VOL. XXIII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, MAY 23, 1868.

{SINGLE COPIES,} Eight Cents.

NO. 10.

WITCHCRAFT.

BY GEORGE A. BACON.

Happy would it be if, whenever a spiritual mystery is presented to our thoughts, we did not reject it because, transcending our little knowledge, it happens to be "undreamt of in our philosophy"; happy would the if we did not suffer doubts and suspicions, and the sophistries of a sensualized skepticism, to shut up the avenues of our souls, instead of opening the door wide to give the mystery a stranger's welcome!—Prof. Henry Reed.

There has recently appeared an elaborate work on this subject from Mr. Charles W. Upham, of Salem, Mass., dedicated to Oliver Wendell

As the latest expression of a gentleman given to historic research, one indeed who has made this, subject a life study, whose "Lectures on Witchcraft" were published more than thirty years ago, these matured results are of no little importance as indicating the fullest, if not the most respectful treatment which the subject may reasonably expect to receive, from one who does not recognize, much less is not personally conversant with the facts growing out of, together with the laws relating to, spirit control.

As a sort of representative book from a mind naturally candid, presenting in good style one of the popular phases of thought prevalent in what is called "intelligent society" against the subject of Spiritualism, it merits particular notice. We feel therefore to give it more than ordinary attention, and to extract pertinent portions of its contents for the consideration of the numerous readers of the Banner, many of whom, doubtless, would otherwise never see the volumes in ques-

Salem Witchcraft, from the peculiar nature of the subject, its effect upon society, the number and respectability of those who had to do with it, as well as from other causes, has attracted the special attention of mankind, and its record "constitutes a permanent chapter in the world's history, and demands a full exposition, and, if possible, a true solution."

In his Preface, our author justly says this subject belongs not only to theology and moral and political science, but to physiology, in its original and proper use, as embracing our whole nature; and the facts presented may help to conclusions relating to what is justly regarded as the great mystery of our being-the connection between the body and the mind.

The general thought as well as the average belief of the nineteenth century respecting whatever is conveyed by and involved in that word of mystic import, "witchcraft," is probably that of a delusion. We say the general or average thought, because of the many who yet fluctuate between their educational belief in a personified Devil and their own innate common sense, which rejects this

Speaking of the opinion formerly held respect-

whose power, presence of the Devil, * * whose power, presence and action, our fathers acknowledged, by giving him a conspicuous and distinguished agency in the affairs of life and the government of the world. He occupied a large space, not merely in their theology but in their daily and familiar thoughts; * * they felt themselves surrounded at all times, in all scenes, with innumerable, invisible beings. The beautiful verse of Milton describes their faith:

Millions of spiritual creatures walk the earth Unaben, both when we wake and when we sleep,

What was to him, however, a vision of the imagination, was to them like a perpetual perception of the senses; it was a practical belief, an every-day common sentiment and all pervading feeling. But these supernatural beings, very frequently, were believed to have become visible to our superstitious ancestors. The instances were not rare of individuals having seen the Devil himself with their mortal eyes. They but illus-trate the ideas which then prevailed, and which had an immediate, practical effect on the conduct of men, in reference to the agency of the Devii in human affairs.

Rev. Cotton Mather, in one of his sermons,

says: 'No place that I know of has got such a spell upon it as will always keep the Devil out. The meeting-house, wherein we assemble for the worship of God, is filled with many holy people and many holy concerns continually; but if our eyes were so refined as the servant of the prophet had his of old, I suppose we should now see a throng of devils in this very place. The apostle has intimated that angels come in among us; there are angels, it seems, that hark how I preach and how you hear, at this very hour. And our own sad experience is enough to intimate that the devils are likewise rendezvousing here. Have our closets or our studies gloriously perfumed with devotions every day; but alas! can we shut the Devil out of them? No; let us go

where we will, we shall still find the Devil night unto us. Only when we come to heaven shall we be out of his reach forever.'

It was not because the people of Salem were

more ignorant, stupid, or weak minded than the people of other places, that the delusion made its appearance or held its sway among them. never was a community composed originally of better materials, or better trained in all good usages. They were an energetic and intelli-gent people. Their moral condition, social intercourse, manners and personal bearing were ex-

However much we may deprecate the conthat what we now characterize as superstition and ignorance, " was the received philosophy and Wisdom of the day, accepted generally by the great scholars of that and previous ages; preached from the pulpits, taught in the universities, recognized in law and in medicine as well as theology, and carried out in the proceedings of public tribunals and legislative assemblies. received the sanction of all the learned and dislinguished English judges who flourished within the century, from Sir Edward Coke to Sir Matthew Hale. It was countenanced by the greatest phi-

*Salen Wifeneapr: with an Account of Salem Village, and a distory of Opinions on Witcheraft and Kindred Subjects By Ulisries W. Upham. Two volumes. Boston: Wiggin & Lunt. 1867.

of the highest genius and accomplishments; established by the convocation of bishops and preached by the clergy."

Conclusive testimony of this is given throughout the book, a few instances of which we collate as of interest to the general reader:

"In 1563, the King of Sweden carried four witches with him as a part of his armament, to aid him in his wars with the Danes.

Kepler, of immortal fame, was a zealous advocate of astrology, and Tycho Brahe, the very Prince of Astronomers, kept an idiot to whose expressions he listened as to a revelation from the spirit-world.

By his enemies, Martin Luther was accused of being in league with the Devil. Indeed, he himself actually believed he had frequently disputed with Satan in propria personæ.

The pious Melancthon, the companion of Luther, was an interpreter of dreams and caster of nativities

ities,
Rev. Richard Baxter's writings, author of 'Saint's Everlasting Rest,' and other religious works, are pervaded by his belief in all sorts of supernatural things. He has declared his conviction of the reality and authenticity of stories of ghosts, apparitions, haunted-houses, &c. In his 'Dying Thoughts' he says: 'I have had many convincing proofs of witches, the contracts they have made with devils, the power which they have made with devils, the power which they have received from them.'

John Wierus wrote an elaborate, learned and judicious book about the middle of the seventeenth century, in which he treated of magic, sorcery and witchcraft, and did all that scholarship, talent and philosophy could do to undermine and subvert the whole system of the prevailing popular superstition, but like his predecessor, patron and master, Agrippa, he too was

cessor, patron and master, Agrippa, he too was accused of having attempted to persuade the world that there was no reality in supernatural charms and diabolical confederacies, but was borne down by the bigotry and fanaticism of his

John Wagstaff, of Oxford University, published in 1669 a work called "The Question of Witch-craft Debated, or a Discourse against their Opin-ions that affirm Witches." But his sentiments exposed him to the battery of the host of writers who will always be found ready to advocate a prevailing opinion.

prevailing opinion.

Dr. Bekker, of Amsterdam, eminent in astronomy, philosophy and theology, published in 1691 a powerful work entitled, 'The World Bewitched,' in which he openly assailed the doctrines of witchcraft and of the Devil, but as reward for his exertions to enlighten his fellow creatures, he was turned out of the ministry and assaulted by pearly all the writers of his age.

nearly all the writers of his age.

King James I of England, when about twentyfive years of age, published a work on the 'Dootrine of Devils and Witcheraft,' and the subject
of Demonology soon became a fashionable and
prevailing topic of conversation in the royal saloons and throughout the nation. His Majesty's book was reprinted and extensively circulated and of course praised and recommended in all quarters. The Parliament, actuated by a base desire to compliment the vain and superstitious King, enacted a new and much more severe statute against witchcraft in the very first year of his reign. It was under this law that so many per-sons here and in England were deprived of their ing witchcraft, our author says:

"We first begin to trace the clear outlines of the doctrine of witchcraft, not far from the commencement of the Christian era. It presupposes a belief in the existence of the Devil,

"The blood of hundreds of innocent persons was thus unrighteeously shed. But this was not the only mischlef brought about by courtly deference to the prejudice of King James. It was under his direction that our present translation of the Scriptures was made. To please His Royal Mnjesty, and to strengthen the argument in his work on demonology, the word 'witch' was used to represent expressions in the original Hebrew, that conveyed an entirely different idea; and it was freely inserted in the headings of the chap-

A person having 'a familiar spirit' was a favorite description of a witch in the King's book. The translators, forgetful of their high and solemn function, endeavored to establish this definition by inserting it into their version. Accordingly, they introduced it in several places; in the ingly, they introduced it in several places; in the eleventh verse of the eighteenth chapter of Deuteronomy, for instance, 'a consulter with familiar spirits,' when there is no word in the Hebrew which corresponds with 'familiar.' And this is the important, the essential word in the definition. It conveys the idea of alliance, stated conventions are conference on the light of the convention of the convent nection, confederacy, or compact, which is characteristic and distinctive of a witch. The expression in the original signifies 'a consulter with spirits'—especially as was the case with the 'woman of Endor,' a consulter with departed

It was a slocking perversion of the word of God, for the purpose of flattering a frail and mor-tal sovereign! King James lived to see and acknowledge the error of his early opinions, and he would gladly have counteracted their bad effect; but it is easier to make laws and translations than it is to alter and amend them."

The author's account of the beginning of Salem Witchcraft is substantially as follows:

"In the family of Rev. Samuel Parris, a minister of the village, were several colored persons, probably brought by him from the West Indies, he having once resided there. These persons, in all probability, contributed from their wild and strange superstition prevalent among their native tribes, materials which, added to the commonly received notions on such subjects, resulted in the terrible delirium which has since been known to the world as Salem Witchcraft.

During the winter of 1691-2, a circle of young girls had been formed, who were in the habit of meeting at Mr. Parris's house to practice palmistry, and other arts of fortune telling, &c. It contry, and other arts of fortube telling, &c. It consisted, besides the Indian servants, mainly of the following persons: Elizabeth, daughter of Mr. Parris, nine years of age; Abigail Williams, a neice of Mr. P., and a member of his household, was eleven years old; Ann Putnam, daughter of Sergeant Thomas Putnam, the parish clerk, was twelve years old; Mary Walcot, daughter of Capt. dition of the public mind at a time when the belief in witchcraft held popular sway, and however much we may regard with commiseration those who were prominent actors in this terrible mind at a time when the belief in witchcraft held popular sway, and however much we may regard with commiseration those who were prominent actors in this terrible mind at a time when the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway, and however much we may regard with commiseration the belief in witchcraft held popular sway and however much with the belief in which we will be a sway and however much with the belief in which we will be a sway and however tragedy at Salem village, it must not be forgotten and belonged to families in the neighborhood that what we now characterize as superstition Mary Warren and Sarah Churchill were twenty years old. Besides these there were three married women—Mrs. Ann Putnam, the mother of the

women—Mrs. Ann Putnam, the mother of the child of that nam Mrs. Pope, and a Mrs. Bibber.

In the course of the winter they and their doings had become the town talk. The whole community got excited and alarmed at the unnatural ways, wild gestures, incoherent and unintelligible sounds which characterized the young folks. They would be selzed with spasms, drop insensible to the floor, writhe in apparent agony and suffer dreadful tortures. They soon became known as the "afflicted children." No explanation could be given, and their case constantly grew worse, The physician, Dr. Griggs, on being consuled, seriously gave it as his opinion that they were be without it being common in those days for the faculty to dispose of difficult cases by this resort."

[By way of parenthesis we must remark that

losophers and physicians, and embraced by men | this habit has not become obsolete even in the | the thumb of the right hand close to the great toe present day; to a lamentable extent it yet remains the fashion. Just here it seems pertinent to ask if the witcheraft lequaton is not largely at-

special work, the question naturally was asked, Who are the agents of the Devil in thus afflicting who are the agents of the Devil in thus afflicting these girls? At first no names were mentioned, but at length yielding to the importunate inquiry on all sides. Who is it that hewiches you? they declared this and that one to be the unfortunate party, beginning with those generally in ill favor. Warrants were duly issued, the parties were arrested, examined, tried, and many of them finally lung?"

Possessed with the notion and belief that the power of the "witch" (a term once applied alike to male or female) was derived through some unknown and therefore mysterious process from the Devil-people generally thought they were doing God's service in even autting an end to the mortal existence of all such pedeviled persons. Thus the amount of fear, physical suffering, mental anguish, persecution and loss of life caused by and resulting from this single theological dogma, no earthly mind can realize or conceive.

Whoever and whatever tends to rationally disabuse the mind of this fearful error, an error which has irreligiously crushed mankind for ages, does a service to humanity which time cannot measure; a service in which all liberated souls, both on this and the other side of life, assist ever-

. To show in part the extent to which prosecu tions and persecutions were carried in the past, against persons charged with being the agents of the Devil—the personal postojuors of the Arch Fiend-we quote the following justances:

After Pope Innocent VIII issued his bull punishing persons suspected of witchcraft, prosecutions became frequent and the victims numerous in every country. The next year forty-one aged females were consigned to the flames in one national state of the flames in one national state. tion; and not long after, a hundred were burned by one inquisition in the devoted valleys of Pied-mont; forty-eight were burned in Ravensburg in

number "were burned for witchcraft in France—
a thousand in a single diocese! These sanguinary
and horrible transactions were promoted and
sanctioned by the theological hatred and rancor.
In the year 1603 licenses were granted by the
Bishop of Chester, authorizing ministers to cast
out devils! It was soon perceived that there was
no difficulty in clearing the church of heretics by
hanging or burning them all as witches! as the
imputation of witchcraft could be fixed upon any

one with the greatest facility," "Thus we see that Salem was not the only place where these witchcraft barbarities were common. In England and Scotland every species of torture seems to have been resorted to; the principles of reason, justice and humanity were set at defiance. and the people kept in a state of the most flerce excitement against the sufferer. Indeed, there is nothing more distressing in the contemplation of these sanguinary proceedings than the spirit of deliberate and unmitigated fruelty with which they were conducted. No synptoms of pity, compassion or sympathy appear thave been manifested by the judges or the community."

The following declaration is found in Sinclair's work called "Satan's Invisible World Discovered," made by one of the confessing witches, as she was on her way to the state:

"Now all you that see meths day know that I am now to die as a witch by m' own confession; and I free all men, especially he ministers and magistrates, of the guilt of my blood; I take it wholly upon myself—my bloodbe upon my own head; and as I must make anster to the God of heaven presently, I declare I an as free of witchcraft as any child; but being lelated by a maildous woman, and put in prisoi under the name clous woman, and put in priso under the name of a witch, disowned by my husland and friends, and seeing no ground of hope o my coming out of prison, or ever coming in cred tagain, through the temptation of the Devil, I male up that confession on purpose to destroy in own life, being weary of it, and choosing rather o die than live.

Another one said to Sir Geo. Tackenzie "that under secreste she had not confesed because she was guilty, but being a poor creat re who wrought for her meat, and being defamed or a witch, she knew she would starve, for no prson thereafter would either give her meat or ldging, and that all men would beat her and hould dogs at her and that therefore she desired be out of the world "-then falling upon her bees she wept most bitterly, and called God to whees to what she had said.

Our author gives the following abount:

of the left foot, and draw them through a river or pond; if they floated, as they would be likely to do, while their heavier limbs were thus sustained to ask if the witcheraft relusion is not largely attributable to the ignorative and conceit of what is called the "learned protections"? for who was either wise or influential enough to gainsay the united opinion of Doctor; Parson and Magiatrate?]

"These children become the objects of universal compassion and wonder. People flocked from all quarters to Mr. Parris's house, or wherever from time to time the girls assembled, to witness their sufferings, and gaze with ave upon their convulsions. These proceedings continued till public worship on the Lord's Day was interfered with hy one or more of the party, when several of the townspeople expressed their disapprobation of such doings being allowed, and finally absented themselves from meeting. They immediately became marked, and were afterwards declared by these 'afflicted children' to be the ones who possessed them and made them do what was done. It being assumed that Eatan was here at his special work, the question naturally was asked. Who are the agents of the Dayli in thus afflicted. and upborne by the rope, it was considered as conclusive proof of their guilt. This monster was encouraged and sanctioned by the government; and he procured the death, in one year and in one county, of more than three times as many as suf-

finder general, followed him in his movements and aided him in his proceedings.

Among the persons whose death Hopkins procured, was a venerable, gray-headed clergyman, named Lewis. He was of the Church of Enghand Lewis. He was of the Church of England, had been the minister of a congregation for more than half a century, and was over eighty years of age. On being subjected to all the revolting tests, after several days and nights, in the exhaustion of his nature, he yielded assent to a confession that was adduced against him in court; which however he discovered and depict there which, however, he disowned and denied there and at all times, from the moment of release from the torments, by which it had been extorted, to his last breath. Knowing that the rites of sepul-ture, according to the forms of his denomination, would be denied one who thus died the death of a felon, the aged sufferer read his own funeral service while on the scaffold—and the Rev. Richard Baxter took particular pleasure in relating the fate of this innocent and aged clergyman, whom he called in derision the 'Reading Parson.'"

Yet he believed in witchcraft, demonology, supernaturalism, ghosts and haunted houses.

The following account, with similar ones scattered throughout his volumes, sufficiently indicates to those who know concerning these things, that they were genuine spirit manifestations. proceeding from but partially developed spirits through partially developed media, but which our friend, in the plentitude of his ignorance, believes was nothing but consummate mimickry and superior acting. He says:

"These afflicted children were believed to have constant communication with ghosts and spec-tres. * * They professed to have seen and conversed with the ghosts of they. Occ. Burroughe' former wives and of others; they also professed former wives and of others; they also professed to have seen the shapes or appearances of living persons in a disembodied form. * * The convulsions and paroxysms of these girls, their eyes remaining fixed, bereft of all light and expression, their screams, the sounds of the motions and voices of the invisible beings they heard, their becoming pallid before apparitions, of course seen only by themselves. So, were the result of seen only by themselves, &c., were the result of trickery, was nothing but acting, but such perfect mont; forty-eight were burned in Ravensburg in five years; and in 1515 five hundred were burned at Geneva in three months. In 1640 Dr. Lamb was murdered in the streets of London by the mob, on suspicion of witchcraft. During all this century and throughout Europe, it was the commonstant thing to hang and burn witches—in Scotland, alone, thousands were burned to death.

One writer declares that 'almost any fifficite number were burned for witchcraft in France—in the street of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the bewildered crowd, the purpose of the unseen beings would be audible to the fancy of the unseen being would be audible to the fancy of the unseen being would be audible to the fancy of the uns

This is his sage conclusion of the whole mat-

All the evidence adduced, establishing in the mind of judges, juries, ministers and magistrates, the veritability of these phenomena, he imperiously dismisses with a wave of the hand as unworthy of credence; it being his foregone conclusion that the whole matter was nothing but willful and malicious deception; that this decision of his settles the subject, it being of an infallible character from which there is no appeal-overlooking the fact that, under the circumstances, these arbitrary, authoritative ex parte characteristics in any such self constituted judge, vitiate his jurisdiction in the matter and render null and void the verdict in the case.

His explanation of the events which occurred at Salem Village, and the origin of the causes which led to the manifestations of 'witchcraft,' would be most ridiculous were they not pitiful and senseless. Nothing can be said to him who makes so much ado about the credulity of persons in accepting the evidence of their spiritual, independent of their physical senses, and which finds corroboration in the concurrent testimony of every people in every age and portion of the world; nothing can be said to him, who while remembering the recorded evidence furnished by mankind through all history, as well as "the lessons of our own experience, the utterances of the voice within, audible only to ourselves," who ignores the spiritual history of the race, yet in the face of it all seriously expects to make the world believe to-day that the "witchcraft" which manifested itself in Salom Village in 1892, was attributable "to childish sportiveness-to the mischievous proceedings of the children in Rev. Mr. Parris's family"! Surely the credulity of him who expects this must be most superlatively extravagant. The 'superstition,' the 'hallucination,' the 'imagining' of the most simple-minded Spiritualist living, is the embodiment of earthly and heavenly wisdom compared to this!

Thus much for witcheraft proper.

The latter part of the volume is mainly devoted to a general consideration of Spiritualism, in which the author freely compares, comments and criticizes the anbject from his personal standpoint -deprecating its diffusion among the people; its

the spirit-world extends no further than revelation opens the way."

Precisely; the only question being, what is meant by revelation? He believes that revelation ceased some two thousand years ago. We believe that revelation is perpetual; that of the past came to mortals by and through natural and spiritual laws; that those laws are in operation now as ever; that we to-day, more fully understanding their modus operandi, are correspondingly betterable to learn and know what was hitherto comparatively unknown. This is simply in harmony with the principle underlying all knowledge and advancement. "For the conduct of life," he says, " while in these bodies we must confine our curiosity to fields of knowledge open to our natural and ordinary faculties, and embraced within the limits of the established conditions of things."

To us "the established condition of things" is determined by the law and order of progress. All history is but a verification of this. What greater superstition can an educated man be guilty of, than to suppose it possible to get outside of the realm and majesty of Universal Law? As though anything ever occurred in violation of all the laws of the Infinite!

Solicitous for the general welfare, he warns us of all "vain attempts to penetrate beyond the legitimate boundaries of human knowledge." To raise the bugbear of Fear in order to prevent one from seeking to know the truth as it is in his spiritual nature, is evidence of a spiritual coward. It would be interesting to know exactly what he considers to be "the legitimate boundaries of human knowledge," when it is conceded that man has infinite possibilities, which it is his constant duty to unfold; that he is an epitome of the universe - a microcosm and a macrocosm in himself; that be has two worlds to attend him; that possessed with a spiritual nature, with spiritual faculties, powers and senses which ally him to the spirit-world, he can by the natural exercise and development of these spiritual attributes, cognize spiritual facts and demonstrate spiritual truths-all of which comes within the legitimate scope of human. knowledge.

While he has sense enough to affirm, though it a hy way of an objection, that " those who believe in the theory and facts of Spiritualism are of the rational or thinking class, rather than those who hold on tenaciously to the old landmarks of Orthodoxy"-his rationalism finds exercise in accounting for the testimony upon which judge and jury convicted many a so-called witch, by supposing that "the witnesses had mistaken their dreams for sober daylight experiences"; and that "a disordered digestion, an over-loaded stomach and a hard bed, or a strange lodging place, are wholly sufficient to account for all the phenomena to which they testified."

Continuing his theological objections he says: The revelation which the Saviour brought to mankind is all that the heart of man need desire, or the mind of man can comprehend." Two emphatic denials confront this statement. One grows out of the fact-having reference to the first clause-that the Christian Church, even where it has had amplest opportunity to exercise all its vast machinery for proselyting, has been unable to stem the onward march of skepticism and materialism. Both have been constantly gaining ground, and with such rapidity and power that to-day the church has become well nigh powerless for practical good. The other denial is found in " alike defying the logic of facts and the progress of ideas." Neither in natural nor spiritual science is it the prerogative of any man to affirm what the human mind can or cannot comprehend. As an offset and antidote to the above erroneous assertion of his, we quote what he says elsewhere, "that experience, history, the progress of light, all increase our sense of the impossibility of estimating the capacities of the soul."

While admitting with Paul that we have a natural and a spiritual body; acknowledging that "it may be said of the frame of our spiritual even with more emphasis than of our corporeal nature, that we are 'fearfully and wonderfully made'"; that we are "assured by consciousness and by faith of the reality of the spirit-world "; confessing that "it may be the air is full of spiritual beings hovering about us"; believing in the Biblical account of the return, appearance, manifestation conversation and materialization of disembodied spirits, of angelic visitants imparting information of various kinds; asserting that "we are here confined as it were within narrow walls, that we can catch glimpses of what is about and around us. outside of those walls; that such glimpses may be youchsafed from time to time, to rescue us from sinking into materialism, and to keep alive our faith in scenes of existence remaining to be revealed when the barriers of our imprisonment shall be taken down, and what we call death lift us to a clearer and broader vision of universal being"; accepting all this in so many words, yet at the same time he seeks to ignore its logical sequence! For if we have a spiritual body, with faculties and senses corresponding to our physical; if, as is true, we do know but little of the springs of action and power of this material form of ours, and far less of our inner self; if we are and belonged to families in the neighborhood; mary Warren and Sarah Churchill were twenty, years old. Besides these there were three married women—Mrs. Ann Putnam, the mother of the child of that nam Mrs. Pope, and a Mrs. Bibber. In the course of the winter they and their doings had become the town talk. The whole community got excited and alarmed at the unnatural ways, wild gestures, incoherent and unintelligible sounds while characterized the young folks. They would be selzed with spasms, drop insensible to the floor, writte in apparent agony and suffer given and their allowed and decreptively in the without the floor, written in apparent agony and suffer the "flight continued by the flight of the winder of the light of the warrantable creduity and superstition, unworthy the light and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which of a future state of existence, he objects to any one, paid, and he required in addition, requar fees for the flight of the warrantable creduity and superstition, unworthy warrantable creduity and superstition, unworthy warrantable creduity and superstition, unworthy the flight and knowledge which of the ago, of the light and knowledge which of the ago, of the light and knowledge which flight and knowledge which of the ago, of the light and knowledge which of a future state of existence, he objects to any one, the flight and understant the warrantable creduity and superstition, unworthy warrantable creduity and superstition, unworthy the flight and knowledge which of the specific properties. The properties of the light and knowledge which of the specific properties of the light and knowledge which of a future state of existence, he objects to any one, the light and knowledge which of a future state of existence, he objects to any one seeking the wa

objections to Spiritualism are mainly those of a theological character, yet he claims to be a liberal in all such matters, to belong to that sect-the Unitarians-who put an interpretation upon the Scriptures more in accordance with modern reason and science. And while he prates loud and long about superstition in others, is as guilty of it in himself in another form, as the most bigoted worshiper of King James's version. He is yet to learn that Spiritualism is the most natural antidote to superstition and materialism, either of religion or philosophy, or both, ever known to man. He is yet to learn that all outer manifestation is but the index and semblance of a principle working from within; that the spiritual theory, facts and philosophy, are in the direct line of physical science, are a continuation of it, as the life which follows this is but an extension, a continuation of the present.

When to-day, phenomena of this nature have become twenty years old, with some of its phases of manifestations occurring in almost every family throughout the country, at least where its believers are numbered by millions; when to-day there is no man of any special degree of intelligence and experience but what knows of the reality of the phenomena of Spiritualism-though doubtless each one has his own separate notion as to the probable cause-for our author to attempt in his ignorance, while he personally knows nothing of the subject, to denounce those who have tested it by all the known laws of science, and are satisfied as to its origin; to call such credulons, superstitious and fatally in error, is but exhibiting himself in the most irresponsible and absurd light, is exposing himself to the merited pity of all sensible, thinking men and women.

Subjectively our author accepts the spiritual theory; objectively he rejects it. In his efforts to combat the one and at the same time to sustain the other, he ludicrously oscillates between theological bigotry and superstition on the one hand, with a compound of skepticism and materialism on the other; and finally ends by "swinging round

From first to last, his objections are of the cheapest and commonest kind. There is not a single new item added, and every point raised has been met and completely refuted hundreds of times. Indeed, his criticisms-if they can be dignified as such-are remarkable only for their illogical and contradictory character. Discrepancies and inconsistencies are manifest on every

Ere our author issues another edition of his work on Witchcraft, he would add not a little to his fame, both as a man and a writer, were he to do something more than very superficially acquaint himself with Spiritualism by a proper personal investigation of the subject. While it may be very meritorious to recite certain occurrences of two hundred years ago, in an orderly and readable manner, it is very discreditable to misapprehead through ignorance, or purposely ignore through willfulness or because of unbelief, every event of a similar character occurring by virtue of the same laws but transpiring in his own day.

Falsely assuming witchcraft to have been simply, purely and wholly a delusion, he is prepared without further investigation to believe that Spiritualism is but another exhibit of the selfsame falsity. His premises being wrong, his conclusions are inevitably erroneous.

To those who know the truth of these things, how else can they regard him, who, without their experimental knowledge, both dogmaticatty atfirms and complacently believes these things to have no foundation in fact, but that they are the verlest delusions which can afflict a rational creature; how else can such a person be regarded otherwise than as lamentably ignorant of the simplest yet grandest truths with which mankind has yet been blossed?

Boston, April, 1868.

The Work in Milford, N. H.

Allow me the pleasure of briefly addressing the readers of the Banner of Light in relation to our present condition in the great progressive movements of the day. Heretofore our little town of the Spiritualists have been working, slow but sure. Without attempting a detailed account of what has been done, I will quiet myself by re-marking upon our present condition.

The 17th, 18th, 19th and 29th of March last favored us with a discussion between Moses Hull and Elder Miles Grant upon the following resolu-

Resolved. That the spirit of man exists in a conscious state after the death of the body, and can, under favorable circumstances, return and communicate with the inhabitants of

I have had the pleasure of noticing an editorial in the Elder's paper, in which he says, "The dis-cussion afforded me decided satisfaction in its re-sults." We are happy to learn that the Elder is so well pleased, but can assure him that what has given him satisfaction has enabled the Spiritualists to reap a great and bounteous harvest of comfort. We are happy to notice the encomium he is pleased to confer on Mr. Hull. He says of him:

"He is well acquainted with the Scriptures, a ready speaker, good reasoner, knows how to make the most of a point, and to get past a difficult one, and is well posted in Spiritualism." Now if he had added that his shots proved effectual, whether at short or long range, he would have expressed the convictions of ministers, doctors, dawyers, and a large majority of all who attended. In relation to the Elder's remarks on "points," suffice it to say " Moses" attended to the points, to our entire satisfaction, and, in short, the discussion has resulted in giving us a new impetus in our movements. We by the means have been led to an organization for our pecuniary safety and convenience, unday the name of the "Milford Liberal Association," the following Constitution having been adopted with between sixty and seventy members:

CONSTITUTION.

Whereas. We, the undersigned, believing in a Free Religion that will not fetter and bind the consciences of its votaries, are desirous of forming ourselves into a Society where Reason, Free Thought and Free Speech shall prevail, and a love of Truth, Justice and Right shall be a rule of action, the object of which untoo being to blend its members into one Harmonial Brotherhood; therefore, is furtherance of this object, we do subscribe to the following platform and articles of association, viz:

we do subscribe to the following platform and articles of association, viz:

Apricus I.—The name of this organization shall be the "Milford Liberal Association."

Agr. 11.—Sic. I. There shall be elected annually, by ballot, in the month of April, the following officers, viz: a President and two Vice Presidents, a Secretary and Treasurer, who shall serve one year, or until others are elected in their stead. Sic. 2. The President and Vice Presidents shall perform all the duties usually incumbent upon such officers, and shall constitute an Executive Committee for the management of the business of the Association, and shall and tail accounts. Sic. 3. The Hereitent Que, keep a true account of the same, pay them to the Treasurer, and take his receipt therefor. Sic. 4. The Treasurer shall receive all moneys due, keep a true account of the same, pay them to the Treasurer, and take his receipt therefor. Sic. 4. The Treasurer shall receive all moneys from the Secretary, giving receipts therefor, and pay all bills approved by the Executive Committee. He shall render a full account of the finances of the Association at the Annual Meeting, or at such other times as requested.

Agr. 11.—Sic. 1. Any person may become a member of this Association by subscribing to these articles and paying their yearly dues. Sic. 2. The yearly dues shall be one dollar for males and fifty cents for females.

Agr. 14.—The foregoing articles may be altered or amended by a vote of anajority of the members present at any meeting called for the purpose.

The officers chosen were, J. Blood, President; W. W. Rotblins, O. Richardson, Vice Presidents;

W. W. Robbins, O. Richardson, Vice Presidents, Wm. Loveloy, Tressurer; S. S. Mixer, Secretary, As a further result, also, we have established a "Children's Progressive Lyceum," and are quite sanguine it will prove a success. Of its working, with list of officers, we hope to be able to report

e therefore, as Spiritualists, take decided satisfaction in the results of the late discussion, and, on the whole, the ideas we entertain make us feel "amazing comfortable,"

Yours for Progression, S. S. Mixer, Secretary Milford Liberal Association. Milford, N. H., May 4, 1808. S. S. MIXER,

Children's Department.

Address care of Dr. F. L. II. Willis, Post-office boz 89 Station D, New York City.

BY MRS. LOVE M. WILLIS,

"We think not that we daily see
About our hearths, angels that are to be,
Or may belf they will, and we prepare
Their souls and ours to meet in happy air."
[Luigh Huht.

(Original.)

UNCLE OLIVER'S RECOLLECTIONS. NUMBER SEVEN.

"Dear children," said Uncle Oliver, "I have been trying to think of something to tell you to make this dreary winter-storm seem less dreary. You have come out bravely in the snow and wind, and deserve a good treat."

"Oh we did n't mind it a bit," said Mary; "look at our high boots. I put on a pair of Frank's, and

Sue has on Ned's, about a mile too long." "It was real fun," said Sue; "they wanted to leave me at home, but I just said no."

"I am glad to see you all, but I am more glad to know of your courage in braving the cold storm. It is by early learning not to mind trifles that you will become men and women fitted to do good in the world. But now I see you are all warm and comfortable, and you wish that I would not wander off into a sermon, but be thinking of my story.

These wintry storms make me think of passages in our lives. We come to stormy, rough places, where everything looks dark and dreary. We almost doubt the love and care of our Heavenly Father. But just as the sun comes out from the clouds after the storm has passed, so does the goodness and love of the Father show itself when the trials and perplexities that we meet have been overcome.

There is a passage in my early life that I can ecall as if every circumstance happened yesterday. It was when I was about eight years old. was not a strong boy, and I had always been petted by my mother. Everybody thought that she was spoiling me, and very likely she was, for I grow very selfish; I ruled her by my whims.

We had always lived very comfortably in a village, but my father bought a farm, and one cold backward spring we moved on to it. The and so unreasonable again. The image of her moving was great fun for me; but my mother got sick; we were in a strange home, and there was nobody to care for me. My father hired a woman by the name of Sally Holmes to do our work, and take care of my mother. From the very first she thought that I was only a trouble, and she laid all her plans to be rid of the trouble as far as possible.

The new farm seemed desolate enough to me. I looked out of the windows on to barren fields. I stepped from the door on to half-hardened walks that led to a shed, a barn, a hen-house, but all of other times. We do not often see it, for it shines

I got as far as the door and attempted to enter, Sally waylaid me, and giving me a good chaking conducted me to the kitchen by the collar of my jacket, and set me with a bounce into a chair. If I quietly slipped down and tried to get out of her sight, she brought me back with a whisking sort of twirl that made me so dizzy I could hardly

I had always been very whimsical about my food, but now I was not allowed a bit of bread and butter except at the regular meal times.

'It's the rulnation of boys to be always stuffing,' Sally would say; 'I'll soon bring you round so you'll fancy bread and butter well enough to ent it when it's set before you. Let me alone for managing boys.'

If I cried for my mother she would say: 'Oh bless me, if I have n't got a nice little baby Milford has been mute, so far as outside show, yet here; let me sing to you, and then she would be gin, 'By-low baby buntin,' in a high squeaking voice, that set me half crazy. The first day of my father's absence seemed like a year. I wandered from room to room of the cold, cheerless house, but could find nothing to amuse me. At last I stumbled on a book that I had not read, and I sat down in one corner of the kitchen for a little com-

> 'Now I tell you, Oliver, put that book up, Noth ing hurts boys like poring over books; next you'll know we'll have you sick, and then a sweet time I'll have of it. Go fetch me a pall of water, or I 'll shut you in the closet.'

> I took the great water pail and went to the well. I had never been accustomed to hard work, and I used all the strength I had in getting the water from the bucket into my pail. In trying to carry It to the house, I tripped and spilled the water

I feared to go to the kitchen, but Sally's everpresent eye caught sight of me, and she was by my side in a moment. She shook me so that I could hardly get my breath, and then taking the clothes off me put me to bed. It was only the middle of the afternoon. The room in which I slept was a small room off of the dining-room. It was a cheerless place, and had not one object to interest me. I laid in perfect terror for a while fearing Sally's return. But as she did not come, I grew less timid and tried to go to sleep. But there was no sleep for me! my eyes seemed to be

set wide onen. I fell to thinking of my mother and I longed to see her, so that I determined to brave the great not cultivate the oil and mechanic arts? Were fear of Sally's wrath. I waited until I heard her the savages to de the same, to the same extent would they not be called civilized communities? in the kitchen, and then I slipped out of the bedroom and opened the dining-room door as softly
as possible. But the ears of Sally were so sharply strung that they caught the first jar of the
latch. She pounced on me like a tiger. I struggled with all my strength. It so happened that
Sally's hands were covered with dough, and she
had a great terror of soiling anything. So I had
had a great terror of soiling anything. So I had
to the prosecutive for the world, and
the provided civilized communities?

In my discussin with Dr. Young a few years
ago, published it the Banner of Light, some of
were pointed ont and repudlated by us; such as
"war" and bloodhed, taking the life of our fellow
to slik and degade civilized nations below the
savages, and wich every true reformer is bound
to repudlate if h wishes to reform the world, and
it is these "evil" which we remudiate, knowing her at an advantage, and I slipped from her and bounded into my mother's room.

The sight that met me there was more terrible to me than Sally's shakings. My mother lay perfectly helpless, her pale face looking toward me with such a sad, pitiful look. She smiled as she saw me, and whispered, 'Be a good boy and mind Sally.' She had been taken much worse after my father left, and the doctor thought it doubtful if she recovered.

body else, looking at myself. I wondered if I had been good and thoughtful during all those wearisome days of breaking up the old home, if my mother would have been sick. My conscience was keenly at work, It seemed as if many voices were speaking to me, and every one told me of something that had troubled and tried my mother. At last I grew quiet in my thoughts. I buried my face in the pillow and tried to imagine that it was my mother's bosom. Then I whispered in a low sound like the sighing of the wind, all my troubles and fears, and all my wishes. I told them all to my mother as if she were there.

Suddenly I looked up; the room was full of light—for it had grown dark as I lay there. I was not afraid, but began to talk to the light as if it could hear me.

I told again of all my troubles, and of all the

If it could hear me,

I told again of all my troubles, and of all the
wrong that I had done, of all the selfishness and
petulance that had so tried my mother. I went
over many days that I could remember with peculiar distinctness. When I had told everything
that I could remember of myself, I fell asleep,
and the next I remember was the shining of the sun on the white clouds that floated by my win-

went to bed a timid boy, but I got up a hero. I went to bed a timid boy, but I got up a bero. I felt courage enough to do anything. My door was unlocked and I went softly into the kitchen. There was no one there, but I saw the water pail standing empty. I went out and filled it, and carefully setting it in its place looked for something else to do. The wood box wanted filling; I ran to the shed and brought in my arms full.

By this time Sally was at her place by the stove preparing breakfast. She gave me a scow, but said not a word. It made no difference to me; I saw only my mother's sweet, pale face, and felt

saw only my mother's sweet, pale face, and felt that somehow her recovery depended on my good that somehow her recovery depended on my good behavior. Through the whole day I hore with Sally's scolding without a word. I did exactly as she bade me. No words seemed to touch me. I felt as if I was encased in steel armor, like the pictures of knights I had seen, from which glanced every sharp word or harsh glance.

I wondered at myself as much as Sally wondered at me. Now I understand that the beautiful light that shone in my room had entered my spirit and had filled me with one wish-to help

spirit and had filled me with one wish—to help my mother. You have heard, perhaps, ministers preach about the haptism of the spirit. Well, it was just such an experience that I had. Some good power had overshadowed me, and left enough of its spiritual life with me to transform me from a selfish, petulant boy, into one who de-

sired to do right.
I need not tell you how many trials_I had during the next ten days, but every day I knew my mother was getting well. At last I was permitted to go in and see her. I ran to her and laid my head on the pillow beside her, and as her gentle hand stroked my hair I felt the reward for all I had done.

pale face as she lay there that day did not leave

Now I call that season of trial one of the storms of my young life. I thought it pretty hard to bear. The winds beat upon me, the snow and sleet chilled me, but from it came a brighter day, a sky with fewer clouds, because the great black shadow of selfishness was partly taken from me."

"But, Uncle Oliver," said Reuben, "you don't suppose that the rest of us can get the great white light that shone into your room to help us?"

"Yes indeed. It is the ever-present light from the spiritual world. It surrounds us at all times, but we feel its power when we are striving to do

them destitute of animals, for my father had not yet stocked his farm. He left home for the purpose of buying sheep, cows and oxen, and left me at home in the charge of Sally for two weeks.

Now there was not a room in our house in order, except the one which my mother occupied, and I was not allowed to enter that. If by any chance I got as far as the door and attempted to enter, love of God shining or showing itself through some loving spirits in the spirit-world—those angels that seek to do good and bear their blessing to earth. A creat many good and great men have to earth. A great many good and great men have felt it, and heen made so happy by it that after-

wards no triata seemed great.

But list in now. While we have been talking the wind has ceased—the storm is passing over. It is always so with those other storms—our trials and troubles. If we will only be patient and wait, we shall see the light that follows them."

"But you know there are often only lulk in the

"But you know there are often only lulls in the storm," said Reuben; "so I think we had better go home, boys and girls, lest another more furious gale comes up."

"That would be too bad to leave me just as I

was planning a little pleasure for you. I have some nuts laid by in store for some such time; let us have a little feast, and then if you must brave the storm, why do it with as good courage as you came here."

THE NEW MOON. A SONG FOR THE LITTLE FOLKS. BY MRS. FOLLEN.

Dear mother, how pretty The moon looks to night; She was never so cunning before! Her two little horus Are so sharp and so bright, I hope she'll not grow any more. If I were up there

With you and my friends,
I'd rock in it nicely, you see;
I'd sit in the middle
And hold by both ends— Oh what a bright cadle 't would be!

I would call to the stars To keep out of my way, Lest we should root over their toes; And there I would rock Till the dawn of the day And see where the pretty moon goes.

And there we would stay In the beautifulskies, And through the right clouds we would roam; We would see the sun set
And see the sur rise,
And on the next islubow come home.

"The Shakers."

NGTH UNION, April 13th, 1868.

E. S. WHEELER-Dear Friend: In your lecture in Mercantile Hall in Boston, Mass., published in the Bauner of Ligit of April 11th, au expression was made concerning the "Shakers," which needs qualifying; otherwise it will leave a false impression on the mindsof the public.

What is "ciri'ization"? Is to not to rectaim from savars like? Duret the colonies of the "Skakers"

savage life? Do of the colonies of the "Shakers" throughout this cuntry do this thing? . Do they it is these "cell" which: we repudiate, knowing there is such a hing as civilization in this lower world, disconneted with these enormities and abuses. If it were not so, then should we repudiate ourselves.

Yours, in the ope of a glorious future, in a uni versal and radial reforms. JAMES S. PRESCOTT.

P. S.-Pleascreply to me, or to the Banner.

M. WHEELES REPLY.

mind Sally. She had been taken much worse after my father left, and the doctor thought it doubtful if she recovered.

I saw all the danger in a moment, and I felt all the responsibility. I allowed myself to be led out by the firm grasp of Sally, and to be shut and locked into my little room without a word.

Then I lay perfectly still, measuring the infinite distance that seemed to lie between me and my mother. Had she alteady gone forever from me, was she dead or was she dying? What were the words that she had spoken to me out of that distance? I said them over and over again; Be a good boy and mind Sally. The life of the civilized world. The life of the civilized world strong lightand deep abadews, virtues and vices, glories and somes. Shakers discard and repuditation, as the late of the civilized world. The life of the civilized world is apposed to see myself. I imagined I was some-

Present usages.

Not only is the "spiritual order" to be fully established, but the "natural" is to be regulated by a divine law, the living of which will certainly "as the cospel of highest use alone. require "grace," as the gospel of highest use alone is to be taught as the method of relation in mar-

Thus it may be seen that Shakerism makes clean work of the things of this world, but we may not count Shakers barbarians, any more than we may assume the Oneida Communists are more sensual or the Mormons more disorderly than their maintains.

than their neighbors.

Shakerism we must recognize as a legitimate protest against the mad disorder of insane sensualism, now the curse of humanity, especially among semi-apiritualized nations and peoples. Devoted to an idea, faithful to an inspiration, the Shakers stand before the world a "testimony" and a sug-

The Lecture Room.

Mercantile Hall Meetings.

On Sunday afternoon and evening, May 31, N. Frank White addressed the First Spiritualist Association in Mercantile Hall, in this city. In the afternoon his discourse was based on "Practical Life Religion," and was well received by the audience. In the evening he offered some remarks upon "The Saviours of Humanity." We give below a few of his principal points:

Of all the desires originating in the human soul, Of all the desires originating in the human soul, none was so manifest, in all ages, as the one requiring a higher power on which to lean; some Saviour to lift it out of the darkness by which it was surrounded. Nothing was so prominent in the history of the race as this reaching out of the soul for its Messiah. Like a bright thread amid dark ones, it stood out upon the garment worn by human thought through all the centuries. Its effects rose up like mighty guide-boards along the track over which man had traveled; and to day it was still working, in the demand presented—which must be satisfied—for a Saviour fitting to which must be satisfied—for a Saviour fitting to the exigencies of the hour.

By reverting to past ages, and analyzing the gods then presented to the people as their Saviours, we could gain an idea of the mental and moral development attained to by the philosophy of the times in which they flourished—an idea which could not fail to lead us to bow down before the divinity shadowed forth in man. Thus in the divinity shadowed forth in man. Thus in the first stages of human existence—the physical being predominant—man knowing of nothing but the gratification of animal appetites or the suffering of bodily anguish, naturally desired and sought a Saviour that should give him satiety to these appetites and escape from these pains. Conscious of these wants, he had individualized them, but in so doing he had after all only individualized his own animal desires, and then bowed down to worship the Saviour he had made. As down to worship the Saviour be had made. As the race rose gradually in the scale, new attri-butes became necessary as embodiments of Deity, and such demands could be met only by new incarnations

Thus originated the Saviours of the past. They were incarnations, too often, of force, and were the result of undeveloped conditions. On the re-sults of these undeveloped conditions was based the Church system of to-day: recognizing, as it did, the ancient idea of a Deity who demanded offerings and altars, with sanctified ones to attend

hem.

All the good that originated in these incarnations of power—and the lecturer was willing to admit that good had sprung from them—and all the evil too, was chargeable to this desire for a Saviour. In looking back to the crude, gross Saviour. In looking back to the crude, gross conceptions of humanity, we could see between them and us a glimmering light—a sign of growth in the human soul; and this growth was to be found in all ages, till love eliminated new laws and demanded an incarnation of love. Then the Delty of the age became an anomaly and ceased to be found a Saviour to men, and they could only escape from the dilemma by a new incarnation. Thus was to be traced the origin of the diversity. Thus was to be traced the origin of the diversity

of gods in antiquity.

The progress from the multiplicity of deities to the Hebrew's Jehovah, and from the bloody I AM of Moses to the meek and lowly Nazarene, were immense steps in human advancement; but the incarnate Nazarene did not represent the ultimate of progression—he only met the wants of his time. The close observer could not fail to recognize the glories of truth everywhere, whether found on the pages of the Zend-Avesta, the Koran or the Bible.

From our present plane of development we were obliged to deny the Saviours of the past as unequal to the requirements of the race to day. The demand upon us that we should receive them ready to acknowledge their past services, it did not follow that we should sit down in rest and imagine them admirable because they were old. They were worthy of veneration only so far as they represented the highest reach of their time; worthy of being considered Saviours only in so far as they raised man above his grosser powers; not one of them could be considered as the Alpha

and Omega—the beginning and the end.

Every soul which communed with itself and Every soul which communed with itself and was in a state of growth, was forced to acknowledge the inefficiency of these past deities to meet the wants of humanity in our age. There was a desire ever increasing for advance—a voice heard as of "one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." If there were any who to-day felt not a desire to go beyond their olden Saviours, time alone could set them right, but the voice of the great mass of humanity demanded an onward march. humanity demanded an onward march

iron caste of Hindostan crushed down the unrisings of the better nature of her people; as in Persia, the shadow of the demons was declared to settle down over all who denied the popular faith; as in China, the word barbarian was branded on those who dared entertain ideas dissimilar to the great mass of her community, so all Christendom scouted those who denied alle-giance to the Nazarene, prolific toppues of bigotry poisoned their holiest love-altars, and respectapoisoned their holiest love-altars, and respecta-bility (?) drew aside her garments from containi-nation at their approach! And yet in all countries and under all systems of religious belief there was an under-current hidden beneath seeming was an under-current hidden beneath seeming loyalty to acknowledged religion—a something which denied in the heart what the lip uttered—a something which should one day burst into a mighty flame to sweep away these hoary taberna-cles of error. And this under-current—this vague, undefined something-was the prophecy of the coming Saviouri
We were waiting for the future; if it brought

better things to us than we had to-day, it was our duty to reject even our present conceptions, to embrace the higher view; for thus the race had ever been forced onward, willingly or unwillingly, from the first embodiments of crude power to the advanced ideas of the present. The close observer and analyzer of history, noting the springs of action in each case, would find no unnecessary incarnations either in the ancient gods, the Prophet of Mecca, or the Divine Martyr of Nazareth; they were all drops in the mighty coentries. were all drops in the mighty ocean whose waves bore the race of ward to the goal of perfection, and without those drops there could be no seal. The without those drops there could be no sea! The differing religious rites of earth all tended to the same end; each acknowledged the idea of the existence of something higher than the worshiper, whether it was shadowed forth in the mysterious whether it was shadowed forth in the mysterious fire-worship of Persia, the strange echo of the Chinese gong, the prostrations of the Mahometan, or the chants of the Roman Catholic cathedrals and Protestant chapels; each of these, if they met the highest idea of the worshiper, was just what was needed in the case. That only was wrong which kept down the rising aspirations of humanity after it had asserted its claim for more light. Did the Saviour which Christianity presented.

Did the Saviour which Christianity presented meet the blakest wants of the world to-day? Take away from the Nazarene the false lights by which he was surrounded, and we could recognize him as a Saviour only so far as he raised man above his grosser passions, even if we acknowledged for the sake of argument that he was samedally created for the that mission. Who said especially created for that mission. Who amid the light of the present could admit for a moment the hideous necessity of the blood sacrifice of the ancient Jew, of which Christ was the present type to his followers? The demand for light and knowledge which the present are presented, found no answer in the Christian dispensation. It would not do now to assume that Christ had

whose proportions demand the abrogation of all the knowledge required; the present age deall the knowledge required; the present age demanded demonstration, and no mysterious imaginings were to be allowed. If Christ togs infinite, he had infinite knowledge; and if he had such knowledge, he must have foreseen the necessity of meeting: this demand for light in ages to come, and should have left behind him the means for so dospond have lett benind nim the means for so do-ing, that his followers might have been well forti-fied in their position. It was a sad fact that he had neglected to leave such demonstration, for in consequence of his omission to do so, Satan would be obliged to lay in more fuel, and harps and crowns promised to be at a discount.

No intelligent, reflecting man or woman could receive this theory of atoning sacrifice, either through the blood of goats or the death of the grand Reformer. Though they might consider it blasphemy to give their doubts an expression, yet down in all hearts, despite of old education, there was a voice which said this doctrine was untrue.

was a voice which said this doctrine was untrue.

Failing then to find a Saviour in the ope offered us to-day, we should analyze the soul; in order better to explain and understand its wants. Whether it would or no, the soul was governed by fixed law, and whatever should enable it to come into close communion and harmony with that law would be its only true Saviour. Ignorance and blind dependence on the part of any soul only tended to stultify its higher powers, while knowledge and self-culture were elevating and ennobling; and through these humanity must be saved! It mattered not whether in life a soul passed on wrapped in the robe of faith, undoubting and unquestioning; if it went down to the "valley of the shadow" chanting hymns of triumph; when it crossed the stream of death it would wake to find its hopes futile, and be obliged to stretch out a hand for that Saviour which on to stretch out a hand for that Saviour which on earth it denounced and rejected. In view of the vast cares and responsibilities which an awakened mental vision on earth poured in upon the soul, the old saying, "Where ignorance is bliss, 'tis folly to be wise," might come up in some minds, but who would exchange his intelligent sorrow for the stolid ideas of the bour? The man who declared himself happy in ignorance, demonstrated by the assertion that he had never progressed to an understanding of what he spoke of. Knowledge was the mighty Saviour of the human soul, which had lived in a gradually broadening sphere, in all the systems of the past, since intelligence dawned on the human mind. As every new principle of science had been most thoroughly opposed and persecuted by the so-called scientific men of its time, so in the moral world had priests and bigots been ever readlest to condemn the dawning light because it came not forth from the temple of the old, but was born in the manger of the new. Though in all times they had buried the seemingly dead truth, and set their sentinels, and put the sealed stone of popular disapproval upon the door of its sepulchre, yet angels had rolled away that stone and the newly risen one had gone forth conquering and to con-quer.

Yesterday truth pleaded—to day it demanded! Against the bulwarks of public opinion he (the lecturer) could see a mighty host gathering from all quarters of the globe. It needed not that any should ascend the mount of prophecy to discern their serried bands. He could belold upon the their serried bands. He could beloid upon the walls about to be attacked the leaders of the defenders, clothed in sacerdotal robes, but their faces were pale and sad, for they heard the mighty shout from the beleaguring lines in answer to the voice of their leader, and they knew that the days of theologic bigotry were drawing to a close. He could see the columns pressed to the assault amid the shrouding dust; hear the roar of combat, a crash not unlike that of a disroar of combat, a crash not unlike that of a dissolving universe. Then came a silence oppressive by its stillness, and then, amid a wild shout of victory, he could see over the walls once crowded with a hostile array the banners of that hitherto despised and rejected Saviour, who now towered over all the Saviours of the past, the conquering ruler of a newly risen world!

The address closed by an inspirational poem.

Circular.

To the Friends of Human Progress:
During the past week some conference has been had with Liberalists of this city as to the propriety and practicability of establishing a journal of Free Thought—one that will disseminate the fundamental facts and principles of a Scientific Reli-gion, of General Reform, and advocate their application to the every-day life and wants of the people. It is for the purpose of laying the matter more directly before you that this Circular has

been prepared.

Justice requires that we consider what bearing the proposed undertaking would be likely to have upon the present spiritual press, and prudence dictates that we carefully weigh the probabilities

of success or failure.

The great progress that has been made within the last decade in the discovery, generalization and application of spiritual laws to the wants of The demand upon us that we should receive them was pernicious in the extreme, and as far as it possessed the power to enforce itself was crampform is passing from the fragmentary and chaotic condition to the unitary and orderly. This is angelhood, whose seen and unseen presence has been a continuous blessing and benediction to humanity—even to millions who do not recognize the source from whence their "help cometh." It is therefore of great importance that every new proceeding be "in order"—in consonance with

the general movement.

The Banner of Light is undoubtedly the esteemed organ of both spheres. Can the enterprise under consideration be inaugurated in justice to it? The circulation of that paper is now remunerative and rapidly increasing, having been greatly augmented within the past weer. remunerative and rapidly increasing, having been greatly augmented within the past year. Its future sphere of labor is clearly defined—the general survey and vicegerency of the field; and such is the growth of the ideas it represents that it must continuously become more and more occupied with generals, and less and less mindful of details. Though large and closely printed, many meritorious articles must be rejected, materially abridged, or delayed even months for publication. State organizations have been established, and State organizations have been established, and state organizations have been established, and each will soon have its local journal, for the convenience of conventions, lectures, grove-meetings, lyceums, picnics, &c., which can publish more extended notices and detailed reports of proceedings within its special province than it is possible for a sheet to do whose jurisdiction extends from Maine to California. Michigan starts a spiritual paper the 10th of June next; Illinois has one already; and it Ohio does not establish one now, it will-only be delayed a year or two at most-for where there is a demand there will be a supply. Speaking of the Michigan paper, the Religio-Philosophical Journal says, "God speed! there is room enough for all; the more the merrier."

These papers, instead of being a hindrance to each other, will be a help, and the time has now arrived for a systematic and orderly establishment of spriging lowers because the start of spriging lowers are the same to the same transfer of spriging lowers and orderly establishment of spriging lowers are the same transfer.

ment of spiritual journals wherever there is a practicable opening, no obvious conflict with the general movement, and a clearly defined spiritual

prompting. It remains to consider those probabilities of sucess or failure which have not been incidentally embodied in the foregoing remarks: First, the writer is a practical printer, of fourteen years' experience. Second, he has been a writer and publisher much of that time. Third, for ten years he has been much interested in the phenomena and philosophy of our beautiful faith. Fourth a and philosophy of our beautiful faith. Fourth, a numble measure of interior guidance, good health, and habits of temperance and industry, may be mentioned as not unimportant auxiliaries to the

The plan is to print a sheet containing at least as much matter as the Religio Philosophical Journal, weekly, as soon as patronage will warrant so doing. By this means the cash expenses for composition will be kept at a very low figure—the publisher needing but little assistance in that department until additional outlays are justified the subscription. The probable terms will be 82 00 per annum.

Friends, the foregoing is respectfully submitted to your thoughtful consideration, and should the project meet your approval, your cooperation is earnestly solicited. Having it, we can confidently invite the support of the progressive minds all over the State, and their and our united efforts will, through the potent instrumentality of the press, carry the blessed knowledge of a truer Philosophy and Religion to thousands who otherwise might still remain in the banda of superstition and might still remain in the bonds of superstition and bigotry. Hearty advocacy of the various reforms of the day, in a tolerant and temperate spirit; absolute freedom from personalities; a recognition of what is truthful and elevating, wherever found, will characterize the publication, if it be undertaken. Bespectfully, H. O. HAMMOND. Cleveland, O., April 25, 1868.

D. D. HOME AND MRS. LYON'S GIFT. THE CASE IN COURT.

The London papers, April 21st, contain detailed reports of this case, which appears to excite great interest in the metropolis. Our readers are somewhat familiar with the particulars of Mrs. Lyon's legally presenting Mr. Home with a large amount of property and then recanting. The case is now in Court, and we copy the following proceedings

from the Mercury:

The hearing of the case of Lyon vs. Home, which has been awaited with much curiosity, commenced in Vice-Chancellor Gifford's Court on Monday. It is instituted by a lady named Lyon, the widow of a deceased merchant, against the well-known table-turner, table-rapper, and so-called "Spiritualist," Daniel Douglass Home, who now calls himself Daniel Home Lyon, and claims to be a spiritual medium, with power to evoke the spirits of deceased persons, to compel the from the Mercury: to be a spiritual medium, with power to evoke the spirits of deceased persons, to compel the restoration of moneys and securities for money to the amount of £60,000, which the plaintiff gave to him and transferred for his benefit, when, as she alleges, she was subject to great influence and ascendency by him, owing to her belief at the time in his prelended spiritual powers.

Mr. W. M. James, O. C. opened the core here.

Mr. W. M. James, Q. C., opened the case by reading from the bill of complaint the substance of the plaintiff's case, and an affidavit of the plaintiff in substantiation of it. The plaintiff, Mrs. Lyon, is a lady advanced in life, whose husband died in 1859, leaving her the absolute control cours a lorge fortune. She alleges in her effidavit over a large fortune. She alleges in her affidavit that before dying her husband informed her that he believed a change would come in seven years from his death, and that they would meet. This she interpreted to mean that she would die in 1866, but in that year her views on the point changed, in consequence of information received by her from a female photographer in Westbourne-grove, to whom she had gone to have a photo-graph of her deceased husband copied. The pho-tographer told her that death was unnecessary in order to meet him, and directed her to become a Spiritualist. She also lent Mrs. Lyon books on the art of Spiritualism, and directed her attention to the great head medium, Mr. Home, who had just opened an Athenmum at Sloane street for the encouragement of the belief. Mrs. Lyon was also allvised to become a subscriber to the institution. She immediately wrote to the defendant Home for a prospectus and particulars of the Athenæum, and offered to pay a subscription. Mr. Home having sent her no reply, she stated that, on the 31 of October, 1866, she went to 72 Sloane street, where the Athenaum was and where Mr. Home resided. She was shown up stairs into a room where Mr. Home was sitting in company with a table, which, directly after the plaintiff had stated the case, began, with praiseworthy zeal, to rap a message. Home said at once that "this was a call for the alphabet." Up to that time the plaintiff was ignorant that messages arrived from spirits through mediums only, and that an arrangement had been come to between the invisible world and the visible table; that one rap should signify the negative, three raps the affirmative, and five raps a call for the alphabet. The ative, and five raps a call for the alphabet. The modus operandi by the alphabet was that on each letter being pointed out or uttered, the spirit rapped when he had got the letter he wanted, and so somewhat painfully the oracle was delivered. Home then, by means of the alphabet applied orally, developed the following message from the spirit of the deceased Mr. Lyon: "My own beloved Jane—I am Charles, your beloved husband. I live to bless you, my own precious Jushand. I live to bless you, my own precious darling; I am with you always. I love, leve, love you." The spirit further added, "I have no power to speak more; but I will never leave you more, my own darling." The plaintiff, who was greatly cheered and comforted by this precious intelligence, proposed to reward Mr. Home by a handsome subscription, but having no check with her she postponed the donation till a second interview, when, amongst other things, the spirit, in-terpreted by Home, informed her, "I love, love, love you. Be very calm. I will touch you." These interviews appear to have been worth to Mr. Home or his Atheneum the sums of £30 and

The plaintiff had no child by the deceased, but this omission was rectified at a third interview between Home and the plaintiff at the plaintiff's house. The spirit then, with Home's assistance, communicated the tidings "I love Daniel," meaning presumably the modern prophet; "he is to be your son; he is my son—therefore yours." The table then ecstatically kicked up its legs, and the spirit continued, "I am happy, happy. In a little time I will make myself visible to you. Oh do not say that the light of other days is gone. I am with you," or words to that effect. The effect of this intelligence was overwhelming. The defendant Home further informed her that it was the will of the spirit that she should adopt him as a letter, dated the 10th of October, in which she The plaintiff had no child by the deceased, but her son, that a friend of Home's named Hall should be sont for, and that she should produce stock receipts for the sum of about £24,000. Under the influence, as Mrs. Lyon alleges, of Home's spiritual powers and ascendency, she went on the 10th of October, 1866, to the Bank of England, and there transferred the sum of £21,000 stock to the Search of the several transactions alleged in the bill withhome. Shortly after this, Home, at another spiritual interview, assured her that it was the spirit's
will that she should destroy her existing will and will that she should destroy her existing will and make another wilk bequeathing everything she possessed to Home, and that a Dr. Hawksley and a Mr. Ruder were to be the attesting witnesses. The will to this effect was soon afterwards prepared for the defendant by William Martin Wilkiuson, a solicitor of Lincoln's inn-fields, and was executed by the plaintiff, and attested by Mr. Wilkinson and Mr. Hall. The plaintiff's property is said to be worth nearly £150,000. It is not surprising that, on the strength of these spiritual communications, Home enrolled a deed on the 3d of De-cember, 1866, by which he assumed the name of Lyon. On the 10th of the same December, the plaintiff was again induced to go to the bank and transfer to Home £6700 more steck. On the 12th of December she executed a deed-poll prepared by Wilkinson, and not approved by any solicitor on her behalf. This deed recited her intention to transfer the above sums of stock for the absolute benefit of Home, and she did thereby, in order to "remove all doubts, suspicions and controversies, within a few days of the filing of the bill she continued to write letters apparently not less friendly ner, also prepared by Wilkinson, and also not approved by any solicitor on her behalf. By this deed, which was made between her and Wilkinson, after a recital that she was entitled to £30,000 then out on mortgage, and that it was her intention to make further provision for her adopted son, she thereby declared that she had of her free will and pleasure, and without any influence control or interference by him, determined to the control or interference by him, determined to the control or interference by him, determined to write letters appeared that up to within a few days of the filing of the bill she continued to write letters appeared that up to within a few days of the filing of the bill she continued to write letters appearently not less friend-then before, but on the 11th of June she sent for Home, and told him she wished him to return the trust deed. He said, "Certainly, mother, and you know I never asked you for it." She said, "It is just as well for you to do so quietly, for I have made unspired to write letters appearently not less friend-then before, but on the 11th of June she sent for Home, and told him she wished him to return the trust deed. He said, "Certainly, mother, and you know I never asked you for it." She said, "It is just as well for you to do so quietly, for I have made in the provision of the provi lutely and irrevocably to settle the said aum for his benefit, retaining the interest only during her life. The deed then contained a settlement of the money and the securities for the same for Home's benefit, and a proviso and declaration by the plaintiff that such settlement was absolute and her representatives, and that what was thereby settled should be in addition to previous gifts. On the 21st of February, 1867, she was again induced to go to the bank and transfer £2290 stock to Home's name. On the 13th of March, 1867, Home, or Lyon, sold out £20,000 stock, and advanced it to Wilkinson, or others, on certain mortgage securities. The bill then concludes with a charge that the plaintiff discovered she had been imposed upon, and that the cife had been made. rrevocable, and should not be disputed by her or imposed upon, and that the gifts had been made under the spiritual influence of the defendant, and submits that she is entitled to have the gifts set aside. The bill prays that the gifts may be declared void, and for a retransfer of the funds and a retransfer and assignment of all securities for the same and for a verte of recognitive for the same, and for a writ of ne exect regno. It is, perhaps, fortunate that, this writ having been granted, and the defendant arrested upon it, all the moneys and securities in question have been

On Tuesday, when the court was densely crowded the whole of the day; and when the judge rose a mob of persons remained outside to wait for the departure of the defendant, whose wait for the departure of the defendant, whose appearance occasioned an outburst of hissing and hooting on the part of the prematurely indignant would be prematurely indignant which is the following occurred: "Am I not your son? I could not love you more if you had

gular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever. They occur irregularly and over them whatever. larly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. In the United States of America I believe about eleven million rational people, as well as a rore of the states of a control of the states well as a very great number in every country in Europe, believe as I do, that spiritual beings of Europe, believe as I do, that spiritual beings of overy grade, good and bad, can and do at times manifest their presence to us. I invariably caution people against being misled by any apparent communications from them. These phenomena, occurring in my presence, have been witnessed by thousands of intelligent and respectable persons, including men of business, science and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. He proceeds to give a list of distinguished. sible." He proceeds to give a list of distinguished persons, beginning with the Emperor of Russia, who have been witnesses to these phenomena, and says he has not taken money, and never has taken it, though repeatedly offered to him, in respect of them. He says he trusts he is a sincere Christian. Some of the phenomena, he says, are noble and elevated; others appear to be grotesque and undignified. For this he is not responsible, any more than he is for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. He solemuly swears that he does not produce the pheeminy swears that he does not produce the phe-nomena, or in any way whatever aid in producing them. In 1858 he married a Russian lady of no-ble family, who was a god daughter of the Empe-ror Nicholas, and educated by him. She died in 1862. By her he has a son, christened Gregoire, but generally alluded to under the pet name of "Sacha." He then mentioned the formation of the Sairittal Athenaum and with respect to the the Spiritual Atheneum, and, with respect to the matters of this suit, admitted the receipt of Mrs. Lyon's letter, and the interview. At that interview Mrs. Lyon said she had read his book, "Indeed the state of th cidents in my Life." but declared that she was a much more wonderful medium than he was. She appeared to dwell less upon Spiritualism than "them high folks" she found described in the book. A long conversation took place, but Mr. Home declares no allusion was made to Mrs. Lyon's late husband, and no spiritual manifestations took place.
On the 4th of October, when he called, he found

her living in indifferent lodgings over a station-er's shop. The said she wondered that such a er's shop. The said she wondered that such a celebrity as he was should be a Secretary, and handed him a cheque for £30, which he declined. She promised to be his friend, inquired into his past life, and asked whether, if he were to marry again, his wife would be received by the great people he knew. He said he had not the slightest intention of marrying again. She then offered to settle a fortune on him. She told him that she was the illegitimate daughter of a tradesman in Nowcastle, who afterwards became a farmer, and that she could have no legal relations; that her husband was of good family, and his family always kept aloof from her and him. She said she would allow Home £1000 a year. Upon his saying he did not like the idea, she rose and threw her arms about him and kissed him, saying, "It shall be just as you like, darling." Home states that sometimes she told him she was fifty-two, and at other times other ages, but that she is exand at other times other ages, but that she is extremely robust and vigorous both in body and mind. On the 7th of October a remarkable conversation is deposed to, the tone of which can be judged from the following passage in Home's answer. After some promises as to fortune, &c., Home said, "Well, I promise you I shall love you as a mother, and shall even call you mother if you like, for there are plenty of old ladies whom you like, for there are pienty of old indies whom I address and write to as mother." She replied, in a very hasty manner, "Thank you, but the less of that kind of love, the better. I shall love your son with a mother's love; he will be our darling." I did not then understand what she meant, or a letter, dated the 10th of October, in which she declared her desire to render him independent. and finally expressed her greatest satisfaction in presenting him with and as an entire free gift

from her, the sum of £24,000.

He represents her as having acted throughout sets forth a great number of letters addressed to him when absent from town, written in the most familiar strain, addressing him as "my dear son,"
"my dearest son," "my dear Daniel," and the like.
In these letters she offered a variety of minute recommendations for the improvement of Home's health, urging him to include oysters amongst his articles of diet, to take a trip to France, &c. He deposes that on his return from a trip to Malvern, on November 1st, he called, and found her most delighted to see him. She spoke to him of changof her presents to him. She spoke to him of chang-ing his name, and said that the family had heard of her presents to him. She offered him further gifts of money, which he refused. He then says, "I was much astonished when she said to me, 'You must tell me truly whether you were glad or sorry, to find that I was really loving you as a mother. I told her I was indeed very glad, but had never thought of any other love being possible. She only replied, 'Stranger things have hap-

pened." I had never for a moment thought of such a thing, and my first feeling was one of in-tense disgust." It further appeared that up to within a few days of the filing of the bill she conknown swindlers; but I intend to expose the whole thing. I have written for Wilkinson to bring that deed, and I will burn it before his eyes."

The bill was filed on the 15th of June, and on the 16th or 17th Home wrote asking her to come to terms, and offering to return the deed if she would write him a kind letter acknowledging his personal honesty, give him leave to resume his name of Home, return his jewels, laces, &c., and permit him to keep the £30,000 cash. The defendant, however, swore that when he wrote this letter he was ignorant that she had filed the bill in Chan-

Commenting upon this statement by the defendant, Mr. James, the plaintiffs counsel, stig-matized it as a foul, unmanly, gross and unnatu-ral calumny. According to that, we must believe that a day or two after the first meeting of the plaintiff and defendant she determined to adopt him as her son without any spiritual manifesta-tion or influence, and that underneath lay, not mere love for him as a son, but a warmer passion; that in disappointment at his refusing her advances to another relationship, she then sought to recover the gifts she had made, and accordingly planned for many months a mode of recovering Ranted, and the defendant arrested upon it, all the moneys and securities in question have been brought into court. There is, therefore, a certainty that the subject matter of the contest is in asfety whilst the contest is pending.

Mr. W. M. James, Q. C., Mr. Druce, Q. C., and Mr. Flecher appear for the plaintiff; Mr. H. Matthews, Q. C., Mr. Fitzroy Kelly, and Mr. Walker, for the defendant Home; and Mr. Lushington for the defendant Wilkinson.

On Tuesday, when the court, was densely the appearance of her deceased husband's will.

crowd, by whom he was followed and hustled some distance to his cab.

Mr. Home's answer to the affidavit of the plaintiff was filed on the 5th of November, 1867. He says he was born in Scotland, on the 20th of March, 1833, and gives the following account of himself: "From my earliest childhood I have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no tured walls." That chaims to spiritual powers tured walls." That claims to spiritual powers and manifestations were made was clear from records, in the defendant's own writing, of messages from and conversations with the husband's

Some of the dialogues ran as follows: "I wish some of the dialogues ran as follows: "I wish you to be a free and happy spirit as I am. We will be powerful, very powerful" "I am not under the table, but by your side." "As the proof that he (Home) will be an obedient and good son, see what I have placed at your feet." The defendant has then recorded that they looked and found at Mrs. Lyon's feet a miniature of Home at the age of sixteen, which had been spiritually removed from a mantelpiece many yards, and placed invisibly in broad daylight at her feet. Another revelation was, "Man and his living have locked the door of truth; Spiritualism is the large Populal (Home) is the first in the ranks to unkey; Daniel (Home) is the first in the ranks to unlock this door of light and love. The spirits are not pleased for you to sit with any other medium not pleased for you to sit with any other medium than our son at present. I have good reasons for this." Undoubtedly, "Let mother look under her chair and see what is placed there." The defendant records that they looked, and found a photograph on metal of the plaintiff. The plaintiff are the property of the plaintiff of the plaintiff. tiff asks "You are not under the table, Charles? "No, my own, my very own, far above." The spirit calls her his swan on earth, and hints that, though anxious to greet her in spirit-land, some years might clapse meanwhile. The spirit again says, "I will tell you when I wish another medium than our son (Home). It stands to reason Daniel is the best medium on earth. We have chosen him for you. What we have to say and do we can say and do through him." Breaking into verse, the spirit says to his bride—

Shining, shimmering, golden hair, Soul of beauty, truth, and love, And now I wait for thee above."

All these extracts were written consecutively in a book, and others on slips of paper. Mr. James then proceeded to refute the defendant's theory that these pretended revelations were merely written by him as a narrative of her own visions and said that, although many of them dated after the transfer of the property, they all proved the existence of pretensions by which that case of spiritual ascendency could be maintained.

The following is from the same paper of a later នៃនយខ:

The hearing of the remarkable case of Lyon vs Home was continued before Vice-Chancellor Gif-ford on Thursday and Friday. Mrs. Lyon, the plaintiff, who is seventy-five years of age, was examined. She said: I was married in 1823. My husband died in 1859. He had several relations, but he did not see much of them. Some difficulty and unpleasant words arose between my husband and them about the sale of some property under a decree of the Court of Chancery. He made over the great bulk of his property to me during his life, to save legacy duty, and also to secure it to me more surely. After my husband's death I came to London. My husband had said, "I shall always be the same as I am now. I shall be with you constantly, and that will be in London." It was a sort of inspiration. We were talking about death. I said, "Will you speak to me?" He said, "Better not," I went more than once to Sloane street before I could find the Spiritual Athenmum. I had read several books, including Mr. Home's book upon Spiritualism. I believed what I read in Mr. Home's book before I went to him. I have had for many years very extraordi nary dreams, and perhaps what might be called visions. Home asked me to go up stairs after we had some conversation. The third time I saw him If ancied he suggested marriage, but I silenced him at once. It was distasteful to me. I would not have married the best man on the face of the earth. I was devotedly attached to my husband, earth. I was devotedly attached to my husband, who was the best man in the world. I saw defendant on the 8th of October, and also on the 9th. It was on the Sunday (that was the 7th) that I gave him the £50. I told Mr. Hall that my husband's spirit had said Daniel was his son, and therefore my son, and that he wished him to be independent. I said, "What do you think?" He said he thought £200 or £300 a year would make him conthought £200 or £300 a year would make him com-I never told Mr. Hall that I meant to adopt the

defendant as my son. It was long after that business when Mr. Hall told me that by adopting a person I gave him no legal right to my property.

Mr. Hall did not warn me that my generosity might be misinterpreted by doing so much for a young man whom I had known so short a time.

From no one at all had I ever any such warning. I told him of the manifestations and of what my husband's spirit had commanded me to do. He was as my Solid to my solid to my solid to my solid to my property.

Convention at New Boston, III., will hold a Convention at New Boston, III., the matter and place the question of a Conuty Association will be organized.

The Spiritualists and Liberalists of Morcer Co., III., will hold a Convention at New Boston, III., the first Saturday and Sunday (8th and 7th) of June, at which time and place the question of a Conuty Association will be organized.

The Spiritualists and Liberalists of Morcer Co., III., will hold a Convention at New Boston, III., the first Saturday and Sunday (8th and 7th) of June, at which time and place and place and place and pl did not say, "Spirit or no spirit, do not act in haste and repent in leisure." What my husband's spirit did say I would follow out to the utmost letter of the law. I had no desire to render Danie independent—certainly not. It was my husband's spirit commanded me to do so. I considered it my duty to do everything I could to meet his wishes. I never kissed Mr. Home on the 10th of October; certainly not; never. (Corrected herself.) It was twice, when he was ill and lying on the sofa. I just put my lips to his forehead. That was the only two times. I am not so fond of kissing—certainly not on the 10th of October. In cross-examination, she said that she had a dream in which a boy with light hair appeared to her. He strongly resembled a likeness of her husband, in her possession, when he was six years old. He showed a lock which he said her husband was to unlock. She considered that she was to give both to the boy, and she regarded him as her son; but she did not believe him to be a spiritual being. She told her dream to Daniel the defendant), and he said he was the party to undo the lock. She herself did not understand the meaning of the dream. She was under the impression that her husband wished her to have a son, and she regarded Daniel as her son in a spiritual sense. In respect to a letter of hers to the defendant, she explained a passage by stating that he had told her his suffering from bodily illness was increased by his want of means. considered that throughout her intercourse with Daniel she was acting under the influence of her husband's spirit. She admitted having written different letters which were read, in which she made tender inquiries respecting his health, and expressed her great regard for him.

She remembered that Mrs. Fellowes told her on one occasion that she was under an improper influence in regard to Daniel, and she replied that what she was doing was under the advice of her husband's spirit. She never said that she inended to take a nice house and to have Danie to live with her. Here a letter was read from the witness to Mrs. Hall, in which she said, "We shall look out for new apartments, as I like a lively situation." The letter was dated the 1st of November, 1866. She said it was in her handwriting, but she could not account for that passage as the had no intention of leaving between sage, as she had no intention of leaving her apart-ments. (Shown a letter to Mr. Wilkinson of the ments. (Shown a letter to Mr. Wilkinson of the 7th of December, 1866, in which occurred the following passages: "On the occasion of my adopted son taking the name of Lyon, I wish to give him a little surprise. I intend to add £6000 to the £24,400 I have already given him, making a sum total of £30,000. Will you kindly prepare a deed, thoroughly legal in every respect, and let the previous sum which I gave him on the 11th of October be included, so that there can be no above difficulty about the whole proceeding?") I of October be included, so that there can be no after-difficulty about the whole proceeding?") I wrote it under that mystic influence. I must have been insanc. No one in her common sense would have done as I did. It was spelt out by the spirits that I was to give Home £0000 as a birthday present or a New Year's gift; £21,000 was not respectable for our son—he was to have £30,000. Dan always spelt the messages out so fast there was no time given for the spirits, and I told him so. He told was head was hea no time given for the spirits, and I told him so. He told me he always knew what was coming. No, that did not open my eyes. I told him, "If you can do that, you'd better write a book yourself of what the spirits say, without any raps at all." (Witness then designated an affidavit of Mr. Arthur Jones, of Basinghall street, describing a scene at his office on the occasion of this gift of £6000, in which she was said to have caressed Home and called him lier "dear boy," as an utter falsehood, and applied the same expressions to any affidavit of Mr. Jenken, a barrister, screaming out, in a shrill, excited tone. "False, false, false," as the several scatements were read from that and other affidavits filed in support of the

that and other affiday is filed in support of the defendant's case.)

The Vice-Chancellor, about this period of the case, in answer to some suggestion by Mr. James, Q C, said that he felt bound to say that Mr. Matthews had not in any way exceeded the fair limits of cross-examination in his treatment of the witness.

witness.

The witness was then examined as to the advice stated by Mr. Wilkinson to have been given by him to the plaintiff in reference to pausing before executing the deed of the 12th of December, by which the mortgage deed of £30,000 was assigned to Home, and his having urged her that the mere question of saving legacy duty was not to be considered against the all-important question of divesting herself of her property; that she had already placed Home in such a position as was only to be equaled in novels and romances, and that if she was doing it in consequence of any spirit communications he (Wilkinson) could have nothing to do with it on any such ground; as to nothing to do with it on any such ground; as to which she said—I did not tell him it was the spirits that were urging me to do it. He said, "I spirits that were urging me to do it. He said, "I do it want to hear anything about the spirits. Tell me what you say yourself." Witness went on to deny most of Mr. Wilkinson's statements, and did not remember the remainder. She rehand the remember the remainder. She re-fused to answer further as to a letter written by her on the 26th of December, 1866, to Mr. Wilkin-son, whether it was dictated, copied, or suggested to her, than that it was done all under the spirits' influence. The letter contained the following passages: "In reply to your favor, conveying truth, reason, and best advice, we cannot surely foresee what time may bring forth, and it is best to be on the safe side. Daniel is at present all that the most fastidious can wish for, but there is no knowing what time and an entire independence may do; he may consider me a bore, and cut me al-together, which may probably be anything but agreeable to me; otherwise he may inherit all I have, as I have little love for any of my husband's relations except his favorite sister, Mrs. Clutterbuck, and she is not likely to outlive me." The witness was for a long time pressed about this letter, and adhered to her answer that "it was all the spirits," but with sudden energy exclaimed that it showed that she had never liked Daniel. and was afraid he might go to America or something of the sort.

The case is likely to continue several days.

Mrs. Cora L. V. Daniels's Lectures.

On Sunday I attended at Harmonial Hall, in this city, and heard two lectures by Mrs. Daniels, before the Spiritual Society, and I concur in what I believe will be a general gratification among the Spiritualists, and especially Mrs. Daniels's early admirers, when they learn that she is now in good health, and lectures with her former vigor.

Mrs. Daniels possesses all the qualities of a natural orator. No human being can talk with more seeming ease and readiness than she. In oratory the is as gifted as Wendell Phillips, which, touched with that seeming loneliness and melancholy which surround her while lecturing, enables her to enlist sympathy from the listener, while her eloquence in enunciating her gospel of peace holds her audience spellbound.

Without detracting any from the many gifted and earnest female speakers of the country, I speak as my own conviction, and say that none are equal in heauty of language and elegant expression to Mrs. Daniels. There is that in her speech which almost likens her to one who had stepped down from the skies to address an earthly audience upon themes belonging to the life be-

Mrs. Daniels, though having walked for many years through bright and bitter hours, is now equally eloquent and superior in her loctures to those of any other days of her life, and those whose souls are living and expatiating in a life to come, will find her ever fresh and interesting as a lecturer in the great cause of our age.

Respectfully, L. U. REAVIS.

Washington, D. C., May 5, 1868.

State Convention of New York.

There will be a State Convention of Spiritualists and Progressive Reformers held in Buffalo, N. Y., on Toursday and Friday, June 4th and 5th, in Lyceum Hall, corner of Court and Pearl streets, commencing on Thursday, June 4th, at 10 a. M. Each local organization of Spiritualists and Progressive Reformers in the State is requested to send two delegates, and an additional one for each fractional fifty over the first fifty members.

an additional one for each tractional may over the drat may members.

The business of the Cenvention will be to elect officers for the enauling year; to appoint delegates to the National Convention for the State at large, and to take into consideration a plan of Missionary labor for the State, and to transact any other business which may come before them, and connected with the great and growing cause of Spiritualism.

By order of the Committee, MARKEN CHARR, Pres.

Convention at New Boston, Ill.

Quarterly Meeting. The Quarterly Meeting of the Spiritualiats of Summit County, Ohlo, and vicinity will be held in Akron, Saturday and Sunday, May 30th and 31st, 1888. Mr. Wheelock, the State Agent, will be present, with the intention of organizing a Progressive Invecum. A general invitation is extended to all friends of progress.

Alunderhill, and others.

Akron, O., May 7th, 1888.

LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.

J. Madison Allin, Principal of the Industrial Institute, Ancora, (formerly Blue Anchor,) N. J., lectures on Sandaya at the institute and at places within eavy reach.

C. Pannik Allin, Will speak in Masonic Hall, New York, during May; in Miltori, N. H., during June; in Stafford Springs, Conn., during July.

Address as above, or 6 Gloucester place, Boston, Mass.

Mrs. Ansa. E. Allie, (Into Hill), inspirational speaker, 129 South Clark street, Chicago, III

J. G. Alling, Chicopee, Mass.

Mrs. N. K. Anbross, trance speaker, Delton, Wis.

Dr. J. T. Anos will answer calls to lecture upon Physiology and Spritunism. Address, box 2001, Rochester, N. Y.

Rev. J. O. Baurrt, Sycamore, III.

Mrs. Sarah A. Hyrrks will speak in Stafford, Conn., during May; in New York during June; in Cambridgeport, Mass., during July. Would like to mise further engagements for the fall. Address, St Spring street, East Cambridge, Mass.

Mrs. A. P. Brown will lecture in Lynn, Mass., Bisy 24 and 31. Address, St. Johnshury Centre, Vi.

Mrs. H. F. M. Brown, P. O. drawer 5956, Chicago, III.

Mrs. Abby N. Burnian, inspirational speaker, Weston, Ms.

Mrs. Nellik L. Bronnon, 15th street, Toledo, O.

Mrs. M. A. C. Brown, West Randolph, Vt.

Dr. James K. Bailer, Adrian, Mich.

A. P. Bowman, Inspirational speaker, Mankato, Minn.

J. H. Bickford, Inspirational speaker, Charlestown, Mass.

Mrs. E. Burn, inspirational speaker, Charlestown, Mass.

Wich Bayah will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 7, 80 untiford, New Haven Co., Conn.

Walbayah will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Canden P. O., Mich.

M. C. Bryt, Inspirational speaker, Almond, Wis. Sundays conserved for the present.

Walbayah Will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address,

M. C. Bert, inspirational speaker, Almond, Wis. Sundays engaged for the present.

Warrent Chase, 544 Broadway, New York.

Mes. Algesta A. Currier will speak in East Boston during March. Address, box 815, Lowell. Mass.

Albert E. Carpenter will answer calls to lecture and establish Lyccums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light. Boston, Mass.

H. L. Clark, trance speaker, Welchfield, O. Ina H. Curris, Hartford, Conn.

Thomas C. Constantier, lecturer, Lowell, Mass.

Dr. J. H. Currier will speak in Manchesier, N. H. May 17, 24 and 31. Address, corner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. Cowkes, M. D., will answer calls to lecture. Address, Ottawa, Ill., box 1374.

11. 22 init of the Address, Control of Street, Cambridge port, Mass.

J. P. Cowler, M. D. will answer calls to lecture. Address, Ottawa, Ill., box 1374.

P. Clark, M. D. will answer calls to lecture. Address, Augusta, tia.

Bran Clark, Lyons, Mich., care Col. D. M. Fox.

Mis. Eliza C. Chare, Insulrational speaker, Sturgls, Mich., care J. W. Elliott, drawer 38.

Mis. Mis. Illettic Clark, trance speaker, East Harwich, Mass. Miss. M. J. Coleurn will answer calls to lecture. Address Champlin, Hennesin Co., Minn.

Miss Emma Chardwick, trance speaker, Vineland, N. J., box 272.

Miss. Emma Chardwick, trance speaker, Vineland, N. J., box 272.

Miss. Lacha Cuper, San Frincheo, Cal.

J. B. Campbell, M. D., Cincinnatl, O.

Dr., Jarks Goofks, Hellefontaine, O., will lecture and take subscriptions for the Hanner of Light.

Miss. Marietta F. Choss, trance speaker, will answer calls to lecture. Address Hannpatead, N. H., caro of N. P. Cross.

Judge A. G. W. Carke, Gincinnati, O.

Charles P. Chooker, Inspirational speaker, Fredonia, N. Y.

Miss. Amelia II. Coley, france speaker, Lowell, Ind.

Thomas Cook, Horlin Heighits, O., lecturer on organization.

Miss Lizzie Doten, Pavillen, M. Tremont street, Boston, Hennty J. Dunois, Inspirational speaker, Cardington, O.

Ukonge Dutton, M. D., Rutland, V.

Andress P., O. Danker speaker, Quincy, Mass.

Dil. E. C. Dunn, lecturer, Rockford, all.

Miss. Aokes M. Davis, 444 Main street, Cambridgeport, Ms.

Henny Van Doen, trance speaker, 48 and 50 Wabash avenue, Chinggo, Ili.

Mes. Clara R. Drevers, trance speaker, Newport, Me.

ne, Chi 12go, Ili. Mrs. Clara R. Drevers, trance speaker, Newport, Me.

DR. H. E. EMERY, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care I. S. Dow, II Pearl street. S. J. Finner, Troy, N. Y. Miss Eliza Hown Fuller, inspirational speaker, San Fran-

class of California (California) and the control of the control of

MRS. E. N. PALMER, tranco speake, Blg Flats, Chemung J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A.

CO., N.Y.
J. L. PUTTER, trance speaker, La Crosse, Wis., care of E. A.
Wilson.
Miss Nettir M. Prase, trance speaker, New Albany Ind.
A. A. Pond, inspirational speaker, North West, Ohio.
Miss, Anna M. L. Potter, M. D., lecturer, Adrian, Mich.
Miss, Anna M. L. Potter, M. D., lecturer, Adrian, Mich.
Miss, J. Putyer, trance speaker, South Hanover, Mass.
L. Tola Ann Prassall, inspirational speaker, Dieco, Mich.
Dr. W. K. Ripley, Poxboro', Mass.
A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.
Dr. P. B. Randolph, lecturer, care hox 332, Boston, Mass.
J. T. Rouse, normal speaker, Eox 221, Beaver Dam, Wis.
Miss, Jennier S. Rudd, 46 Randall street, Providence, R. I.
W. Rose, M. D., inspirational speaker, Springfield, O.
Miss, E. B. Hose will answer calls to lecture and attend
functals. Address, Providence, R. I. (Inhain Bridge),
C. H. Rinker, inspirational speaker, Upper Liste, N. Y.
Rey, A.-B. Randall, Appleton, Wis.
Miss, Frank Reid, Inspirational speaker, Kalamazoo, Mich.
Auster E. Simmons, Woodstock, Vt.
Dr. H. B. Storben, 55 Piensant street, Boston, Mass.
Miss, H. T. Kykarns may be addressed at Springfield, Mass.,
Mill further notice.
J. W. Staven, inspirational speaker, Byron, N. Y., will sa-

Ing. H. B. Storer, 50 Figure 11 (1997). Annes. Mrs. H. T. Strakes may be addressed at Springfield, Mass., till further notice.

J. W. Seaver, inspirational speaker, Byron, N. Y., will asswer calls to lecture or attend funerals at accessible places. Mrs. Nelle Smith, impressional speaker, Sturgis, Mich. Belah Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawver, Indiwinsville, Mass. Abrah Smith, Esq., inspirational speaker, Sturgis, Mich. Mrs. Mark Louisa Smith, trance speaker, Toledo, O. Mrs. L. A. F. Swain, inspirational speaker, Toledo, O. Mrs. L. A. F. Swain, inspirational speaker, Toledo, O. Mrs. C. A. F. Swain, inspirational speaker, Theodor, N. Y. Mrs. Fannie Davis Smith, Milord, Mass. Mrs. Ew. Shidey, trance speaker, Fitchburg, Mass. Mrs. Almira W. Smith, 36 Salem street, Portland, Mo. Miss. C. M. Stowe, San José, Cal. Miss. M. Townsend, Bridgewater, Vt. James Thass, lecturer on Spiritualism, Kenduskeag, Mc. Hildson Tuttle, Reilin Heighis, O. Brenjamin Todd, San Francisco, Cal. Mrs. Salam M. Thompson, Inspirational speaker, 36 Bank street, Cleveland, O. Mrs. Estiler, N. Talmador, trance speaker, Westville, Ind.

MIRS. ARIAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O. Mirs. Estilen, N. Talmador, tranco speaker, Westville, Ind. Dr. S. A. Thomas, lecturer, Westville, Ind. J. H. W. Toohry, Providence, R. I. Mirs. Chanlotte F. Taber, tranco speaker, New Bedford, Mass., P. O. Dox 372.

Dr. J. Volland. Ann Arbor, Mich. N. Frank Whitz can be addressed until May 21st care of Warren Chase, 544 Broadway, New York; will lecture in Williamnite, Coom., during June; address during August, Seymour. Conn. Applications for week-evenings promptly responded to. Address as above.

E. V. Wilson is engaged by the Missouri Sinte Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hamibal, Mo.; permanent address, Babcock's Grove, Jul Page Co., Ill.

Page Co., Ill.
MRS. A. Willielm, M. D., inspirational speaker, can be addressed during May, No. 3422 Lancaster avenue; West Philadelphia, Pa
E. S. Wheeler, inspirational speaker, Cleveland, O.
MRS. M. MACOMBER WOOD will speak in Cambridgeport,
MASS., June 21 and 23. Address, Il Dewey street, Worcester,
Mass.

MRS. M. MACOHBER WOOD WIll speak in Cambridgeport, Mass., June 21 and 28. Address, Il Dewey street, Worester, F. I. H. Willis, M. D., 16 West 24th street, mear Fifth avenue Hotel, New York.

MRS. S. E. WARNER, hox 329, Davenport, Iowa.

MRS. N. J. Willis, 3 Tremont Row, Room 15, Roston, Mass.

F. L. WARDSWORTH'S address, Room 11, Fullerton Block, 92

Dearborn street, Clicago, Ill.

HERRY C. Whight, care Bela Marsh, Boston, Mass.

MRS. E. M. WOLCOTT will make engagements for the ensuing spring and summer months. Address, Danby, VI.

MRS. MARY J. WILCOSSON will lecture in Chicago, Ill., May
24 and 31 and June 7—address care of John Spettigne.

MRS. HATTIE E. WILSON (colored), trance speaker, 70 Tremont street, Boston, Mass.

Lois WAISBROOKER can be addressed at McMinnville, Warren Co., Tehn., care of Mr. Spaniding, till further notice.

DR. J. C. WILSEY will answer calls to lecture on Spiritualism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Moca.

A. B. Whiting, Albion, Mich.

MISS ELVIRA WIRSKLOCK, normal speaker, Janesville, Wis.

A. A. WHERLOCK, Toledo, O., box 643.

REV, DR. WIESELOCK, Inspirational speaker, State Center,
WARREN WOOLSON, trance speaker, Hastings, N. Y.

MISS, MANT E. WILLES, Lawrence, Mass., P. O. box 473.

MRS. MANT E. WITHER, Inspirational speaker, Edwards and the Nowark, N. J.

A. C. WOODRUFF, Battle Creek, Mich.

Miss. MAIY E. WITHER, Impirational speaker, 182 Elm street, Newark. N. J.

A. C. WOODBUFF, Battle Creek, Mich.

B. H. WORTMAN, Conductor of the Burnol Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Burnol. N. Y. box 1494.

J. G. WHITTKET, impirational speaker, Rock Grove City, Floyd Co., lowa.

ELDAH WOODWORTH, inspirational speaker, Leslie, Mich. Cillmar W. Washburn, Woodstock, Vt., inspirational speaker.

DR. R. G. WELLS, Rochester, N. Y., trance speaker.

PROF. E. WHITTER, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

Bas. JULIETTE YEAW will speak in Lowel, Mass., May 24.

Mas. Mis. Wal, J. Young will answer calls to lecture in the vicinity of their home, Bolse City, Idalo Territory.

Mr. & Miss. W. J. Young, Boston, Mass., care Banner of Light.

Evangelical Criticisms on A. J. Davis's Latter Books.

The Watchman and Reflector of May 7th, a Baptist newspaper published in Boston, presents its opinion of the "Arabula," "Stellar Key" and Memoranda" as follows:

These three books, devoted to the inculcation of the doctrines of modern Spiritualism, may pos-sess for the believers in that faith a peculiar interest; to us they seem as barren as a desert, as uninteresting as a pudding stone rock, and as reliable as the dreams excited by a hearty sup-

As we read the above in the columns of the newspaper which in our early days was the medium used in our parents' family to learn what was going on in the religious and the literary world, the words of Isaiah, (for we were early and for a long time trained in and under Bible influences,) came to mind, "He shall grow up before him as a tender plant, and as a root out of a dry ground: he bath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He shall see the travail of his soul and be satisfied; by his knowledge, shall my righteous servant justify many."

These words, we had been told by our Bantist friends, predicted the appearance of Jesus in the tiesh, and the reception that awaited him at the hands of his countrymen. The hardness of heart and the blindness of vision which had hindered the Scribes and Pharisees of old from perceiving and appreciating in a spiritual and beautiful aspect the works and words of Jesus, were often vividly delineated and lamented by our faithful Sabbath School teachers. It manifested on the part of those righteous Scribes and Pharisees a great lack of insight; not only not to perceive the inner beauty and significance of the teachings of Jesus, but even to characterize them as blasphemy. The ancient Jewish seers and Jesus had deplored their insusceptibility to spiritual impressions. He had expostulated with them. "Perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not?" To his disciples he said, "Blessed are your eyes for they see, and your ears for they hear."

These and other similar instructions of our youthful days came to mind, as we read the acknowledgment of the "Watchman's" critic. To him Davis's books are "barren as a desert, as uninteresting as a pudding-stone rock." The "Arabula," the divine guest in his heart, yet sleepeth. Its ear is dull. It hears not the voice, and gives back no response to the awakening call. The "Stellar Key" does not open to his vision the joys and landscapes of the Summer-Land. He looked through his spiritual telescope to report to his readers what he saw in modern Spiritualism, to respond to the inquiry of anxious and aching

Watchman! tell us the night, What its signs of promise are."

He gravely answers, "barren deserts and uninteresting pudding-stone rocks," Other watchmen have answered, that o'er the mountain's height they saw a "glory-beaming star," and that "the morning seemed to dawn." They have listened to and obeyed the voice of Arabula, and have assured us that it was an angel's voice, and that it has led them into pleasant ways and peaceful paths. They have used the "Stellar Key," and through it have discerned new heavens and a new earth.

Certain comments on the "Arabula" and "Stellar Key" made in the " Boston Congregationalist," an Orthodox newspaper, as republished in the Banner of May 21, are interesting, especially when taken in connection with those of the Baptist critic, as indicating somewhat of a similarity of taste. These books, says the Orthodox

"Are stuffed full of the wildest vagaries, the most ridiculous assumptions and the most impudent infidelities. • • • We suppose there must be plenty of fools to take down all this bosh, or it would not be printed and bound."

To him, as well as to the Bantist, these books are not pleasant reading. They perceive in them "no form nor comeliness, and no beauty that they should desire them." To the Orthodox critic they are "bosh," and in his judgment they who take Pharisees, the utterances of Jesus were blasphemies, and they who advocated them were pestilent fellows. Can we, do we censure or blame either the ancient Jewish conservatives or the modern Evangelical critics? The former were true and responsive to their inward natures, and the latter undoubtedly report these books as they appear to them. To the one they are "barren as a desert, as uninteresting as a pudding-stone rock." To the other, him of the elder faith, they are "bosh," and those who take them are "fools."

The victim of delirium tremens not unfrequently sees, or says that he sees, loathsome creeping things crawling on him, frightful forms and hideous phantoms threatening him. When he describes them, he undoubtedly relates what he sees, or fancies that he sees. Milton says of a portion of the Stygian council,

They passel, a universe of death, Where all life dies, death, Where all life dies, death lives, and Nature breeds Gorgons and Hydras and Chimeras dire."

Whittier also paints the same idea: We shape ourselves the joy or fear.

Of which the coming hie is made,
And fill our future atmosphere
With sunshine or with shade.
Silli shall the soul around it call.
The shadows which it gather it here,
And, painted on the eternal wall,
The Past shall reappear.

Not less true is the same thought reflected by another poet:

The mind is its own place, and in itself Can make a heaven of hell, a hell of heaven." L. E. L. sweetly sings the same idea:

'T is our spirits throw round the joys they take; The best of our pleasures are those we make." The Jewish conservatives, contemporary with Jesus, highly esteemed the Mosaic ritual, and conformed their habits and institutions to it. They were rich and generous. They built the tombs of the ancient seers, and erected and adorned monuments to their memories. They were also, to a certain extent, progressives; for they much regretted and mourned over the harsh treatment which their own ancestors had deemed it their duty to inflict upon those ancient seers, and boldly declared that if they had lived in those days they would not have cooperated with their fathers in their work of persecution. But then-a-days, when Jesus lived, matters were different, they probably said. Their ancient and holy religion was assailed, and that by a blasphemer, too. He disregarded their Sabbath day, and contemned their holy house of worship, and they felt it to be a sacred duty incumbent on them to defend the truths once delivered to the saints and put away Jesus from among them. That work they attempted, and in their own manner and to their own satisfaction they performed it, and thereby proved that they were, as Jesus had assured

killed the prophets. History, it is said, repeats itself. We have sometimes queried, whose descendants will they be who in a future age will say, "If we had lived in the time of A. J. Davir, that wonderful clairvoyant, that rarest spirit that ever did steer humanity, and Hudson Tuttle, that seer into the at the ball.

them they were, the children of them which

arcana of Nature, and Ralph Waldo Emerson, that divine intuitionist, and Theodore Parker, that fearless son of God, and Lizzie Doten and Cora Daniels, those eloquent daughters of the Muses, we should have been truly blessed; we would have attended on their instructions and inspirations; we would have been their warmest friends; we would not have participated with those who opposed them and contemned them in the public prints." Whoever they may be, we doubt not that they will erect monuments and statues of marble and enduring bronze, to perpetuate the names of the spiritual worthies of these days, and will republish their works, both with and without ample and varied commentaries, on every hue of paper, in every variety of type and every style of binding.

Some time 'ago, but after Davis's first book-Nature's Divine Revelations"-had been before the public for a year or more, and had awakened much discussion, certain of the Evangelical newspapers declared that the choice was to be made between "Jesus Christ and him crucified." and 'Andrew Jackson Davis and him magnetized." The phrase is certainly terse and suggestive. We have thought of it, and queried whether the aceptance of the one necessitated the rejection of the other. By no means. After considerable reflection, we have concluded not only that we can, but that we do most heartly and gratefully accept them both-not as masters, but as teachers and friends. Nor do we perceive any inharmony in our mental state in consequence of having sat at their feet and partaken of their instructions, It is true that certain ecclesiastical notions and figments and dogmas do not now appear to us of such wondrous value as they did formerly. In fact, we found that they were hindrances to our perception of the inner and the spiritual world, and therefore put them aside.

Both the Watchman and Congregationalist are levoted to the cause of Evangelical truth as they understand it. They are servants of Jehovah, They have come up, and endeavor to arouse others to come up to the help of the Lord against the mighty, and are as honest and conscientious and intelligent in their work, as at the present time they can be. We wish them God-speed. It was said through an ancient seer, Isaiah xlii. 19, (Noyes translation,) in a book of whose sufficiency and infallibility our Evangelical friends declare

that they have no doubt: "Who is blind if not my servant?
And who so deaf as my measenger whom I sent?
And who so deaf as my measenger whom I sent?
Who so blind as the friend of God,
So blind as the servant of Jehovah?
Thou ceat many things, but regardent them not;
Thou hast thine cars open, but hearest not!"

Boston, May 11, 1868.

The Daily Advertiser and Spiritnalism.

A. E. GILES.

Editors Banner of Light-I desire to call the attention of your readers to a characteristic attempt on the part of the managers of the Advertiser to throw discredit upon Spiritualism, in a notice of the suit now pending against Mr. D. D. Home, which I find in the summary of European news in this day's issue.

If I am correctly informed, one of the chief managers of the paper referred to is a Swedenborgian, and believes as we do, that there has been, if there is not now, an orderly, open intercourse between those who have left the material body and those who have not.

I think I shall not misrepresent Spiritualists, when I say that this belief in direct, open, conscious intercourse with the spirit-world, is the only one which they entertain in common, and that they do not consider this intercourse to result the part of the medium through whom the manifestations are made.

They neither claim nor believe that the fact of communication depends upon the intellectual or moral condition of the subject, though they do hold that the use made of this power, as well as of all our powers, should determine our estimation of the results.

efforts to heal the sick and comfort the afflicted a large class of men and women who would othare prompted by the devil, though it has been erwise have nothing to do with the movement. put forth gravely by a committee of ministers in We are all of us, of course, glad to find that Libthe Swedenborgian Church, that such means as eralism is finding its way into Unitarianism faster we resort to are not safe, "as evil spirits may be introduced."

The members of that church were also warned, by one of their leading men some years since, that they must remember that all such practices as mediums are charged with, are like the sorcer- religion and philosophy so richly deserve, we are ies and incantations denounced in the Bible, and that they should be subject to the same punishments!

of Spiritualists than there are thousands of Swedenborgians, and that in one body as well asthe other, there are some good as well as bad and indifferent, it would appear more reasonable, to say the least, that our friends who believe in Swedenborg should not put on airs and denounce so many of their fellow men who only agree in believing substantially as they do, viz., that the human body is so constituted, that under certain circumstances (not yet common) those who are in the material form can and do have intercourse with those who have gone before us into the spirit-world, but who are permitted to return and make themselves seen, heard and felt, by those who are sufficiently impressible here.

We are not called upon to believe that a communication from the spirit-world is true, any more than if we found it in the columns of some of our newspapers. Nor do we all feel that the accumulation of wealth, or detection of supposed criminals, is the highest use to which spirit intelligence can be applied.

But when Channing, or Parker, or Rush, purnort to come and teach us to do unto others as we would that they should do unto us, we must believe either that it is not the devil who comes, or if it is, it must be a very much better kind of devil than our friends of the Advertiser have ever employed.

We shall hope that our friends will prove all things fairly, honestly and accept that which is true, even if old ideas should suffer by doing so. May 11th, 1868.

Movements of Lecturers and Mediums. J. O. Barrett is in this city at present, and will

answer calls to lecture in this vicinity for the month of June. He has just closed an engagement in Lowell, where he was much liked.

Mrs. H. T. Stearns is in Springfield, Mass., where she will receive calls to lecture.

N. Frank White is lecturing in the State of New York. His address is care of Warren Chase, 544 Broadway, New York.

Lois Waisbrooker is engaged to speak in St. Louis, Mo., during June.

HIGH-REELED BOOTS.—The Medical papers the advance guard of the grand army of progress are writing against the modern fashion of high- throughout the world, it behooves us to maintain heeled boots. They say it causes corns, cramp, our ranks unbroken, so far as warding off the lameness at an early age, and, the worst thing of invasions of designing sects are concerned. It is all, it lessens the size of the calf, makes the leg not ours to attempt to please this man or that, lose its symmetry, and causes the foot to spread | We have but one course to pursue, and that is

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON BOAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued and on sale every Monday Morning preceding date.

Bunner of Light.

BOSTON, SATUEDAY, MAY 23, 1868.

OFFICE 158 WASHINGTON STREET. ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHEES AND PROPRIETORS.

IFAAC B. RICH. CHABLES H. CROWELL. WILLIAM WHITE, LUTHER COLBY, For Terms of Subscription see eighth page. All mail

All letters and communications forwarded to This Office for publication must, in order to receive attention, be addressed to Luther Colby.

The Proselyting Business.

Perhaps not all of those who are so urgently addressed by the class of Unitarian preachers styling themselves Liberal, are on the instant aware of the object specifically aimed at by these free discoursers. They are naturally not without a motive in what they do, which it would be wise for all to search out. In the first place, these men, generally the most talented and progressive of the sect from which they have measurably come out, see that a footing is essential for them somewhere. They look around with much concern to discover a place where they may firmly stand. On the one side, they do not wholly cast off their Unitarianism, but rather endeavor to stretch its rones so as to allow them more denominational room. On the other side, they look abroad and behold the grand army of true Liberals, under the banner of Spiritualism, marching on to the triumphs which it should inspire the dullest human soul to think of, and they feel that here is genuine popular strength, whose support it is well worthy of any one's aspirations to court. How to hold on by the one, yet win over the other, is precisely the problem which these men have voluntarily given themselves to solve.

There is a great deal of plausibility employed about this business. The public preachers alluded to see that the world is not going forward by the old way with which they openly confess their dissatisfaction; and they have the discernment, too, to see that Spiritualism holds in its hand the magic wand that is to beat down all religious, social, and scientific obstacles. Now if they can still hold fast by the ecclesiastical machinery, in the form of theory, which is the straitincket of their religious thoughts, and, by professing themselves as liberal as any who are most so, manage to warp and win over any considerable portion of Spiritualists who may be pleased with their fair phrases and deluded with their Liberal promises, and thus succeed in building un independent churches out of the good, sterling material of Spiritualism-they will have managed to accomplish something which no branch of any sect has hitherto been able to bring about in connection with the hosts of believing Spirit-

We are compelled to give our statement the form at least of partisanship, in order to make it clear that it is in the spirit of partisanship that from anything but peculiar physical conditions on this work is being attempted. Not that we would deprecate it chiefly because it is really conceived and executed in such a spirit, for we hold that to the minds of all true Spiritualists the thought of a partisan and narrow organization, on the basis of the ecclesiastical arrangements all around us, is abhorrent in the extreme. But it is because these Liberal Unitarians use all their address in trying to make a partisan scheme appear as liberal as It is quite idle to tell us that self-sacrificing Spiritualism, thereby inveigling into their ranks than into other denominations, although we can distinctly see that there is a simultaneous movement of that character among them all. And if they are ready to pay that regard to Spiritualism. as the great fold of all liberal minds, which its ready to extend the hand of welcome, and even of fraternity. We are willing to admit even now that all are brethren; our Liberal friends are loth Now considering that there are more millions to do it unless they can get some of us to first subscribe to some of their favorite tenets. As to that, we have none to subscribe to on any side. Our creed is Freedom-freedom for the human mind in all directions. We hold faithfully to direct spirit presence and inspiration; it is yet to appear that even the most Liberal among Unitarians do that, and publicly announce and defend

We want no "free" er platform than that which we have now; and if we were looking for one, we should hardly turn our faces toward men who are still afraid and in doubt about jumping clear of the one they do not wish to remain on any longer. The truths of Spiritualism are far too many, too broad, and too momentous, to be canvassed in connection with a sect or a platform. If a certain class of men are Liberals, yet not liberal enough as yet to join our ranks, it is preposterous and absurd that we should be solicited to go and join theirs. This is only a sort of com promise which they propose, at most; and compromises always are awkward and ugly things; like flat stones in the fields, harboring all manner of bugs and vermin beneath them. This call which the Liberal talkers and writers make to persons of all "persuasions" to come up and discuss the propriety of a free platform with them, is perhaps well enough on the face of it; but when we come to see what the real design is undernenth, viz: to build up something else at the expense of Spiritualism, it is time to pause and look the business fully in the face, questioning it of its sincerity. That is precisely what we are doing now.

This whole Liberal movement was started in New York some years ago, and it has, as a plan, been kept carefully in sight all the while. It proved a signal failure then, and we see no reason why it should amount to anything more now. We have it in a state of resurrection here in Boston, and elsewhere-always the same thing under different appearances. Can it be necessary for us to do any more than merely to expose the matter, as we have now done, to the clearer apprehension of Spiritualists, and put forth a single word of warning to them against being drawn into any snare for the aggrandizement of those alone who so cunningly set it? As Spiritualists, open and clear in the sight of all.

Robert Collyer.

The man whose name we have just written is probably the largest and warmest in his sympathies of any member of the denomination to which he subscribes. He is an Englishman, born of country he followed a mechanical business in Pennsylvania, and immediately afterwards went into the ranks of the Methodist preachers. Hav-Unitarian pulpit, the Methodists refused to renew of time he was invited to the ministry-at-large in Chicago, where he has since labored with all his soul for the good of men and women. It is there that he has made his reputation, and from that point he has sent forth his large and benevolent from the counter, he is at once arrested and sent thoughts, in their truly poetical dress, to all parts of the country.

Dr. Bellows, of New York, says "he is a poet, and singer, in spite of himself." He compares him to Burns for the purity, naturalness, and homely beauty of his images. Of his speech he says-" It is not oratory, it is oratorio." If all the denominations had preachers of his breadth, insight, strength, sympathy, and genuine tenderness, there would be a vast deal more of vital religion in the churches than now. Mr. Collyer is no creedist. He cares nothing for forms. He would have his thought as free as his fancy, and both should roam the wide field of the universe unchecked. The writings of such a man must naturally be most attractive to all natures in which faith is strong and aspiring, sympathy abounding, and fondness for spiritual similitudes a marked characteristic. But other natures than these cannot fail to be quickened into almost a new life by reading them. His little volume, entitled "Nature and Life," and published in Boston by Horace B. Fuller, has attested its singular worth in these respects by its large and continued sales, which have already reached many thousands. It is fairly representative of the man, whose spiritual face makes a most refreshing picture as a frontispiece. The many sides of the gifted writer, as well as his spiritual penetration, his ready sympathy, and his poetic fancy, are presented to the reader in this beautiful little volume, and it is therefore the best portrait that can be given of the face and the nature of this remarkable man.

Light Breaking Everywhere.

Taking up "The Round Table," of New York, one of the ablest weekly journals of the country, and read by the most cultivated men and women, we fell in with a passage of thought, in connection with a review of one of Andrew Jackson Davis's atest works, published at this office, which is so iberal in itself and so illustrative of the growing iberality in press and pulpit, that we should not pardon ourselves if we failed to give it entire. We believe"-says The Round Table,-"in full, free and independent expression for all religious as well as political convictions; and do not believe that Spiritualism can be laughed or sneered down, or that it ought to be, since so many are persuaded of its truth. And honest conviction of any sort deserves to be treated with respect." This is the issue of May 9th, of that paper. Now this is to the purpose. Here is a journal of ability and character, that has the independence to rebuke the timid slanderers who think to make popularity by sneering at a religion of which they know nothing, but which they believe it will for the time help them to deride. And persons of this calibre and consistency assume to guide and form public opinion, while only catering to its lowest forms of manifestation!

But the day for this class of individuals and papers, we are happy to say, is drawing to a close. They cannot go on as they have been going, and be longer tolerated by the more conscientious and intelligent portion of the community without rebuke. If they choose to lie down in the bed they have been making with so much care, they will have to lie alone. Company is going to be scarce for them, to help them to keep up their spirits after dark. A truly liberal sentiment means tracted to publish it at the lowest terms commenmore light, and nothing else; and such a senti- surate with its cost, to supply the earnest demand ment cannot exist in any community that, on the one hand, boasts of its breadth and its progress, and, on the other, turns and sneers at ideas and individuals whose popularity it does not believe to be yet assured. We welcome all such evidences of a growing spirit of larger inquiry as the above timely extract from the "Round Table," furnishes for our satisfaction.

Attempt to Assassinate Home.

The London Star of the 25th ult., gives an account of a diabolical attempt made in that city to assassinate Mr. D. D. Home, the medium, while he was on his way home in the evening. It states that he observed two men, who crossed the street toward him, and one, who was a little in advance, said, "Are you Mr. Home?" and at the moment raised his hand, aiming a blow at the left side of the neck, a more fatal place than the heart. Mr. Home did not observe that any weapon was in the man's hand, but being very neryous since he has been so hooted by the mob, he instinctively raised his left arm, and the dagger pierced the sleeve of his cont. As he brought his arm suddenly down, the point passed through the breast of his overcoat, his coat and vest, and that a nerve has been injured, so that much care is needed at present. Mr. Home, however, save for the shock to his nervous system, is now very

On another page of this paper will be found a detailed account of Mr. Home's chancery suit, pro and con.

Fearful Volcanic Eruptions.

There have been terrible volcanic eruptions in the Sandwich Islands, which resulted in the loss of one hundred lives, and the destruction of a large amount of property. The earth opened in many places, and the tidal wave, sixty feet high, rose over the tops of the cocoa trees for a quarter of a mile inland, sweeping human beings, houses and everything movable before it. The craters vomited fire, rocks and lava, and a river of redhot lava five or six miles long flowed to the sea | there as usual in the forenoon. In the afternoon at the rate of ten miles per hour, destroying everything before it, and forming an island in the sea. A new crater, two miles wide, subsequently opened, throwing rocks and streams of fire one thousand feet high, and streams of lava rolled to the sea. At one time the illumination extended fifty miles at night. The volcanic eruption commenced March 28th. One hundred earthquake and during the two weeks following, to the 13th, two thousand shocks were felt. The spectacle by night was pronounced grand in, the extreme.

Don't fail to read the article on our first page on Witchcraft.

Tweedledum and Tweedledee.

We live in a singular age, and many curious things are daily transpiring in our midst; but the most curious of all in this city of plety are the bank peculations that now and then occur, the deworking parents, and when but's boy was ap- tails of which bring to the surface swindling on a prenticed to a blacksmith. Since he came to this large scale. In most cases the culprits are persons of "the highest respectability," are admitted into aristocratic society, and belong to the church. When justice overtakes them-which is not very ing once accepted an invitation to preach in an often the case—the "respectable dailies" pronounce the offence a "financial irregularity." They his license as a preacher; and at this critical point | do not stop to consider that some poor widow and orphan may be damaged by such irregularitiesswindled out of all they possess in the world. Oh no! But should a poor man, upon the brink of starvation, enter a bank and steal a one dollar bill

to prison. No mercy is shown him.

The Boston Post has the manliness to call the last bank swindle in this city, "Defalcation"; while the Daily Advertiser denominates it, as it did a previous similar transaction in State street, a "Financial Irregularity"! The latter sheet prides itself upon its "respectability," and yet would screen pious rogues who abstract funds from banks to the amount of hundreds of thousands of dollars. The occasional slurs of its editors against Spiritualists and their faith. demonstrate what sort of boat they sail in. When our enemies assail us, the "respectable daily" is quick to repeat the slander. Why is this? Is their church in danger? Are they under priestly rule? Is it right that they should condemn Spiritualism, which they know nothing about, and screen those who belong to their church when shown to be dishonest? It is about time this carping hypocrisy ended, that rascality be punished, and that evenhanded justice be meted out to all, no matter whether they believe in church creeds, live in fine houses, attend church on Sunday and cheat all the rest of the week, or not.

Elder Grant Troubled.

The growth and rapid spread of Spiritualism all over the world is giving our contemporary of the World's Crisis some uneasiness of mind. In speaking of his recent debate with Moses Hull on the subject of Spiritualism, he says, "None other could accomplish such great results in so short a time, as we see produced by Spiritualism. We are more and more convinced that it is Satan's crowning work. It is, in short, the Devil's last grand effort to convert the world to his religion. and destroy, if possible, all confidence in God, Christ, and the Bible. No effort will be spared to make it popular and general. To accomplish this, special effort will be made to secure the influence of the rich, the fashionable, the beautiful, the accomplished and educated people, in all parts of the world. In this direction, its success is wonderful. Those who do not give attention to facts on this subject, have but a very faint idea of what Spiritualism is doing, and of what it will soon accomplish, if the Lord does not come very soon. We look upon it as a certain precursor of the immediate coming of Christ."

Well, friend Grant, let him come, but see to it that you treat him more humanely than he was received on a previous visit. None but Spiritualists, we venture to say, would recognize and receive him should he appear among men again, as you are ever predicting he will.

The Spiritual Harp.

Owing to the extra labor bestowed upon this large and much needed book to make it really superior and worthy in every respect of universal patronage among Spiritualists, its publication has been delayed far beyond what was at first anticipated. Its authors have labored with indefatigable energy, sparing no pains nor expense to prepare it for the public at the very earliest date: and we are happy now to announce that it is in the hands of our printers, who are working on it with all possible dispatch. Having examined the MSS, with great satisfac-

tion, we have, at the request of its authors, conof Spiritualists throughout the whole country. In a future issue we will promptly designate

the time when it is ready for the market, its terms, &c.

Assassinations.

If a man falls out with another, he thrusts a knife-blade into him, or fires a loaded pistol at his head, or secretly administers poison. If a public character chances to give offence, he is followed by the assassin to the death. There is the case of D'Arcy McGee, and the Prince Alfred. It cannot be that we are all of us in our right mind, when we sit by and witness this rapid tendency to the practice of violence without an expression of horror and a protest that demands the right of a hearing. Public morals are greatly degenerated, unless there is virtue and vigor enough in them to administer a check to the course into which things are lapsing. The assassin's work is done in the dark, not where thought is free and expression without restraint.

Cambridgeport, Mass.

There is an earnest and growing interest in the cause of Spiritualism in Cambridgeport. The touched the skin but slightly. He made a sort of meetings are well attended, and good lecturers backward blow with his hand, and ran toward feed the people with the true spiritual manna, his hotel. As he struck backwards, the point of May 10th, Dr. H. B. Storer most acceptably perthe stiletto entered the back of his hand, and the formed this service. His discourse in the evening, wound bled profusely. The surgeon is of opinion on "Death and the Resurrection," was indeed food for the soul, and contained more spiritual nourishment than all the theological sermons preached on that day throughout the country. The Children's Lyceum connected with this

Society is advancing rapidly, and gaining in numbers. Where harmony reigns, success is always

Warren Chase's Lectures in Boston.

Mr. Chase delivered two of the best lectures in Mercantile Hall, on Sunday, May 10th, we have listened to this winter. His argument was clear, philosophical, scientific and convincingadding another proof of his superior ability as a lecturer. We shall print a synopsis of his speech in our next.

The lectures in the above hall are discontinued for the present. The Children's Lyceum meets the Philosophical Society hold a session for discussion. Admission free.

What is Religion?

A tract for the times with the above heading, by Thomas Brevior, has just been published in London. Emma Hardinge alludes to the book in this wise: "I have never perused a work of its shocks were felt, the greatest occurring April 2d; size so redolent of noble thoughts, good writing, and pure, elevating sentiment. I feel that it is a noble addition to the religious literature of the day. I wish from my heart I could see my way to ald in popularizing it. I could not forbear offering this carnest tribute of admiration for its

Laura V. Ellis, the Medium.

Miss Ellis is in New York State, where she is holding scances for physical manifestations, with the complete success which attends her wherever she appears. The Utica Daily Observer thus alludes to one of her seances:

"THE SPIRITS.—Ifour citizens were aware of the wonders wrought by the 'spirits,' or some other man, at Concert Hall, we hazard the assertion that man, at Concert Hall, we hazard the assertion that they would gather in large numbers, and gladden thereby the hearts of the pretty medium and ker practical father. Last evening Capt. Klinck, a gentleman whose sheriff's eye is quick to scan hidden properties, was appointed committee. He saw stat Lanra was securely bound, hands, neck and feet. The bands binding her hands were sewed to the sleeves of her dress in such a manner as to preclude (apparently) the possibility of releasing her hands without breaking the threads. The 'manifestations' were then performed so neatly as to utterly defy detection. On the whole, Miss Ellis's tricks, 'phenomena,' or whatever the reader chooses to call them, far surpass those of the Davenport Brothers, or any other mediums that have ever traveled this way.'

Many of the prayer books in a care.

The Davenport Brothers.

These excellent mediums for physical manifestations, now in England, have not lost their mediumistic powers, as asserted recently by the Boston Journal and other kindred prints; but, on the contrary, the manifestations through their instrumentality are now more powerful, if possible, than ever. They made their reappearance at chology, Spiritualism, philosophy, the laws of the Hanover Square Rooms, London, on the 11th of April last, and were received in the most flat tering manner by a crowded and enthusiastic audience. Mr. Benj. Coleman, who was present at the séance, says that, in the cabinet exhibition, spirit hands, lifelike in form and texture, were frequently seen before the doors were closed, and where from the aperture, there were protruded at one time two naked, femininely-formed arms, and also a group of not less than five hands of various sizes at the same instant! We shall publish Mr. Coleman's article entire in our next. He endorses the Davenport Brothers in toto.

The Belvidere Seminary-New Jersey.

Several times have we called the attention of our readers to this liberal Institution, under the supervision and control of Miss Belle and her sister, Lizzie L. Bush-ladies eminently qualified for the educative position they occupy.

This school is not sectarian. Spiritualists, therefore, can and should patronize it. In fact, they cannot do otherwise and be consistent with the principles of the Harmonial Philosophy; for parents who educate, or permit their children to be educated into errors they have outgrown, are injuring their children and disgracing themselves.

It is the purpose of these ladies to open in the coming fall a "boys' department" in their Institution; thus maintaining a balance of the positive and negative forces. That is right—the sexes should be educated together. Success to these ladies, and their noble womanly purposes.

Grand Union Picnic of Children's Lycenms.

We learn that preparations are being made by place at Walden Pond Grove, Concord, Mass., on along comfortably. Wednesday, June 24th. This is a good move, and can bardly fail of being a perfect success. The children are all looking for "the good time coming" with pleasing anxiety. We shall be able to give further particulars in a subsequent issue.

New Publications.

PAINFAX; or, The Master of Greenway Court. A Chronicle of the Valley of the Shenandoah. By John Esten Cooke. New York: Carleton. For sale in Boston by Lee & Shepard. John Esten Cooke has already won an enviable reputation as the portrayer of life and scenery in Virginia, to which this present volume is certain to contribute a liberal addition. His pictures of the early Virginia period, when the colonial men and women were the lords and ladles of the Old Domin-ion, it would be difficult to match with those of any American writer of fiction. His "Fairfax" takes the reader back to the period when "Greenway Court," his charming residence, was occupied the year round by the English Earl; and it ingratiates him with the domestic, neighborhood, and political life and society of more than a century ago so thoroughly as ing from Lon to make the perusal of the story almost a personal visit to its ministry: the locality and acquaintance with its occupants. The Shenandoah Valley is painted in all its incomparable beauty. The Colonial life is brought vividly before the mind. The well known characters of former times figure on the carpet once more. It is a charming story, fresh with the pictures of Nature and natural men and women, and will prove a permanent addition to our light literature.

The two last numbers of the "Diamond Edition" of Dick ens were the "Uncommencial Traveler" and "Christmas STORIES" and "SKETCHES BY BOZ." We have spoken so many times in praise of this delightful edition of a favorite author, that any further remark would appear superfluous We should be unmindful, however, of what is fairly due to the publishers of this edition, if we omitted to say, at the close of their enterprise, that it has been carried out by them with perfect faithfulness and a conscientious thorongliness of which all publishers might profitably take pattern. The "Diamond " series will long be a favorite in the window seat. on the porch, under the trees, and wherever small volumes, perfectly made, can conveniently be carried. It is, as a whole, the very essence of compactness and the expression of neat-ness and beauty. It should continue to sell for years as rapidly as during the period of its publication.

Lee & Shepard have two more of Peterson's Cheap Series of among the most powerful from his wizard pen. They carry out the idea of the enterprising publishers admirably.

Lee & Shepard likewise have, from the same publishing house, Dickens's "Message From the Sea" and Dickens's "LIFE OF JOSEPH GRIMALDI, the noted English Clown." Both are cheap and desirable publications.

Healing in Providence.

The Evening Press informs us that Dr. J. R. Newton, of Newport, has of late been exercising his gift of healing in Providence. The Press says:

"The entire hall was filed, and many who came at a late hour were unable to enter. He opened with a short address explaining his mode of operation and the principles governing it. We may say, in short, that he considers all persons capable, to a greater or less extent, of exercising the healing power. Some possess it in a remarkable degree. He did not deem it miraculous, though sometimes seeming impossibilities are accomplished. Healing was nothing more than an impartation of vital power; by some it was called electricity or magnetism. It was akin to the latter, but nevertheless was distinct from it. It was more delicate and subtile, more powerful than any physical agencies, in the degree that spirit is superior to matter. These points he elucidated at some length, and then proceeded to heal.

Those who were suffering from acute pains were first treated. The Doctor stood on the platform, and those to he treated were in the audience. With a powerful concentration of will power, and a vigorous southrowing of his hands and arms, he claimed to send forth a wave of the vital fluid, which, as it reached the subject, was appropriated and produced its effect. Most of those who arose declared their pains removed.

On the front seat were the lame and crippled. The Doctor went upon the floor and healed them, several of whom were visibly affected, and plainly indicated that a change had been made in their conditions. Dr. Newton said such cases required several treatments, and the use of warm water to aid the restoration.

One of the most marked cases was Mr. Jonathan J. Leonard, of the content many contents and declared and contents and of warm water to aid the cases are middle acute as a series of the case and contents and the case of warm water to aid the cases are middle acute acuted. his gift of healing in Providence. The Press says:

made in their conditions. Dr. Newton said such cases to quired several treatments, and the use of warm water to aid the restoration.

One of the most marked cases was Mr. Jonathan J. Leonard, of Warren, a middle aged man, affected with inflammatory rheumatism for five monitis, bestless a complication of other diseases. He told us that he had not been able to sit up more than an hour and a half a day for some time. Having been treated upon the floor, he went upon the platform, with a little assistance. Another treatment, and he walked amartly across the platform, back and forth. He publicly stated his condition, and most feelingly thanked God that his infirmity had been healed. At the close, he walked down the saite and left the house with his crutches upon his shoulders. There were soveral other noted cases of lamenoss and partial paralysis cured, and those afflicted shew before the audience that their infirmities had departed. Beveral who had to be added upon the platform, passed down the other side without assistance. A great variety of diseases were treated, and many of all kinds were removed, as the subjects declared. A lafy who was deaf as she passed us on the platform, declared she could hear as well as ever, and another whose vision was imperfect, declared she could see distinctly all over the hall.

Whether these cures will be permanent; remains to be seen. Judging from the past, however, the most may be expected to remain, as several were at the hall yesterday who were healed months and years since, and have remained so to the present time.

Treat this system of healing as men may, it challenges in-

time.
Treat this system of healing as men may, it challenges investigation. Its results are to be seen on every hand. Thousands wait the avenues of life to-day who have been rescued from bees of sangulabing and pain by its beneficent instrumentality.

ALL SORTS OF PARAGRAPHS.

Another spiritual publication is shortly to appear in England. It is to be called "Daybreak," and will be under the editorial management of Rev. J. Page Hopps, who, (says the London Spiritual Magazine,) both as a writer and editor, is eminently qualified for such a work.

The Spiritualists of San Francisco have held a meeting at Dashaway Hall for the purpose of preparing a plan of organization for a new society. Mr. Todd, editor of the Banner of Progress, is delivering a course of lectures on Sniritualism in Music Hall, San Francisco. He is an able speaker, and consequently convincing many skeptics of the truths of the Spiritual Philosophy,

Rev. I. S. Nathans, D. D., the learned Jewish Rabbi, is delivering a course of eight lectures on the Talmud, at Fraternity Hall, in this city.

Many of the prayer books in a certain "high' church up-town, New York, have looking glasses inserted in the inside of the covers.

"HUMAN NATURE."-The April number of this excellent periodical has been received at our office from London. Sent to any address on receipt of twenty-five cents. It is a good sized magazine, devoted to physiology, phrenology, psyhealth, and sociology.

Spiritualism is gaining a foothold in Nova Scotia, a correspondent informs us. He says two circles a week are held at Huntsport; and we learn of circles being held in other parts of the

Dr. R. Greer is wanted in Peoria, Ill., by Mrs. Fanny L. Chamberlain, of that place.

True greatness never seeks to eulogize itself. It knows too well its own littleness.

Lord Brougham, the eminent reformer and ex-Chancellor of England, died May 9th, at Cannes, France, where he had been sojourning a short time, in the 90th year of his age.

When a joker dies, what kind of a vehicle does he make? A wag-gone.

The Mt. Cenis Summit Railway, it is said, will be surely opened sometime during the month of May, to public travel.

Peace is the desire of the soul.

There is a paper church near Bergen, Prussia, which will seat nearly one thousand persons. The relievos outside, and the statues within, the roof, ceiling, the Corintbian capitals, are all of papiermache, rendered waterproof by saturation in vitriol, lime water, whey, and white of egg.

Rev. Dr. Chapin is about to sail for Europe to make a tour on the continent.

The more true merit a man has, the more does he applaud it in others.

The Prince of Wales-poor fellow!-has an income of only \$500,000 a year, and the English Parthe Boston Lyceum and those in the surrounding | liament talk of adding to it the trifling sum of \$250. towns for a Union Picnic, on a grand scale, to take | 000. With this assistance it is hoped he may get

> South Danvers, Mass., has accepted its change of name by a majority of one hundred and thirtythree votes, and is henceforth Peabody.

A man who claims an extraordinary amount of veneration, says he respects old age in everything except chickens for dinner.

Mildness governs more than anger.

One who has followed the recommendation, says that by sprinkling wood ashes upon current vines, when they are budding, the ravages of the currant worm will be effectually prevented.

If a man is home sick, how can he be homesick?

CUTTING CRITICISM.—Rev. M. D. Conway, writing from London, says of the English Church and

"I have in my life seen many ugly things and mean things; but the supremest ugliness, and the most systematical meanness I have ever seen. most systematical meanness I have ever seen, seems to me that of the English Church and the ministers thereof. There are, indeed, a few exceptions—much fewer, I think, than is generally supposed in America—but the vast majority of the Church ministers are selfish, coarse, and utterly ignorant of what is around them."

Rev. Mr. Conway does n't manifest a very great degree of charity toward his brethren.

The April number of the London Spiritual Magazine did not reach us until the 1st of May. How is this? Will our friends in England explain? Our exchange copy generally arrives three weeks in advance of the package. Those to whom we furnish the magazine will thus seb that the delay in forwarding their numbers is no fault

Charity makes the best construction of things and persons, and is so far from being an evil spy, the Scott novels-"THE ABBOT" and "THE PIEATE"-both a backbiter, or a detractor, that it excuses weakness, extenuates miscarriages, makes the best of everything, forgives everybody, serves all, and hones to the end.

> The Corporation of the city of London have presented an address to the Queen, declaring their profound sympathy with her Majesty, because of the injuries received by Prince Alfred at the hands of an assassin, and expressing their detestation of the attempted crime.

Mrs. R. Worcester, clairvoyant, test and business medium, is located at No. 54 Hudson street, in this city.

What is the difference between a hill and a pill? One's hard to get up, and the other's hard to get

If a man is without enemies we would not give ten cents for all his friends. The man who can please everybody has n't got sense enough to displease anybody. Jones says his new hair is as like his old, as tou-

A woman will bloom in the flower of hope,

when a man will blacken with despair.

This is the coldest spring we have had since

France has 37,386,813 inhabitants.

A hen has the capacity of laying six hundred eggs-and no more. Usually they lay a few the first year; from three hundred and twenty to three hundred and seventy in the next three years; and the rest from the fifth to the ninth year inclusive. The true economy, therefore, it will be seen, is not to keep hens after their fourth year.

Everywhere endeavor to be useful, and everywhere you will be at home.

Read, the Physical Medium, in Boston.

Mr. C. H. Read, the remarkable physical medium, is at present in this city, holding scances at 45 Carver street. Skeptics who visit the circles are astouished at what they witness.

Aew York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE. Very Large Assortment of Spiritualist Books. Complete works of A.J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's Divine Revelations, 99th edition, just out. 5 vols., Great Harmonia, each complete-Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences. Harmonial Man, Free Thoughts Concerning Ro Providences, Harmonial Man, Free Thoughts Concerning Roligion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and Instructive. Whole set (twenty-two volumes) \$28; a most valuable present for a library, public or private.

Four books by Warren Chaso—Life Line: Fuglitive Wife: American Crisis, and Gist of Spiritualism, Sent by mail for \$200.

\$2.00.
\$6: p-stage file to the content of the conte

They are always safe, as are registored letters under the new law.

We can now supply a few complete volumes of twelve num bers of the new London reonthly, Human Nature, edited by J. Burns, London, price 83.00, postage 20 cents. "Ideal Attained" is being republished in this magazine as a stery, but is not concluded yet. Human bature is a radical and well conducted monthly, and devoted to zolstic and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mall Arabula. Stellar Key, Memoranda, and Death and After-Life, sil well bound, or any other fifty-cent book is place of the satter.

We have okk and only one copy of a rare but valuable English book, very large, handsumely hound, (gill) entitled "Young England," full of interesting and useful information, (a good library hook,) which can be had for 85-cannot be sent by mall. This is a rare chance for a good bargain. Call soon at 546 Broadway, or it will be gone.

The Rev. Chauncey Giles.

The Rev. Chauncey Giles lectured last evening on "Modern Spiritualism" at his church in Thir-ty-Fifth street, between Lexington and Fourth Avenues. He said that Spiritualism had become of too much importance to be treated as a mere deception and imposture. It supplied a want which men feel more keenly as civilization advances—a knowledge of the spiritual world. The Church has done nothing to supply this want. No wonder, therefore, that as soon as men could obtain other knowledge, they should avail themselves of it with eagerness. Mr. Glies then showed selves of it with eagerness. Mr. Glies then showed that Spiritualism had awakened new interest in the life beyond the grave, even among those who deny the truth of its revelations. This is the very important service it has performed. The fatal defect of Spiritualism is that it relies wholly upon authority. It discards the Bible, but in place of that it accepts the revelations of spirits, and depends implicitly on them because it has no scientific basis, no fundamental laws to rest upon. Thus every immutable standard of truth is detitic basis, no fundamental laws to rest upon. Thus every immutable standard of truth is destroyed. New churchmen consider open communication with spirits improper, because they are unreliable. Evil spirits delight to deceive men, and good spirits see only that which is in the man's mind, but nothing new, though he may not have been aware of it. Swedenborg's own communication with the spiritual world was involuntary on his part, and rendered necessary to accomplish a great object. Swedenborg does not accomplish a great object. Swedenborg does not ask us to credit his revelations on his own auask us to credit his revelations on his own authority merely. They are founded on the Bible, and on eternal principles, cognizable by the rational mind. He declares his belief that the Lord Jesus Christ is the only true God; that the Father is in him and the Holy Spirit from him, and that the Bible is inspired in every part. There is nothing of value in Spiritualism which the New Church does not possess. It rises to no higher truth, while the New Church takes a step forward, regarding all questions from a new standpoint, fulfilling the law and the prophet, and making all things new. and making all things new.

We clip the above from the New York Tribune and have no doubt of the fairness of the report and correct description of the positions of the reverend preacher. Perhaps it is not worth while to notice the errors of the clergy, since they are so accustomed to lecturing and preaching on what they know nothing about, and of teaching their hearers to have faith in unseen things hoped for, that we must not expect them to come very near the truth when speaking about Spiritualism or Spiritualists. But this sermon contains such glaringly false statements in regard to us, that we cannot pass it by as we do ordinary allusions to us. He says, "The fatal defect of Spiritualism is that it relies wholly upon authority." This is the "fatal defect" of Christianity, but not at all of Spiritualism: for we acknowledge no authority but our own souls and the law of God written in Natural language, in infinite variety through creation; and we allow each intelligent being to study and interpret for himself or herself. We recognize the right of our brother to accept the Bible or Swedenborg as his authority, but neither is our authority, nor is it true that any respectable proportion of Spiritualists set aside the Bible and take the revelations of spirits instead as authority. With our extensive personal acquaintance with Spiritualists, and with an experience dating from its opening in this country, and with nearly twenty years itinerancy, we do not know a score out of the millions who receive the "revelations of spirits" as authority as far as our brother does Swedenborg. And this Mr. G. says is because we have no scientific basis to rest upon. Entirely wrong again, for we have a scientific basis, and do rest upon it, and this is fundamental to us. Facts and not faith, demonstrations and not hope, knowledge and not belief. give us the immutable standard which our brother has not, and cannot see in us with the Bible beam in his eye, and Swedenborg for a spy-glass through which alone he can see the future by receiving him as the "especial messenger of the the United States. Facts of great national im-Lord." How any person with the slightest knowl. | portance will be presented by different speakers edge of S, iritualists, could make two more fatal on the occasion. Admission free. blunders, we cannot conceive.

"New Churchmen consider open communication with spirits improper because unreliable." We do not consider this communication with spirits more improper than open communication with Christians of different denominations, which we have ever found unreliable, extremely so. We would as soon talk with a spirit as with a clergyunless our experience had made us have less conknow as those who have escaped the flesh are and 4:50 P. M. more likely to do it than those who have not.

Our reverend brother in setting up the pins of the New Church, on the same old Bible authority of other sects, has not strengthened his position with us; nor will he be able to work that Church into the Orthodox brotherhood with his fifth wheel (Swedenborg) in it. Swedenborg cannot be made authority with them more than with us, nor can their authority be such to us, although accepted by the New Church. We are glad this brother, with all his errors, sees us outside the pale of Christianity in our authority, although we do not make an idol of what he sets up for us. We get along very well so far without any authority as a substitute for the Bible, and have experienced no injury, but great blessings, from intercourse with spirits and the spiritual world.

We have just received a supply of the London Spiritual Magazine for January, February, March and April, and can fill orders at thirty cents each by mail. Also any number or a complete volume of Human Nature, a London monthly, for twenty-five cents per number, of which thirteen numbers only are yet out.

Blind Tom.

We do not often indulge in a luxury, never in the extravagances of city life, but yielding to the kind invitation of Prof. J. J. Watson, whose soul was born in music and who inhales and exhales it as we do common air, we joined a select party of about fifty familiar and stranger faces at his residence in 20th street, to spend an evening and try to get some music into our soul. We were all delightfully and richly entertained with the finest and most enlivening pieces of music by the Professor, on the violin, and hy his niece, who is a nymph of song, on the plane, until about 10 o'clock -our usual time for consigning the body to Morphous and soul to the angels—when Blind Tom was introduced, who had been engaged for a visit after he had entertained and astonished a large audience for the evening in one of the popular halls of the city. The poor black boy is almost totally blind, has nothing remarkable about his brain that we could discover, and acts very much as if partially idiotic.

Sitting at the piano he rolls up his head and eyes with many awkward gostures, such as we have often seen performed by mediums under influence, but his fingers would fly over the keys of the instrument, touching every one scientifically and accurately, and bringing out the most perfect and difficult pieces of music, with never a mistake in the most rapid motions. While Miss Watson would play pieces he had never heard, he would stand with his back to her and his fingers on his ears, and, as soon as she closed each piece, take her seat and repeat it as perfectly as she could herself. Prof. Watson would strike the notes and keys rapidly, and in any mixture of sharps and flats to the number of a dozen, and he would rapidly name each note and key after him without a mistake, a feat the Professor said no person in New York could perform.

To the astonished thousands who laugh at Spiritualism and listen to this blind boy, it is an nexplicable mystery, but to us it is as clear a case of mediumship as we ever saw. We were certain the boy was controlled by an intelligence that was and is a perfect master of the music and the plane. and which uses him as an instrument to convey the motions and sounds to our ears through the other instrument, and we have no doubt that this intelligence is a finite being that has lived and sang and played in our world through another form. Other persons may attribute it to God or devil, or some occult force, or "od force," or whatever they please, or leave it entirely unexplained, but we see him a most perfect and wonderful medium for the spirit or spirits of some one or more musicians to repeat in our hearing the strains over which they were masters when they lived on earth. We saw, some years ago, a little slave boy in the South, who was almost idiotic, and did not know the letters of our alphabet and could not be taught to read, but was often controlled by a spirit that would read correctly from a closed book in our language or in Latin or Greek.

The Exclusive Idea.

In this realm of free discussion, unencumbered with mitre, title or crown, the natural flow of speech and the introduction of new ideas meet with no obstruction more formidable than that instinct of exclusiveness which controls, at times, the verdict of public opinion. The speaker, the author, the artist or the mechanic, whoever would take the initiative step in any new programme, must consult the great oracle of public opinion, without the sanction of which, remunerative success would be simply impossible. The invention, the sentiment, and even the discovery of a natural law, are all as so many items of sunken capital to the venturers' estates, unless public opinion comes promptly to the rescue.

The apparently unnecessary action of the exclusive instinct, at certain times, is probably caused by the tenacity with which one is apt to cling to old cherished standards of theoretic propriety. The institutions, the traditions and the idioms of the past are, to some extent, transmitted to our present ideal through the medium of our education; and, since the reception of a new idea implies previous incompleteness on the part of the recipient, exclusiveness, the readlest means of self-defence at command, must be brought to bear. Whether this theorem is philosophical or otherwise, it is certain that not a few of our most useful ideas, in science as well as in morals, have fought their way into the public acceptance against great odds. We want, now, a school of philosophy less affected by the accidents of education, place and time, than any heretofore. Here. if anywhere, we may reasonably look for free literature and science, as well as free politics; but, if we are to adopt gradually the conservative exclusiveness in vogue on the older continents, free thought must soon languish, free action must fing, and finally, free 'personality itself must be-R. E. come as a mere name.

Protection of the Indians.

A public meeting will be held in Cooper Institute, New York, on Monday, May 18th, at 71 o'clock P. M., to adopt a memorial to Congress for the protection of the aboriginal tribes in the newly acquired territory of Alaska from unjust aggression, and also to prevent Indian wars in all the States and Territories under the government of

Progressive Friends.

The Sixteenth Yearly Meeting of Progressive Friends will convene in Longwood meeting-house, near Hamorton, Chester Co., Pa., "on Fifth day, the 4th of Sixth month, 1868, at 11 o'clock A. M., and continue three days." Persons wishing to communicate with the meeting by letter should man, and should not be more liable to be misled, address Oliver Johnson, Hamorton, Chester Co., Pa. The cars of the Philadelphia and Baltimore fidence in the latter. Evil spirits in or out of Central Railroad leave West Philadelphia for earthly bodies may deceive us. And we do not Longwood and vicinity every day at 7:15 A. M.

Massachusetts Spiritualist Association. The semi-annual meeting of this Association will be held in the Melonaon (Tremout Temple), Thurs-

lay, May 28th, 1868. There will be three sessions—forencen, afternoon and evening.

Let the State be fully represented.

Per order, WM. WHITE, Pres.

GEO. A. BACON, Cor. Sec'y.

Business Matters.

MBS. E. D. MURPEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. M25w*. THE RADICAL for May is for sale at this office. Price 30 cents.

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

Miss M. K. Cassien will sit for spirit answers to scaled letters. Inclose \$2 and 4 red stamps. 24 Wickliff street, Newark, N. J. A4. THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and Human Nature (price 25 cents) are received regularly and for sale at this office.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

Als. C. D. & I. H. PRESHO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York. M16,6w.

DR. E. F. GARVIN has removed his office and residence to 142 W. 16th st., near 6th Ave., where he will continue his successful mode of treatment for all pulmonary, heart, throat and catarrhal diseases. A few patients can be accommodated with rooms for treatment. M16.4 w.

PARTICULAR NOTICE TO SURSCHIBERS .- Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one-to be changed, and perhaps then fail to find it.

Special Notice.

Every town, city and village in the UNITED STATES, (including OALIFORNIA, the PACIFIC STATES and TERRITORIES,) CANABA and ENGLAND, should have an agent male or female, for the sale of Mrs. Spence's Positive and Negative Powders. Sole Agencies of one or more townships, or of a Comy, given. Terms to Agents, Druggists and Physicians sent free. Prices reduced, and in all cases Prof. Spence prepays the postage, expressing or cost of termsportation. Seadvertisement in another column. Address PROF. PAYTON SPENCE, M. D., HOX 3817, NEW YORK CITY. Feb. 5.

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.

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

MRS. PLUMB, Perfectly Unconscious Physician, Business and Test Medium, 63 Russell street, oppo-site the head of Eden street, Charles-town, Mass.

AIRS. PLUMB cures Cancers and Tumors, Fevers, Paralysis; att those that other physicians have given over, pleaso give her a call. Prices according to the conditions of the patient. Houses where the lumates are disturbed by unseen visitants, can have them removed by consulting the medium. Will examine Direamers at a Distance. for \$1 and return stamp; Correspond on Business, maker Sealed Letters, look for Lost or Stolen Property for \$1 and return stamp, each.

May 23—1**

DR. WILLIAM M. BRIGGS

HAS taken rooms at 58 Beijeron etreet, Boston, Mass, My Staken rooms at 58 Beijeron etreet, Boston, Mass, His services, Possessing remarkable Healing and Megnetic Powers, he will remove disease by the laying on of hands, manipulations, or the prescription of such remedies as the case may seem to demand. Terms Moderate. Office hours from 9.4. M. till 12 M., and from 1 to 5 P. M. on Taisdays and Fridays. Patients visited at their homes, it desired.

May 23.—18.

DYSPEPSIA, AND HEMORRHAGE OF THE LUXGS,

PRESCRIPTIONS will be sent to those suffering from the above diseases by sending \$1 and one postage stamp. Address.

May 23.

11. M. CARVER,
May 23.

16. John Street, Cincinnati, O.

MRH. ALICE JEPHON, OLIGIA ALICE JISPAON,
CLAIRVOYANT Healing, Test and Developing Medium, has
taken flooms No. 51 Chambers street, Boston. Can be consuited from 9 a. M. to 6 r. M. Would lecturelf applied to. Persons can be examined at a distance by sending their full name.
May. 23.—lw*

DR. GEO. B. EMERSON, Psychometric and Magnetic Physician, developed to cure illerances by drawing them unto himself, at any distance. Can examine persons, tell how they feel, where and what their disease is. One examination 51: aftern exercises, to draw disease at a distance,

55; manipulations 92.
N. 15. Will give delineations of character; also accurate information on husiness, &c. Office, No 1 Winter place, Boston. Hours from 9 A. M. to 5 P. M. 4w—May 23. WANTED—By a middle-aged woman, a situa-tion as housekeeper, or would take care of an invalid. Wages not so much of an object as a congenial home. Country preferred. Please address, at this office, MISS II. M. WEST. May 23.—3wt

MRS. L. W. LITCH, Trance, Healing and Test Medium, No. 6 Townsend Place, leading from No. 8 Carver street, Boston, Mass. Circles every Tuesday and Friday evenings at 73 o'clock; and every Wednesday afternoon at 3 o'clock.

MRS, E. B. FISH, Medical Clairvoyant, No. 13 Third Avenue—opposite Cobper Institute—New 6w-May 23. DR. WILLIAM F. PADELFORD.

SPECIALIST, Office, 48 1-2 Howard street, Boston. Mar. 28. Isom

A VERY INTERESTING WORK.

THEODORE PARKER

IN SPIRIT-LIFE!

A Narration of Personal Experiences, INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual interesures, and makes plain and simply natural the life that we all so much desire to know shout. It will be read by thou sands who will thank br. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integrity as a medium for communication between the two worlds as sufficient guaranty of the genuineness of the spirit messages. The work is issued in pumplied form. Agents will please send in their orders at once. Single copy 25 cents. At wholesale, 50 copies, 89,00; 100 copies, 815.00.

21 Published by William William William Co., BANNER OF LIGHT OFFICE, 188 WASHINGTON STREET, BOSTON, and BRANCH OFFICE, 544 BROADWAY, New YORK. Apr. 4.

SEXOLOGY AS THE

PHILOSOPHY OF LIFE, IMPLYING

Social Organization and Government. By Mrs. Elizabeth Osgood Goodrich Willard,

By Mrs. Elizabeth Usgood Goodrich Willard,

I the title of a new work of the most vital importance to so
clety in its present condition: containing the most deeply
important philosophical truth, suited to the comprehension of
every intelligent reader. The most fundamental, vital truths
are always the most simple.

The nature of this work is an explanation of the causes and
laws of motion, sex, generation, organization and control in
the solar and human-systems, showing their perfect correspond
ence with each other and with the laws of social organization
and government.

ence with each other and with the mass of society. In conand government.

Its object is the revolution and reform of society, in conformity with natural sexual law; giving woman her true place
in its governmental orders.

The laws of Nature as explained in this work settle the conflict between the laborer and the capitalist to the mutual
benefit of every member of the social system.

One vol. large Pimo, about 500 pages, bound in cloth. Price
\$2; postage \$1 cents. Just received and for sale at the BANMER OF LIGHT OFFICE, 158 Washington street, Boston,
May 16.

NEW EDITION.

JESUS OF NAZARETH; A TRUE HISTORY

OF THE MAN CALLED JESUS CHRIST,

TMBRACING his parentage, his youth, his original doctrines and works, his career as a public teacher and plusician of the people, also the nature of the great compired against him; with all the incidents of his tragical death, given on spiritual authority from Spirits who were cotemporary mortals with Jesus white on the earth. Through ALEXANDER SMYTH. Price \$1.75; Postage 24 cents. For sale at this office; also at our Branch Office, 544 Broadway, New York.

JUST RECEIVED.

HEALING OF THE NATIONS.

Introduction and Appondix By Nathaniel P. Tallmadge. 537 pp. PRICE \$3.00; postage 36 cts. For sale at Banner of Light Unice, 158 Washington street, Boston; and at our Branch Office, 544 Broadway, New York. Jan. 25.

> The Celebrated Spirit-Medium, EXTITLED, .

INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York.

THE PERSONAL MEMOIRS OF D. D. HOME

Price \$1,25; postage free. For sale at this office. Aug. 15.

Feb. 17.

Message Pepartment.

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

Mrs. J. H. Conunt.

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

The questions projounded at these circles by mortals, are answered by spirits who do not answered by spirits who do not answered by spirits.

nonnce their names. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Prec Circles.

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (upstairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations of the circle of the ci

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

Circle Room-Reserved Scats.

It has become necessary, owing to the increasing interest manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall hereafter re-serve three settees in our Circle Room, for the ac-commodation of strangers, up to within the minutes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a seat, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors if possible, espe-cially those who notify us in advance by letter.

Invocation.

Thou Infinite Spirit who bath dominion over life in all its various changes, thou who goeth down to the grave with the cast-off body and who riseth with the ascending spirit; thou who art life unto all forms and all conditions of being, teach us to pray, not alone in words, but in holy deeds. Oh thou Spirlt Eternal, we would write our prayers upon Nature's electral page; we would that they should be written in letters of fire, whose light shall be unto the nations enduring. Oh may we never forget, in our home in the spirit-land, that there are souls on earth who have need of our strength, who have need of our experience, who have need that we come nigh anto them, whiling away their tears of sorrow, strengthening their weak hands, giving wisdom unto them whensoe'er they may need, and leading their feet out of darkness into light. Oh grant that the mantle of righteousness may be so large with us that it shall be of ample means for all thy family. Oh grant that we may know no caste, no color, but that all may come within the sacred embrace of our love. Oh may we lovingly bear the prayers of all thy children to thee, asking, and expecting, too, that thou wilt bless all, for thy love is for all, for thy eternal mercy, coupled with thy wisdom, will never forsake the least of thy children. We thank thee that we are all fashloned with our own distinctive characterisiles. We thank then that no two souls give the same exhibition of life. Every one moveth on in its own orbit, praising thee according to its own inner light. Oh thou wise Spirit of all things, we thank thee that every soul conceives of thee in a different manner from all others. We thank thee that in other lands thy children do not worworship thee as we do, but we recognize all true soul worship as of thee, and therefore very good. We thank thee for the simple prayer of the forest child; we thank thee for the prayers of all men and all women, as they go forth unto thee like the fragrance of flowers, and return again in blessings unto those who pray. Oh may thy light in spiritual power descend steadily upon the earth, till no soul shall be left who shall question concerning the return of their loved ones; till every heart shall be open, and every freside no longer hold its vacant seat; for thine is the kingdom, and the power, and the glory, forever and ever Amen. Feb. 13.

Questions and Answers.

CONTROLLING SPIRIT—We are now ready, Mr. Chairman, to consider whatever questions

you may have to propound.

QUES - What are the claims of Spiritualism, when viewed in the light of a common test, which is as fair for one class as for another, viz: " the

tree is known by its fruits"? Ass.—The claims of Spiritualism are as wide, as deep, as high, as Spiritualism is itself. Spiritualism claims homage from all things—true Spiritualism, not that which is such only in the exterior, but that which is such in its internal life. The opponents of Spiritualists and Spiritnalism sometimes determine very harshly con-cerning the "ism" and the "ists." They tell us they have not determined unwisely or unright-cously, for they have judged by their fruits which they perceive. That is right. Solritualists should they perceive. That is right. Soiritualists should be judged and should expect to be judged by the fruit they bear, by the moral light which they are able to shed upon humanity, by the golden age which they are expected to usher in. Spiritualists should expect to be weighed in the balance of public opinion, and if they are found wanting they should remember that not they alone will suffer, but the holy cause which they represent. It behooves every one who claims communion with the angels to walk honestly, unrightly in that faith keeping the golden claims communion with the angels to walk hon-estly, uprightly in that faith, keeping the golden rule where they can see it, making it a part of their lives, ever being in harmony with it, and never at any time suffering themselves to be in antagonism to it. When considered in conjunc-tion with the external unfoldings of some Spiritualists, Spiritualism will bear no test whatever. If it were dependent upon some of its exponents for merit, for real value, it would be found sadly wanting; but thanks be to God, it does not de-pend upon any "ist" whatever. Insamuch as it is pure and undefiled itself, it can march through the ages unsoiled, and those persons who are able to look beyond the mere bubbling, foaming surface, can see it in its purity. Spiritualism or spiritism—and Spiritualists differ—there is a wide line of demarcation between the two. One is a mere shadow, the other is the reality. In order to test Spiritualism, in God's name do not test it through Spiritualists. Throw it into the scale in all its purity, and weigh it, and it cannot be found

wanting.
Q.—Is there necessarily any antagonism between the fundamental doctrines of Christianity and those of Spiritualism?

A.—No, they are two streams from the same fountain, and all the antagonism that exists between them has been made up of the ignorance of those who do not understand either Christianity or Spiritualism.

ity or Spiritualism.

Q.—The spirit said last Tuesday that Christ ate with publicans and sinners, as an answer to the question with regard to the surroundings of our mediums. Christ was surrounded with all pure and holy influences. He did not live all the time with publicans and sinners nor wine-blb-bers. His life was pure and holy, as both sacred and profane history teach us.

and profane history teach us.

A.—Both sacred and profane history clearly affirm that so far as Christ's external circumstances were concerned, he dwelt with publicans and sinuers. Though your correspondent has perceived the light from a different source from which we have perceived it, we shall not wage war against him or her. We do not prewage war against him or ner. we no not protein tend to deny that Jesus was surrounded in apirit by high and holy influences; influences that came to scatter darkness, and shed the light; influences that came to upraise down-trodden humanences that came to upraise down-trodien humanity; influences that came to say to the prostitute, "Neither do I condemn thee—go and sin no more"; influences that were ever ready, on the right hand and the left, to open the gates of heaven and shut the gates of hell; but in the external, so far as the influences of this world were conserved. cerned, Jesus was constantly in temptation. This we know. It is no speculation with us. We

know it.
Q.-is the human blood, when in a healthy state, full of living animalculæ?

that branch of chemistry to give, so far as he himself is concerned, an answer in the affirmative, yet I believe it is very possible that the chemist may be right.

Feb. 13.

Julia Collins.

I am glad I got into a world where good clothes and money aint the only things that will take you into good society. Yes, I am. [You mean earthly clothes. Your clothes are different now, are they not?] Yes, they aint so good as I wish they were. It's real good thoughts, real good feelings, that take you into good society here—real good wishes; and God knows I had 'em sometimes when I was here on the earth, but I never got into any society but what I detested. never got into any society but what I detested. Well, I'm dead now, and I'm glad of it. [You

seem to be fully alive to-day.] Well, I've parted company with the body, but I myself am here. I died of the small pox; the meanest disease any-body could die with, too. I seemed to be, when I was here, fated to live just where I did n't want to, and to do just what I dhin't want to. Once I took to drink, I got so disgusted with everything, and wanted to drown it some way, and then I got disgusted with that, and stopped that. Oh I tried hard to get out of the way of living I was in, but I could n't. It was no use, and I was so glad when they told me I could n't live, I was really rejoiced.

Myname, should n't I? Mary Josephine Watson. Dear me! I most forgot it. Nobody ever called me that way. I was eight years old.

I was born in Cambridge, but I died in Fall River. We went there when the war was, and I died there. I have a brother older than I was. Do you hear? [Yes, I am listening.] He is fiften the province of the way of living I was in, but I could n't. It was no use, and I was so glad when they told me I could n't live, I was really rejoiced. seem to be fully alive to-day.] Well, I've parted company with the body, but I myself am here.

I first heard from it? Well, now, I'll tell you. I first heard from it? Well, now, I'll tell you. You know there was a meeting called the Union Mission, established down in North street. [I do n't recollect.] Well, there was. If you are a mind to take pains to inquire you will find out 't was so. It seems one of these folks, these mediums, got in there; some spirit took 'em in there; and oh, you never see anything like it. The first one, after preaching as good a sermon as you ever heard, came to me—and what do you suppose she said? My name was Julia Collins. And the first thing she said to me was, "Julia, I am your mother. I pity you. There was a suppose she have watched over you mother. I pity you. There was a suppose she have watched over you mother. I pity you. There was a suppose she have watched over you mother. I pity you. There was a suppose she have watched over you wish to say to-day? Oh I'm such a chatter-box I could say a good deal, but I have n't got any more time given me this time. Goodneard, came to me—and what to you suppose are said? My name was Julia Collins. And the first thing she said to me was, "Julia, I am your mother. I pity you. I have watched over you from my spirit-home. I left you when only eight years old, and I 've seen all your trouble. I know all you have suffered, and I am waiting for you have suffered, and I am waiting for you have sufficience. There you won't have to live an you have shieled, and I am want have to live as you do here." And so she went on. What do you suppose I thought—a stranger to me, and a lady, beautifully dressed too, in better life than I was? Why, I felt clear inside of me that it was

my mother.
Then I went to looking into it. I went, just as soon as I could, to some of those folks that allow soon as I could, to some of those folks that allow a spirits to come, and I heard about it, and they told me I was susceptible myself. I don't know about that; whether I was or not. I don't know about that; but they told me they pitied me, and that was enough, and that I had n't a great while to stay dead, I feel that whatever I might be able to add would be so small it would be lost in the great

here, and that was good news, I fell you. [Did to prove true?] Yes, it proved true.

Well, one night—I'd been working hard all day—I was trying to get out of that way of living, and I worked day and night as long as I could stand it to get something to get out of that place. I made shirts for a firm up on Washington street—I've a good mind to tell their names—the meaning are farm in the graphs of the good mind to give est firm in the whole city—good mind to give their names; and what do you suppose I had apiece? Just think! I had a shilling. If you had a machine—I did n't have it—you could make about two of 'em in a day by working hard; some do you suppose that man's soul is worth? Not half a shilling. Wouldn't give that for it to-day. Regret deal of good in some directions, whereas I well, one night I was raving against him and others that make folks work for nothing, and suddenly I heard a voice say, "Their lot in the spiritworld will be far worse than yours. You will get your compensation, and they will get theirs." It was just as distinct—frightened me most to death at first, but it just malted me right down. I thought I'd never say another word. I'd work on and live on in that miserable place; and so I did till I got the small pox and was carried to the Island, and there I died. That was the last of me here. But it aint the last of me. No. I am happy.

How different things are here! When I came here to-day and asked for a chance to come—"Oh yes," they said, "plenty of room, and it's just the right time for you to come." I thought how different from things on earth—oh how different! Oh I think the people on earth, particularly the "snobs" that live up town, would be disgusted with themselves if they could come here and see how things are done. I tell you how 't is here. It's like this: The self-righteous get a very low seat, while those that don't think so much of themselves, and try to do more for others, get a

could have got well if I'd wanted to. But I'd nothing to stay for, and everything to go for; don't you see? [Yes.] I've been there—it's nigh two months—come back quick, have n't I? [Very quick.] Oh, I tell you I am so glad to be through—to get rid of the troubles of this world; and I want my friends here to do just the best they can, and if I can do anything to shorten their lives here—naturally, you know—I will do it. Shall, if it's right. I do think it's right. I know they'd want me to. You mean according to law. they d want me to. I tou mean according to law, don't you? Of course; not outside of it, 'cause then I should be in a fight all the time. But if they get sick I shan't do anything to get 'em well. Remember that, won't you? 'cause I know just what they'll have to go through if they stay here, and what's before them when they come where

I am.
[How old were you?] Oh dear! Twenty-six years old. I would n't want anybody to die by small pox; but if they could go by a railroad accident, or something of that kind—that's an easy way, and a quick way. [You were not very old.] No; did you think I was? [I thought you older than that]. Seen trouble around to be defined. than that.] Seen trouble enough to be old. It can old in one way. My hair had turned grey, and I was old in trouble, but that 'a all the years I had on earth. Thought I was old, did you? Well, appearances are deceitful. [Sometimes.] Yes, often are.

Philip Hodgdon.

I have strange sensations on coming here. I am from the Third New Hampshire. My name, Philip Hodgdon. I was wounded in battle, and died at the hospital of Fortress Monroe. I have a very strong desire to meet my friends in this way—my mother and sister and two brothers. I am from Exeter, and I hope to reach my people there. I know they have no knowledge of these things, but it makes no difference with the truth. things, but it makes so difference with the truth. It remains the same, whether they know it or not. I saw them when they received my baggage, and I thought, "Oh if I could only have the power to speak so they could hear me, they would soon dry those tears." But I had not that power, and so I was obliged to let them mourn on, and I got pretty well deluged myself. It made me very unhappy for a while.

I feel the last sensations. I believe that I folt.

I have no desire to return, and if I could, should not be willing to come back to be reinstated in the old body again. I have met a great many of our friends; among the rest, my father, Uncle David, and Cousin William; by-the-way, he sends a great deal of love to his friends. All that I have met seem to be in a great state of excitement to come back, and how to do it is the unsulved question. Their follows the course of the course o

A.—Certainly it is, else it would be inert matter.

Q.—Is it true or not, as stated by a German chemist, that a drop of human blood magnified twenty millions of times shows specimens of all the animals the earth ever produced, or shapes akin to them?

A.—Your speaker is not sufficiently versed in that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that branch of chemistry to give, so far as he him that can be the care of th oftener used than anything else. They were generally to be had, and they would always get up a little interest when nothing else would; kept up our spirits when otherwise we should have died of the bines.

Say to my good mother I am in the spirit-world not minus the left leg. She will understand it. Good-day, sir.

Mary Josephine Watson.

[How do you do?] I got well now. I was sick with the diptheria, and I could n't get well, so the angels come and took me, and my hody was put in the tomb, and then it was buried. But I got well. I want you to tell the folks that I got well. I am Josie Watson. Oh I should give you all my name, should n't I? Mary Josephine Watson. Daar mai I most forget it. Nobedy aver celled.

glad when they told me I could n't live, I was really rejoiced.

I went from Moon street Court. You know where that is? [Yes.] Did you ever live there? Oh no, oh no, non never did. Well, I did. [It is not the North End, is n't it?] Yes; North End. I then there that hated the place as had as I did. then there that hated the place as had as I did. I knew about these things before I died. [Did thinks if the Doctors of Divinity that tell you about things you?] Oh yes; poor folks can know about good things sometimes. And where do you suppose I first heard from it? Well, now, I'll tell you would get along a great deal better. He says he I first heard from it? Well, now, I'll tell you will think that is awful wicked, but he is u't wicked. thinks if the Doctors of Divinity had more common sense coupled with their experience, they would get along a great deal better. He says he used to say so, and he says so now. Mother will think that is awful wicked, but he is u't wicked.

n't got any more time given me this time. Good-afternoon. Feb. 13,

Henry Fenton.

Is this Mr. White? [Yes.] Well, this is Henry Fenton. [Henry Fenton? Your name is familiar, but I do u't seem to remember.] I worked for you. [Oh yes, yes; I remember you now. How long have you been absent?] Two years. [I was not aware that you had departed.] Well, I have. I suppose what little I may have to say with refenough, and that I had I't a great while to stay there, and that was good news, I tell you. [Did it prove true?] Yes, it proved true.

Well, one night—I'd been working hard all carth concerning our new life. We see very day—I was trying to get out of that way of living, and I worked day and night as long as I could the earth-life. I suppose you know I made some? [You know better than I in regard to that.] Those of us who made a good many here are ant to look back with some degree of regret, and rather wish we could live our lives over again, in order to make for ourselves happy surroundings in our spirit home. But there is no going back in Naapiece? Just think! I had a shilling. If you had a machine—I did n't have it—you could make ture. It is all ahead, whether you want to or not. I said the "ism" called Spiritualism was a perhaps three. What's that to live on? What do you suppose that man's soul is worth? Not half a shilling. Would n't give that for it to-day, regret exceedingly, because I might have done a Well, one night I was raving against him and others that make folks work for nothing, and suddents that I have been of great service to the said that the said the said

revenge themselves for real or fancied wrongs at the hand of earth's people. It is quite a natural world, I assure you. It is no "sell" whatever. [You find it more real than this, do you not?] happy.

There, now, look here. I've got two friends there, and I promised them if there was any truth in this thing I would come back. One was Sarah Carson, and the other is Lucy Brown. They are just as bad off as I was. And I told them just as sure as it was true, I'd come back.

They are just as precious in God's sight as you are, or anybody else, and have just as good a right to the light. be in their places. There is nothing real here. Everything comes under the law of time, and time is constantly changing its forms; old ones are constantly passing out of sight, and new ones are coming on to the stage. You are not the same man to-day, William, that you were yesterday. [Think not?] On no; a spiritual chemist would detect a very great difference. So you see the real life is of the spirit, and the unreal, the unsub-

Well, I would simply add my testimony in fa vor of the great law, even if not very large. And to those friends that I promised to return to, in themselves, and try to do more for others, get a good seat where they see all that is going on.

Oh dearme! How my face burns here. I think I died because I wanted to. Really I think I say, I was disappointed on earth, and again hap-could have got well if I'd wanted to. But I'd pily disappointed in the spirit-world.

Good-day. [Good-day, Henry. You must come as a reporter. [I

again.] Want to engage me as a reporter, [I should like to.] I could do it, you know, though I mould like to. I could do it, you know, though I'm out of that line—out of practice. Feb. 13.

[Henry Fenton was employed in our establishment, as reporter, in 1857. He was a man of fine feelings, of a generous disposition, but rather erratic. He says, he thought Spiritualism a delusion. He did make such a statement to us eleven years ago. Our reply was, That the time would one when he would acknowledge to us that he was mistaken; but on the contrary, that Spiritualism was true. Today the server. contrary, that Spiritualism was true. To-day the acknowledgment comes.]—Ep. B. of L.

Scance opened by William E. Channing; letters answered by "Cousin Benja."

Invocation.

Infinite Jehovah, thou who art the one God over Infinite Jehovah, thou who art the one God over all; thou whose infinite love watches alike over the Jew and the Gentile; thou whose boundless wisdom gathers all thy children unto its holy embrace; thou who art the same yesterday, to-day and forever, to thee we pray, and in deep humility for all past errors we bow our faces before thee, acknowledging thee as our Father and onreselves as thy children; setting aside all caste, all color, coming before the great white throne of thy purity, divested of all that which would say unto our fellows, "I am more holy than thou," and asking earnestly, prayerfully and hopefully for all the gifts which thou hast in store for us. Thou hast come with us through the wilderness of doubt hast come with us through the wilderness of doubt and error; thou hast been our cloud by day and our pillar of fire by night; thou hast led us safely through all past dangers, and we stand to glorify thee in the present hour. Oh Lord, thou infinite splits, we cannot understand thy love or comprehend thy wisdom, but we can receive what thou hast sent upon us, and rejoice in the magnitude of thy perfectness. Thou hast given us the Scriptures of Naturo that we may learn of thee. Thou hast given to earth its water and dry land, its sunny and shady places, its flowers, its fruits, its grains, and all that men may learn of thee. Oh grant that the hearts of thy children in mortal may go to speak so they could hear me, they would soon out more carnestly toward thee, and may go to speak so they could hear me, they would soon dry those tears." But I had not that power, and so I was obliged to let them mourn on, and I got pretty well deluged myself. It made me very unhappy for a while.

I feel the last sensations, I believe, that I felt before death. [Yes, that is the law.] I was in my twenty-second year, sir. And I want to say that I am so well satisfied with this new life that I am so well satisfied with this new life that I have no desire to return, and if I could, should not be willing to come back to be reinstated in exercisely toward thee, and may they more carnestly toward thee, and may they more fervently in spirit worship thee, the one God over all. We bear thee the petitions of thy children. They are saved, and thou wit bless them, wit slied thy love upon them, for in thy greatness thou art all lovely. In thy perfectness thou wilt slied thy love upon them, for in thy greatness of thy children. And, oh

Ques.-I would like to ask a question concern solved question. Their folks don't know anying the diseases of children, such as canker-rash, thing about it in most cases, and so they have to scarlet fever, diptheria, croup, measles, &c. What wait till they will do their part of the work. But (if anything) has the universal practice of eating

nuts, cakes, confectionery, fruit, and, in fact, food should appreciate far more than marble or gran-or luxuries of any or all kinds, at any or all hours ite. of the day, regular or irregular, to do with the cause or production of these diseases, which are so virulent and often fatal? Also the almost universal practice of overdressing some parts of the hody of the child, and leaving some parts (generally the extremities) nearly naked? I think that more light on this subject would be an incalculable bleswing to this "fast," fashionable, frivolous, and foolish Yankee nation in a rough, uneven climate.

Ans.—The American people are quite too fond of aping the fashions of other nations, regardless of the climate in which they exist. Fashion leads. All else must be subservient to her. It matters not low many little graves are in the churchyards, how many little spirits wait the coming of their parents. Fashion with ruthless hand governs, and poor, weak humanity bows before this God in all humility. There is no more homage paid to any God than to this one. No more sacrifices are offered than to this one. You may go through the entire range of Christian and heathen worship, and you can find nowhere upon record evidences of more specificate then have been readevidences of more sacrifices than have been made to this same God of Fashion, to the shame of intelligent nations be it spoken. Modical men inform us that those diseases that seem to be incident to childhood may in part be attributed to fashion, the peculiar fashion of eating and drinking, and that which is peculiar to dress. They also inform us that the evil has been handed down from generation to generation by the false relations their parents held to Nature and Nature's laws. Nature teaches us that so far as we become acquainted with her laws and render obedience to them, so far we become healthy and harmonious; disease passes away. In order to reach the cause of all these evils that are prevailing amongst you, you should commence at the very roots. Kill them. Be determined to leave nothing. Set aside the God of Fashion, and in his place worship the God of Nature. Render as much homage to Nature's God as you have to Fashion's God, and many of your ovils will disappear. It is absolutely impossible for one generation, or perhaps a dozen, to eradicate these evils. They have grown slowly upon you, and they must as slowly pass away. We of the spirit spheres have all hope in your case. We know that man is steadily marching on, and rapidly too in this age, toward higher light, toward a more perfect understanding of God and his exhibitions through Nature. And in proportion to the knowledge you gain will these evils disappear. Medical men, those who have charge of the body. and these who have charge of the soul also, instead of dealing in surface matters, should go beyond of desting in surface matters, should go beyond the surface, strike at the root; overcome these evil effects by killing the cause. Then in the great future that lies before you in the spirit spheres, the song of redemption from earthly lips will not fall to reach your ears. Therefore work earnestly, every one of you—you who have received the first light of the morning—work earnestly and faithfully, fearing nothing except to bring yourselves into inharmony with God and Nature. Fear that

walked to Emmans—also at the sea of Tiberias?
If, as some say, in the body, how did he get into
the room at Jerusalem, after the doors were shut
for fear of the Jews? If he was raised in the body, for fear of the Jews? If he was raised in the body, then how can it be that we are not raised in the same way, and how can we be? One man lost an arm at the battle of Bull Run, a foot at Antietam, and his remaining part was buried at Malden. How are these parts to be reduited?

A.—This subject has been so frequently discussed that it is well-nigh worn out. Again and again the denizens of the spirit-world have returned, declaring against material resurrections, such as the sacred writings speak concerning. We have most excellent evidence concerning the re-

have most excellent evidence concerning the re-moval of the body of Jesus the Christ by his moval of the body of Jesus the Christ by his friends, those who loved him, those who loved the body, those who did not wish it to remain in the keeping of the Jews. The Jews have ancient records which clearly prove the fact. He was stolen away—not by the angels, but by his friends in the body—and secretly buried. And the body which was seen, which was handled, which seemed to appeal to all human senses, was none other than a body formed for the occasion. Similar circumstances have existence amongst you to-day. in the body—and screetly buried. And the body which was seen, which was handled, which seemed to appeal to all human senses, was none other than a body formed for the occasion. Similar circumstances have existence amongst you to-day. There are persons whose electric and magnetic powers can be so combined and used as to give the power to form an external, material, thoroughly material body, or instrument through which the spirit can manifest itself to material senses, It was done then. The same is done to-day. And if you are looking forward to the resurrection of the body uniterial, you will seener or later awake to your mistake. It may be resurrected in fair flowers, doubtless will be in grasses. It comes again in vegetable life, and enters through vegetable into animal life. Round and round the circle runs; but the spirit, the glorified, freed spirit, will never be called upon to take up the old worn-out casket that Nature has decided against. Feb. 17. casket that Nature has decided against. Feb. 17.

Richard A. Flanders.

I find myself very weak on coming here. It is only fifty-six hours since my death, which occur-red in Florence, Italy.

red in Florence, Italy.

At the beginning, or quite early in the rebellion, I enlisted, hoping to do my country some little service. I was then well, but not very strong. My friends had fears for me, but I had none for myself, and think I should have escaped sickness if I had not been captured in '62, and held for about seven months in a rebel prison. There I had the typhold fears. It left me in a year work retired. seven months in a rebel prison. There I had the typhoid fever. It left me in a very weak state, a sort of slow consumption. As soon as I was exchanged, I came home to my friends in New York city. I remained there under various kinds of treatment till the close of the war, and then, with friends who were going to view the great Paris Exposition, I left my home and friends here, with the hope of regaining my health. From France I went to Italy, and it was thought best I should remain in Florence till my health was established. remain in Florence till my health was established; but I slowly yielded up my hold on the things of earth, and now I am here.

Some two, three, it may be four years-I am not certain of the time—before my death, I became quite interested in Spiritualism, and felt quite sure that it was a fact.

But my friends, one and all, so far as I knew, were unbelievers. They were constantly asking me to give them some evidence of the power of the spirit to come back after death and communicate. I gave them what experience I had, but it availed nothing in their case. I always told them avaned nothing in their case. I always told them they must seek for themselves, and at last I got so far as to say, "I do n't know as I shall ever be able to make you see into this philosophy till I go there and see how the thing is done myself." When I felt that I was going, I prayed earnestly that I might, if it was true, be able to return and give evidence of my renewed life and power to return hafter they could learn of my death here. return, before they could learn of my death here.
My prayer is answered. I shall do what I prayed
I might be able to do. I have the help of my
father. Who was some transfer.

I might be able to do. I have the help of my father, who was some twenty years ago a very successful physician in New York—Dr. Richard Flanders. He tells me it was him that first brought the light to me, and prepared me to receive it, knowing that I must soon come to him.

I have no wish to disgrace my friends here by attaching their names publicly to anything spiritual—if disgrace it is. But I have the right to appeared my own and my father's to what I here repend my own and my father's to what I here re-late. My friends said to me once when converspend my own and my father's to what I here relate. My friends said to me once when conversing on spiritual things—I had written some verses of which to me were quite spiritual, and I thought I would like to donate them to some good spiritual paper, and I talked of it with my friends—their roply was, "Oh Bichard, if you do, do n't attach hy your name to it, for our sakes, if not for your own"—considering it, you see, a disgrace; when the real truth is, no man or woman could be more highly honored than by being found in connection with this great light and truth. My verses are still in their keeping, and neither their name nor my own has ever suffered by connection with Spiritualism; and I propose to-day, for the first time, to attach the name I had on earth to the few broken words I give here, which I intend to be evidence of my life since death, and my power to return; and should they consider the matter in a favorable light, and be willing to part with their error and receive in its place truth, I would like to have them—as proof of my sound position to you—send the verses mentioned to the Banner of Light for publication. It would please me more than all else they could do. It would be a more liasting monument to my memery, and one that I

Now, with love, such as only a freed spirit can understand, to all I, left on earth, and particularly all those who are in the dark with regard to these things, and the hope that they will speedily come out of the night into the day, I will retire to my home, where this weakness I shall not feel.

I am Richard A. Flanders. Would to God I could appeared the pames of those to whom I come. could append the names of those to whom I come, but they are in their keeping, and I hope they will never diagrace them. Remember the time of my death—fifty six hours from the time I com-

Annie Rice.

menced to speak here. (3.20 P. M.)

Oh dear! [What is the matter?] I broke another abscess. [I think it won't harm you] Oh dear! I thought people never was sick after they died. Oh I wish I had n't come. Shall I die again? [The feeling is only momentary, and the next time you come you won't feel so.]

Is it Cleveland? [No, it is Boston.] Well, I want to go where I died, to Cleveland. [You will have to give us your thoughts, and we will send them to your friends.] Friends? My mother. [Yes. to your mother.] Well, you see. I died

send them to your friends.] Friends? My mother. [Yes, to your mother.] Well, you see, I died last January. I was well New Year's, and I died since then. I got the scarlet fever, and I had an abscess, and it broke, and I died—right here. [On the throat?] Yes, sir. And I come back with my cousin to tell my mother that if it had been cut larged on the outside I should he have lived. cut, lanced on the outside, I should n't have lived. I was too weak, and I should have died. She must n't blame the doctor, cause I should n't have lived. You tell her so, will you? [Yes.]

lived. You tell her so, will you? [Yes.]

Do we take our names we had here when we come back? [Yes.] Annie Rice. Not the name I got now. [Give your earth name that your mother may recognize you.] Well, that is it. [Had you a middle name?] No, I had n't.

Oh tell her that Cousin George is here. He was killed, and he shows me how to come, and he wants to come himself, too. [Is it George Rice?] Yes, it is; and tell my mother that my father will come home safe—she is worrying—won't you? [Certainly.] And that I want her to come where I can talk. [To visit some medium?] Yes. Tell her I am well now, only when I come here, and I like, I am contented now. I was n't at first. [Has your father heen absent long?] He went away like, I am contented now. I was n't at first. [Has your father been absent long?] He went away just after I died. He went down to Texas on business; and my mother thinks he will get the fever, or something, and die before he gets back. He won't—no, he won't. Why, only think! now I am ten years old. [When?] Since I died. Got no birth days now here; but I remember. I did n't have any consumption. I'm stronger than that gentleman was. [Yes, you are quite strong] He has got halr just as black, but my hair is light: has got hair just as black, but my hair is light; was when I was here. I wanted to ask him if his was, but he got so tired there were two spirits that showed him the way, and they helped him away. [He became exhausted, did n't he?] Yes; but he won't be sick, and he won't die. Folks don't die here; they only die when they are on

come back here to live long. You won't when you die. Do you think you will? [I cannot say, not having had the experience.] Oh dear! I wish I was gone. Do n't forget my name, will you? Oh dear! I'm going, I am. Feb. 17.

Abby Knox.

Oh, I am so glad to have an opportunity to come Oh, I am so glad to have an opportunity to come this way once more. I want to send a few words to my children in California, but I can't begin to say half I want to. Tell them that my spirit is overflowing with love for them, and I come among those I have left here daily, trying to manifest, trying to do something that they may know I am with them. You know my husband well—Mr. Thomas Know—the high sheriff [104] I know Mr. Thomas Knox—the high-sheriff. [Oh I know him. Is this Mrs. Knox?] Yes; Mrs. Abby Knox, formerly from Pembroke, N. H.—you know? [Oh

Oh when that terrible war commenced between

And my son, my Oscar, oh tell him to seek for the things that belong to Spiritualism; learn all it is possible for him to while he is on the earth. It will be worth more to him than anything else. I am troubled sometimes at the sickness that he has passed through. It has made me very sad when I have been in his society, but I know there is a happy hereafter for him. I know that in the spirit-world all these shadows speedily pass away.

Oh how beautiful it is to have our sorrow so modified by the knowledge of happiness that is to come. Is it not beautiful? I had my children to meet me when I came, and such a welcome as I got! "Oh mother, how glad we are to meet you." Children that had gone en years before—one son that was sick for a long time and committed suicide in Kentucky. He had gone there for his health, and grew worse, and suffered so much he shot himself, you know. I had had fears that he might not be as happy as the rest of my-children were, but God in his love has shown him the better way, and he has outlived, gone beyond that error. He was very sorry for it for a long time, always sorry, but it was a great, good lesson to him; and now he comes back inspiring everybody he can come near, who is in danger of committing suicide, with the better way. Many a committing suicide, with the better way. Many a committing suicide, with the better way. Many a hand he has arrested that would otherwise have been a suicidal hand. So you see God in his wisdom turns the evil into good. It is a beautiful thought, is n't it? [Yes, it is.] That Mr. Flanders left his weak state here very sensibly.

I enjoyed a long and healthy life. I never knew much about sickness, and when I was taken I went down very rapidly.

Oh I have everything to be thankful for Had

Oh I have everything to be thankful for. Had good children, good health, and a knowledge of the beautiful hereafter. Oh I was blessed, and if ever any one sang praises to God for the glft of life, I have. There, tell my children, one and all, I am happy, and shall watch over them, do all I can for their comfort, and meet them when their time comes; and I shan't be sorry when it does come, if they are sick, for at best this earth-life is. that make the spirit sad and cadge painful suffering to mind and body. God bless you; good-day.

The first that met me was my daughter Ann, a happy and beautiful spirit—met me with such a joyous countenance! It was beautiful! my angel child! She used to come to me with so many little

gems in the shape of communications.

Bear my love to the subject (Mrs. Conant). She is away now, and I cannot leave it, only with you. Tell her I would have walked ten miles, as old as I was, to have received a few words from my loved ones beyond the tomb before death, if

it had been possible for me to.
Good-day. God bless you. My husband sends
his blessing, and my children, too. You remember
my name—Abby Knox. Feb. 17.

[We are informed by persons will acquainted with Mrs. chox, that the facts above stated are literally true. For arther evidence of their reliability, write to Mr. Mical Tubbs, I the Cosmopolitan Hotel, than Francisco, Cal.]—Ed. B. ov L.

Scance conducted by Rev. Joseph Lowenthall.

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 18.—Invocation; Questions and Answers; Harry Buncan, of Cincinnati, O., to his parents; Hargaret Mooney, of Hoston, to her daughters; Frances C. Holmes, to nor twin sister Annie.

Thursday, Feb. 20.—Invocation; Questions and Answers; John A. Andrew; James Healey, of Carney Pisce, Bos.on, to his wife and daughters; Grace Winthrop, of Williamsburg, N. Y., to her sister.

to her sister. 21.—Invocation: Questions and Answers; ictoria Thomas, a slave, to her friend Amelia Thomas; John., Merrill, of Boston, drowned 13 years ago, to his wife and Tuesday, Feb. 25.—Invocation: Questions and Answers;

格 医复数乳腺 医二磺胺二酚

Alexander Thompson, of Charlottsville, Penn., to his family; Hannah Payles, of Belfast, Eng., to her children in America; Annie Holborn, of New York, to her mother.

Thursday, Feb. 27.—invocation: Questions and Answers; Gen. Felix Zoilicoffer, to his friends at the South: Sarah M. Packard, of Lawrence, Mass., to her husband; Mary Elin Newman, of New York City, to her sister Margeret.

Newman, of New York City, to her sister Margeret.

Alonday, March 2—invocation; Questions and Answers; Monday, March C Charles the York, of Charlestown, Mass; George Brown, of Sands Court, Boston, to his wife: Harry Sanbarn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

Charles II. vose, of Charleston, Larry Sandorn, of Virginia, Sands Court, Hoston, to his wife; Harry Sandorn, of New Bedford, to his mother in Boston; Elizabeth Foster, of New Bedford, to his mother in Boston; Elizabeth Foster, of New Bedford, to his mother and other friends; Belle Wide Awaks; land, O., to his mother and other friends; Belle Wide Awaks; land, O., to his mother and other friends; Belle Wide Awaks; land, O., to his mother and other friends; Belle Wide Awaks; land, O., to his mother and other friends; Belle Wide Awaks; land, O., to his mother fosteron, of Charlestown Neck, to her mother.

Annie Stevens, of Charlestown Neck, to her mother.

Annie Stevens, of Charlestown Neck, to her mother.

Annie Chison, of Foxboro; Mass., to her husband and narents; Michael Donahoe, of Boston, Mass.; Margaret Ward parents; Michael Donahoe, of Boston, Mass.; Margaret Ward Barryw, of Steuhenville, O., to her brother Charles.

Tuttaday, April 28.—Invocation; Questions and Answers; Tuttaday, April 28.—Invocation; Questions and Answers; Abigali Whitney, to her children; Isaac Turner, of Hangor, Me., to his mother; Mary Holan, of South Boston, to her husband and children; Nathaniel Banks Stacy.

Monday, May 4.—Invocation; Questions and Answers; Monday, May 4.—Invocation; Questions and Answers; Danlel Johnson, of Salem, Mass.; Albert Denny, ist Ohlo Regions, 10 his mother; William Burt, of Boston, to his children.

Tuesday, May 5.—Invocation; Questions and Answers; Tuesday, May 5.—Invocation; Questions and Answers; Angeline Sawyer, alias Ada Stevens, to her friends in St. Love, Starboanl, of Boston, to her father and mother; Slias Wait, second officer on board the barque. "Seabill," to his friends in New York; Lieut, James Edward Farquer, Third Virein's Regiment, to his mother.

Tursday, May 1.—Invocation; Questions and Answers; Angeline Sawyer, alias Ada Stevens, to her friends in St. Louis, Johnnie Johce; Oren C. Perkins, of Louislana, to Danlel Burnett; William Brown, of Boston, and Answers; Angeline Sawyer, alias Ad

Daniel Burnett; Transmission of the Analysis and Answers; Monday, May 11.—Invocation; Questions and Answers; James O'Nell, of Boston, 2d Lieut, 8th Mass. Regt.: Eunice Clarke, of Windham, Vt., to her relatives and friends; Mrs. Hannah Hopper, of Longwood, to her friends; Henry Hart, of

Donations in Aid of our Public Free Circles. Received from

received from					
Friend					75
J. Poffiet					70
Friend					1,00
Mrs. R. Bowker, Boston, Mass					- PU
J L. Willson, Boulder City, Col.	r				1,00
Friend, Springfield, Ill					50
John Sherretts, Gardner, Me					1,14
E. Cross, Thorndike, Mass	******				1.00
Friend					1,00
W. G. Perley, Ottawa, Canada					1.00
M. Crosby			••••	****	1,00
Friend					1,00
Arabula			****		1,00
J. V. Mansfield, New York City				••••	. 50
E. Stebbins, Chicopee, Mass		• • • • • • •	• • • • •	****	1,0
N. Andrew. Skownegan, Me					U.
G. A. Barnes, Olympia, W. T	 .		••••	• • • • •	84
Friends	<i></i>			****	1,00
W. F. Tuits	• • • • • • • •	•••••	****	•••••	- 51

Obitnaries.

Born into the higher life, on the 24th of April, 1868, Mr. William Apsey, of Binghamton, N. Y., in the 43d year of his age. Born into the higher life, on the 24th of April, 1888, Mr. William Apsey, of Binghamton, N. Y., in the 43d year of life age.

As near as the writer can recollect, about eleven or twelve years ago, Bro Apsey was known as one of the official board of the Mr. Church in this place; he thought he could see a higher philosophy than was taught by that church, but still inked the evidence of angel communion, until at a public circle held by Mrs. Fanny B. Felton—the mealum being an entire stranger—the spirit of his brother who had been lost at sea took control, selected him while in a crowd, and gave him in a communication his name as well as the particulars of his death; this, as deception was impossible, convinced his judgment, while later evidences made him still more firm. He was a man of the truest interrity, fine sensibility and deep thought; one of our best citizens and most noble workers. Fluring his long stekness his medium powers develaped, and both through himself and other mediums the angel comforters visited him, promising him his senses to the end, and that at the last trying hour he should have presented to his view a grand spiritual vision. His mind did remain clesr, and when the last day came he sent his love to everybody, bid tis friends an affectionate farewell, and said, "I am going now." The vision appeared, and when his eye was fixed upon it, and his ear ennight the strains of angel music, he with his last works and, "Oh this beautiful heavenly music! do you not hear it?" and passed on. His funeral was largely attended by Spiritualists and fifends, one of whom read an address, after which the beautiful ode, "Shall we know each other there?" was sang, and all was over.

J. H. RANDALL.

In Owasco, New York, Nov. 25th, 1867, Mrs. Hannah Graves, aged 84 years, passed from this, to the scenes, joys and em-

aged 84 years, passed from this, to the scenes, joys and employments of the higher and better life.

In her younger days the subject of this notice was a Baptist, but as she did not find that faith sufficient to satisfy the desires of her generous and benevolen heart, she sought and found in Universalism and Spiritualism a full satisfaction. She groped no longer in darkness, for the pathway of her immortal destiny was brightly illuminated by the light of celestal truth, and she looked with joy to the time when she should ascend the "jeweled stairway, trod by angel feet—the glorious pathway leading home." She left on earth several children, five of whom rejoice in the spiritualistic faith, and are constant readers of the Banner of Light.

Miss Sarah Page, of Manchester, N. H., passed from the Miss Sarah Page, of Manchester, N. H., passed from the mortal to the immortal, April 25th, aged 24 years.

Miss Page was a young lady of fine sensibilities and a firm believer in the truths of our beautiful philosophy: and as the augel Change drew near, to bear her home, she had no fear, for the loves ones gone before had disrobed the grave of all its darkness, and unfolded to her the home of rest beyond its porties. Funeral services were performed at the Unitarian Church by Rev. Mr. Haskell. (Unitarian) and the writer, and at the grave by Rev. Mr. Sawin. (Orthodox) chaplain of the Order of Good Templars, of which our sister was a member.

J. H. Currier.

Arthur S., son of Charles II. and Louisa S. Fowler, left the frail form May 6th, in West Newbury, Mass., aged 10 years 6

His parents are consoled by their faith that he will come again to them from his spirit home. The writer was called upon to offer words of consolation to the friends.

A. P. B.

Miscellaneous.

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 M.; 2 to 5 F. M. All other hours devoted to outside patients. *
N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. by himself.
From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist,

Eclectic and Botanic Druggist,
634 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Olis, Tinctures, Concentrated
Medicines, Pure Wines and Liquest, Proprietory and Popular Modicines, voarranied pure and genuine. The Anti-Scrotla Panacea, Mother's Cordial, Italing Extract, Cherry Tonic; &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up Spiritual and other Prescriptions. Apr. 4.

EMERY N. MOORE & CO., Printers and Engravers, No. 9 Water street,

(First door from Washington street.) Boston, Mass, Fine Job Printing promptly and neatly executed.

OIL PAINTINGS.

TAVING been successful in painting-over three thousand. It portraits of our split-friends from small pletures, and feeling that there is a power that directs in the matter all pects in the matter all pects. It is matter a superior to mine, I offer my service at othe Split-involved to the Split milities of the country. My speciality is in rendering exnet likenesses of a superior quality from small pictures, however imperfect they may be. Any person having such and wishing a fine oil painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any size. Price, delivered by express, from 35 to 100 dolars, Direct, J. J. Gutler, St. Louis, Mo. Mar. 21.—10w*

DRUNKARD, STOP1

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong print, and given a remedy that takes away all desire for it. More than Eight Thou-sand have been redeemed by its use within the last seven years.

years.

If you cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the patient, Address, C. CLINTON BEERS, M. D., No. 070 Washington street, Boston, Mass.

NEURAPATHIC BALSAM

CURES PILES, CATARRE, HUNORS and all SKIN DISEASES, WORMS, BURES, SORES and all diseases of the Throat and Bronchiat Tubes. For sale at the Offices of the Banner of Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Ohio; S. H. Bulkley, Norwich, Conn.; in Boston by M. L. Burr & Co., J. T. Brown, J. I. Brown & Son. Melvin & Ladger, T. Restenux, E. B. W. Restenux, F. T. Church, H. A. Choate and F. W. Simmons, Drugists
Mar. 7.—12w E. HAYNES & CO., PROPRIETORS, Boston.

C. P. L.

Children's Progressive Lyceum Manual. By Andrew Jackson Davis,

SEVENTH EDITION. 80 cents per copy-8 cents postage;
863,00 per hundred.
FIFTH ABRIDGED EDITION. 45 cents per copy: 855,00 per hundred. Address.
BELA MAUSH, PUBLISHER,
Apr. 11.—cowtf.
14 Bromfield street, Boston.

VALUABLE BOOKS.

JUST republished, "THE SYSTEM OF NATURE; or Laws of the Moral and Physical World," by BARON D'HOLBACH, author of "Good Hense," dc. A new and improved edition, with Rotes by Diderot. Two volumes in one. Frice \$2; postage 24 cents.

IUME's ECHAY6.—Essays and Treatises on various sublects, by DAvid Hums, Esq., with a brief sketch of the Author's Life and Writings, to which are added Dialogues concerning Natural Religion. Price \$1.50; postage 30 cents.

The above are for sale at the INVESTIGATOR OFFICE, 84
Washington street, (Room 8,) Boston, Mass. 3w—May 18.

HOOFLAND'8

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTH! A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

18 composed of the pure juices (or, as they are medicinally termed, Extracts) of Roots, Herbs and Barks, making a preparation highmost AGREEABLE and PLEASANT Remedy to take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Deblility, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affeeted, the result of which is that the patient suffers from several or more of the following symptoms:

Constipation, Flatule 10e, Inward Piles, Fullness of Blood to the Head, Acidi-ty of the Stomach, Nausea, Heart-Burn, Disgust for Food, Fullness BURN, DISGUST FOR FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN

ORING OR SUFFOCATING SENSATIONS WHEI
NALVING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from those diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he is assured from his investigations and inquiries possesses true merit, is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectu- ally cure Liver Complaint, Jaundice, Chronic or Ner- vous Debility, Dyspepsis, Chronic Diarrhoa, Disease of the Kidneys, and all Discases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY.

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM,

Induced by Severe Labor, Exposure Hardships, Fovors, &c.,

Is speedily removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the com-plexion becomes sound and healthy; the yellow tinge is eradicated from the eyes: a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy being.

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Tonic a new lease of life.

NOTICE.

It is a well established fact that fully one-half of the female portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxid will prove invaluable in these cases.

TESTIMONIALS. Hon. Goorge W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find Hoopland's German Toxic is a good remedy, useful in diseases of the digestive organs, and of great beneat in

cases of Deblity and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOPLAND'S GREWAN TONIO a Valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. JAMES THOMPSON. Yours truly.

From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appro-priate spicero, I have in all occases declined; but with a clear proof in various in-my own family, of the use-GERNAN TONIO, I depart for once from my usual course to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

J. H. KENNARD, Yours very respectfully. Eighth, below Coates street.

CAUTION.

HOOPLAND'S GERMAN TOMO Is counterfelted. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory

GERMAN MEDICINE STORE,

No. 631 ARCH STREET, PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly O. M. JACKSON & CO.

PRICES.

HOOPLAND'S GRENAN TONIC is 1 at up in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in

order to get the genuine. For sale by Druggists, Storekeepers and Dealers every-

where, or sent by express on receipt of the money.

Mediums in Boston.

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

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

Idw-Apr. 4.

MEBICAL CLAIRVOYANT AND BEALING MEDIUM.
292 Washington street, Boston. Mrs. Latham is eminantly successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Completing. Parties at a distance examined by a lock of hair. Price \$1,00. 13w-Apr. 4. AURA HASTINGS HATCH, Inspirational Medium, will give Musical Séances every Monday, Tues-lay, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-redge place, opposite 69 Friend street, Boston. Terms 25 cts. May 23.—4w

MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Séance \$1,00.

SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. MRS. R. COLLINS still continues to heal the Apr. 4.—13w

MRS. ROSELLA WORCESTER. Clairvoyant, Test and Business Medium, 3s Hudson st., Boston, Mass. May 16.-2w*

MARY M. HARDY, Trance and Business Medium, No. 93 Poplar, street, Hoston, Mass. Public Circles every Thursday evening. 13w*--May 16.

Miscellaneous.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for HEALING THE SICK.

WHERE he has creeted a building expressly for HEALING THE MICK.

Da. Rewion cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. No Ment-Cink Given. No PAIN CAUSED. No Surgical Operation. ALL who receive treatment are benefited. Dr. Arwyon cannot reatore a lost member of the body or perform other impossibilities, but will always relieve Pain, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only arknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and as sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—
Weak Evens, Partial Bilishedse, All Diseases Of the BBAIN, Wrak Spides, T. Mons, Palling of the Womb,
All Rinds of Senual Weakners, Isternal UlCERS, DROPSY, LOSS OF VOICE, Weak Evens, CaTarini, St. Vitte' Darce, Weakners, Isternal UlCERS, DROPSY, LOSS OF VOICE, Weakners, Internal Diseases Dastlity, Diabetrs, Bronchiti, DisEASED Liver, Kinders, Bronchiti, DisEASED Liver, Kinders, Blood,
Hundre of the Blood,
Ac., &c., &c.

Paralysis is slow and uncertain; sometimes, though rarely, these patients have oven faily restored with one operation;
they are, however, aiways benefited Dearsess is the most
duabtul of any maindy.

Those persons who cannot well afford to pay are cordisily invited, "without money and without price."

Apr. 18.

SOUL READING, SOUL READING,

Or Paychometrical Delineation of Character.

M.R. AND MRS. A. B. SEVERANCE would respectfully
M.A. Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical alsease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married
For written delineation, 81,00 and red stump.

Address, MR. AND MRS. A. B. SHYERANCE,
May 2. No. 402 Sychmoro street, Milwauken, Wis.

A LOCK OF HAIR,"

Is sufficient to bring the Clairvoyant and patient into sympathy, though thousands of miles apart. For written examinations enclose 62. Examinations, when patients communder our treatment, 81. Address, Dir. II. B. STORER, MEDICAL OFFICE, 56 Pleasont street, Hoston, Mass. May 8. DR. J. WILBUR,

MAGNETIC PHYSICIAN, will heal the sick at his residence, 330 Van Buren street, Milyaukee, Wis., still further notice. Patients at a distance cured by magnetized paper. Send superscribed envelope and \$1.00.

5w*-Apr. 25.

Prof. R. R. ROBERTS
WILL heat the sick by the laying on of hands, or ARMAL
MAGNETISM, at QUINCY, ILL., during the months of
June and July, 1868.

6w*-Apr. 18. DR. WILLIAM B. WHITE, Clairvoyant and

Medical Electrician, cures all diseases that are curable.
Orice, No. 4 Jefferson Place, (leading from South Bennett street—a fea rods from either Washington street or Harrison Avenue.) Boston, Mass. Office hours from 8 A. M. till 4 P. M. Feb. 21. MRS. MARY LEWIS, Psychometrical or Soul IM A.S. BIAKY LEWIS, Psychometrical or Soul Reader, would respectfully autounce to the public that she is located in Morrison, Whiteside Co., iii, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and inture. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill. 8w*—Anr. 98.

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. WM. B. WHITE, office, No. 4 Jefferson Place, (leading from South Hennett street—a few rods from either Washington street or itartison Avenue.) Boston, Mass. Mrs. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from 9 A. M. to 4 P. M.

ANNIE DENTON CRIDGE continue to make Psychometric Examinations as heretofore letters, etc., 82: mining specimens, 85. Address, 602 "N" street, between 6th and 7th, Washington, D. C. Apr. 25.—8w"

MRS. M. A. MOORE, Trance and Writing Medium. Clairvoy and Examinations. Address, South Malden, last house on Cheisea street. 3x*-May 16. THE ORIGINAL One Dollar Broker Store.

THE ORIGINAL One Dollar Broker Store. Broker's sale of rich and valuable goods, comprising a great variety of valuante and USBYEL ANTICLES, for sale at One Dollar for each Aracle. For additional terms and conditions of sales send for circulars. The Store comists of every variety of Dry Goods, Silcer-Plated Ware, Albums, Carpetings, Boots and Shaes, &c., &c. We commenced the sale of thoods on this plan in the fall of 1863. Our Goods are obtained by cash advances made on merchandise, or are purchased direct from the commission houses, manufacturers and importers. We are selling goods at less prices for retail than are sold by any jobber in New York or Boston at wholesale. By offering such inducements to the public, we have increased our sales to the amount of about one million of dollars a year, as we have made sworn returns to the U.S. Assessor, of over one hundred thousand a month. Every exertion on our part will be made, to give satisfaction to those who may favor us with their patronage. Address

May 2.-4w 1% & 106 Suddury Street, Boston, Mass

AT 410 Kearny street, San Francisco, A CAL, all kinds of Spirituniist and Reform Books are kept constantly for sale at Eastern prices. Catalogues mailed free, and all orders promptly attended to. Address, HEHMAN SNOW.

8w*-Apr. 25.

BOARDING, by the day or week, at 54 Hud-son street, Boston, Mass. .REIGART'S

American and Foreign PATENT AGENCY,

PAILIN

PRONTING U. S. PATENT OFFICE, where all business relating to Patents will be promptly attended to, by the undersigned, late an Examiner in the U. S. Patent Office.

J. FRANKL'N REIOART. Att'y.,
WASSISCION CITY, D. C.

MILLER'S HEPATIC POWDERS. The Great Clairroyant Liver Remedy.

THERE Vegetable Powders are not a panacea for everything, but are worth their weight in fine gold to cure liver complaints and remove billousness. Packages sent by mail with full directions for use, for 50 cents and two stamps. Address, LEO MILLER, Appleton, Wis.

4w—May 16.

STENOGRAPHY,

OB Short-hand Writing made casy. Taught perfectly by correspondence through the Post Office. Terms \$1. Correspondence unlimited, though from three to five letters aufficient. Satisfaction positively guaranteed. Apply, enclosing two red stamps, P. GOOD, Platinfeld, Union Co., N. J. May 18.-5w.

WONDERFUL ELECTRIC FI-II-IT PLEASES ALL! II mail for IV cts. and stamp; 3 for 25 cts. Address the in ventor, NATHAN HALL, Providence, R. I. 37 Agent wanted in every part of the world 44-May 16. JOHN C. BULON,

Successor to John M. Hall,

Furnishing Undertaker, No. 1313 Vine Street, Mar. 7,-13m* PHILADELPHIA, PA. CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the Banner of Light Office, for 26 CRATS HAGE;
REV. JOHN PIERPONT, JUNGEJ. W. EDMONDS, EMMA HARDINGE, ABRAHAM JAMES, CHAS. H. CHOMELL, ANDREW JACKSON DAVIB, JOAN OF ARC, ANTONE (by Anderson), J. M. PEELLES, PINKIE, the Indian Maldan; 50 cents.

ET Sent by mail to any address on receipt of price.

Hew Hork Adbertisements.

73

SEVENTY-THREE REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE**

Hartford, Ct., Jan. 7th, 1868, PROF. PATTON SPENCE, M. D.-1 have been stilleted for the last eight years with the very troublesome disease, (1) Dinbetes Mellitus. I have taken three boxes of your Positive Powders, and am happy to state that they have given me surprising relief; indeed, I am almost well. I used to be disturbed as often as six or seven times a night. now sleep all night andisturbed. What a luxury! I hope others similarly situated may find the same relief.

POWDERS.

Yours truly, A. T. Foss,
General Agent of the Connecticut Spiritual Association. FRANKLIN SWERT, of Kirksville, Adair Co., Mo., says: "Your first box of Positive Powders entirely cured me of a severe attack of (2) Caturrh and (3) Infinmmation of the Brains. "The best language of mine would fall to express the extent of my gratitude."

New Haven, N F., Jan. 14th, 1868. PROF. SPENCE—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe (4) Cold. Site coughed atwas attacked with a severe (4) Cold. Site coughed almost incessantly, and was attended with a high (5) Fever, which increased daily. She commenced taking the Post-tive Powders as directed. The Fever abstrat, the Cough censed, and she improved tast. But she had been troubled with the (6) Neurnigin for years. But when the box of Powders came, she commenced using them, and before that was gone her discusse had fleet, and has not returned. But that was not all. The disease had left her (7) destitute But that was not an. I neumens man ret and of hearing.
of the sense of smell, and very (8) hard of hearing.
The most offensive smelling thing that could be produced. was all the same to her. But one-half of a box of Nega-tive Powders did the work, and she is now well, and enn both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth, IRA D. SMITH. MRS. LOUISA A. SMITH.

ELIZA D. VALENTINE, of Natick, Mass, writes as follows: "Provious to using your Positive Powders, rarely a day passed without my having an attack of (D) Colle, from which I suffered intensety. I have not had a Colle pain since I took the first Powders, now five months."

Wilna, Jefferson Co., N. Y., Nov. 30th, 1867. Pros. Speece-Sir: My husband has had an (10) Ulcer on his right shin for over thirty years. He tried all kinds of Doctors and patent medicines. But nothing could take the of Doctors and patent measures. But nothing count take the swelling out. He could get no rest day or night; a great share of the time his nights were (11) sleepless—in one sense, no sound sleep. He took one box and a half of your Positive Powders. They have taken the swelling out in a great measure, and all the fire. He says he sleeps as sweet as an infant. If any one was glad of case from pain, it is he. He don't appear like the same man.
Yours truly, CYNTHA GOULD.

West Newfield, Me., Jan 21th, 1868, Prop. Spence: I have tested the box of Positive and the box of Negative Powders which you sent me. With them I have successfully treated my wife in (12) Lung Fever, and myself and three crandchildren in every symptom of (18, 14, 15, 16,) Typhold Fever. Very respectfully yours. Davier, Davi DARIEL DAM. East Cambridge, Henry Co., Ill., Feb. 10th, 1868. DR. SPENCE-Dear Sir: It is with pleasure that I chronicle

the wonderful effects of your Powders. Mas. E. A. PET-TEYS had the (IT) Henrt Discuse so she could not sleep nights. Before she had taken one box of Positives sheep lighter, good, nights and felt a great deal better. I
myself was troubled with the (18) Heart Discusse for B years. At times my life was despaired of. I received im-mediate help as soon as I had taken a few of the Posttive Powilers. Mrs WM. STACKHOUSE has been troubled with (10) Liver Completes and Chronic Rheumntism for years. She could not get around without suffering every time she moved. She could not stand it even to ride in a buggy. She has taken two boxes of the Positive Power ders, and says the soreness of the Liver is gone, the pain in the shoulder entirely, and she can work, walk or ride with comfort. A Mil. A. WYOKOFF has the (20) Consumption. He has taken one box of Positives, and says he feels a great Respectfully yours, M. R. SRITH. deal better.

Fairport, N. F., Jan. 20th. 1868.
PROP. Spence—Sir: I find the Positive Powders not like a charm in stopping joules, and that too of the most argonizing description. I gave part of one to a little girl that was nearly in spassus, caused by (21) Toothache, and in free minutes lie was perfectly free from pain and all spusmodic action.

MRS. MARY PARKIUMST.

Barton Landing, Vt., Nov. 25th, 1867, PROF. SPENCE-Dear Sir: Your Powders work like mingic, and so different from other medicines, that we caunot realize how they cure. On receiving your first box, I was quite low, and unable to sit up or bear my weight on my feet but a few moments at a time. I had been suffering with (22) Billous Remittent Fever, together with (23) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Inflummation of the Luugs. I took one Positive on going to bed, and another in the morning, when my (25) Cough ceased, and the Inflammation was gove. An hour after, my Chili came on as usual. I took one of your Negative l'ow-ders, and in less than twenty minutes fell asteep, awaking in two hours refreshed, and have had no Chill since. I continued taking the Positive Powders, and in ten days I was abit to do my work alone; enjoying better health than for eighteen years. We then commenced using them for our child of eight months old, that was sorely afflicted with (26) Serofala most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My husband is now using them for (27) Cutureh and with decided success

They are a slient yet sure success. Yours in gratitude, Mus. Cigonog Bush. Dr. Sperge-Dear Sir: We think your Powders the best medicine for (26) Femnie Difficulties that we ever used. They have accomplished more for my wife than the most san-guine could have anticipated.

J. T. Lord,
251 Grand street, New Haven, Ct.

Hartford, Ohio Co., Kp., Feb 21st, 1868. PROP. PATTON SPENCE-Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of diseases, namely, (20) Neural gin, (30) Sick Hendache, (31) Toothache, (32) Denfaces in one car. (83) Weakness of the eyes, so that I could not see to sew or read at night. I was also afficted with (BA) Heart Disease, (B3) Womb Disense, (BG) Crumps, (BT) I arulysts of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases. I also had a (38) Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians,

cured your Powders. I am now in better health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. Harrison, has been afficied with the (BD) Asthma for ten years, tried everything that was recommended by the l'hyricians, and found no permanent relief until he took your l'owders. He had one very violent attacksoon after receiving your Powders, and about six double doses of the Positive, one or two lours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have lain down day or night. He has now no fears of the Asthma. and considers your l'owders the best medicine in the

spent hundreds of dollars, but was never relieved until I pro-

An old lady of this county, MRS. STUART, now near 70 years old, has been afficited with the (40) Asthma for \$7 years. She would have to sit up every night from about midnight until day, without sleep and could senreely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have slways needed in this country. The Positive and Negative Powders have also cured several cases of (41, 42) Chills and Fever. Very respectfully yours, &c.,

JUDY A. HARRISON. EDWINJAMES, of Frankford, Pile Co., Mo., reports, Jan. 3d. 1868; "One case of (4th) Lung Fever, (44, 45) two cases of severe Cold with Typhold Symptoms, and several cases of (46) Infantile Biarrhen, one of some months' standing—nit cured by the Positive and Negative Powders."

New Haven, Ind., Feb. 2d, 1809. PROF. PAYTON SPENCE-Dear Sir: I have made some good PROP. PATTOR SPENCE.—Dear Apr. I have made some good cures with your Powders. One was a girl about 12 years old. She had (47) St. Vitus' Dance. She doctored with the best Doctors in Fort Wayne, for six months, but to no purpose. But one box of Positives cured her entirely. have cured a man in Kalamazoo, Mich., by the name of EDWIN Brings, of a (48) Fever Bore on his leg, with the Isost-

Tours truly, G. W. HALL. JOHR FAWORTT, of Emporia, Lyon Co., Kansas, under date of Sept. 24th, 1807, reports that "the Positive and Negative Powders were tried in three cases of (49, 50, 51) Fovor and Agne, and they proved a complete success."

East Greensboro, Vt., Jan Oth, 1868. DR. SPENCE-Dear Sir : For the past five years I have been so

troubled with (52) Rheumatism, (5B) Dyspepsin, (54) Cuturrh and (55) Lung troubles, that I have not been able to work half of the time. When I commenced taking the Powders I could not eat anything without distressing me very much; in fact I could not est or work. Now I can work and ent na well na ever I could, and am gaining strength and diesh. Respectfully yours, Jos. D. Avers.

MR. L. I. INGALIE, of Muchostink, Chizago Co., Minn., in her letter of Feb. 11th, 1885, reports the cure by the Positive and Negative Powders, of two cases of (50, 52) Typhold Fever, one case of violent (50) Billions Fever accompanied with (50) Congestive Chills, and also a very severo case of (60) Dysentery in which the Doctor had given the patient up to die.

**Manufold Centre, Ct., Feb. 8th, 1888. Mansheld Centre, Ct., Feb. 8th, 1868.

PROF. Spence-Dear Sir: This is to certify that my wife has been splitted with (61) Lameness for more than 20 years in one of her knee joints, often so that she could not get up stairs, or scarcely get up from a chair without help We have tried a good many kinds of medicines first and last, but none of them seemed to do much if any good until we tried your Positive Powders. One box cured that case. Very respectfully, G. W. Simoss.

W. BANKS, of Mermiton, Bourbon Co., Kansas under date 5 Jan. 18th, 1868, writes as follows: "Refore your fowders came my shouther was taken with (62) Lung Fevers, with pain in the 5 do and had Cough, so she had not fain down for two days and nights. I gave her two Powders, and they cared her in less than six bours."

JOSHUA J. WHITE, of Chamois, Osage Co., Mo., reports as follows: "MATILDA CLART, long troubled with (GB) Bys-pepsin in its worst forms, splitting up her food, &c., was cured by the Positive Powders in 15 days. Also a little girl six years old had (64) Fever and A gue for some time. was well dosed with Calomel and other drugs; Discribed set in; she became very weak and emsetated, and purple under the eves; the case was considered almost hopeless. I gave her the Positive and Negative Powders, and in tendays

she was out at play with the rest of the children." PROF. Spence—Hear Sur: I have let two persons have some of your Powders. Our man took three Positive Powders, and they enced him of the 655 Propsy, the doctors and they enter him of the 655 Propsy, the doctors called it. Another man had the 666 Cheronic Pharebox for 20 years; one bairs box of Positives wered him.

Yours with respect. John A. Day.

Salem, Ill , March 2d, 1964. PROF PATTON SPENCE—Dear Sir: My little daughter, seven years old, was taken with (67) Typhold Fever last Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large stomach (68) Worm, and now as I write she is at play. Also an old lady upward of 70, has been cured of the (6D) Pripitation of the Heart by the Positive Pow-Yours truly. SARAH E. BOND.

Manti, San Pete Co., Utah, Oct. 2d, 1867.
Prop. Spence—Sur: The wonderful workings of those Powders no tongue can tell, nor pen desorther and I assure you I have not language to express my guittude to you for so great a biesing. I can lie sown now at night and (20) sleep the sweet sleep of my child-hood. Yours ever gratch, Elizabeth Hannan.

Hancock, Vt., Sept. 10th, 1sti. PROF. SPENCE-Dear Sig: I have cured several ouses PAY CHILDS, of Hancock, who has been (72) Busine for 12 years, and Syears in the Asylum at Brattlebors', took two boxes of the Postaty e Powders, and is now called sano by 120st needle. I sent one of your circulars to a returned wer. The next June I saw him and asked him why he did not come and get some Powders and cure up. He said he had tried everything he could hear of, and nothing did him any and. I told him the Powders would cure him, and I made him a present of a Box. Soon after he had a severe Chill. He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When the Pewer came on he took the Positive Powders, and cooled his Fever off. It did not take a whole box to cure him. His name is Orlashoo Kesedy. He now lives in Warren, Vt.

Yours truly, Joseph Plist.

The magic control of the Positive and Negative Powders over disenses of all kinds, is wonderful beyond all precedent.

THE POMITIVE POWDERS CURE Neuraling Headache, Erarche, Touthache, Rheusaitian, Gaut, Colle, Pains of all kinds; Cholers, Diarrhea, howel Complaint, Bysentery, Nausca and Vomiting, Bysepsia, Indication, Platifuce, Worms, Ruppressed heast attention, Patiful Menstruation, Failing of the Arman Menstruation, Failing of the struction, Patiful Menstruation, Failing of the fermittent Fever, Bilious Fever, Yellow Fever, Infective Fever, Bilious Fever, Yellow Fever, the Fever of Mantil Pox, Measles, Scarlatins, Eryspelas, Preumonia, Pieurisy; all Infammations, acta or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stamach, Prostate Glaud; Caturrh, Comumption, Bronchitia, Coughs, Colds; Serofula, Nevoganes, Meeplessates, &c.

THE NEGATIVE POWDERS OURE Paralysis, or Palsy; Amaurosis and Deathers from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhold; extreme Keryous et Muscular Prostantion or Reluxution.

For the circ of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no vic-Yours truly, Joseph Print.

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no viclence to the system; they cause no purglug, no nausean, no vomiting, no narrostizing; yet, in the language of S. W. Bichmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and pet so effections."

As a Family Medleline, there is not now, and neer has been, ampling equal to Mrs. Spence's Positive and been, ampling equal to Mrs. Spence's Positive and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-

CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall.

To AGENTS, ratio and female, we give the Solo

Agency of entire counties, and large and liberal profits.

PHYSICIANS of all schools of medicine are now using
the Positive neal Negative Powders extensively
in their practice, and with the most gratifying success. Threefore we say, confidently, to the entire Medical Profession,
"Try the Powders." Tru the Powders." Printed terms to Agents, Physicians and Druggists, sent Frinted terms to Agency.

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

Mailed, postpaid, on receipt of price.

Bums of \$5 or over, sent by mall, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is at our risk. OFFICE, 371 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Bunner of Light Office, No. 158 Washington St., Boston, Mass., and by

Bruggists generally. FRED. L. H. WILLIS, M. D., No. 16 West 24th Street, New York,

(Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. end in a word, all Morbid Conditions affecting the Vital or Functional Action, of the System

Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock P. M. Patients unable to call, will be visited at Free for Examination, \$5; for office treatment, \$2; for visits, according to distances, 83 to 85, including advice.

Patients attended to, and prescribed for by mail, on

enclosing the fee of Five Dollars. Reasonable reductions made for the poor. TO DO GOOD and get paid tor it! Take an Agency for the Indispensable Hand-Book. How to Write, How to Talk, How to Behave, and How to do Business. One vol. Sample copy, first post, 84.25. Agents wanted. S. R. WELLS, Publisher, 389 Broadway, New York.

DR. J. P. BRYANT, (Returned from California,) WILL healthe sick at his residence, BOB West 34m 8z., (near 8th ave.) NEW YORK.
Invalids will find this pince casy of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Buston, Railreads.

If—Dec. 21. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens

IVI dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9r. M. Circles Tuesday and Thursday evenings.

May 16.-6w Mey 16.-6w

M. R.S. JENNIE WATERMAN DANFORTH,
Clairvoyant Physician, No. 313 East 33d street, between
let and 2d avenues, New York, magnetizes and cures scute
and chronic diseases, in the trance state.

25we-Dec. 14. MRS. JACKSON, formerly Mrs. Leon, Natural Medical and Business Cisirvoyant, 240 Mulberry atreet, New York. Price 41. Hours from 9 A. M. to 6 P. M. May 2,-4n°

BOARD.—A few single gentlemen can find good hoard in a private family in Morrisania. Apply to WARREN CHARL, 544 Broadway, N. Y. 2we—May 16.

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

Message Department.

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

Mrs. J. H. Conant,

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

eventually progress into a higher condition.

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

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

The Bunner of Light Prec Circles. These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (upstairs,) on MONDAY, TUESDAY and THUISDAY 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. Dona-

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

Circle Room-Reserved Sents.

It has become necessary, owing to the increasin instance manifested by people far and near to learn what disembodied spirits have to say through our medium, that we shall bereafter re-serve three settees in our Circle Room, for the accommodation of strangers, up to within five min-utes of closing the door. It is often the case that people visit us from a distance for the express purpose of attending our Free Public Circles. They arrive at the office just too late to procure a sear, and are obliged to retire, wondering why they cannot be accommodated. So numerous have been these cases of late, that we have determined to accommodate such visitors, if possible, espe-cially those who notify us in advance by letter.

Invocation.

Thou Infinite Spirit who bath dominion over life in all its various changes, thou who goeth down to the grave with the cast-off hody and who riseth with the ascending spirit; thou who art life unto all forms and all conditions of being, teach us to pray, not alone in words, but in holy deeds. Oh thou Spirit Eternal, we would write our prayers upon Nature's eternal page; we would that they should be written in letters of fire, whose light shall be unto the nations enduring. Oh may we never forget, in our home in the spirit-land, that there are souls on earth who have need of our strength, who have need of our experience, who have need that we come night anto them, wiping away their tears of sorrow, strengthening their weak hands, giving wisdom unto them whensoe'er they may need, and leading their feet out of darkness into light. Oh grant that the theory of their results of the control of the con that the mantle of righteousness may be so large with us that it shall be of ample means for all thy family. Oh grant that we may know no caste, no color, but that all may come within the sacred embrace of our love. Oh may we lovingly bear the prayers of all thy children to thee, asking, and expecting, too, that thou wilt bless all, for thy love is for all, for thy eternal mercy, coupled with the wisdom, will never forsake the least of the children. We thank thee that we are all fashioned with our own distinctive character-We thank thee that no two souls give the same exhibition of life. Every one moveth on in its own orbit, praising thee according to its own inner light. Oh thou wise Spirit of all things, we thank thee that every soul conceives of thee in a different manner from all others. We thank thee that in other lands thy children do not wor-ship thee as we do, but we recognize all true soul worship as of thee, and therefore very good. We thank thee for the simple prayer of the forest child; we thank thee for the prayers of all men and all women, as they go forth unto thee like the fragrance of flowers, and return again is blessings unto those who pray. Oh may thy light in spiritual power descend steadily upon the earth, till no soul shall be left who shall question concerning the return of their loved ones; till every heart shall be open, and every fireside no longer hold its vacant seat; for thine is the kingdom, and the power, and the glory, forever and Fab. 13 Feb. 13.

Questions and Answers.

CONTROLLING SPIRIT -- We are now ready, Mr. Chairman, to consider whatever questions you may have to propound. QUES-What are the claims of Spiritualism. when viewed in the light of a common test, which is as fair for one class as for another, viz: "the

ANS.—The claims of Spiritualism are as wide, as deep, as high, as Spiritualism is itself. Spirit-ualism claims homage from all things—true Spiritualism, not that which is such only in the spiritualism, not that which is such only in the exterior, but that which is such in its internal life. The opponents of Spiritualists and Spiritualism sometimes determine very harshly concerning the "ism" and the "ists." They tell us they have not determined unwisely or unrighteously, for they have judged by their fruits which they have one of the problem. They problem a such that they have been and they have been a such that they have been a such cously, for they have judged by their fruits which they perceive. That is right. Soiritualists should be judged and should expect to be judged by the fruit they bear, by the moral light which they are able to shed upon humanity, by the golden age which they are expected to usher in. Spiritualists should expect to be weighed in the balance of public opinion, and if they are found would the control of the state of the course wanting they should remember that not they alone will suffer, but the holy cause which they represent. It behoves every one who claims communion with the angels to walk honestly, uprightly in that faith, keeping the golden rule where they can see it, making it a part of their lives, ever being in harmony with it, and never at any time suffering themselves to be in antagonism to it. When considered in conjunc-tion with the external unfoldings of some Spiritualists, Spiritualism will bear no test whatever. If it were dependent upon some of its exponents for merit, for real value, it would be found saily wanting; but thanks be to God, it does not depend upon any "ist" whatever. Inasmuch as it is pure and undefiled itself, it can march through the ages unsolled, and those persons who areable to look beyond the mere bubbling, foaming surface, can see it in its purity. Spiritualism, or spiritism—and Spiritualists differ—there is a wide line of demarcation between the two. One is a mere shadow, the other is the reality. In order to test Spiritualism, in God's name do not test it through Spiritualists. Throw it into the scale in all its purity, and weigh it, and it cannot be found

wanting.
Q.—Is there necessarily any antagonism between the fundamental doctrines of Christianity

and those of Spiritualism?

A.—No, they are two streams from the same fountain, and all the antagonism that exists between them has been made up of the ignorance of those who do not understand either Christian-

ity or Spiritualiam.
Q.—The spirit said last Tuesday that Christ ate with publicans and sinners, as an answer to the question with regard to the sttroundings of our mediums. Christ was surrounded with all our mediams. Christ was surrounded with all pure and hely influences. He did not live all the time with publicans and sinners nor wine-bibbers. His life was pure and hely, as both sacred and profane history clearly affirm that so far as Christ's external circumstances were concerned, he dwelt with publicans and sinners. Though your correspondent has

and sinners. Though your correspondent has perceived the light from a different source from which we have perceived it, we shall not wage war against him or her. We do not pretend to deny that Jesus was surrounded in spirit by high and holy influences; influences that came to scatter darkness, and shed the light: influences that came to upraise down-trodden human-ity; influences that came to say to the prostitute, "Neither do I condemn thee—go and sin no more"; influences that were ever ready, on the right hand and the left to open the gates of heav-en and shut the gates of hell; but in the external, so far as the influences of this world were concerned, Jesus was constantly in temptation. This we know. It is no speculation with us. We

Q.—Is the human blood, when in a healthy: state, full of living animalculæ?

Julia Collins.

I am glad I got into a world where good clothes and money aint the only things that will take you into good seciety. Yes, I am. [You mean earthly clothes. Your clothes are different now,

earthly clothes. Your clothes are different now, are they not? Yes, they aint so good as I wish they were. It's real good thoughts, real good geelings, that take you into good society here—real good wishes; and God knows I had 'om sometimes when I was here on the earth, but I never got into any society but what I detested.

Well, I'm dead now, and I'm glad of it. [You seem to be fully alive to-day.] Well, I've parted company with the body, but I myself am here. I died of the small pox; the meanest disease anybody could die with, too. I seemed to be, when I was bere, fated to live just where I didn't want to, and to do just what I dhin't want to, and to do just what I dhin't want to ok to drink, I got so disgusted with everything, and wanted to drown it some way, and then I got disgusted with that, and stopped that. Oh I tried hard to get out of the way of living I was in, but I could n't. It was no use, and I was so glad when they told me I could n't live, I was really rejoiced.

Mary Josephine Watson.

[How do you do?] I got well now. I was sick with the diptheria, and I could n't get well, so the angels come and took me, and my body was put in the tomb, and then it was buried. But I got well. I wan you to tell the folks that I got well. I wan you to tell the folks that I got well. I wan you to tell the folks that I got well. I wan you to tell the folks that I got well. I wan you to tell the folks that I got well. I wan Josie Watson. Oh I should give you all my name, should n't!? Mary Josephine Watson. Dear me! I most forgot it. Nobody ever called my name, should n't!? Mary Josephine Watson. Oh I should give you all my name, should n't!? Mary Josephine Watson. Oh I should give you all my name, should n't! way. I was eight years old.

I was born in Cambridge, but I died in Fall River. We went there when the war was, and I died there. I have a brother older than I was. Do you hear? [Yes, I am listening.] He is fif-teen years old, and he is here. [On your side?] Oh yes; and he wishes to send word back here to eat really rejoiced.

do n't recollect.] Well, there was. If you are a mind to take pains to inquire you will find out t was so. It seems one of these folks, these mediums, got in there; some spirit took 'em in there; diums, got in there; some spirit took 'em in there; and oh, you never see anything like it. The first one, after preaching as good a sermon as you ever heard, came to me—and what do you suppose she said? My name was Julia Collins. And the first thing she said to me was, "Julia, I am your mother. I pity you. I have watched over you from my spirit-home. I left you when only eight years old, and I 've seen all your trouble. I know all you have suffered, and I am waiting for you in my spirit-home. There you won't have to live in my spirit home. There you won't have to live as you do here." And so she went on. What do as you do here." And so she went on. What do you suppose I thought—a stranger to me, and a lady, beautifully dressed too, in better life than I was? Why, I felt clear inside of me that it was

Then I went to looking into it. I went, just as soon as I could, to some of those folks that allow spirits to come, and I heard about it, and they whether I was susceptible myself. I don't know whether I was or not. I don't know about that; but they told me they pitied me, and that was enough, and that I hadn't a great while to stay here, and that was good news, I tell you. [Did it

here, and that was good news, I tell you. [Did it prove true?] Yes, it proved true. Well, one night—I'd been working hard all day—I was trying to get out of that way of living, and I worked day and night as long as I could stand it to get something to get out of that place. I made shirts for a firm up on Washington street—I've a good mind to tell their names—the means of the in the live reals of the reals. I've a good mind to tell their names—the meauest firm in the whole city—good mind to give their names; and what do you suppose I had aplece? Just think! I had a shilling. If you had a machine—I did n't have it—you could make about two of 'em in a day by working hard; some perhaps three. What's that to live on? What do you suppose that man's soul is worth? Not half a shilling. Would n't give that for it to-day. Well, one night I was raving against him and others that make folks work for nothing, and suddenly I heard a voice say, "Their lot in the spiritworld will be far worse than yours. You will get world will be far worse than yours. You will get your compensation, and they will get theirs." It was just as distinct—frightened me most to death at first, but it just malted me right down. I thought I'd never say another word. I'd work

right to the light,
How different things are here! When I came here to day and asked for a chance to come—"Oh yes," they said, "plenty of room, and it's just the right time for you to come." I thought how difright time for you to come." I thought how different from things on earth—oh how different!
Oh I think the people on earth, particularly the "anobs" that live up town, would be disgusted with themselves if they could come here and see how things are done. I tell you how 'tis here. It's like this: The self-righteous gat a very low seat, while those that don't think so much of themselves, and try to do more for others, get a good seat where they see all that is going on.

Oh dear me! How my face burns here. I think I died because I wanted to. Really I think I could have got well if I'd wanted to. But I'd nothing to stay for, and everything to go for; don't you see? [Yes.] I've been there—It's nigh two months—come back quick, have n't I? [Very quick.] Oh, I tell you I am so glad to be through—to got rid of the troubles of this world;

[Very quick.] Oh, I tell you I am so gind to be through—to get rid of the troubles of this world; and I want my friends here to do just the best they can, and if I can do anything to shorten their lives here—naturally, you know—I will do it. Shall, If it 's right. I do think it's right. I know they 'd want me to. [You mean according to law, don't you?] Of course; not outside of it, 'cause then I should be in a fight all the time. But if they get sick I shan't do anything to get 'em well. Remember that, won't you? 'cause I know just what they 'll have to go through if they stay here, and what's before them when they come where and what's before them when they come

I am.
[How old were you?] Oh dear! Twenty-six years old. I would n't want anybody to die by small pox; but if they could go by a railroad accident, or something of that kind—that's an easy way, and a quick way. [You were not very old.] No; did you think I was? [I thought you older than that.] Seen trouble enough to be old. I was old in one way. My hair had turned grey and I old in one way. My hair had turned grey, and I was old in trouble, but that's all the years I had on earth. Thought I was old did you? Well, on earth. Thought 1 was out, the job. 1. appearances are deceifful. [Sometimes.] Yes Feb. 13.

Philip Hodgdon.

I have strange sensations on coming here. I am from the Third New Hampshire. My name, Philip Hodgdon. I was wounded in battle, and died at the hospital of Fortress Monroe. I have a very strong desire to meet my friends in this way make and stress and tree battless.

A.—Certainly it is, else it would be inert matter.

Q—Is it true or not, as stated by a German chemist, that a drop of human blood magnified twenty millions of times shows specimens of all the animals the earth ever produced, or shapes akin to them?

A.—Your speaker is not sufficiently versed in that branch of chemistry to give, so far as he himself is concerned, an answer in the affirmative, yet I believe it is very possible that the chemist may be right.

I thought I would n't. I'd come and commence mine, and if I had to play a lone hand, perlaps I should come out all right. [Did you understand how to play a lone hand?] Oh yes; I could do it pretty well. It is n't the worst thing that can be done; but I suppose my old mother would say it to catch at most anything that will pass away a tedious hour, and I assure you that cards were oftener used than anything else. They were generally to be had, and they would always get up a little interest when nothing else would; kept up our spirits when otherwise we should have died of the blues.

Say to my good mother I am in the spirit-world not minus the left leg. She will understand it. Good-day, sir. Feb. 13.

Mary Josephine Watson.

would rather be a street-sweeper; and he has n't changed his mind. He didn't like Doctors of really rejoiced.

I went from Moon street Court. You know where that is? [Yes.] Did you ever live there? Oh no, oh no, you never did. Well. I did. [It is at the North End, is n't it?] Yes; North End. I hated the place, but I had two or three good friends there that hated the place as had as I did. I knew about these things before I died. [Did you?] Oh yes; poor folks can know about good things sometimes. And where do you suppose I tirst heard from it? Well, now, I'll tell you. You know there was a meeting called the Union Mission, established down in North street. [I do n't recollect.] Well, there was. If you are a [Howlong before you, did he passaway? Do you man sense coupled with their experience, they would get along a great deal better. He says he used to say so, and he says so now. Mother will think that is awful wicked, but he is n't wicked. He is very good, and he is a teacher here now. [How long before you, did he pass away? Do you remember?] I was little. I can't remember much about it. [Never mind.] But I had heard so much about him that I knew just what he was. I would n't have been a preacher, either; not a Doctor of Divinity. I would n't have been. If I'd been him, I would n't have been.

Won't you say I'll come again? [Is there nothing else you wish to say to day?] Oh I'm such a chatter-box I could say a good deal, but I have n't got any more time given me this time. Goodafternoon.

Henry Fenton.

Is this Mr. White? [Yes.] Well, this is Henry Fenton. [Henry Fenton? Your name is familiar, but I don't seem to remember.] I worked for you. [Oh yes, yes; I remember you now. How long have you been absent?] Two years. [I was not aware that you had departed.] Well, I have. I suppose what little I may have to say with reference to coming back from the other side will avail very little. The scale now is turning so largely in favor of a helief in the return of the largely in favor of a belief in the return of the dead, I feel that whatever I might be able to add would be so small it would be lost in the great mass of evidence that is now being brought to the earth concerning our new life. We see very earth concerning our new life. We see very clearly on this side what mistakes we made in the earth-life. I suppose you know I made some? [You know better than I in regard to that.]. Those of us who made a good many here are ant to look back with some degree of regret, and rather wish we could live our lives over again, in order to make for ourselves happy surroundings in our spirit-home. But there is no going back in Nature. It is all ahead, whether you want to or not. I said the "ism" called Spiritualism was a delusion when I was here. I have found out my mistake; and that is one of the mistakes that I regret exceedingly because I might have done a regret exceedingly, because I might have done a great deal of good in some directions, whereas I failed to do what would have been of great ser-

ratied to do what would have been or great service to me in the spirit-world.

Do you know, friend White, that whoever benefits one returning spirit, gets very large pay for it? [I think so.] In the shape of sids unseen and unknown. Why, the spirits that you have helped would overcome a great many obstacles to do you a good turn. They never forget it. And there are recorded here wells as fast to on and live on in that miserable place; and so I do you a good turn. They never forget it. And did till I got the small pox and was carried to the Island, and there I died. That was the last of me here. But it aint the last of me. No. I am world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a world I seems any I is an of wall who was a way I way I was a way I was a way I was a way I was a way Island, and there I died. That was the last of me here. But it aint the last of me. No. I am happy.

There, now, look here. I've got two friends there, and I promised them if there was any truth in this thing I would come back. One was Sarah Carson, and the other is Lucy Brown. They are just as bad off as I was. And I told them just as sure as it was true, I'd come back. They are just as precious in God's sight as you are, or anybody else, and have just as good a right to the light.

How different things are here! When I came be few years hence? Gone. Something else will be in their places. There is nothing real here. he in their places. There is nothing real here. Everything comes under the law of time, and time is constantly changing its forms; old ones are constantly passing out of sight, and new ones coming on to the stage. You are not the same man to-day, William, that you were yesterday.
[Think not?] Oh no; a spiritual chemist would detect a very great difference. So you see the real life is of the spirit, and the unreal, the unsubstantial, is here.

> Well, I would simply add my testimony in favor of the great law, even if not very large. And to those friends that I promised to return to, in case I should find things as they are, I can only say, I was disappointed on earth, and again hap-pily disappointed in the spirit-world.

> Good-day. [Good-day, Henry. You must come again.] Want to engage me as a reporter. [I should like to.] I could do it, you know, though I mout of that line—out of practice. Feb. 13. Henry Fenton was employed in our establishment, as reporter, in 1857. He was a man of fine feelings, of a generous disposition, but rather erratic. He says, he thought Spiritualism a delusion. He did make such a statement to us eleven years ago. Our reply was, That the time would come when he would acknowledge to us that he was mistaken; but on the contrary, that Spiritualism was true. To-day the acknowledgment comes.]—Ed. B. or L.

> Scance opened by William E. Channing; letters answered by "Cousin Benja."

Invocation.

Infinite Jehovah, thon who art the one God over all; thou whose infinite love watches alike over the Jew and the Gentile; thou whose boundless wisdom gathers all thy children unto its holy embrace; thou who art the same yesterday, to-day and forever, to thee we pray, and in deep humility for all past errors we bow our faces before thee, askingledding, they cannot have before thee, acknowledging thee as our Father and our selves as thy children; setting aside all caste, all selves as thy children; setting aside all caste, all color, coming before the great white throne of thy purity, divested of all that which would say unto our fellows, "I am more holy than thou," and asking earnestly, prayerfully and hopefully for all the gifts which thou hast in store for us. Thou hast come with us through the wilderness of doubt and error; thou hast been our cloud by day and our pillar of fire by night; thou hast led us safely through all past dangers, and we stand to glorify thee in the present hour. Oh Lord, thou infinite spirit, we cannot understand thy love or comprehend thy wisdom, but we can receive what thou hast sent upon us, and rejoice in the magnitude of a very strong desire to meet my friends in this way—my mother and sister and two brothers. I am from Exeter, and I hope to reach my people thero. I know they have no knowledge of these things, but it makes no difference with the truth. It remains the same, whether they know it or not. I saw them when they received my baggage, and I thought, "Oh if I could only have the power to speak so they could hear me, they would soon dry those tears." But I had not that power, and so I was obliged to let them mourn on, and I got pretty well deluged myself. It made me very unhappy for a while.

I feel the last sensations, I believe, that I felt before death. [Yes, that is the law.] I was in my twenty-second year, sir. And I want to say that I am so well satisfied with this new life that I have no desire to return, and if I could, should not be willing to come back to be reinstated in the old body again. I have met a great many of our friends; among the rest, my father, Uncle David, and Cousin William; by-the-way, he sends a great deal of love to his friends. All that I

nuts, cakes, confectionery, fruit, and, in fact, food should appreciate far more than marble or gran-or luxuries of any or all kinds, at any or all hours ite. or luxuries of any or all kinds, at any or all hours of the day, regular or irregular, to do with the cause or production of these diseases, which are so virulent and often fatal? Also the almost universal practice of overdressing some parts of the hody of the child, and leaving some parts (generally the extremities) nearly naked? I think that more light on this subject would be an incalculable blessing to this "fat" (replayed for the leave of collections and collections). wing to this "fast," fashionable, frivolous, and foolish Yankee nation in a rough, uneven climate.

ANS.—The American people are quite too fond of aping the fashions of other nations, regardless of the climate in which they exist. Fashion leads. All else must be subservient to her. It matters not how many little graves are in the church-yards, how many little spirits wait the coming of yards, now many fittle spirits wait the coming of their parents. Fashion with ruthless hand governs, and poor, weak humanity bows before this God in all humility. There is no more homage paid to any God than to this one. No more sacrifices are offered than to this one. You may go through the entire range of Christian and heathen worship, and you can find nowhere upon record arideness of more record. evidences of more sacrifices than have been made to this same God of Fashion, to the shame of intelligent nations be it spoken. Medical men in-form us that those diseases that seem to be incident to childhood may in part he attributed to fashion, the peculiar fashion of enting and drinkng, and that which is peculiar to dress. They also inform us that the evil has been handed down from generation to generation by the false rela-tions their parents held to Nature and Nature's laws. Nature teaches us that so far as we become acquainted with her laws and render obedience to them, so far we become healthy and harmonious; disease passes away. In order to reach the cause of all these evils that are prevailing amongst you, you should commence at the very roots. Kill them. Be determined to leave nothing. Set aside the God of Fashion, and in his place worship the God of Nature. Render as much homage to Na-ture's God as you have to Fashion's God, and many of your ovils will disappear. It is absolutely impossible for one generation, or perhaps a dozen, to eradicate these evils. They have grown slowly upon you, and they must as slowly pass away. We of the spirit spheres have all hope in your case. We know that man is steadily marching on, and anyidly too in this age toward higher light toward anyidly too in this age toward higher light toward. rapidly too in this age, toward higher light, toward a more perfect understanding of God and his exhibitions through Nature. And in proportion to the knowledge you gain will these evils disappear. the knowledge you gain will these evils disappear. Medical men, those who have charge of the body, and those who have charge of the soul also, instead of dealing in surface matters, should go beyond the surface, strike at the root; overcome these evil effects by killing the cause. Then in the great future that lies before you in the spirit spheres, the song of redemption from earthly lips will not call to reach you are. Therefore work carnes the fall to reach your ears. Therefore work earnestly, every one of you—you who have received the first light of the morning—work earnessly and faithfully, fearing nothing except to bring yourselves into inharmony with God and Nature. Fear that more than all else. One has said that the fear of God is the beginning of wisdom. No, it is not so. Fear to do that which you know will bring you suffering, and so long as you fear to do evil we

bare hope that you will learn to do evil we have hope that you will learn to do well.

Q.—The resurrection of Jesus Christ—was he raised in the flesh? If not, what became of his earthly body? If raised in the spirit only, how did he present himself to the disciples as they walked to Emmaus—also at the sea of Tiberias? If, as some say, in the body, how did he get into the room at Jerusalem, after the doors were shut It, as some say, in the body, how did he get into the room at Jerusalem, after the doors were shut for fear of the Jews? If he was raised in the body, then how can it be that we are not raised in the same way, and how can we be? One man lost an arm at the battle of Bull Run, a foot at Antietan, and his remaining part was buried at Malden. How are these parts to be retinited?

A—This subject has been so frequently dis-

A.—This subject has been so frequently discussed that it is well-nigh worn out. Again and again the denizens of the spirit-world have returned, declaring against material resurrections, such as the sacred writings speak concerning. We have most excellent evidence concerning the removal of the body of Jesus the Christ by his friends, those who loved him, those who loved the hody, those who did not wish it to remain in the nody, those who did not wish it to remain in the keeping of the Jews. The Jews have ancient records which clearly prove the fact. He was stolen away—not by the angels; but by his friends in the body—and secretly buried. And the body which was seen, which was handled, which seemed to appeal to all human senses, was none other than a body formed for the occasion. Similar circumstances have existence opened to the description of the contract was the description. cumstances have existence amongst you to-day. There are persons whose electric and magnetic nowers can be so combined and used as to give he power to form an external, material, thorough ly material body, or instrument through which the spirit can manifest itself to material senses. It was done then. The same is done to day. And It was done then. The same is done to-day. And if you are looking forward to the resurrection of the body material, you will seoner or later awake to your mistake. It may be resurrected in fair flowers, doubtless will be in grasses. It comes again in vegetable life, and enters through vegetable into animal life. Round and round the circle runs; but the spirit, the glorified, freed spirit, will never be called upon to take up the old worn-out casket that Nature has decided against. Feb. 17.

Richard A. Flanders.

I find myself very weak on coming here. It is only fifty-six hours since my death, which occurred in Florence, Italy,
At the beginning, or quite early in the rebellion,

I enlisted, hoping to do my country some little service. I was then well, but not very strong. My friends had fears for me, but I had none for myself, and think I should have escaped sickness if I had not been captured in '62, and held for about seven months in a rebel prison. There I had the typhoid fever. It left me in a very weak state, a sort of slow consumption. As soon as I was ex-changed, I came home to my friends in New York city. I remained there under various kinds of treatment till the close of the war, and then, with friends who were going to view the great Paris Exposition, I left my home and friends here, with the hope of regaining my health. From France I went to Italy, and it was thought best I should remain in Florence till my health was established; but I slowly yielded up my hold on the things of earth, and now I am here.

Some two, three, it may be four years—I am not certain of the time—before my death, I became quite interested in Spiritualism, and felt

quite sure that it was a fact.

But my friends, one and all, so far as I knew, were unbelievers. They were constantly asking me to give them some evidence of the power of the spirit to come back after death and commun cate. I gave them what experience I had, but it availed nothing in their case. I always told them they must seek for themselves, and at last I got so far as to say, "I do n't know as I shall ever be so tar as way, "I do it know as I shall ever be able to make you see into this philosophy till I go there and see how the thing is done myself."
When I felt that I was going, I prayed carnestly that I might, if it was true, be able to return and give evidence of my renewed life and power to return, before they could learn of my death here.

My prayer is answered. I shall do what I prayed. My prayer is answered. I shall do what I prayed I might be able to do. I have the help of my father, who was some twenty years ago a very successful physician in New York—Dr. Richard Flanders. He tells me it was him that first brought the light to me, and prepared me to receive it, knowing that I must soon come to him.

I have no wish to disgrace my friends here by attaching their names publicly to anything spiritual—if disgrace it is. But I have the right to appeared my own and my father's to what I have no thero. I know they have no knowledge of these thero. I know they have no knowledge of the theory in the truth. It remains the same, whether they know it of speaks as they could hear me, they would soon and all thought, "Oh if I could only have the power, and all thought, "Oh if I could only have the power, and as I was obliged to let them mourn on, and I got pretty well deluged myself. It made me very unhappy for a white.

I feel the last sensations, I believe, that I felt in yenenday, and it have no desire to return, and if I could, should not be willing to come back to be reinstated in the old body again. I have met a great many of our frienda; among the rest, my father, Unole David, and Couls "William: by the-way, he seemed a great state of excitement to coine back, and how to do it is the universal practice of eating, and the universal practice of eating wait till they will do their part of the work. But pend my own and my father's to what I here re-late. My friends said to me once when convers-

Now, with love, such as only a freed spirit can understand, to all I left on earth, and particularly all those who are in the dark with regard to these things, and the hope that they will sneedily come out of the night into the day, I will retire to my home, where this weakness I shall not feel.

I am Richard A. Flanders. Would to God I could append the names of those to whom I come, but they are in their keeping, and I hope they will never disgrace them. Remember the time of

will never disgrace them. Remember the time of my death-fifty-six hours from the time I commenced to speak here. (3.20 P. M.) Feb. 17.

Annie Rice.

Oh dear! [What is the matter?] I broke another abscess. [I think it won't harm you] Oh dear! I thought people never was sick after they died. Oh I wish I had n't come. Shall I'dle again? [The feeling is only momentary, and the control was a complete won't feel and it.

again? [The feeling is only momentary, and the next time you come you won't feel so.]

Is it Cleveland? [No, it is Boston.] Well, I want to go where I died, to Cleveland. [You will have to give us your thoughts, and we will send them to your friends.] Friends? My mother. [Yos, to your mother.] Well, you see, I died last January. I was well New Year's, and I died since then. I got the scarlet fever, and I had an abscess, and it broke, and I died—right here. [On the throat?] Ves air. And I come heet with the throat? Yes, sir. And I come back with my cousin to tell my mother that if it had been cut, lanced on the outside, I should n't have lived. I was too weak, and I should have died. She must n't blame the doctor, cause I should n't have

must n't blame the doctor, 'cause I should n't have lived. You teil her so, will you? [Yes.]

Do we take our names we had here when we come back? [Yes.] Annie Rice. Not the name I got now. [Give your earth name that your mother may recognize you.] Well, that is it. [Had you a middle name?] No, I had n't.

Oh teil her that Cousin George is here. He was killed, and he shows me how to come, and he wants to come himself, too. [Is it George Rice?] Yes, it is; and tell my mother that my father will come home safe—she is worrying—won't you?

come home safe—she is worrying—won't you?
[Certainly.] And that I want her to come where I can talk. [To visit some medium?] Yes. Tell her I am well now, only when I come here, and I like, I am contented now. I wasn't at first. [Has your father been absent long?] He went away just after I died. He went down to Texas on hysterest and we method the thinks he will get the just after I died. He went down to lears on business; and my mother thinks he will get the fever, or something, and die before he gets back. He won't—no, he won't. Why, only think! now I am ten years old. [When?] Since I died. Got no birth days now here; but I remember. I did n't have any consumption. I'm stronger than that gentleman was. [Yes. you are oute strong! He gentleman was. [Yes, you are quite strong] He has got hair just as black, but my hair is light; was when I was here. I wanted to ask him if his was, but he got so tired there were two spirits that showed him the way, and they helped him away. [He became exhausted, didn't he?] Yes; but he won't be sick, and he won't die. Folks don't die here; they only die when they are on the earth.
You know I come from Cleveland, don't you?

You know I come from Cleveland, don't you? [Yes.] And I died just after New Year's, don't you? [Yes.] Would n't I be so glad if I could only go home, as I see some little girls do. Do you think I can? [I think you will in time.] Weil, I don't want to stay any longer. [Have you given all you desire?] I should n't if my mother was here, but I don't want to stay. Myneck is stiff. That's why I can't move about. I should n't want to come hack here to live long. You won't when come back here to live long. You won't when you die. Do you think you will? [I cannot say, not having had the experience.] Oh dear! I wish I was gone. Do n't forget my name, will you? Oh dear! dear! I 'm going, I am. Feb. 17.

Abby Knox.

Oh, I am so glad to have an opportunity to come this way once more. I want to send a few words to my children in California, but I can't begin to say half I want to. Tell them that my spirit is overflowing with love for them, and I come among those I have left here daily, trying to man-I now let here daily, trying to manifest, trying to do something that they may know I am with them. You know my husband well—Mr. Thomas Knox—the high-sheriff. [Oh I know him. Is this Mrs. Knox?] Yes; Mrs. Abby Knox, formerly from Pembroke, N. H.—you know? [Oh yes]

yes.]
Oh when that terrible war commenced between Oh when that terrible war commenced between the North and South, I was at Prattville, with my son there. And I was so distressed, our country was so large and everything was so mixed up—I felt so terribly to think that my children at the South and my children perhaps that were at the North were at war with each other. Oh I felt it; the shock was too great for me. I was upwards of seventy years old—let me see—seventy-six, seventy-seven. [When you passed away?] Yès.

I want to tell dear Esther that I watched over her while she was sick, and did all in my power

her while she was sick, and did all in my power to relieve her. And her blessed little cherubs oh they are such a comfort to me here. It is beautiful to have the company of the dear little ones that come up like so many beautiful hads about it till you come here.

And my son, my Oscar, oh tell him to seek for the things that belong to Spiritualism; learn all it is possible for him to while he is on the earth. It will be worth more to him than anything else. I am troubled sometimes at the sickness that he has passed through. It has made me very sad when I have been in his society, but I know there is a happy hereafter for him. I know that in the spirit-world all these shadows speedily pass oh how beautiful it is to have our sorrow so

On how beautiful it is to have our sorrow so modified by the knowledge of happiness that is to come. Is it not beautiful? I had my children to meet me when I came, and such a welcome as I got! "Oh mother, how glad we are to meet you." Children that had gone en years before—one son that was sick for a long time and committed suicide in Kentucky. He had gone there for his health, and grew worse, and suffered so much he shot himself, you know. I had had fears that he might not be as happy as the rest of mychildren might not be as happy as the rest of my children were, but God in his love has shown him the better way, and he has outlived, gone beyond that error. He was very sorry for it for a long time, always sorry, but it was a great, good lesson to him; and now he comes back inspiring everybody he can come near, who is in danger of committing suicide, with the better way. Many a hand he has arrested that would otherwise have been a suicidal hand. So you see God in his wisdom turns the evil into good. It is a beautiful thought, is n't it? [Yes, it is.] That Mr. Flanders left his weak state here very sensibly.

I enjoyed a long and healthy life. I never knew much about sickness, and when I was taken I went down year ranidly.

much about sickness, and when I was taken I went down very rapidly.

Oh I have everything to be thankful for. Had good children, good health, and a knowledge' of the beautiful hereafter. Oh I was blessed, and if ever any one sang praises to God for the gift of life, I have. There, tell my children, one and all, I am happy, and shall watch over them, do all I can for their comfort, and meet them when their time comes; and I shan't be sprry when it does come, if they are sick, for at best this earth-life is a rough journey; at best a great many things that make the spirit sad and cathe painful suffering to mind and body. God bless you; good-day. The first that met me was my daughter Ann, a happy and beautiful spirit—met me with such a joyous countenance! It was beautiful! my angel child! She used to come to me with so many little

child! She used to come to me with so many little gems in the shape of communications. Bear my love to the subject (Mrs. Conant). She is away now, and I cannot leave it, only with you. Tell her I would have walked ten miles, as

old as I was, to have received a few words from
my loved ones beyond the tomb before death, if
it had been possible for me to.
Good-day. God bless you. My husband sends
his blessing, and my children, too. You remember
my name—Abby Knox.

Feb. 17.

I want and the persons well acquainted with Mrs. Knox, that the facts above stated are literally true. For current widence of their reliability, write to Mr. Michall Tubbs, of the Cosmopolitan Hotel, wan Francisco, Cal. 1—2D. B. Or L.

Scanco conducted by Rev. Joseph Lowenthall.

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 18.—Invocation: Questions and Answors; Harry Buncan, of Cincinnati, O., to his parents; Margaret Mooney, of Boston, to her daughters; Frances C. Holmes, to for twin sister Annie.

Thursday, Feb. 20.—Invocation: Questions and Answers; John A. Andrew; James Healey, of Garrey Place, Boston, to his wife and daughters; Grace Winthrop, of Williamsburg, N. Y., to her sister.

to her sister.

Monday, Feb. 24.—Invocation: Questions and Answerst ictoria Thomas, a slave, to her fliend Amelia Thomas; John.

Merrill, of Boston, drowned 15 years ago, to his wife and middren. Increday, Feb. 25.—Invocation: Questions and Answers:

Alexander Thompson, of Charlottsville, Penn., to his family; Hannah Fayles, of Belfast, Eng., to her children in America; Annie dichorn, of New York, to her mother.

Thursday, Feb. 71.—invocation: Questions and Answers; Gen. Felix Zollicofer, to his friends at the Bouth; Sarah M. Packard, of Lawrence, Mass., to her husband; Mary Ællen Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of New York City, to her sister Margared.

Newman, of Charles Harry Banborn, of Virginia, Sands Court, Boston, to his wife: Harry Banborn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to his mother and other friends; Belle Wide Awake; land, O., to his mother and other friends; Belle Wide Awake; lasish Tabot, to his brother Joseph.

Thursday, March 3.—invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. I, Sith Vermont: Mike Fagen; Edith Jones; Henry Carroll, Co. I, Sith Vermont: Mike Fagen; Edith Jones; Henry Carroll, Co. I, Sith Vermont: Mike Fagen; Harret Hompson, of Foxboro', Mass., to her husband and harrent; Michael Donahoe, of Hoston, Mass.; Margaret Ward parents; Michael Donahoe, of Hoston, Mass.; Margaret Ward parents; Michael Donahoe, of Hoston, Mass.; Margaret Ward parents; Jack Merrill, of Evanville, Ind., to his brother, Suary Doland, of South Roston, to her friends in New Hedford; Col. Theodore Tyler, of Savannah, Ga.; Agnes Soule, of New York, to her mother: Jack Merrill, of Evanville, Ind., to his brother, Banuel Merrill.

Thursday, April 30.—invocation; Questions and Answers; Manded, May 4, 1868, at 1 p. M.; Albert Denny, ist Ohio Regiment, to his brother; Elizabeth Melville, of Lowell, Mass., to her ckillren; William Burri, of Boston, to his children.

Thursday, May 3.—invocation; Questions and Answers; Angeline Sav

Daniel Burnett; William Brown, of Boston, Sett alaus, to his matter and alster.

**Monday, May 11.—Invocation; Questions and Answers; James O'Neil, of Boston, 2d Lieut. with Mass. Regt.: Eunice Clarke, of Windham, Vt., to her relatives and friends; Mrs Hannah Hooper, of Longwood, to her friends; Henry Hart, of Roston.

Donations In Aid of our Public Free Circles.

| Arabula | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 Friends 98 W. F. Tufts 51

Obitnaries.

Born into the higher life, on the 24th of April, 1868, Mr. William Apaey, of Binghamton, N. Y., in the 43d year of his age.

As near as the writer can recoilect, about eleven or twelvo years ago, Bro Apaey was known as one of the official board of the M. E. Church in this place; he thought he could see a higher philosophy than was taught by that church, but still incked the evidence of angel communion, until at a public circle held by Mrs. Fanny B. Feltom—the mealum being an entire stranger—the spirit of his brother who had been lost at sea took control, selected him while in a crowd, and gave him in a communication his name as well as the particulars of his death; this, as deception was impossible, convinced his judgmont, while later evidences made him still more firm. He was a man of the truest intestrity, fine sensibility and deep thought; one ofour best citizens and most noble workers. Durling his long sickness his medium powers developed, and both through himself and other mediums the angel comforters visited him, promising him his senses to the end, and that at the last trying hour he should have presented to his view a grand spiritual vision. His mind did remain clear, and when the last day came he sent his love to everybody, bid his friends an affectionate farewell, and said, "I am going now." The vision appeared, and when his eye was fixed upon it, and his ear caught the strains of angel music, he with his last words and, "Ob this beautiful heavenly music do you not hear it?" And passed on. His funeral was hargely attended by Spiritualists and friends, one of whom read an address, after which the beautiful ode, "Shall we know each other there?" was sung, and all was over.

In Owasco, New York, Nov. 25th, 1861, Mrs. Hannah Graves, Born into the higher life, on the 24th of April, 1868, Mr. Wil-

In Owasco, New York, Nov. 25th, 1867, Mrs. Hannah Graves, aged 84 years, passed from this, to the scenes, Joys and em-ployments of the higher and better life.

ployments of the higher and better life.

In her younger days the subject of this notice was a Baptist, but as she did not find that faith sufficient to satisfy the desires of her generous and benevolen heart, she sought and found in Universalism and Spiritualism a full satisfaction. She groped no longer in darkness, for the pathway of her immortal destiny was brightly lituminated by the light of celestial trath, and she looked with joy to the time when she should sacend the "jeweled stairway, trad by angel feet—the glorious pathway leading home." She left on earth several children, but you of whom rejoice in the spiritualistic faith, and are consumt readers of the Banner of Light.

Miss Sarah Page, of Manchester, N. II., passed from the mortal to the immortal, April 25th, aged 24 years.

mortal to the immortal, April 25th, aged 24 years.

Miss Page was a young lady of fine sensibilities and a firm believer in the truths of our beautiful philosophy; and as the angel Change drew near, to bear her home, she had no fear, for the loved ones gone before had disrobed the grave of all its darkness, and unfoided to her the home of rest beyond its portels. Funeral services were performed at the Unitarian Church by Rev. Mr. Haskell, (Unitarian) and the writer, and at the grave by Rev. Mr. Sawin. (Orthodox) chaplain of the Order of Good Templars, of which our sister was a member.

J. H. CURRIER.

Arthur S., son of Charles H. and Louisa S. Fowler, left the frail form May 6th, in West Newbury, Mass., aged 10 years 6

His parents are consoled by their faith that he will come again to them from his spirit home. The writer was called upon to offer words of consolation to the friends. A. P. B.

Miscellaneous.

DR. J. T. GILMAN PIKE, Pavilion, 67 Tremont street, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 x.; 2 to 5 P. x. All other hours N. 13. ALL PRESCRIPTIONS carefully prepared and put up by himself. by himself.

From an experience of ten years, Dr. P. is convinced of the
curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment
of his patients.

July 27. OCTAVIUS KING, M. D.,

Ecloctic and Botanic Druggist, 654 WASHINGTON STREET, BOSTON.

TOOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Winesand Liquers, Proprietory and Popular Medicines, evarranted pure and genuine. The Anti-Scrofula Panacca, Mother's Cordial, Italing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up BPIRITUAL and other Prescriptions. Apr. 4. EMERY N. MOORE & CO.,

Printers and Engravers,

No. 9 Water street, (First door from Washington street,) BOSTON, MASS.

Fine Job Printing promptly and neatly executed.

OIL PAINTINGS.

TAVING been successful in painting-over three thousand I portraits of our spirit-friends from small pictures, and feeting that there is a rower that neutres in the Matter Steprice to the Spirit-World and to the Spiritualists of the country. My speciality is in rendering exact likenesses of a superior quality from small pictures, however imperfect they may be. Any person having such and wishing a fine oil painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any size. Price, delivered by express, from 35 te 100 dollars. Direct,

Mar. 21.—10w*

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of STRONG DRINK, and given A REMEDY that takes away all desiro for it. More than Eight Thou-sand have been redeemed by its use within the last seven

years.

If you cannot call, send stamp for Circular, and read what it has done for others. 11 has done for others.

The medicine can be given without the knowledge of the patient, Address, C. CLINTON BEERS, M. D., No. 070 Washington street, Boston, Mass.

4w-May 2.

NEURAPATHIC BALSAM

CURES PILES, CATARRH, HUNORS and all SKIN DISEASES, WORKS, RUERS, SORES and all diseases of the Throat and Bronchiat Tubes. For sale at the Offices of the Bauner of Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Chio; S. H. Bulkley, Norwich, Conn.; in Boston by M. L. Burre Co., J. T. Brown, J. L. Brown & Son, Melvin & Endger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Chate and F. W. Simmons, Druggists
Mar. 7.—18w E. HAYNE! & CO., PROPRIETORS, Boston.

C. P. L.

Children's Progressive Lyceum Manual. By Andrew Jackson Davis,

SEVENTH EDITION. 80 cents per copy-8 cents postage;
863,00 per hundred.
FIFTH ABRIDGED EDITION 45 cents per copy 1 835,00 per
hundred. Address.
Apr. 11.—cowtf.
14 Bromfield street, Boston.

VALUABLE BOOKS, 12164

Just republished, "THE SYSTEM OF NATURE's Or, Laws of the Moral and Physical World," by Bakon Difformach, withor of "Good Sense," &c. A new and improved edition, with Notes by Diderot. Two volumes in one. Frice \$1 with Notes by Dicerce. Two volumes on various subpostage 14 cents.

HUME A Edshayd.—Essays and Treatises on various subplects, by Dayto Huwa, Esq., with a brief sketch of the Authors Life and Writings, to which are added Dislogues corcerning Natural Religion. Price \$1.50; postage 20 cents.
The above are for sail est the INVESTIGATUR OFFICE, 54
Where, or sent by
Washington street, (Boom 8,) Boston, Mass. 3w—May 16.

HOOFLAND'S

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTH A SURE REMEDY

For all Diseases of the

LIVER, STONACH, OR DIGESTIVE ORGANS.

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

18 composed of the pure juices (or, as they are medicinally termed, Extracts) of Roots, Herbs and Barks, making a preparation high-most AGBHEABLE and PLEASANT Remedy to take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, Dyspopsia, Nervous Debili-Dyspopsia, Nervous Debili-tix functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes af-fected, the result of which is that the patient surfers from several or more of the following symptoms:

CONSTIPATION, FLATULE ICE, INWARD PILES. FULINESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULINESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PITOR THE STOMACH SWINNING OR OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION,

IN A LYING POSTUBE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he season from his investigations and inquiries posfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectu-Jaundice, Chronic or Ner-Chronic Diarrhœa, Discase of the Kidneys, and all Discases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Sovere Labor, Exposure, . Hardships, Fovors, &c.,

Is speedily removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tings is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Tonio s

NOTICE.

It is a well established fact that fully one-half of the female portion of our population are scidom in the enjoyment of good health; or, to meet of good health; or, to meet of good health; They are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxio will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIO is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1866. I consider HOOFLAND'S GERMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Yours truly, From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church. Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested

to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appro-priate sphere. I have in all of cases declined; but with a clear proof in various in-my own family, of the use-GERMAN TONIC. I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes. Yours very respectfully,

J. H. KENNARD, Eighth, below Coates street.

CAUTION.

HOOFLAND'S GERMAN TONIO is counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory AT THE

GERMAN MEDICINE STORE, No. 631 ARCH STREET,

PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKSON & CO.

PRICES. HOOPLAND'S GERMAN TONIC IS I ut up in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

De not forget to examine well the article you buy, in order to get the genuine. For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money.

Mediums in Boston. New Hork Adbertisements.

DR. MAIN'S HEALTH INSTITUTE

AT NO. 130 HARRISON AVENUE, BOSTON.

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

MRB. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
192 Washington street, Boston. Mrs. Latham is eminently successful in treating flumors, fibeumatism, discases of the Lungs, Klonyes, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 15w—Apr. 4. AURA HASTINGS HATCH, Inspirational Medium, will give Musical Néances every Monday, Tuesday, Thursday and Friday evenings, at 5 o'clock, at 8 Kittedge place, opposite 69 Friend street, Boston. Terms 25 cts. May 23.—4w*

MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Scance \$1,00.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. MRS. R. COLLINS still continues to heal the slok, at No. is rine street, Boston, Mass.

Apr. 4.—12w

MRS. ROSELLA WORCESTER, Clairvoyant, Test and Business Medium, 51 Hudson at., Hoston, Mass. May 16.—2w*

MARY M. HARDY, Trance and Business Medium, No. 94 Pupilar street, Hoston, Mass. Public Circles every Thursday evening. Miscellaneous.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases, Now permanently located at

252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for HEALING THE SICK.

HERE he has created a building expressly for

HERE he has created a building expressly for

HERE HERE HERE THE SHOKE.

DR. KEWTON cures when all other efforts and treatments have failed. Uften when he has thought a case hopeless, the patient has been restored to permanent health. No Medicine Given. No Fain Odersh. No Surgical Operation. ALL who receive treatment are benefited. Dr. Aewton cannot restore a lost member of the body or perform other impossibilities, but will altways reglieve Pain, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment trakes but a few minimites for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cured are—Weak Eyes, Paurial Birlowshes, All Diseases of The Brain, Weak Spides, T. Mons, Palling of The Womb, All Kieds of Sexcal Wakkers, Internal Ulcoses, Dropey, Loss of Voice, Weak Lyes, Catanni, St. Vitte' Dance, Weakness of the Lunes, Dispersial Birlimation, New Yorks

Dashlyte, Minderse, Bronchitis, Dis-

Limbs, Dyspersia Bher Matism, Nervous
Dability, Diabergs, Benorchitis, Disgased Livem, Kindeys, Heart,
Throat and Brocchal Orgase, Effects of Folson,
Hundrs of the Blood,
&c., &c., &c.
Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fally restored with one operation;
they are, however, always benefited Dearshess is the most
doubtful of any malady.
Those persons who cannot well afford to pay are cordishy
invited, "without money and without price." Apr. 18.

SOUL READING, SOUL READING,

Or Paychometrical Delinention of Character.

MR. AND MBS. A. B. SEVERANCE would respectfully
M announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inflarmoniously married
For written delineation, 81,00 and red stump.

Address, MR. AND MRS. A. B. SHVERANCE,
May 2. No. 402 Sycamore street, Milwaukec, Wis.

"A LOCK OF HAIR,"

Is sufficient to bring the Clairvoyant and patient into sympathy, though thousands of miles apart. For written examinations enclosed L. Examinations, when patients come under our treatment, 81. Address, Dk. H. B. STORER, MEDICAL OFFICE, 58 Fleasont street, Boston, Mass. May 9.

DR. J. WILBUR.

MAGNETIC PHYSICIAN, will heal the sick at his residence, 250 Van Buren street, Minaukee, Wis, till further notice. Patients at a distance cured by magnetized paper. Send superscribed envelope and \$1.00.

Prof. R. R. ROBERTS
WILL heat the sick by the laying on of hands, or Armal
Magnetism, at QUINCY, ILL, during the months of
June and July, 1863.
6w*—Apr. 18.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, curey all diseases that are curable.

Orice, No. 4 Jefferson Place, (leading from South Bennett street—a few rods from either Washington street or Harrison Avenue,) Boston, Mass. Office hours from 9 A. M. till 4 P. M. Feb. 22.

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., Iti, where she is ready to receive calls; or by sending their autograph, or lock of hair, will definente character, miswer questions pertaining to the past, present and inture. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Auswering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. WM. H. WHITE, office, No. 43 efferson Place, (leading from South Hennett street—a few rods trop either Washington street or Harrison Avenue.) Boston, Mass. Mrs. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office neurs from 8 a. m. to 4 r. m. Feb. 22.

A NNIE DENTON CRIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.: mining specimens, \$5. Address, 602 "N" street, between \$6 h and 7th, Washington, D. C.

MRS. M. A. MOORE, Tranco and Writing Medium. Clairvoyant Examinations. Address, South Malden, last house on Chelsea street. 3w*-May 16. THE ORIGINAL One Dollar Broker Store. THE ORIGINAL One Dollar Broker Store.

Broker's sale of rich and valuable goods, comprising a
great variety of valuable and useric Anticles, for sale at
One Bollar for each Arkele. For additional terms and conditions of sale sent for circulars. The Stock consists of every
variety of Dry Goods, Elleer-Plated Ware. Albums, Carpetings, Boots and Sheet, &c., &c. We commenced the sale of
Goods on this plan in the fail of 1853. Our Goods are obtained
by cash advances made on merchandise, or are purchased direct from the commission houses, manufacturers and importers. We are selling goods at less prices for retail than are sold
by any jobber in New York or Boston at wholesale. By offering such inducements to the public, we have increased our
sales to the amount of about one million of dollars a year, as
we have made sworn returns to the U. S. Assessor, of over one
hundred thousand a month. Every exertion on our part will
be made, to give satisfaction to those who may favor us with
their patronage. Address

May 2 day

May 2 day

ANDREWS & CO.,
May 2.-4w 144 & 106 Suddury Street, Boston, Mass

AT 410 Hearny street, San Francisco, CAL, all kinds of Spiritualist and Reform Books are kept constantly for sale at Eastern prices. Catalogues mailed free, and all orders promptly attended to, Address, HERMAN SNOW.

BOARDING, by the day or week, at 54 Hud-REIGART'S

American and Foreign PATENT ACENCY,

PRONTING U. S. PATENT OFFICE, where all business relating to Patents will be promptly attended to, by the undersigned, late an Examiner in the U. S. Patent Office.

J. FRANKLIN REIGART, Att'y.,
WASSIEGTON CITY, D. C.

MILLER'S HEPATIC POWDERS. The Great Clairveyant Liver Remedy.

THERE Vegetable Powders are not a panacea for everything, but are worth their weight in fine gold to cure liver complaints and remove billousness. Packages sent by mail with full directions for use, for 50 cents and two strings. Address, LEO MILLER, Appleton, Wis. 4w—May 16.

STENOGRAPHY, OB Short-hand Writing made ensy. Taught perfectly by correspondence through the Post Office. Terms \$1. Currespondence unlimited, though from three to five letters aufficient. Satisfaction positively guaranteed. Apply, enclosing two red stamps, P. GOOD, Pisluneld, Union Co., X. J. May 16.-5**

WONDERFUL ELECTRIC FIGHT-IT PLEASES ALL! By mail for 19 cts. and atamp; 2 for 25 cts. Address the in ventor, NATHAN HALL, Providence, B. I. 37 Agents wanted in every part of the world

JOHN C. BULON, Successor to John M. Hall. Furnishing Undertaker,
No. 1813 Vine Sireet,
Nar. 7,-13** PHILADELPHIA, PA.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons ban be obtained at the Banner of Light Office, for 25 CENTS BACK!

REV. JOHN PIERFONT. LUTHER UCDBY, JUNGEJ. W. KEDMONDS, WILLIAM WHITE, ISAAO B. RICH, ADRAHAM JAMES. CHAS. II. CROWELL, ANDREW JACKSON DAYIS, JOAN OF ARC, ANDREW JACKSON DAYIS, JOAN OF ARC, ANTONE (by Anderson), J. M. PEERLES, PINKIE, the Indian Maiden; 59 cents.

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

SEVENTY-THREE

REMARKABLE CURES

Hartford, Ct., Jan. 7th, 1863. PROF. PATTON SPENCE, M. D.-1 have been smiteted for the last eight years with the very troublesome disease, (1) Dinbetes Mellitus. I have taken three boxes of your Positive Powders, and am happy to state that they have given me surprising relief; indeed, I am almost well. I used to be disturbed as often as six or seven times a night. I now sleep all night undisturbed. What a luxury! I hope others similarly situates may find the same relief.
Yours truly,
A. T. Poss,
General Agent of the Counceticut Spiritual Association.

FRANKLIN SWEET, of Kirlstille, Adair Co., Mo., says:
"Your first hox of Positive Powders entirely cured me
of a severe attack of (2) Catarrh and (3) Inflammation
of the Brain. The best language of mine would tall to express the extent of my gratitude."

New Haven, N F., Jan. 14th, 1868. Prof. Spence—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe (4) Cold. She coughed almost incessantly, and was attended with a high (5) Fever which increased daily. She commenced taking the Posttive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But she had been troubled with the (6) Neuralgin for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fied, and has not returned. But that was not all. The disease had left her (7) destitute of the sense of smell, and very (8) hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one-half of a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.
IRA D. SMITH.

MES. LOUISA A. SMITH.

ELIZA D. VALENTINE, of Natick, Mass, writes as follows: "Previous to using your Positive Powders, rarely a day passed without my having an attack of (D) Colle, from which I suffered Letnescy. I have not had a Colle pain since I took the first Powders, now five months."

Wilna, Jefferson Co., N. Y., Nov. 30th, 1867. PROP. Sperce-Sir: My husband has had an (10) Ulcer on his right shin for over thirty years. He tried all kinds of Doctors and patent medicines. But nothing could take the swelling out. He could get no rest day or night; a great share of the time his nights were (11) sleepless-in one sense, ne sound sleep. He took one box and a half of your Positive Powders. They have taken the swelling out in a great measure, and all the are. He says he sleeps as sweet as an infant. If any one was glad of case from pain, it is he. He do n't appear like the same man.

Yours truly, CYNTHA GOULD. PROF. SPENCE: I have tested the beat of Positive and the box of Negative Powders which you sent me. With them I have successfully treated my wifelin (12) Lung Fever, and myself and three grandchildren in every symptom of (13, 14, 15, 16,) Typhoid Fever.

Daniel Dan.

East Cambridge, Henry Co., Ill., Feb. 10th, 1868. DR. SPENCE—Dear Sir: It is with pleasure that I chronicle the wonderful effects of your Powders. Mas. E. A. PET-TETS had the (17) Heart Discuse so she could not sleep nights. Before she had taken one box of Positives she could sleep good, nights, and felt a great deal better. I myself was troubled with the (18) Meant Blackse for 8 years. At times my life was despaired of. I received immediate belp as soon as I had taken a few of the Posttive Powders. Mrs Wn. STACKHOUSE has been troubled with (1D) Liver Complaint and Chronic Rheuma-tism for years. She could not get around without auffering every time she moved. She could not stand it even to ride in a buggy. She has taken two boxes of the Positive Powders, and says the soreness of the Liver is gone, the pain in the shoulder entirely, and she can work, walk or ride with com-fort. A Mr. A. Wyckopp has the (20) Consumption. He has taken one box of Positives, and says he feels a great

has taken one box of Positives, and says to tens a great deal better. Respectfully yours, M. R. Smith.

Prop. Sprence—Sir: I find the Positive Powders act like a charm in stopping joins, and that too of the most argonizing description. I gave part of one to a little girl that was nearly in sprasses, caused by (21) Toochache, and in freminales lie was perfectly free from pains and all spinsmodic action.

Mrs. Mary Parkhullet.

Barton Landing, VI., Nov. 25th, 1867, Prop. Spence—Dear Sir: Your Powders work like magic, and so different from other medicines, that we cannot realize now they cure. On receiving your first box, I was quite low, an i unable to sit up or bear my weight on my feet but a few moments at a time. I had been suffering with (22) Blions Remittent Fever, together with (23) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Inflammation of the Lungs. I took one Positive on going to bed, and snother in the morning, when my (25) Cough ceased. and the Inflammation was gove. An hour after, my Chili came on as usual. I togs one of your Negative I'ow ders, and in less than twenty minutes fell asleep, awaking in two hours refreshed, and have had no Chili since. I continued taking the Positive Powders, and in ten days I was ablito do my work alone; enjoying better health than for eighteen years. We then commenced using them for our child of eight months old, that was sorely afflicted with (26) Scrofula most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My husband is now using them for (27) Caturrh and with decided success.

They are a silent yet sure success. Yours in gratitude, MRS. GRORGE BUSH.

DR. Spence—Dear Sir: We think your Powders the best medicine for (28) Femnle Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

251 Grand street, New Haven, Ct.

Harford, Oldo Co., Kp., Feb 21st, 1868.
PROF. PATTON SPENCE—Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of discases, namely, (20) Neuralgin, (30) Sick Hendache, (31) Toothache, (32) Denfaces in one cur, (33) Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with (84) Heart Disease, (83) Womb Disense, (36) Cramps, (37) Paratysts of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last Octoher, and I am now entirely relieved of all those diseases. I also had a (38) Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your lowders. I am now in better health than for twenty years. I would not be without them for the

wealth of the world.

My husband, J. J. Harrison, has been afflicted with the (350) Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your l'owders. He had one very violent attack soon after receiving your l'owders, and about aix double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise lasted from three to ten days, during which he could not have lain down day or night. He has now no fears of the Asthma and considers your l'owders the best medicine in the

An old lady of this county, Mrs. Stuart, now near 70 years old, has been afficied with the (40) Asthma for 27 years. She would have to sit up every night from about midnight until day, without sleep and could searcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country. The Positive and Negative Powders have also cured several cases of (41, 42)Chills and Fever.

JUDY A. HARRISON. EDWINJAMES, of Frankford, Pile Co., Mo., reports, Jan. 3d, 1868: "One case of (48) Lung Pever, (44, 45) two cases of severe Cold with Typhoid Symptoms, and several cases of (48) Estantitle Biarrhum, one of some months' standing-nil cured by the Positive and Negative Powders."

Very respectfully yours,

New Haven, Ind., Feb. 2d, 1808. PROF. PAYTON SPENCE-Dear Sir: I have made some good cures with your Powders. One was a girl about 12 years old, Blie had (42) St. Vitus' Bance. She doctored with the hest Doctors in Fort Wayne, for six months, but to no pur-pose. But one box of Positives cured her entirely. have cured a man in Kalamazoo, Mich., by the name of EDWIN BHIRLEY, of a (48) Fever Hore on his leg, with the I'maltive Powders. Tours truly, G. W. Hall.

John Pawert, of Emperia. Lyon Co., Kansas, under date
of Sopt. 24th. 1807-reports that "the Positive and Negative Fewders were tried in three cases of (49, 50, 51)
Fever and Ague, and they proved a complete success."

East Greensboro, Vt., Jan 6th, 1868. DR. SPENCE-Dear Sir: For the past five years I have been so

troubled with (52) Rheumatiam, (53) Dyspepsin, (54) Cuturch and (55) Lung troubles, that I have not been ble to work half of the time. When I commenced taking the Powders I could not eat anything without distressing me very much; in fact I could not cat or work. Naw I ena work and ent as well as ever I could, and am gaining strength and flesh. Respectfully yours, Jos. D. AYERS.

Man L. I. Ikaalla, of Mulootink, Chiago Co. Minn. In her letter of feb. 11th, 1881, reports the cumby the Positive and Negative Powders, of two cases of (56, 57) Typhoid Fever, one case of violent (58) Billous Pever accompanied with (50) Congrestive Chills, and also a very severo case of (60) Dysentery in which the Doctor had given the patient up to die.

Mansfeld Centre, Ct. Feb. 8th 1898.

Manefield Centre, Ct., Feb. 8th, 18cs.
PROP. Spence—Bear Sir: This is to certify that my wish has been afflicted with (61) Lanuerness for more than 20 years in one of her knee joints, often so that she could not get up stairs, or scarcely get up from a chair without help We have tried a good many kinds of medicines first, and last, but none of them seemed to do much if any good until we tried your Positive Powders. One box cured that case.

Very respectfully, G. W. Sikoks.

W. BANKS, of Mermiton, Bourbon Co., Kansas under date of Jam. 18th, 18th, 18th, writes as follows: "Heloreyour Fowders came my daughter was taken with (62) Lung Fever, with pain in the side and bad Cough, so she had not taln down for two days and nights. I gave her two Powders, and they cared her in less than six hours."

Joshica J. White of Chamis Cough.

JOSHUA J. WHITE, of Chamois, Osage Co., Mo., reports as follows: "MATILDA CLART, long troubled with (GB) Bypepsis in its worst forms, splitting up her food, &c., was cared by the Positive Powders in 15 days. Also a little girl six years old had (64) Fever and A gue for some time, was well dosed with Calomel and other drugs; Disarchaen set in; she became very weak and emachited, and purple under the eyes; the case was considered almost hopeless. I gave her the Positive and Negative Powders, and in tendays sho was out at play with the rest of the children."

Prop. Space — Hear Sur; I have let two persons have some of control of the contro

Salem, Ill., March 2d, 1864. PROF PATTON SPENCE-Dear Sir: My little daughter, seven years old, was taken with (87) Typhold Fever last. Wednesday evening and continued all night without abating. The next morning I commenced giving her the Negative Pow-ders, and toward night the fever abated and she passed a large stomach (68) Worm, and now as I write she is at play.
Also an old lady, upward of 70, has been cured of the (60) Pulpitation of the Heart by the Positive Pow-Yours truly. SARAH E. Boxs.

Manti, San Pete Ca., Utah, Oct. 2d, 185.
Proc. Spence—Sir: The wonderful workings of those Powders no tongue can tell, nor pen describet and assure you I nave not inguage to express my gratitude to you for so great a blessing. I can lie down now at night and (70) sleep the sweet sieep of my childhood.
Yours ever grateful, Elexabeth Hafnan.

Prop. Spence-Dear Sir: I have cured several cases of (71) Bell-abase with your Positive Powders. PAY CHILDS, of Hancock, who has been (22) Instance for 13 years, and 8 years in the Asylum at Brattlebors', took two baxes of the Posistve Powders, and is now called sand by most people. I sent one of your circulars to a returned soldler in the fall of 1865. He had the (73) Chills and Fever. The next June I saw him and asked him why he did not come and get some Powders and cure up. He said he hat tried everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made him a present of a flox. Soon after he had a severe Chill. He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When the Fever came on he took the Positive Powders, and cooled his Fever off. It did not take a whole box to cure him. His name is ORLANDO KENEDY. He now lives in Warren, Vt. Yours truly, JOSEPH PLINT.

Yours truly, JOSEPH PLINT.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE PONITIVE POWDERS CURE Neuralina, Readache, Erache, Tooliache, Rheumantism, fout, Colle, Pains of all kinds; Chotera, Distribuca, how et Complaint, Bysentery, Nausca and Vonitine, Bysepsia, Indication, Flatificace, Wormst Suppressed him struction, Painful Menstruction, Failing of the Woomb, all Fennis Weakness and Derangements, Crainp, Fits, Bydrophobia, Lockjaw, St. Vitus' Bance; Intermittent Fever, Billous Fever, Yellow Ever, the Fever, Bluous Fever, Schmach, Frostate Glaud; Catarrib, Consumption, Bronchilla, Coughos, Colle; Serofalia, Kervousness, Steeplessness, &c.

der, Stomach, Prostate Chund; Catarrh. Comumption, Bronchills, Coughs, Colds; Berofalla, Kervonsnes, Bleeplessness, &C.

THE NEGATIVE POWDERS OURE Parallysis, or Palysis, or Palysis, and Deamess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhus; extreme Kervous e Muscular Prustration or Refuxation.

For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no vicience to the system; they cause no purgiug, no namesa, no vomiting, no narcostraing; yet, in the language of S.

W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so siled and pet so officacious."

As a Family Medicine, Mere is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all tages said both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Cowders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chilis and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fell. thing as fall.

To A GENTS, rate and female, we give the Solo Agency of entire counties, and large and liberal profits.

THYSICIANS of all schools of medicine are now using the Positive mad Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Tru the Powders." Printed terms to Agents, Physicians and Druggists, sent rec. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the P-widers to use, and how to use them, will please send use brief descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. PRICE 1 Box, 44 Pos. Powders, \$1.00 1 '' 44 Neg. '' 1.00 1 1.00 1 1 '' 22 Pos. & 22 Neg. 1.00 0 Boxes, - - - 9.00

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

OFFICE, 37 ST. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by

Bruggists generally. FRED. L. H. WILLIS, M. D., No. 16 West 24th Street, New York,

(Near Fifth Avenue Hotel,)

CLAIMS marked success in the treatment of all Chronic Canthin maracusucces in the treatment of an Ostronic and Nervous Disorders, Epilepsy, St. Vitus Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action, of the System. Office livers, for Examination, Consultation

and Treatment, from 8 to 11 o'clock A. M., and from 4 to To'clock P. M. Putients unable to call, will be visited at Fee for Examination, 85; for office treatment, 82; or visits, according to distances, 83 to 85, including advice.

Patients attended to, and prescribed for by mail, on closing the fee of Five Dollars. Reasonable reductions

Sept. 28.-tf IEMPLOYMENT!
TO DO GOOD and get paid for it! Take an Agency for the Indispensable Hand-Book. How to Write, How to Talk, How to Behave, and How to do Business. One vol. Sample copy, first not. \$1.25. Agents wanted. S. R. WELLS, Publisher, 389 Brondway, New York.

DR. J. P. BRYANT, (Returned from California.) WILL heat the sick at his residence, 1808 West Min St., W (near 8th ave.) New York.

Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Buston Railreads.

16—Dec. 21.

MRS. H. S. SEYMOUR, Business and Test Medium. No. I Carroll Place, corner Bleecker and Laurens atrects, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

May 16.—5w MRS. JENNIE WATERMAN DANFORTH.

Land 20 ANNUE WATERMAN DANFORTH, let and 2d avenues, Kew York, magnetizes and cures acute and chronic diseases, in the trance state.

MRS. JACKSON, formerly Mrs. Loon, Natural Medical and Business Clairvoyant, 240 Mulberry street, New York. Price \$1. Hours from 9 A. M. to 6 P. M. May 2,—in.

BOARD.—A few single gentlemen can find good board in a private family in Morrisania. Apply to WARREN CHASE, 544 Broadway, N. Y. 2w-May 16.

50 School street next door East of Parker House, Boston

A. B. CHILD, M. D., DENTIST,

Hancock, Pl., Sept. 10th, 1867.

Mestern Department.

Individuals subscribing for the BANNER or Light by mall, or ordering books, should send their letters containing remittances direct to the Boston office, 138 Washington street, local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for a should be alrected to J. M. PERELER. Persons writing us this mouth will direct to Hammonton, N. J.

The Physical and Spiritual Bodies.

Not to be too metaphysical, all cells, all monads are composed of matter and spirit; the outer and the radiating life-from the inner. Though man is really astrinity in unity, we shall only consider at this time his dual nature. As a conscious individuality he has two bodies, and lives now in two worlds. The physical body is but the shellthe visible cocoon that holds imprisoned the immortal Psyche, that with folded wings of aspiration is waiting the rapturous flight to the elysian life of the better land.

Paul, highly mediumistic, wrote, "There is a natural body, and there is a spiritual body "; not there will be one in the future resurrection state, but there is a "spiritual body." We are in possession of both now. Death, the kind angel, severs the copartnership. Hence he further says: " We that are in these tabernacles do groan, being burdened." The seers of the past and present speak of the body as a tabernacle, tent, temple, house, garment, clothing, or covering of the thinking, conscious man.

The testimony of persons with amoutated limbs affords a perfect confirmation of the above theory. Conversing a while since with a highly intelligent gentleman, minus an arm, he said: "Losing this arm, I began to study myself, my sensations and atructural organization. Feeling a lively sensation in the limb after the amputation, the question arose, whence this sensation? The fleshy arm is gone. Why do I feel it? Why feel my hand and fingers? Can it be only imaginary? That is not possible! I am just as conscious, just as certain that I feel it, as that I feel the other. But what do I feel? It surely cannot be the coarse, material hand, for that, cut off, has returned to its primitive dust. Is it a vague sensation lingering in the memory, destined to gradually pass away? Twenty-four years of experience leaves the consciousness, the realization of it with me as fresh and lively as ever. It is, then, certainly something-a portion of myself."

Soldiers deprived of their limbs on battle-fields, have related to us similar experiences. The conviction seems to have no exceptions. And how beautifully the Spiritual Philosophy explains these mental phenomena. It teaches that we have an organized spiritual body, corresponding in form to the physical structure, and filling or interfusing itself through the entire material organization. This spiritual body is composed of particled spirit substances, and therefore indestructible.

The spiritual derives its life from the infinite fountain of all life-God; and the physical body has its life from or through the spiritual body which infills it, as do juices the forest trees in springtime. It is not the eye of the grosser material body that sees. That eye is only the instrument, the telescope, the medium, through which the spiritual eye of the inner spiritual man is brought into more tangible relations with the material things of earth. The physical arm is but the medium, or clothing of the spiritual. The surgeon only severs the physical. The spiritual arm, defying the steel, remains,

Everything physical has its counterpart in the spiritual. The mortal body is but the soul's instrument of use for a season. All sensations, all thought, reason, moral responsibility, pertain to soul-the inner man. When the twin brother of life-death-puts its frosty seal upon the forehead, fortunes and all else are left behind, save our unmasked selves. Rauk and honors avail nothing "over there." Even reputation clings to us no more. Stripped of staff and scrip, we enter the next state of existence the real men and women we are, bearing with us the plans, purposes, achievements and deeds done, as records. These determine the commencement of future destinies.

This an unreal, that is a real life; this a shadowy, that is a substantial existence of activity and progression. Swedenborg tells us he frequently met "new-born spirits, that could not believe they had died." Their bodies, forms, limbs, were perfect in shape. Everything was real-familiar even, only more etherealized. And then their affections, their attractions, being earthly, they still lingered in and around their mortal homes. But upward all things tend. Spirit infilis; progress underlies all existences, and higher, diviner destinies, await all tribes and

Our Future-What is to Be?

That there is a wide and far-reaching future for the millions in this country known as Spiritunlists, no keen observer can dispute. What that future shall be, depends very much upon ourselves. Though great redemptive plans are conceived in the heavens, and inflowed to receptive minds on earth, much of their shaping depends upon us. As Spiritualists grow older in their organiclife, the world will continually expect more of them. This is natural. Permit us then to suggest as means to grander achievements:

I. A greater unity of action and fidelity to our distinctive principles. Firmness, however, bears but little relation to willfulness. Concessions, when there is no truth at stake-no principles involved, are beautiful. Certainly the chief of graces is not mulishness. All should work in harmony for the highest good. The best executive talent-the most influential in any given moral or spiritual direction, should fill the more important places in all organized movements. Those, ever pushing themselves forward, are generally found least worthy. Worth is modest.

II. Encouragement to sensitive mediums and young speakers. These must have opportunity to cultivate and prove their gifts. How much wiser sectarists are in this matter than Spiritualists. They seek their more promising, and putting them forward, educate them for future positions of eminence. Our heart has often ached in anguish when reflecting upon the unjust criticisms poured upon young aspirants for usefulness in the lecture field. If media have little foibles, if speakers make blunders in science or the construction of sentences, let us go to them personally, with friendship's glow on our hands and tenderness in our hearts, and tell them privately of these little errors. They will esteem us all the more; for human nature is naturally loyal to every holy impulse. And then, kind encouraging words dropped into their consciousness, like goms into oceans, may help them to become shining lights in the world.

III. Concert of purpose, and more harmony in onr ranks. Cliques and clans accomplish little. Their misdirected energies soon wasted, their aims are only comparable to inadhesive particles of sand. In union there is strength. Each and of sand. In union there is strength. Each and all should be mutual helps. Work—"I will work with all true reformers," should be each Spiritual-times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

**Tronaux. Mass.—The Spiritualists hold meetings every valled, and the interest manifested seemed, at times, almost painful, as the medium, with glazed.

ist's motto! Divine are those fraternal interests, oyes and rigid features, would walk from side to those genial, social family feelings that should characterize a common brotherhood. Away then parently in search of spirits.

Miss Keizer informs us that she is unconscious with this cold, will presumptibilize individual. with this cold, stiff, unsympathizing individualism, these Pharisaic airs. If others are not good ns you, mingle with, till you make them as good. If angels come to you—be you angels going into the midst of others. The best are not perfect. The prudish often assume the very virtues they lack. All wamlerers along life's dark journey have their penitent hours. Sometime, somewhere, they will find better, brighter homes. Oh it is sweet to think there is a star of promise over all -a golden morning awaiting every child of the

"T is sorrow builds the shining ladder up. Whose golden rounds are our calamities, Whereon our firm feet planting nearer God The spirit climbs, and hath its eye unscaled."

IV. More giving. There can be no more worthy investment than the contribution of means for the dissemination of Spiritualism. If this truth, fresh from angel realms, has brushed away your dripping tears, and plucked thorns from your pathway, left roses blooming there, what is your duty toward it? Are there not great obligations resting upon you? Are not means necessary to the accomplishment of ends? Should you not do the work of to-day, now? These everlasting talkers that are always just going to givejust going to do-seldom do anything. We need more workers, more givers, more liberal givers, frequent givers, auxious givers, auxious to see how much they can give to further the truth. Those who would selfishly monopolize the truth, or the means for its dissemination, are forging scorpion stings for their own souls. The closer snow in the hand is clutched, the sooner it melts. To give for the truth, is to grow spiritually rich. The more work, effort and consecration in the right direction, the sooner will Spiritualism shed its blessings upon universal humanity.

Lizzie Keizer and Spiritualism.

We copy the following interesting account of the public scances of Lizzie Keizer, recently held in Greenwood Hall, Cincinnati, Ohio, from the Daily Times, a secular press. The Boston Journal and kindred prints would do well to imitate the candor of the Cincinnati Times, instead of slurring our cause and its mediums, as they are prone to do. The writersays:

"Among the sensational events of the past few weeks which we have been called upon to record, as faithful chroniclers of all matters that interest our people, nothing has attracted more curiosity our people, nothing has attracted more curtostly and wonder than the so-called 'spiritual séances' of this young lady, held during three or four past Saturday evenings at Greenwood Hall. That she gives satisfaction in some wise is attested by the crowded and intelligent audiences, nightly in-creasing in numbers and apparently in interest. She purports to be in a trance, and some spirit whom we understood to be that of the late Colonel Baker, killed at Ball's Bluff, speaks through her, describing the persons more or less accurately, and giving the names of deceased friends and

ly, and giving the names of deceased friends and relatives of those in the audience.

Whatever may be the truth or error of the spiritual hypothesis concerning these curious manifestations, the facts as claimed by Spiritualists are certainly somewhat difficult of explanation by any other method. From the small beginnings twenty years ago, inaugurated by the rappings under the mediumship of the Fox girls, at Rochester, N. Y., these demonstrations have been constantly multiplying in extent and variety, gradually inducing belief in their spiritual origin, and appealing, through clairvoyants, rappers, physical manifestations, and lecturers, more or less to the faith and confidence of people of all classes of society in this and the old world. At this day Spiritualism claims to be a religion, and according to statistics, numbers its believers by according to statistics, numbers its believers by millions. In this country Judge Edmonds as-serts there are over ten millions, and its mediums

and lecturers are numbered by thousands.

A more curious and interesting episode has not occurred in the religious history of the world. They have no church organization, no paid ministry, no property, no rule of faith, no creed. In-dividual sovereignty and right of private judg-ment are elements in all their teachings. They have no tradition, no authoritative gospel, and no defined faith, except in the existance of a God, who is the eternal vitalizing soul of the universe— a certain progressive immortality after death, and helds in the constant and controlling presence belief in the constant and controlling presence and influence of departed spirits. Beyond this each one judges of all spiritual revelations ac-cording to their own individual discretion. Hence each person is expected to believe only according to his or her personal experience, receiving as truth not what others may say, but merely that which appeals to their own reason and conscious

They claim that a large number of persons in the spiritual world are engaged in this mission of collightening those who remain in this, and that enlightening those who veinain in this, and that the present imperfect methods are but the rudi-ments of what is to become a grand, universal, rational religion of the world. Among the means employed by these spirit reformers to enforce the attention of the world to the higher truths to come, are various classes of mediums, and among them, test mediums, as they are termed, of whom Miss Keizer is one. The performances of this young girl at Greenwood Hall are of a class represented by thousands of similar mediums in the world, and may be accounted for upon one of two or three hypotheses—first, collusion with parties in the audience, previous knowledge concerning their family relations, or spiritual clairvoyance. Concerning the first and second propositions, setting aside the improbability of so extensive a scheme of knavery remaining undetected twenty-four hours, much less twenty years, we have been at some pains to inquire concerning the history of the medium, and find that she is a German girl, employed in the family of a well-known cit izen, her ago about twenty, of irreproachable character, frank and honest, intelligent but uneducated. She has been a medium from child

Those who know her best assert that she is intellectually and morally incapable of making the demonstrations per se. That she does, however, present manifestations which confound all efforts at explanation by any known physical laws, is quite certain. It is only our affair, however, to present the facts, and we leave the solution to

whom it may concern.
On Saturday evening she gave thirty tests to as many persons among the audience, and in all but one the spirits described and named were recognized by their friends or relatives. We have not space for all, but as a specimen of matter and manner will give two or three cases. To Mr. B. and wife, who sat together, she described as being near the wife an old gentleman, who gave his name as Pratt, and said he was the grandfather of the lady. This was recognized. Upon being asked if he had anything to say, the medium said, 'Yes; the third time was not the charm, after all, as your husband said; you did right to come the fourth time.' We subsequently asked Mr. B. if this was correct, and he said yes; they had been to spiritual meetings three times in vain, and he had used the words as stated, to

She described as being near Dr. M., a young lad who had died a year ago of diptheris, giving his name as Harry W., the doctor's son. Again, upon being asked if he had anything further to upon being asked if he had anything further to communicate, he said yes, 'Tell mamma that it is not wrong to meddie with Spiritualism, as she says, for if it is not wrong for the spirit of her child to come to her she certainly ought to go to him!' She described a little girl, who was recognized by the surprised and delighted mother, and gave as a message, 'Oh ma, I am so sorry for poor Lulu; see Sammy, and tell him to be good!' Upon some one asking who Sammy was, she added, 'her little brother, Sammy N.' In the same manner thirty in all were promptly recognized from the description of their persons, as size, age, color of hair and eyes, or some peculisize, age, color of hair and eyes, or some peculi-arity. In all the cases she gave the names, some arity. In all the cases she gave the names, some in full and others in part, and in many corroborating messages. The most excellent order prejudied, and the interest manifested seemed, at

during all these demonstrations. She has never appeared before the public prior to these scances at Greenwood Hall, and is to hold one more Saturday week."

Dr. Pace in the Lecturing Field.

Allow me to say, through the columns of the ever-welcome Banner of Light, that I have decided to enter the field as a lecturer on Spiritualism. I shall also practice the healing art, give clairvoyant examinations of disease, perform surgical operations and write prescriptions, as the spirits through my organism may dictate. Ad-DR. S. D. PACE, Port Huron, Mich.

We, the undersigned, officers and members of the Spiritual Scelety of Pert Huron, Mich., do hereby give our testimony in favor of Dr. S. D. Pace, of this city, having known him for years. We do cheerfully recommend him to the public as a reliable clairvoyant, as well as an able defender of our faith.

S. S. NOBLE, President, J. H. WHITE, Secretary, J. L. NEWELL, Treasurer, JAMES H. HASLETT, Dr. F. L. HUBBARD, S. W. HAMILTON.

A Wonderful Vision.

A young German lady recently arrived, with a party of friends, at one of the most renowned ho-tels in Paris, and occupied an apartment on the first floor, furnished with unusual magnificence.
Here she lay awake long after the hotel was wrapped in slumber, contemplating, by the faint glimmer of her night-lamp, the costly ornaments glimmer of her night-lamp, the costly of naments of the room, until, suddenly, the folding doors opposite her bed, which she had secured, flew open, and the chamber was filled with a bright light, as of day. In the midst of this, there entered a handsome young man, in the undress uniform of the French navy. Taking a chair from the bedside, he placed it in the middle of the room, set down took from his pocket a pixel, with a sat down, took from his pocket a pistol with a remarkable red butt and lock, put it to his forehead, and, firing, fell back, apparently dead! Simultaneously with the explosion, the room be-came dark and still, but a low, soft voice uttered these words: "Say a word for his soul." The young lady had fallen back, not insensible, but in a far more painful state—a kind of cataleptic trauce, and thus remained fully conscious of all she imagined to have occurred, but unable to move tongue or hand, until seven o'clock on the following morning, at which hour her maid, in obedience to orders, knocked at the door. Finding that no reply was given, the maid went away, and returning at eight, in company with another domestic, repeated her summons. Still no answer, and again, after a little consultation, the poor young lady was delivered over for another hour to her agonized thoughts. At nine, the doors were forced, and, at the same moment, the nower of speech and movement returned. She shricked out to the attendants that a man had shot himself there some hours before, and still lay upon the floor. Observing nothing unusual, they concluded it was the excitement consequent upon ome terrible dream. She was therefore placed in another apartment, and with great difficulty persuaded that the scene she so minutely de-scribed had no foundation in reality. Half an hour later, the hotel proprietor desired an interview with a gentleman of the party, and declared that the scene so strangely recnacted had actually occurred three nights before. A young French officer had ordered the best room in the hotel, and there terminated his life, using, for the purpose, a pistol answering the description mentioned. The body and the pistol still lay at the dead house for identification, and the gentleman, proceeding thither, saw both; the head of the unfortunate man exhibiting the wound in the forehead, as in the vision.—French paper.

VENOM OF TOADS .- The toad, formerly considered as a creature to be feared, does in reality possess a venom capable of killing certain animals and injuring man. This poison is not, says the British Medical Journal, as is generally thought, secreted by the mouth; it is a sort of epidermic cutaneous secretion, which acts powerfully if the skin be abraided at the time of contact. Dogs which bits toads soon give voice to howls of pain. On examination, it is found that the palate and tongue are swollen, and a viscous mucus is exuded. Smaller animals coming under the influence of the venom undergo true narcotic poisoning, soon followed by convulsions and death. The venom exists in somewhat large quantity on the toad's back.

ANGELS EVERYWHERE.

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep." —MILTOR. — MILTON
A myriad angels hover about this earth below,
And in and out our thresholds their footsteps come and go,
While in our very biladness their forms we do not know. They sing to us in music, they smile on us in dreams, They speak to us in echoes the worldly spirit deems But chirruping of wood birds and chattering of streams. They make light in our corners, they purify our air, They take our hands unconscious, and guide us unawa The presence of their ministry is sweetly everywhere.

They sit up in the nursery, and kiss the babes to sleep: Across the holy hearth-place they join their hands to keep The light of love undimmed by the tears pained hearts do weep. They lurk about the sick-room, and trace upon the wall Quaint legends for still musings when twilight shadows fall, And pleasant thoughts and words they help us to recall,

Then steal they near the bedside and hold our passive hands. And talk to us of strangs things that health scarce understands. Till home-like to the soul grow far off heavenly lands.

Quarterly Meeting.

A Quarterly Meeting of the Northern Wisconsin Association of Spiritualists will be held at Fond du Lzc, on Saturday, the J. G. Bottsford, Pres. 13th day of June, 1869. MARY A. TAYLOR, Sec.

SPIRITUALIST MEETINGS.

Boaton.—The Chibiren's Progressive Lyccum meets in Mer-cantile Itali every Sunday at 104 A. M. John W McGuire, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 66 War-

ren struct.

CHICLE every Sunday evening at 4254 Washington street, opposite Essex. Mrs. M. E. 13241, medium.

EAST BOSTON.—Meetings are hold in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 74 r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha S. enkins, Guardian. Speakers engaged:—Mrs. Augusta A. Currier during May; Mrs. A. P. Brown, June 7; Miss. N. J. Willis, June 14 and 21; Miss Julie J. Rubbard, June 18; Mrs. Juliette Yeaw, July 5 and 12.

CHARLESTOWN.—The First Spiritualist Association of Charles town hold regular meetings—at—Central Hall, No. 25 Elm street, every Sunday at 22 and 72 P. M. Children's Lyceum meets at 102 A. M. A. H. Richardson, Conductor: Mrs. M. J. Mayo, Guardian, Speaker engaged:—J. M. Peebles, May 24 and 31.

CHELSEA .- The Children's Progressive Lyceum meets ev-CHELERA.—In Children's Progressive Lyceum moets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmeet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

A. McKer, Regular Scheefer. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEFORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hail, at 3 and 7½ p. M.

J. E. Hail. Prosident. Children's Lyceum meets at 10½ A. M.

M. Barri, Conductor; Mrs. D. W. Bullard, Quardian. Speakers singsed:—Rev. J. O. Barrott, May 24 and 31; Mrs. Famile Davis Smith, June 7 and 14; Mrs. M. M. Wood, June 21 and 22; Mrs. Sarah A. Byrnes during July

Lowbell, Mass.—The First Spiritualist Society hold meetings every Sunday afternoon and evening in Lec-street church. The Children's Lyceum is united with the Society, and holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisia Hail, Quardian. N. S. Greenleaf, Cor. Sec. Speaker engaged:—Julicite Yeaw, May 24 and 31.

PLYMOUTH. Mass.—Lyceum Association of Spiritualists

PLYMOUTH, MASS.—Lycoum Association of Spiritualists hold meetings in Lycoum Hall two Sundays in each month. Children's Progressive Lycoum meets at 11 o'clock A. M. Wonczyra, Mass.—Meetings are held in Horitcultural Hall, every Sunday, at 28 and 7 F. M. E. D. Wentherhee, President; Mrs. E. P. Spring, Corresponding Secretary. SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Frogress ive Lyceum meets at x p. m.; Conductor, il. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. m.

BYONRHAM, MASS —The Spiritualist Asyciation hold meetings at Harmony Heal two Sundays in each month, at 25 and 7 v. M. Afternoon lectures, free. Evenings, 19 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 a. M. E. T. Whittier, Conductor Mrs. A. M. Kempton, Unardian.

Quardian: N. A. Abbott, Secretary. Speaker engaged:-Charles Holt, May 24 and 31. Charles Holt, May 24 and 31.

Hinoham, Mass.—Children's Lycaum meets every Sunday afternoon at 25 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Airs. S. M. Dow, Guardian. FOXNORO'; Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINOT, MASS —Meetlings at 2% and 7 o'clock r. n. Progressive Lyceum meets at 1% r. n.

Wilhelm, M. D., during onto.

Pernan, Cosm.—Meetings are held at Central Hall every

Sunday at 14 r. M. Progressive Lyceum at 104 a. M. Sheak
ere engaged:—Dr. H. P. Fairheld, May 24 and 31; Mrs. Harde

E. Wilson, June 7 and 14; C. rannic Allyn during August.

HARTPORD, CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

Bridgerort, Conn.—Children's Progressive Lyceum meets every Sunday at 113 A. M., at Latayette Hall. Dr. H. il. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

NEW HAVEN, CONE.—The First Spiritualist Association hold meetings every Nunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con-

Brown, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday at the City Hall, at 2 and 65 o'clock P. M. H. A. Seaver, Prosident; C. E. Freeman, Secretary.

BANGOR, ME.—Spiritualists hold meetings in Proneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapmau, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lycoum holds its Sunday session in Merrick Hall, in Dover, at 10½ A.M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Bunday afternoons and evenings.

PORTLAND, MR.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock P. M. James Forbish, President; R. I. Hull, Corresponding Secretary. Children's Lyceum meets at 10½ A. M. Wm. L. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian. Speakers engaged:—S. C. Hayford during May; Mrs. A. Wilhelm, M. D., during September.

Busfalo, N. Y.—Mectings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10 M A. M. and 7 M P. M. James Lewis, President; E. C. Cooper, Vice President; J. Lane, Treasurer; E. Woodthorps Secretary, Children's Lyceum meets at 2 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian. Speaker engaged:—J. H. Powell during May.

Oswgoo, N. Y.—The Spiritualists hold meetings every Sun-day at 21 and 72 P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 123 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Morrisania, N. Y.—First Society of Progressive Spiritual ists—Assembly Rooms, corner Washington avenue and Fiith street. Services at 3% p. m.

TROT, N. Y.—Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 10 Å. M. and 7 P. M. Children's Lyceum at 2 Å. P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

uccior; Airs. Louisa Keita, Guardian.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2 and 13 r. m. The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Grouds.

Guardian of Groups.

Virriant N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, II. II. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 104
A.M., at the Spiritualist Hall on Third street. J. B. Holt,
President; Mrs. C. A. K. Poore, Secretary, Lyceum at 1r.
M. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian
of Groups.

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

ston, Codductor; Mrs. Tibbals, Guardian.

Washington, D. C.—Meetings are held and addresses de
livered in Harmonial Hall, Woodward's Block, 318 Pennsyl
vania avenue, between Tenth and Eleventh streets, every
sunday, at 11 a. M. and 7 F. M. Progressive Lyccum meeta
at 12% o'clock. George B. Davis, Conductor: A. D. Cridge,
Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during May. Conference, Tuesday, at 7 F. M.; Platonic School,
Thursday, at 7 F. M. John Mayhew, President.

My A. O. Spiritualists' and Therefilet.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

ToleBo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ r. m. All are invited free. Children's Progressive Lyctum in same place every Sunday at 10 s. m. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian,

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings cundays, at 10½ A. M. and 7½ P. M.

CLEVELAND, O.-Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} \times M. and 7\frac{1}{2} \times M. Children's Progressive Lycenm regular Sunday session at 10 clock P. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

CLIDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Br. Louis, Mo.—The "Beciety of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestaut streets. Lectures at 10½ A.M. and 7½ M.M. Lyceum 2½ P.M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary; Thomas Allen, Secretary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum: Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. Pirst-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society.

CANTHAGE, Mo.—The filends of progress hold their regular.

CARTHAGE, Mo.—The friends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Scoretary.

ADRIAN, MIOH.—Regular Bunday meetings at 10% A. M. and f. P. M., in City Hall, Main street. Children's Progressive yecum meets at same place at 12 M. hers. Martha Hunt, Trealdent; Ezra T. Sherwin, Secretary.

Darnoir, Mich. "'Detroit Society of Spiritualists and Friends of Progress" meet in Good Templars' Hall, No. 180 Woodward avenue. Lectures 10 A.M. and 78 P.M. A. Day President; C. C. Randall, Corresponding Secretary. Lyceum at 2 P.M. M. J. Matthews, Conductor; Mis. Raphael L. Doty, Quardian.

BATILE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. "Lyceum between services. D. M. Brown, Secretary.

Louisville, Kr.—Spiritualists hold meetings every Sunday at II A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th.

Charles Land

Aew Books.

THE LATEST WORK BY A. J. DAVIS. Just Issued, and for sale at the Ranner of gressive Lyccum meets at l'N. N. N.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.

Providence, R. L.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets at 12% o'clock. Progressive Lyccum meets at 12% o'clock. Mrs. Wm. M. Rohinson. Speakers engaged:—Moses Hull during May; Alcinda Wilhelm, M. D., during June.

Petraam. Conn.—Meetings are held at Contact C Light Office, Boston, and at our Branch Office, 544 Broad-way, New York,

MEMORANDA

PERSONS, PLACES AND EVENTS.

AUTHENTIC FACTS, VISIONS, IMPRES-BIONS, DISCOVERIES

Magnetism, Clairvoyance, Spiritualism.

Quotations from the Opposition. BY ANDREW JACKSON DAVIS. CONCORD, N. H.—The Children's Lycenm Association of Progressive Spiritualists hold meetings every Sural y, in Central Hall, Main street, at 70 clock r. M. The Progressive Lyceum meets in same hall at 2 p. M. Dr. Fronch Webster, Conductor; Mrs. Bobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

WITH AN APPENDIX, Containing Zschokke's great story of Hortensia, vividly portraying the wide difference

between the ordinary state and that of Clairvoyance. PRICE \$1,50-POSTAGE 20 CENTS.

wm. white & co., publishers. . 158 Washington street, Boston.

THIRD THOUSAND EDITION.

NOW READY.

An Extraordinary New Book BY ANDREW JACKSON DAVIS, ENTITLED,

A STELLAR KEY

THE SUMMER-LAND. PART I.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS
OF CELESTIAL SCENERY.

MEN of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE 18 A BOOK

engaged:—S. C. Hayford during May; Mrs. A. Wilhelm, M. D., during September.

New Yonk Cirv.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 \(\frac{1}{2}\) A. M. and 7\(\frac{1}{2}\) r. M. Children's Progressive Lyceum at 2\(\frac{1}{2}\) r. M. P. E. Farmsworth, Secretary, P. O. box 5678.

The First Society of Spiritualists hold meetings every Sunday at morning and evening in Dodworth's Hall, 808 Broadway. Conference every Sunday at same place, at 2\(\frac{1}{2}\) M. Seatsfree.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 25th street. Lectures at 10\(\frac{1}{2}\) o'clock A. M. and 7\(\frac{1}{2}\) r. M. Conference at 3\(\frac{1}{2}\) r. M.

WILLIAMSBUEG, N. Y.—The Spiritualist Society held meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

BROOKLYM. N. Y.—The Spiritualist held. BROOKLYN, N. Y.—The Spiritua Ists hold meetings at Cumberland street Lecture Room rear DeKalb avenue, every Sunday, at 3 and 7½ P. M. Children's Progressive Lyceum meets at 10½ A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Thursday evening at 7½ o'clock, in Granada Hail (Upper room), No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings, at 7½ o'clock, in Continental Hail, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday and Sunday and Trance Green Point. Contribution 10 cents.

Roomestea, N. Y.—Religious Society of Progressive Spiritualists meet in Sciltzer's Hail Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

Buffalon. N. Y.—Meetings are held in Lyceum Hall, corner BROOKLYN, N. Y .- The Spiritua lets hold meetings at Cum-

MEN of Science! Thinking Men! Independent Men! Minds skeptical about the Future! HERE 18 A BOOK FOR YOU.

This is the twentieth volume from the pen of the inspired Seer and Teacher, Andrew Jackson Davis. He has heretofore explained the wonders of creation, the mysteries of science and philosophy, the order, progress and harmony of Nature in thousands of pages of living inspiration; he has solved the mystery of Death, and revealed the connection between the world of matter and the world of spirits.

Mir. Davis opens wide the door of future human life, and shows us where we are to dwell when we put aside the gar ments of mortality for the vestments of angels. He says: "The volume is designed to furnish scientific and philosophical evidences of the existence of an inhishitable sphere or zone among the suns and planets of space. These evidences are indispensable, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after Death."

The contents of this book are entirely original, and direct the mind and thoughts into channels shitherto wholly unexplored.

The account of the spiritual universe: the immortal mind looking into the heavens; the existence of a spiritual zone; its possibility and probability: its formation and scientific certainty; the harmonics of the universe; the physical-scenery and constitution of the Summer-Land; its location; and domestic life in the spheres—are new and wonderfully interesting.

This book is selling rapidly, and will be read by hundreds and thousands of persons. Price \$1: postage loc. Liberal ciscumt to the trade.

For sale at the BANNER OF LIGHT OFFICE, 158 Wash ington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York.

INCREASING DEMAND FOR A. J. DAVIS'S WORKS. THIRD THOUSAND OF ARABULA JUST PUBLISHED.

Andrew Jackson Davis's recent beautiful volume entitled

ARABULA,

THE DIVINE GUEST,

THE DIVINE GUEST,

Is selling rapidly, because it supplies a deep religions want in the hearts of the people. The third thousand is just from the preas, and orders can now be filled without delay. Best literary minds are gratified, while truly religious readers are spiritually fed with the contents of this volume.

All who want to understand and enjoy the grand central truths of The Harmonial Philosophy, and sil who would investigate the teachings and Religion of Spiritualism, should read this inspired book. It contains a New Collection of Gospels by Saints not before canonized, and its enspires are teeming with truths for humanity, and with fresh tidings from the beloved beyond the tomb.

Price \$1,50; postage 20 cents. Liberal discount to the trade. For sale by WILLIAM WHITE & CO., 1858 Washington street, Boston; and by WARREN CHASE, at our BRANCH BOOKSTORE, 544 Broadway, New York.

May 9.

UNHAPPY MARRIAGES.

BY A. B. Child. Author of "Whetever Is, is Right"; Christ and the People," etc.
Price 30 cts.; postage free. For sale at Banner of Light Office, 158 Washington street, Boston, Mass.; also at the Branch Office, 544 Broadway, New York. hours of worship. Mrs. F. O. Hyzer speaks till further notice.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phuenix street every Sunday afternoon at 3.0 clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Rehn, Conductor.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ a. M. Evening lecture at 7½.

Cosey, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 a. M. Mrs. Langston, Codductor; Mrs. Tibbals, Guardian.

Washikotop, D. C.—Meetings are held and addressesde

$\mathbf{D} \mathbf{A} \mathbf{W} \mathbf{N}$

THIS remarkable novel, of over four hundred pages, is sale at This Office. Price, postage free, 83. Feb. 29.

AN EYE-OPENER.

SECOND EDITION. "Citateur par l'igauit." Le Brun-Doubts of Infidels, embodying Thirty Important Ques-tions to the Clergy. Also, Forty close Questions to the Doc-tors of Divinity. By ZEPA.

Price, 50 cents: postage &ce. For saie at this office.

BANNER OF LIGHT:

Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. CHARLES H. CROWELL. LUTHER COLBY,................Editor, LEWIS B. WILSON, Assistant Editor,

AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.

TERMS OF BUBSCRIPTION, IN ADVANCE:

Guardian.

Bruvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenon and evening, at 19½ and 7½ o'clock. Calidren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Quardian. Speaker engaged:—W. F. Jamieson until Nov. 22.

Bockrood, Itl.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10½ A. M. Dr. E. C. Dunn, Conductor.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

Syndawsky, Ill.—The Children's Progressive Lecenum meets. There will be no deviation from the above prices.

When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a lost office money order.

Subscriptions discontinued at the expiration of the time paid for.

Rubardham in Contact. nd for. Subscribers in Canada will add to the terms of subscription

26 cents per year, for pre-payment of American postage.
POST-OFFICE ADDRESS.—It is useless for subscribers to
write, unless they give their Post-Office Address and name of

Friends of Progress meet for conference Sundays at 2½ P. M.

BYGAMORE, I.L.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall.

Harvey A. Jones, Conductor: Birs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 25 o'clock; seasion one hour; essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y.

GRIGAGO, I.L.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 16½ A.M. and 7½ P. M.

BPENROPIELD, I.L.—Regular Spiritualists' meetings every Sunday for cnoon at 16 o'clock. Mr. Wm. H. Plauck, Conductor, Mrs. E. G. Planck, Guardian.

BRIGHMOND, IND.—The Friends of Progress hold meetings every Sunday in the Itali. Children's Progress hold meetings every Sunday in morning in Henry Hall, at 16½ A.M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Bright Harvey A. John Scholer, Mr. Wm. H. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Bright Harvey A. John Scholer, Mr. William White & Co.

WHOLESALE AGENTS:

JOHN J. DYER & CO., 35 School street, Boston. A. WILLIAMS & CO., 160 Washington street, Boston. C. THACHER, 9 Court street, Boston. THE AMERICAN NEWS COMPANY, 121 Nassau street,

New York City. A. WINCH, Philadelphia, Pa. JOHN B. WALSH, Madison street, Chicago, Ill. RETAIL AGENTS:

WARREN CHASE, at our New York Branch office, 544.
Broadway, Room No. 6.
C. W. THOMAS, 431 Fourth avenue, New Tork.
HENRY WITT, 61 Fourth attreet, Broadway, Room No. 7.
GEORGE H. HELS, west end Iron Bridge, Oswego, M. T.
E. E. ROBINSON, 8 harket street, Corning, N. Y.
T. B. PUGH, acutiwest corner of Sixth and Chestnut
streets, Philadelphis, Pa.
JOHN BIRCH, southwest corner of Fourth and Chestnut
streets, Philadelphis, Pa.
W. D. ROBINSON, 20 Exchange street, Portland, Me.
DAVIS BROTHEIR, 52 Exchange street, Portland, Me.
J. W. BARILETT, Banger, Me.
C. H. ANDERSON, 458 Seventh street (opposite the Post
office), Washington, D. C.

SUBSCRIPTION AGENTS:

E. R. COLLINS, Iowa Falls, Iowa, J. BURNS, I Wellington Boad, Camberwell, London, England. D. D. HOME, 22 Sloane street, Chelses, S. W., London,

between 4th and 5th.

GRORGETOWN, COLORADO,—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

BAGRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. Mrs. Laura Cropy, regular speaker. J. H. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 F. M. J. H. Lewis, Conductor; Miss U. A. Brewster, Guardian. Publishers who insert the above Prospecius three times in their respective papers, and call attention to it editorially, shall be entitled to a copy of the Banung or Liour one year, It will be forwarded to their address on receipt of the papers with the advertisement marked.