JULIN W. OBEL, F. O. F. AMP F. 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'v I, 1862), it has received the most flattering commendations and eulogiums from scores of subscribers, and the Grand Lodges of OF MR. AND MRS. ANDREW JACKSON DAVIS. CARTE DE VISITE PHOTOGRAPHS of the above-mained persons just received. Price 25 cents each. For sale at our Boston and New York Offices. Int. 20.

from scores of subscripters, and the orange Langes of California, Michigan, Kentucky, Connecticut, New York, Uanada West, Iudiana, New Jersey, Wisconsia, Mathe, Rhode Island, Oregon, Maryland, New Hampshire, Illinois Pennsylvania, Ohio,

and others, have endorsed and recommended it to the patron-age of all the brethren throughout their respective jurisdic-tions, while the

SNOW'S ROUND-POINTED PENS. GRAND LODGE OF THE UNITED STATES. at its acsion in 1862, adopted it as an organ for communicat-ing more directly with the Fraternity at large, and recom-mended it to the patronage of thd Fellow, everywhere. Takus-82.00 a year; ten copies for 818.00. Specimen copies will be sent, posiage prepaid, on receipt of 20 cents each. Address, JUIN W. OIR, April 21.-tf 96 Nassau street, New York City.

SPIRITUAL PICTURE FOR SALE. SPIRITUAL FIGTURE FUR SALE, PRICE, 61060, The great splittual picture representing a maiden (tuil size) in the Splitt-Land. Reputed cost, 61,500; and claimed to have been sketched or painted by RAPIIAEL through a medium while in a transce. It is not only a wonder-ful, but a traly beautiful picture, and a complete puzzle to all unbellevers. Miniature or Photograph copies of the original will be sent to any address in the United States or Canadias for 80 cents each; to Europe for 81.00 each. Copyright secured. All newspapers inserting this advertisement will receive a copy free of charge. Address, SOPILIA EUREN PELS, Chicago, 3wf-April 21. -April 21

E. R. YOUNG, MAGNETLU PILYSICIAN, 208 Tremont Street, Boston,

Medicated Vapor Baths given. [Cor. LaGrange St.]

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



OR A MINTORICAL EXPOSITION OF THE DEVIL AND HIS FIERY DOMINIONS,

Disclosing the Oriental Origin of the Belief in

DEVIL AND FUTURE ENDLESS PUNISHMENT. A 1.50, the Pagan Origin of the Scriptural Terms, "Bottom-less Pit," "Lake of Fire and Brinstone," "Keys of Heil," "Chains of Darkness," "Casting out Devils," "Ever-lasting Punisiment," "The Worm that never Dieth," etc. THE CHILERA IS COMING! A PRESCRIPTION OF MEDICINE to prevent or cure this much dreaded disease can be obtained by sending une doilar to Dik. S. D. PACE, Clairvoyaut Physician, 1987 HUBON, MICH. 6m-April 28. etc., all explained.

BY K. GRAVES, Author of "Christianity before Christ, or the Work's Sixteen Crucified Saviours."

EXTERN Crucified Savioura." EXP Price, 60 cents; postage prepaid. For sale of the Banneh office, 129 Washington street, Boston, and til Branch office, 274 Canal street, New York. THE APOORYPHAL NEW TPESTAKER, Dithog canadi Field and other sime and

THE APOUSIFIAL BEW TRESTANKE, BEING all the Gospela Epistics, and other piecehow ex-tant attributed, in the drist four centuries, to Jack Christ, his Apostles, and their comparations, and not included in the New Testament by its comparations. Price \$1,0%; patage is cante. For sale at this other.



DEAFNESS,

OTITINE.

GOODWIN, 36 Hanover street, Boston, Wholesale Agents, Dec. 30.-cowly

Price \$2,00 a bottle. For sale by all Druggists. GEO, C.

PHOTOGRAPHS

"THE PEN IS NIGHTIER THAN THE SWORD."

ADAMS & CO.'S GOLDEN PENS.

BEAUTIFUL IN STYLE: Superior in Finish: Anti-Corro-live, and Unequalled in Quality, No. 1.-For General Use; suited to all kinds of Business Writing. No. 2.-Extra Fine Points: for Lables, Schooles, and Choles Peumanbili, 12 IKNSIN A BOX. 25 CENTS A BOX. Sent postpaid. 59 Tru them, and you neill use no other. LINENAL INCOUNT TO BRAL-Ens. Splendid inducements to Agents. Address, ADADIS & CO., 21 Bromfield street, Boston. 17 March 31.

CARTE DE VISITE PHOTOGRAPHS

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

WILLIAM WHITE

Bent by mail to any address on receipt of the above Dec. 16.

PHOTOGRAPHS COLORED IN IN BIA IN K or WATER COLORS, O in a salisfactory manner, at a moderate price, by MISS C. D. WINU, 40 Brassill BT., Charlestuwu, Mass. (f Mar. 10.

DR. J. T. GILMAN PIKE

Hancock House, - - - Court Square,

BOSTON.

ISAAC B. RICH.

CHAS. H. OROWELL.

EMMA HARDINGE, F. L. H. WILLIS, M. D.,

HUDSON TUTTLE. MRS. J. II. CONANT,

LUTHER COLBY

OW NPER

ble Extract,

Mediums in Boston.

ELLUTHIC AND MAGNETIC PHYSICIAN.

ELECTRIC AND MAGNETIC PHYBICIAN. MISS ANNIE OFTCHFLL has removed to 173 Court Rt. Hier success is wonderful in treating chronic diseases, as hundreds can testify. Both mental and physical disturbances are treated in a manner which restores harmony to the mind, and gives lite and vigor to the system. No charte for advice. Hours from # A.M. to 7 F.M. (w²-April 14.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, BOSTON.

I VIONE requesting examinations by letter will please en close \$1.00, a lock of hair, a return posinge 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, April 7.

MADAM GALE, Clairvoyant and Test Me-ordium, 65 Lowell street, lioston. Nees splitts and de arthus absent friends; delineatus character. Letters enclu-ing 41, with photograph or lock of heir, auswored promptly. Three questions answered for 50 cents and two 3-cent stamps. April 14.

DR. WILLIAM B. WHITE, Sympathetic, Clair-

D voyant, Magnetic and Electric Physician, cures all dis cases that are curable. Nervous and disagreeable feelings runoved. Advice free; operations, 41.00. No. 6 Jarvanaou PLACK deading from South liennet street), Boston. April 7.

MRS. E. RICHARDS, Test and Business Me-

1VI. dum; also, describes discose, and priorities fille-manipulation. Will visit families to give communications, or to attend the sick, 265 Washington St., Boston, Room No. 6, April 21.-4 \times *

MRS. M. E. BEALS, Test, Clairvoyant and Hushness Medium, 499 Washington street, floor No. 7. Test Circle every Thursday evening. Developing Circle every Tuesday and Friday evening. Developing Circle every WISS NELLIE STARKWEATHER, Writing Tool Medium, No. 7 Indiana street, near Harrison A.

WL Test Mestium, No. 7 Indiana street, near Harrison AV Jours from 9 A. M. to 6 P. M. Circle Thursday evenings. April 7.

MRS. SPAFFORD, Trance Test Medium, No. 11 Kneeland street, Boston. Hours for sittings from 1 to (P. N. only.

M. H. Kneeland street, Boaton. Hours for sittings from 1 to fr. st. only.
 M.R.S. A. J. KENISON, Test, Business and Healing Medium, Hours from 9 A. M. to 5 r. M. Rooms No. 18 Hudson street, Boaton, Mars.
 M.R.S. A. C. LATHAM, Medical C. S. voyant and Healing Medium, 201 Washington screet, Boaton. Treatment of Body, Mind and Spirit. M.R.S. C. A. KIRKHAM, Test and Personating Medium, ref Washington 81. Hours tron 9 to 12 M. and 210 S. M.R.S. E. DELAMAR, Inspirational Speaker M.R.S. E. DELAMAR, Inspirational Speaker to 200 Medium, 201 Washington 200 March 17. M.R.S. E. DELAMAR, Inspirational Speaker to 200 Medium 200 Mediana 200 Mediana 200 Medium 12 M. and 7187 MEDIUM. ROOM-16 Latinange street, Boaton to 200 Medium 200 Mediana 200 Mediana 200 Mediana 200 Medium to 200 Mediana 200 Mediana

DR. E. HALL, Electro-Magnetic Physician, Room-16 Latirange street, Boston, 38 - April 21.

MRS. L. PARMELEE, Medical and Business

M ISS FANNIE REMICK, Tranco Medium, at MISS FANNIE REMICK, Tranco Medium, at March 10. SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix PLACE, copposite Harvard street.) April 7. MRS, S. J. YOUNG has removed to 208 Tre-mont street, corner of Latirange. -April 28.

SOUL READING, Or Psychometrical Delineation of Character. Mit. AND MIS. A. B. SUVERANCE 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 anneurate do scription of their heading traition of char-acter and peculiarities of disposition; marked changes in past and future life; playsical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical mission mental adaptation of there in-tending marriage; and bints to the initiarinoniously married, whereby they can restore or perpetuate their former love. They will give hormericates for self-improvement, by telling what facilities should be restrained, and what cultivated.

what faculties should be restrained, and what cultivated. Seven years' experience warrants them in asying that they can do what they advertise without fail, as hundred are will-ing to testily. Skeptics are particularly invited to investigate. Everything of a private character RET STRICTLY AS SUCH For Written belincation of Character, a low and red stamp. Herea0 er all calls or letters will be promptly attended to by either one or the other. Address, Mit. AND MRS, A. B. SEVERANCE, April 7. If Whitewater, Walworth Co., Wisconsig.

HEALING THE SICK,

BY THE

LAYING ON OF HANDS.

Clairvoyant, 1179 Washington St., Boston. 13w--Fy, 10

MRS. MURRAY, M. D. (formerly Mrs. Taylor), M RS. MURICAY, M. D. (Iormerity Mrs. Thytor), how world-renowned Clatroyaut, examines diseased condi-tions DINTELL and ACCHATELL, by being furnished with a bock of bair, and prescribes successfully in curable cases, Terms, 8 and stamp. The same for an examination, and ad-she in ordinary business matters. Answering a scaled letter, 62: bocating an oil welt, 82. Satisfaction warranted. Ad-dros, MRS. L. R. MURICAY, M. D., Detroit, Mich. Drawer 301. (w-April 14.

CHARLES H. FOSTER.

TEST MEDIUM,

JENNIE WATERMAN DANFORTH, Mag-Directle Physician, Charyoyant and Trance Medium, will volt partice at their reddence, if required. Room 80. 59 East 400 street, near Bowery, New York. 88*-April 21.

MRS. S. E. LEAVENWORTH, Chirvoyant street. First floor. New York.

Discharges from the Ear, and Noises in the Head. SPIRITUAL PUBLICATIONS. ladically cured by the use of the recently discovered Vegeta-

> TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT FOR ALL SPIRITUAL AND REFORMATORY BOOKS

> > AND PERIODICALS.

Agents for the "Banner of Light"

These Publications will be furnished to patrons in Chicago at Boston prices, at No. 100 Monroe street (Lox-

BARD'S BLOCK), two doors west of the Post-office. Address, TALLMADGE & CO., June 24. Hox 2722 Chicago, III.

June 24. Inox 2222 Chicago, III. DRUNKARD, STOP I THE Spirit-World has booked in inservy on scenes of suffer-ing from the use of strong drink, and given a KKNEDY 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 Chuc Tan. If you cannot, call and read what it has dow for thousands of others. Enclose stamp. TP' N. B.-It can be given without the knowledge of the siteet, hoston. April 7. CHARLES COWLEY. ATTORSEY AND COUNSELLOR AT LAW.

ATTORYEY AND COUNSELLOB AT LAW, No. 7 Court Square, (47 Barristers' Hall,) Mar. 24. BOSTON, 13w BCENES IN THE SUMMER-LAND, Mar. 24. 13w*

NO. 1.-THE PORTICO OF THE BAGE. BY HUDSON TUTTLE.

THE Artist has endeavored to impress on canvas the view The has often had clairvoyantly of a landscape in the Rulerce, embracing the He me of a group of Kages. Wishing those who desire to have the same view as himself of that mys-terious land heyond the guil of darkness, he has published it in the popular Carry or Nestre form. Single copies 25 cents, sent free of postage. Large size photograph, §1 ; large size colored, §3. Causi discount to the Trade. For sale at this office. June 25,

June 25, **IBOO SAME BELA MARSH, at NO. 14 BROMFIRLD BTERET, keeps con** stantic for and a full supply of all the Spiritual, and Be formatory Works, at publishers' prices. **DP** ALL ORDERS TROMFLT ATTENDED TO. Jan. 6. (1)

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

17 House, 18 Webster street, Somerville. April 18. COTAVIUS KING, M. D., Ecloctic and Botanic Druggist,

Colord and Astracta Olis Drugging, and Astractic Astracta Olis Transformer, Boots, Boo

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

BANNER OF LIGHT.

Banner of Light. WESTERN DEPARTMENT: CINCINNATI, OHIO.

8

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the lanner of light. Letters and papers intended for us, or communications for publication in the Western Depart-ment, etc., should be directed to J. M. PERRELS, Cluchmatl, Onto, P. O. Box 1402.

A Song for the Sad.

Our heart is brimming with songs to night; we would sing them to the sad. Take my hand, weary pilgrim: it is a brother's. Off with all masks; away with reserve. Tell me of life's uneven voyage! Its blighted hopes, piercing thorns, trials, losses, defeats, struggles and disappointments. There is profit in confessions that bare soul to soul. Nelther of us have secrets. All lives are unrolled scrolls, open to spirit inspection. Each is his own recording angel, and memories are immortal. What you are, I am, or have been ; what you have felt, I have felt in my dual life-experience along some segmentary portion of the endless circle of being. Go on; I sense, feel your life-history. It is wild, wierd, witching, and big with the blessings of suffering! Now, all told, the good and ill measured with their necessary compensations, has it not been glorious to live-to live a thinking, reasoning, conscious and immortal individuality, with infinite possibilities before you? Could you afford to lose the rusted links even, from the chain that connects past and present? Have you not gathered and treasured rich experiences that will serve, through you, to strengthen others in their weakness and their peril? Have you not seen more flowers than thorns; smiles than tears; suns than clouds; and have you not heard more blessings than cursings; and a thousand merry peals of *laughter* for a single groan?

Has thy life been stained and blemished? None are perfect; the best have their failings; despair not; the good of earth, and the sainted in the heavens, delight to aid the aspirational. " Come unto me," said Jesus. The angels echo the song come, come up higher." Look not to the past with painful regrets. In ascending a ladder, the wise never look down to the broken rounds. Every step the prodigal son took in the outward from his father's house, was, spiritually, a step toward it. Husks helped bring him to "himself." When himself, he was right, human nature being innately good. This prodigal's bitter experiences of hunger, want, suffering, proved eminently salvatory. The good father loved the repentant son none the less for his wanderings. God, angels, all good men love the erring. A mother's prayers pierce dungeon bars. The philanthropist hopes for all, loves all, has faith in all.

No oak, lifting its head, catching and kissing the sunbeams, regrets that it was once an acorn and fell -fell into the mud to be buried, bruised, chilled and frosted with snows. Progression implies a lower condition to progress from. It was wisdom not to commence conscious life on the physical side, perfect. Those fixed stars that gild measureless distances, shine and sing all the sweeter from having been nebulous fire mists, floating in oceanic space. So noble-purposed souls, tempted, falling like the child in the effort to walk, yet rising, wiser for the pain, stronger in will power, treading the winepress of the world's wrath alone to-day, stopping by the wayside to-morrow, to help the more unfortunate, will find their path ultimately widening, brightening, and opening at last into the shining portals of immortality, where peals of victory shall blend with the grand oratorios of souls long housed in the heavens:

'Men saw the thorns on Jesus' brow, But angels saw the roses."

The Nazarene, though ever attended by ministering angels, shrank from the pain of the thorncrown. Father, "let the cup pass," thus he prayed -thus ever prays earthly weakness. Not my will but thine be done, responded the Divinity, the Christ-principle within.

Soree chemical fire Carbon shrinks that transform it to diamonds. Flax-fields tremble at the transitional methods necessary to white linen napkins; and youthful sailors would fain shun the rough oceans requisite to making them skillful mariners. Mortals are but children in the manly thoughts, the same as deep sub-soil plows eyes of the angels. Beautiful is the Divine plan, are indispensable to make some lands productive, with its infinitely diversified methods of soul-discipline. There was never a birth without agony; a beautiful bloom without an aching, swelling the meanness of Austrian espionage, and the bud; a musical instrument-lute, lyre or harpwithout grating, tuning processes; and even "craffsmen," and mystics in their upward pilgrimages meet with "ruffians," rough roads, repulses, and flery ordeals, ere they pass the " valls," sit in the council chambers of the worthy, or rest in patriarchal tents. Aspiration and effort are the 'soul's jewels. Courage, brave ones; the gods help those that help themselves. Oh, it is grand to build the road we travel on; erect the ladders by which we ascend; carve our own mental statues on living, conscious forms, and construct our own homes in the upper kingdoms of beauty and blessedness. Come, then, barbed arrows and dark-winged sorrows! Ye are all masked angels, leading souls oft by strange, inverse ways through thorn-encircled doorways into the luner courts of the beatified; the golden temples of the gods, whose every soultear will be transformed to a pearl; every groan die away into music; every sigh prove to have been a foregleam of a scraphic smile, and the sweetest, divinest ideals of earth the imperishable reals of eternity! Courage, then, fainting soull Every winter hath its spring ; every ocean its glittering gems; every frost its shining crystals; every thunder-storm its compensating health; every cloud its silver lining ; every ruin its twining vines : every wave-tossed ark its dore; every bloodstained cross its flower-wreathed crown ; and for every paradise lost, there are thousands to be gained! Patiently wait, then; wait and labor; wait and trust! Yea, be courageous, brave, hopeful, joyous, HAPPY, for a good God reigns; eternity with its infinite glories is stretching in mellowed radiance before you; ministering angels are beckoning you onward, upward, and loving archangels standing upon evergreen mountains, and amid the matchless splendors of summer-land scenes, with preaths, palms and glistening robes, are inviting and singing, "Here's rest for the WEARY, and crowns for the WORTHY." "All these, and infinitely more than tongue can tell, shall be thine, oh children of earth, when yo are WORTHY," saith my Augel! Good-night, dear pligrim friends. Sweet dreams to you, and kind angel watchers. We shall meet again1.

Shall Davis be Hung? Hanging kills no one. It is simply a retaliatory

Mosnie method of punishment—an unnatural process of severing the copartnership existing between the earthly organism and the real spiritual man. Parties thus thrust into the spirit-world, sometimes innocently, and then again all dimmed, stained, and blackened o'er with crime, retain their individualities, and follow, too, their leading bent of mind, till they learn by observation and experience, with the unfolding of the wisdomprinciple, that happiness is attained only through obedience and right-doing. And the phrase learn, implies effort, process, time.

Hence, hanging people to get them out of the world, is, more literally, getting them into the world by widening their range among men for the exercise of such influences as they may choose to exert. This life determines the commencement of the future. All, "over there," gravitate by virtue of fixed spiritual law to their own appropriate planes of action-act they will, and the effect of such action is felt in both the mortal and immortal realms.

Wirz has been seen since his departure from the body, and given communications. The Cleveland papers assure us that John W. Hughes has been seen by his fellow-prisoners and others. These, with others thus forced into spirit-life, still live, are seen, are recognized, and exert influences just in the ratio of their mental and spiritual unfoldment. For the above reasons, with many others we are opposed to the infliction of capital punishment in the case of Jefferson Davis. Hanging him will not increase Southern love for Northern society-will not restore the physical forms of our soldier sons-will not, in the "twinkling of an eye," make him an angel-will not prevent him from the exercise of almost infinitely greater impressional and inspirational influences over such as still sympathize with the recent rebellion, aimed at the overthrow of our Government; and as for the EXAMPLE, the history of the world abounds in them-yea, the more barbarous the period, the more of just such examples.

The highest inspiration of the hour, the genius of the age, and the progressive tendencies of all nations, are against it. This method of punishment is entirely abolished in Tuscany, Portugal, Oldenburg, Bremen, Venezuela, the Danubian Principalities, and in the Swiss Cantons of Freeburg and Nuenburg; in Michigan, Wisconsin, Rhode Island, and, we think, one or two other States. There have been no executions in Portugal forten years; in Freeburg for thirty-four years; and in Tuscany for thirty-five years. Russia, standing, as it were, with one foot upon the frozen ocean of the North, the other well along toward Central Europe, has not only abolished capital punishment, but flogging with the knout. Thus moves the car of Progression, bearing onward the cause of humanity.

Literature in Dungeons.

Some of the fluest literary productions of the past were produced by men of letters during tiresome imprisonments. In a sunless dungeon Boethius wrote his work entitled the "Consolations of Philosophy," and the celebrated Grotius a portion of his Commentaries." Cervantes composed the most popular book, perhaps, in the Spanish tongue during his captivity in Barbary. Louis the Twelfth, confined in the Tower of Bourges, pursued his studies, and gave birth to his most liberal literary fort. Charles the First, while a prisoner, wrote his "Royal Image;" while Sir Walter Raleigh's Unfinished History of the World," was the fruit of leven years imprisonment. "Honriade" was sketched by Voltaire while in the Bastile. Bunyan conceived and penned his "Pilgrim's Progress" in Bedford Jail. The learned Seldon was thrust into a gloomy prison for his attack on the divine right of Kings, and while there, wrote his "History of Eadmer." DeFoe put upon paper his elebrated "Jure Divino" while incarcerated in Newgate. And many since those above-named

was dark and demoniac-the cloud lowering; but did it have no silver lining? Perhaps those cold, chilling floors, and misuse of governmental powers, were just the stimulants to bring out brave, It is certain that Kossuth loved and defended liberty all the more eloquently after suffering tortures of imprisonment. Persecutions and prisons inspired Garibaldi and Mazzini with a more determined purpose to first free, then unitize and naturalize Italy. And Thomas Paine, whose country was the world, and whose religion was to do good," more thoroughly appreciated political and spiritual freedom after his arrest for defending the kind-hearted Louis the Sixteenth, and his experiences in a French prison. Thus from seeming evil is the good educed-from cloud-lands tlash gleams of sunshine-from tears are reflected the rainbow hues of hope, and from dungeons and prisons come learned volumes and tongues of freedom-all is for the best.

Dr. H. P. Fairfield in Rockford.

We are in receipt of some excellent correspondence from the able pen of Mrs. M. Moulthrop, of Rockford, Ill. It is exceedingly gratifying to us to hear of the prosperity of Spiritualism in the above named flourishing city. Of Dr. H. P. Fairfield she says, "He has been lecturing in Rockford the four past Sundays. His labors here have been indeed a success. His audiences were large, increasing from the first, and an unusual interest was manifested by many, some of whom had been strangers. to our beautiful Philosophy. They found that Brother Fairfield did not seek to destroy that which was contained in the Bible, as many had supposed the advocates of Spiritualism did; he only cracked the conservative nutshell which Theology had kept whole, concealing the spiritual truth therein contained-truths written through prophetic vision by seers of old, as beautiful and sparkling as those of to-day, because true.

H. P. Fairfield has been out of the lecturing field for some time past, but has now resumed his labors, feeling encouraged thereby to work for the good and the true Gospel of Spiritualism, which enlightens our minds and banishes our fears. He is full of inspiration and zeal for the cause of our liberal religion, and, as such, the Society of Spiritualists in Rockford can recommend him to any community who may wish to procure his services.'

A. B. Whiting in Cincinnati.

This able lecturer has been too long in the field to need a word from our pen. He has just closed a very successful engagement with the Spiritualists of this city; the new Music Hall being crowded, especially Sunday evenings, to listen to his inspirations and improvisations. Mrs. Nellie Wiltsie is engaged for May and June. She will meet, as previously, a most cordial welcome.

Mrs. Mary A. Mitchell.

This excellent woman and faithful laborer, recently speaking in Byron, Johnson's Creek, Buffalo, Cleveland, &c., will lecture upon Spiritualism in the Western States, during the season. She will also attend Conventions and Grove Meetings. Keep her toiling in the harvest fields, for they are already ripe. Her post-office address is Hillsdale, Hillsdale Co., Mich., care of Oscar Hancock.

Dr. D. M. Graham.

Bro. Graham, a resident of Evansville, Ind., has the reputation of being a very successful healing medium, giving some medicines, but relying mosty upon spirit power by the laying on of hands. He goes east soon, by way of Madison, Louisville, Cincinnati, Cleveland and New York.

Correspondence in Brief.

Physical Manifestations---Quincy, III. The awakening in Quincy is still progressing, though we have had no lectures for the last three weeks. An association has been formed, with the most liberal articles, containing no creed or bind-ing declaration, except to follow the lead of the nighest perceptions of truth unfolded within each individual member. We will try to keep up meetings, with lectures as often as possible, develop a Lyceum for children, and move along the noble

car of human progress. We have been tavored with considerable force in the physical department. Miss Jennie Lord has been visiting a family of friends here, and has held a number of scinces, giving much satisfac-tion, and convincing skeptics of the glorious truth of spirit-manifestations and communion. I am happy to say that the conditions arranged in her circles are satisfactory to the most searching criticism. Of the manifestations I need not spoak, as non and your readers are already familiar with you and your readers are already familiar with

Mrs. Annie Lord Chamberlain was here on a flying visit to her sister, and I had the gratifica-tion of sitting in a family scance, when the most satisfactory evidence of her powers as a medium, and the power of spirits to materialize, &c., were given; the most satisfactory evidence of the latter facts, to me, I have ever witnessed. She gave

noted for literary accomplishments, as well as science and free thought, have been chained with-in dark and loathesome prison walls for the truths within that demanded utterance. The fact Bro. Church has been at Hannibal, Mo., recent-ly, and has promised to visit Quincy in about three weeks. I attended a scance of his at Hannibal, grand, and conditions such as to be very convincgrand, and conditions such as to be very convuc-ing. Thus the work goes bravely on; and may the Banner wave, and the Journal vibrate and sustain the motion, which will work out the glo-rious problem of human possibilities in progres-sion. I will do what I can to increase the sub-scription list of both. DR. J. K. BAILEY. Quincy, Ill., April 15, 1866.

Another Speaker in the Field.

e would introduce to the friends of progress and the cause of spiritual truth, James Trask, of Kenduskeag, Me., as an excellent test and speak-Actinuate ag, me, as an excelent test that speak-ing medium. Bro. Trask has been a Baptist min-ister till last June; since that time he has been in the field as a spiritual speaker, with marked suc-cess. He has lectured in our village a number of times, and we would recommend him to the pub-lic as one of our best speakers. "The waters are troubled" wherever he lectures. John Mass

JOHN MASS, DR. BENJ. COLSON.

Monroe, Me., April 23, 1866.

Information Wanted.

To my Spiritual Brother, William II. Lambdin: Should this meet the eye of Wm. H. Lambdin, who lived in Richmond, Va., during 1857-9, will he be kind enough to address me at the above-men-tioned city as soon as possible? Any person pos-sessed of any information concerning him, will also confer a favor upon me by at once informiture also confer a favor upon me, by at once informing me of his whereabouts. Mr. Lambdin was for-merly a resident of Wilmington, Delaware. Richmond, Virginia. WM. E. COLEMAN,

Spain and Chill—A New Complication Threatened.

The last mail from the South Pacific has brought the Navy Department at Washington rather startling advices from the seat of war on the Chilian coast.

According to a dispatch from Commodore Rod-gers, in command of the United States squadron in the harbor of Valparaiso, a collision between our naval forces and the English squadron on the one side, and the Spanish iron-clad Numancia and the frigate Blanca on the other side, is not improbable. It seems that Commodore Nunize, commanding the Spanish vessels, notified the authori-ties of Valparaiso that if an attempt was made to employ torpedoes against his ships, he would at once proceed to bombard the city. The Chilian authorities informed Commodore Rodgers, and authorities informed Commodore Rodgers, and Rear-Admiral Denman, commander of the Eng-ligh squadron, of this notification. Thereupon the commanders of the United States and English vessels sent a joint protest against the proposed bombardment, and subsequently informed the Spanish Commodore that they should insist, under any circumstances, upon ample time being given for the removal of neutral property and of the women and children of the city, before it was fired upon. At the same time they changed their anchorage and took up a position close to the shore, between the Spanish vessels and the city. Commodore Rodgers expresses his intention to attack the Spanish fleet in case his demand should not be complied with. The United States squad-ron in the harbor consits of the monitor Monadnock, four fifteen inch guns; the Powhatan, twelve guns: the Vanderbilt, fifteen guns; the Tuscarora, ten guns; the Wateree, ten guns; and the Su-wanee, ten guns; in all sixty-one. The English fleet is smaller in the number of vessels and also of guns. The Spanish iron-clad is a vessel and also mense offensive and defensive power, three hun-dred and eighty feet long, eighteen feet out of wa-ter, mounts forty guns, and is plated all over with five inches of iron. Her capacity is no less than 7,200 tons; nevertheless, Commodore Rodgers believes he could sink her in less than half an hour. In a private letter the Commodore humorously remarked that he has had two visits from the Spanish Commodore, who, he thinks, satisfied himself by close inspection that his monster is no match for the American monitor. The Commo-dore also writes that the Monadnock was visited by three thousand Chilians in a single day.

Meeting at Greensboro'. Ind.

The Spiritualists and friends of progress will hold a three days' meeting at Greensboro', Henry Co., Ind., beginning on the 25th, and closing on Sunday, the 27th of May inst. A cordial and uni-versal invitation to all reformers in all the important interests of religious, political and social life, is most cheerfully extended. Good speakers will be in attendance, through whom angel blessings may be given from the higher spheres. Come along, all ye who are seeking more light, and let us reason together. By order of Committee, DR. J. H. HILL. Knightstown, Ind., April 15, 1866.

SPIRITUALIST MEETINGS.

BIBITUALIST MEETINGS. BOSTON-MELODEON. The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admis-sion free. Speaker engaged:-Miss Lizzle Doten during May. THE BISLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in hall No. 118 Trumont street, at 10% A. M. and 2% P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Sup't. THE C. S. D. M. U.'s FIBST PROGRESSIVE DISLE SOCIETY will hold meetings every Sunday in No. 10 Trumont Temple, at 3% P. M. THE members of the Christian Scholars' Missionary Union will meet every Saturday, at 2% T. M., in No. 3 Tremont Row, Hall 23. Circle will commence at 7% P. M. THE members of the Progressive Bible Society will meet ev-ery Sunday, at 2% Them. In No. 3 Tremont Row, 1143 2. Even

MAY 5, 1866.

CHICAGO, ILL.-Regular morning and evening meetings are held by the First Society of Bpirtualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 164 a. M. and 73 r. M. Breirovitzin, ILL.-Regular Opiritualists' meetings every Sunday in the ball. Ophiltern's Progressive Lyceum avery Sunday for the ball. Ophiltern's Progressive Lyceum avery for the ball. Ophiltern's Progressive Lyceum avery stor; Mrs. E. G. Flanck, Guardism. Br. Louis, Mo.-Bripticalitats and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 104 A. S. and 74 Sunday afternoon at 25 r. x. Col. wm. F. Mouris, Conduc-tor; Mrs. Mary Blood, Unardian.

Summy alternoon at 25'. X. Col. Wm. E. Moberly, Conduc-tor; Mr. Mary Blood, Guardian. WASHINGTOR, D. C. - The Spiritualisis of Washington hold Union League Hall. CINCINNATI, O. - The Spiritualisis of Oincinati have organ-tized themacives under the laws of Ohlo as a "Belly in Socie-ty of Frogressive Spiritualists," and have scoured the Acade-try of Frogressive Spiritualists, "and have scoured the Acade-try of Frogressive Spiritualists meet in Temperance Hall ex-Plumb street, where they hold regular meetings on Sunday Plumb street, where they hold regular meetings on Sunday CLEVELAND, O. - Spiritualists meet in Temperance Hall ex-ery Sunday, at 109 A. M. and Tf r. M. Children's Progressive Synett, Conductor; Mirs, D. A. Eddy, Guardian. Jeweit, Conductor; Mirs, D. A. Eddy, Guardian. SAN FRANCISCO, CAL. - Mirs, Laura Coupy lectures for the Friends of Frogress in their hall, corner of the May Jesue streets, San Francisco, every Sunday, at 11 A. M. and TH F. M. Admission free. Children's Progressive Lyccum meets in the same hall at 2 F. M.

LECTUREES' APPOINTMENTS AND ADDRESSER.

FUELISHED 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 ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known sot o be a lecturer, we desire to be so informed, as this column

is intended for Lecturers only.) Miss Lizer DOTEN will lecture in Boston during May: in Cheisea during June. She will not make any other engage-ments to lecture until further notice. Advress, Favilion, 87 Tremont street, Boston, Mass.

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

Care Banner of Light, Boston. N. FRANK WHITE will speak in Battle Creek. Mich., dur-ing 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 fail. Ad-dress, Manchester, N. H.

dress, alanchester, N. 15. Mas. N. J. Williak, trance speaker, will lecture in Worces-ter, July 1, 8, 15 and 22. Address, Hoston, Mass. Mas. Augusta A. Curatak will lecture in Oswego, N. Y. during May. Will answer calls to speak in Acw Englad through the summer and tall. Address, box 515, Lowell, Mass.

through the summer and hall. Address, box 816, Lowell, Max, AUSTEN E. SIMKONS will speak in Braintree, Vi., the third Sunday of every mouth during the coming year. CHARLES A. HATDEN will speak in St. Louis, Mo., during May; in Davenport, June 3 and 10; July and August reserve; im Providence, R. 1., during september; in Uncennent; 0. during Getober and November; in Cleveland during Better-ber; in Philadelphia, Pa., during May, 1657. Will make the gagements to speak week evenings in the vicinity of Suday ongagements. Address as above.

WARREN CHASE will speak in Cleveland, O., May 6 and 12; vill spend last half of hisy at bouth lass, ill.; will lecture in Decatur, ill., during June. He will receive subscription or the Banner of Light.

DE. L. K. COUSLEY Will lecture and heat in Wilming-on, Del., the two first weeks in hus. Will receive sub-criptions for the Bauner of Light, and sell Spiritual and ke-orm Books. Address, Vincianu, N. J.

form Books. Address, Vinciaud, N.J.
MES. SARAH A. INFERES will speak in Gloucester, May 6 and 13; in Lynn, May 20 and 21; in Saltem, June 3 and 18. Ad-dress, 67 Spring street, Last Cambridge, Mass.
MRS.S. A. HORTON will speak in Ludlow, Vi., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as Above, or Drahdon, Vi.
IsaAC P. GREENLKAF will speak in South Reading, Mass, during June. Address for the mouth of May, kenoukas, M.C. 1s ready to answer calls to lecture any white the inema-ing desire. Address as above, or May 100 any white the inema-ing desire. Address as above.

Inty desire. Address as above. M. C. Ikuxt, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each houth, and in Kingsbury the second and fourth, up to July. Address, Middle Granville or Smith's hashin N. Y. MISS SARAH A. NUTT will speak in Williston, Vt., May 6, 13 and 20. Address as above, or Claremont, N. H.

J. Mabio M. Alures as above, or Charcemont, A. H. J. Mabio M. Alury, trance and inspirational speaker, will lecture in Weston, VI., haw 6; in Woodstock, Any 18, 29 and 27, and July 4, 8, 16 and 22. Will speak, week evenings in sp-emity of Sunday appointments and attend fanerals. Will also receive subscriptions for the Banner of Light. Address, Wood-stock, Vt., in care of Thomas audiction.

C. FANNIE ALLYN will speak in Woodstock, Vt., June 10, 17 and 24. Address, care of O. Sampson, North Mudicboro', M. Miss Susie M. Johnson will speak in Worcester during May; in Houlton, Me., aurilg sune.

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

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

E. S. WHEKLER, Inspirational apeaker, will lecture in Haverhill during haay; in Lowell during June. Address that

once.
LEO. MILLEE will speak in Lyons, Mich., during May; in Cleveland, O., during sunc. Aduress as above.
M. HENEY HOUGHTON will fecture in Taunton, May 8 and 13; in Flymouth, May 20 and 27. Will answer cans to fecture in any of the Exstern or Middle States the remainder of the year. Address as mouve.
MES. LAUER CUPY is lecturing in San Francisco, Cal. Activity M. M. Schwarz and M. Schwarz and Schw

ALCINDA WILLIELM, M. D., inspirational speaker, will lec-ture in Kansas during the summer; in lowa during the tail. Address, cure W. Brown, box 502, Quincy, Ill.

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

MES. SUSIE A. HUTCHINSON will speak in Charlestown during May. Address as above.

MBS. E. M. WOLCOTT is engaged to speak half the time in Dauby, Vt. Will receive calls to speak in Vermont, New lampshire, or New York. Audress, Dauby, Vt. MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further noice.

Evansville, Ind.

This truly enterprising city has been favored during the past winter with several of our best speakers. Among the fast friends of Spiritualism and reform, are Dr. A. C. Hallock and others. We addressed a small audience on Saturday evening-a larger, and really appreciative one on Sunday. The friends are taking active measures to perfect a thorough financial organization.

A Rich Card of Thanks.

Bro. J. Wheeler, a strong, clear-headed Spiritnalist, of Crown Point, Ind., was called to mourn awhile since the physical departure of a loved grandson. No Spiritualist lecturer near, the Rev. R. B. Young, a Methodist clergyman, was invited to administer consolation. The services were very acceptable. In a few days, Bro. Wheeler, to express his gratitude, published a letter to this clergyman, in the "Crown Point Register," of three columns, headed a " Card of Thanks." The thanks tendered, he proceeded to present in a masterly manner the Biblical proofs of Spiritualism, referring to the clair voyance of John, trances, healings, signs that should follow believers, &c., contending even that the spirit of Jesus was the originator of the "raps" or "knockings," quoting the text. " Behold I stand at the door and knock."

With great propriety Bro. Wheeler might have referred to the "rappings" in the familles of the Wesleys. In Dr. Adam Clark's memoirs of the Wesley family, is a full account of the "Spiritual Manifestations" in Samuel Wesley's family, for several months. Having "the power" and "falling," so common among Methodists a few years since, was only a psychologic phase of the 'trance." But as the old leaden-headed Pharisees asoribed the remarkable works of Jesus to Beelzebub, so Methodist Churchmen of to-day ascribe similar Spiritual manifestations to the devil-and yet it troubles them to perceive what affinity there could have been between the good Wesleys and the devil-like attracting like. We have the pleasure of a personal acquaintance with the Rev. R. B. Young, having lectured in his Church, and supped at his hospitable table. He is a good man for a Methodist-good enough to be a Spiritualist. Prayerfully presenting lilm throneward, we make continual "intercession" that he may be thor oughly converted to the truth'as it was in Jesusns, it was in Swedenbory-ns it was in Wesley, and as it is in all true progressive Spiritualists.

Social Amenities.

Permit us, through the columns of the Banner, to give expression to our heartfelt thanks to the people of Danby Depot Village and vicinity, for the manifold kindness rendered unto us. March 9th-the day appointed for a social gathering of Spiritualists and others at our a spacious dwell-ing—came, ushered in by falling rain and deepen-ing mud; yet, notwithstanding, our friends gave us kindly greeting in goodly numbers. The afternoon was passed

In social converse pure and deep. That makes the heart its greenness keep.

Truly, we enjoyed "a feast of reason and a flow of soul." At twilight we were conducted to the dining-room, where the tastefully arranged tables groaned beneat the dainty viands spread by kindly hands. In the evening we had speaking, At the eleventh hour they gave us the long-time holy word, "Good-bye," leaving, as a token of their respect and appreciation, a solid roll of Uncle

Sam's "greenbacks" to encourage us in the good work before us. "May God and the holy angels feed them with the manna of heaven, and strengthen their souls for happiness, as they have strengthened ours, is the earnest prayer of their and your humble ser-vants. M. C. WOLCOTT. C. WOLCOTT, vants. E. M. WOLCOTT.

P. S.-I would say to the friends at a distance that the donation and levee appointed to be holden on the first day of May, at Danby Corners, is postponed until the first day of June, meeting at the above-mentioned place. April 17, 1866. E. M. W.

From Southern Illinois.

Away from the great trade-mart, once again in the free country, I greet you from the promising and heautiful town of Jerseyville, in Southern Illinois. The wide steets, the pleturesque cottage homes, the inviting gardens all remind me of genial New England. Our glorious religion and philosophy is slowly gaining ground. Brother Leo Miller has lectured here; and a few copies of the Bauner of Light are taken by appreciative

minds. As the sweetest and most fragrant flowers are often met with by the wayside; as streams of re-freshing gladness greet us in remotest, solitary places, so the best mediums are sometimes found in the bye-places of life. Such a true-hearted and pure-minded sister I have found in Mrs. Ada Barnes, now sojourning with me beneath the same hospitable roof. Mrs. Barnes is a trance same hospitable roof. Mrs. Barnes is a trance speaker and test medium of considerable ability, destined to do much good. She presoribes for the sick through the benign and healthful influence of builtan spirits. She believes in prayer, and is controlled to give its inspirations; and the teach-ings give through her are morally elevating as well a profressively religions. I an esting frame and soul amid the enchant-ing spirit for the are morally elevating as well a profressively religions. I an esting frame and soul amid the enchant-ing spirit for the are to be boxed per-fume, and the robin to ings his sweetest song. Yours for trans. Jerg ville, III., April 18, 1860.

ery Sunday, at 2] P. M., in No. 3 Tremont Row, Hall 23. Even ing meeting will commence at 74 P. M.

ing meeting will commence at 74 P. M. CHARLESTOWN. — The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2M and 7M o'clock P. M., under the supervision of A. II. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speaker engaged: —Dr. Wm. K. Ripley during May. THE SPIRITUALISTS OF CHARLESTOWN have commenced a series of free meetings at Mechanics Hall, corner of Chelsea street and City square, every Sunday atternoon and evening. All are invited to attend. Children's Lyceum meets every Sunday at 10% A. M. Speaker engaged: —Mirs. Susie A. Hutch-inson during May. CHELSEA —The Associated Spiritualists of Chelsea have are

Inson during play. CHRISKA.—The Associated Spiritualists of Chelses have en-gaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 121 Hanover street, Boston. Npeakers engaged:.—N.S. Gircenleaf, May 6; Mrs. Mi Macomber Wood, May 13 and 20; Lizzle Doten during dune. Lowsel, --Spiritualists hold meetings in Lee street Church, atternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged ---P. 11. Willis during May: E. S. Wheeler during June: J. Madison Allyn during August; S. J. Finney during Spetember, October and November; Mrs. A. M. Middlebrook during December.

HAVERNILL, 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.

PETMOUTH, MASS.-Spiritualista hold meetings in Leyden Itali, Sunday afternoon and evening, one-half the time. Chil-iren's Progressive Lyceum meets every Sunday forenoon at 11 o'clock. Speaker engaged :--M. Henry Houghton, May 20

TAUNTON, MASS. -- Spiritualists hold meetings in Templar Hall regularly at 2% and 7% r.M. Admission free. Speaker engaged :-- M. Henry Houghton, May 6 and 13.

engaged :- M. Henry Houghton, May 6 and 13. WORCESTER, MASS.--Meetings are held in Horticultural Hall every Sunday afternoon and evening. Childron's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Ageakors engaged: Susio M. Johnson during May: F. L. H. Willis, M. D., during June: Mrs. N. J. Willis during July. NORTH WRENTHAM, Mass.--The Spiritualists have organ-ized a society, and will hold regular meetings in Harmonial Hall at 10% A. M. and 1% r. M. Seats free. MARLORO', MASS.--Spiritualists hold meetings in Forest Hall every other Sunday at 14 r. M. Mrs. Yeaw, speaker.

HANNOR, MASS. -- Spiritual meetings are held in the Univer-salis: Church, Hanson, every other Sunday. Mediums and nor-mal speakers wishing to make engagements will please ad-dress, John Puffer, South Hanover, Mass. FOXBORO', MASS .- Meetings in Town Hall.

PROVIDENCE, R. I. -- Meetings are held in Frait's Hall, Wey-osset street, Sundays, afternoons at 3 and evenings at 7% 'clock. Progressive Lyceum meets every Sunday forenoon, 10% o'clock. Speaker engaged :- A. J. Davis during dune.

at 104 o'clock. Speaker engaged:--A. J. Davis during June. PUTXAX. CONK.--Nectings are held at Central Hall every aunday afternoon at 14 o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. PORTLAND, MR.--The Splritualists 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 atternoon and evening, at 3 and 7 o'clock. Hover and Poxceorr, Mr.--The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-

meetings every Sunday, forenoon and evening, in the Univ salist church. A successful Sabbath School is in operation

salisi cliurch. A successiul radoutin School is in operation. New York Citr.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall. Sents free. The Society of PROERSSIVE SpiritroAListshold meetings every Sunday, morting and evening, in Eholti Hall No. 65 West 33d street, near Broadway. The Children's Progressive Lyc-um meets at the same hall overy Sunday afternoon at 24 o'clock. Spicakers wishing to make engagements to lecture in Ebblit Hall should address P. E. Farnaworth, Sec'y, P. O. bux Siris. New York. 879. New York.

WILLIAMOURG, N. T. - Spiritual meetings are held one avening each w.ek. in Continental Hall. Mrs. Emma F. Jay Builene is the speaker for the present. All are invited free.

MORNISANIA, N. Y -First Society of Progressive Spiritual-tis-Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3% P. M.

Aircot. Services at 354 P. M. PHILADELPHIA, PA.-Meetings are held at Sansom street flail every Nunday at 169 and 79 r. M. Children's Lyceum regular Sunday session at 29 o'clock. M. B. Dyott, Conduc-tor: Mrs. Bailenger, Guardian. Meetings are also held in the new hall in Phœnix street ev-ery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

Ionductor.

Jonaucor. VINELAND, N. J. - Friends of Progress meetings are held in he new listi every Sunday at 104 A. M. Children's Progressive Jyccum holds Sunday session at 1 o'clock P. M. Mr. Hosea Liku, Conductor: Mrs. Leborah Butter, Guardian.

HANNOSTON. N. J .- Meetings held every Sunday at 10j . M. and 7 r. M., at Ellis Hali, Belleview Avenue.

A. M. anu I F. M., BI Ellis Mall, Belleview Avenue. Battimore, Mo.-The "First Spiritualist Congregation of Battimore" joid rabular meetings on Rundays, at Baratopa Hall, southeast Corner of Calvert and Saratopa strett, at the mana hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice: N. 16 1992 # 1834

3. S. LOVELAND will answer calls to lecture, and will pay special attention to the establishment of Children's Lyce-mms. Address, Hamburg, Conn.

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

F. L. WADSWORTH, Sturgis, Mich. MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MES. LAURA DE FOECE GORDON. Address at LaCrope, Wis, till May 10th; after that time, Cache Creek, Colorado.

E. V. WILSON MAY be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter. J. G. Fish, Carversville, Pa., "Excelsior Normal Institute."

W. A. D. HUME will lecture on Spiritualism and all progress-ve subjects. Address, WEST SIDE P O., Cleveland, U.

Mins. ANNA M. MIDDLEBBCOK will lecture Sundays and week-evenings. Audress as above, or box 718, Bridgeport, Ct. DE, J. K. BAILET, Quincy, Ill., will answer calls to lecture. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. DR. H. E. EMENT, lecturer, South Coventry, Coun.

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

LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O.

BERJAMIN TODD, San José, Cal., care of A. C. Stowe. MRS. MARY J. WILCOXBOB will answer calls to lecture dur-ng the coming year. Address, Hammonton, N. J. MRS. MART M. WOOD, 11 Dewey street, Worcester, Mass.

MRS. M. S. TOWNSEND, Bridgewater, Vt. A. B. WHITING, Albion, Mich.

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

L. JUDD PARDEE. Address, care of Thomas Rathbun, box [23], Bufalo, N. Y.

Lois WAISBROOKER can be addressed at Philadelphia, care H. T. Child, 534 Hace street, till May 20th. Wishes to make engagements cast for the summer. J. WM. VAN NAMEE can be addressed during May at Waynes-ville, O.

J. D. HABCALL, M. D., will snswer calls to lecture in Wil-consin. Address, Waterloo, Wis.

Onsin. Address, which of the state of the st MBS. 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 sub criptions for the Banner of Light.

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

J. H. RANDALL, inspirational speaker, will lecture on Spir-ltualism and Physical Manifestations. Upper Lisle, N. Y. MRS. FRANCES T. YOUNG, trance speaking medium, care Banner of Light.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Appir L. BALLOU, inspirational speaker, Mankato, Minn. LyDIA ANN PEARSALL, inspirational speaker, Disco. Mich. MBS. ELIZABETH MARQUAND, trance and normal lecturer, hamois, Osage Co., Mo.

ELIJAH R. SWACKHAMER, Chamols, Osage Co., Mo. B. T. MURN will lecture on Spiritualism within a reason-ble distance. Address, Skancateles, N. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J.

MRS. ENMA F. JAT BULLENR, 32 Fifth street, New York. J. H. W. TOOHET, Potsdam, N. Y.

MRS. SOPHIA L. CHAPPELL, Forestport, Oneida Co., N. T., care of Horace Farley, Esq.

GRORGE F. KITTRIDGE will answer calls to attend public frictes, and lecture on Sundays, in Northern Michigan. Ad-ress, Grand Rapids, box 692.

Ing H. Contris speaks upon questions of government. Ad dress, Hartford, Conn.

dress, Hartford, Conn. Mgs. Dz. D. A. GALLION will answer calls to lecture, under spirit conitol, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Kcokuk, lowa. MOSES HULL, Milwaukce, Wis.

MES. H. T. STRABNS, Vincland, N. J.

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

Mr. & Mrs. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mich. Mus. FARMIE DAVIS Smith, Milford, Mass.

J. L. POTTER; trance speaker, Cedar Falls, Iowa, box 170. Mas. C. M. Srows will answer calls to locture in the Pacific States and Territories. Address, Ban José, Cal. HENET G. WRIGHT will answer calls to lecture. Address sare of Bela Marth, Boston.