

# BANNER OF LIGHT.



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## THUOLOGOS.

BY WILFRID WYLLIES.

Come, come to me, spirit immortal!  
Oh, come in the darkness of night;  
Come out through the great shining portal;  
Come out from the Kingdom of Light;  
The far spirit realm, the soul's distant region,  
The mystical Kingdom of Light.

Oh come from your Aiden of pleasure,  
With stars in your luminous hand,  
To light me across the dark river,  
That rolls through this desolate land—  
The black, awful river, the fathomless river,  
That rolls through this desolate land.

Come out from the Kingdom Eternal,  
With the glory of God in your eyes;  
With the glow of that realm on your forehead  
Where spirit immortal ne'er dies—  
That land on the banks of Life's beautiful river,  
Where spirit immortal ne'er dies.

Come out with the glory of Aiden,  
The light of the mystical shore;  
Illumine the dark path o'er the river—  
The river that all must go o'er;  
The deep, silent river, the dark, awful river,  
The river that all must go o'er.

All lonely I sit by this river,  
And cold is the storm-demon's breath;  
Cold—cold is the spray from this river,  
This dark rolling river, called Death;  
The mad, boiling river, the terrible river,  
The weird, gloomy river, called Death.

Alone I sit, sad, in the midnight;  
Alone on the damp chilling sand,  
So longingly watching the star-lamps,  
As afar in the heavens they stand—  
As above the dark valley of shadows,  
Like sentinel angels, they stand.

The flood is approaching me nearer,  
The star-lamps are growing more bright;  
The winds from the valleys are warmer,  
That sigh through the mid hours of night—  
That moaningly sigh o'er the banks of this river,  
That flows through the blackness of night.

And soon I shall pass this dark river,  
To the realm of the angels beyond;  
My soul shall go out of the shadows  
Enfranchised of sorrow and bond,  
And walk in the gardens of pleasure  
That lie the black valley beyond.

## The Lecture Room.

### The Scientific Phase of Spiritualism.

A LECTURE BY WARREN CHASE.

[Reported for the Banner of Light.]

On the afternoon of Sunday, May 10th, Hon. Warren Chase lectured upon the above subject at Mercantile Hall, Boston, before the First Spiritual Association. The audience was large and enthusiastic. Previous to opening his discourse (a brief sketch of which we give below) he said that ten years ago he had that same hall (Mercantile) for two or three evenings, for the purpose of lecturing upon Spiritualism; that it was probably the first time it ever was used for such a purpose, and that in all probability there were none before him at present who listened to him then, as very few persons came to listen to the claims of the new philosophy. He did not expect, at that time, to be called upon in the future to occupy the same hall, in the Puritan city of Boston, on the holy Sabbath day, to speak upon the same subject. He made these remarks only to show the difference between then and now. For there was a difference perceptible; not only in Boston, but in all other parts of the land he beheld with heart-felt satisfaction the dawn of this new light, and he could see drawing nearer and nearer the fulfillment of the promises he had received from the spirit-world, that the governments of earth should ultimately pass into the hands of its followers. He would now proceed to offer a few remarks on "The Scientific Phase of Spiritualism; or what it is, or has done in the field of science."

The human race commenced its existence in entire ignorance. For many ages human beings lived and died, whose only record was the works they left behind; the material fabrics they reared, which, entire or in a ruined condition, have come down from the past. No historic record, no language-marks were left upon the shore of time for our perusal. Anterior to the age when alphabetic signs were used, there was nothing left to speak of the departed nations except the work of their hands. Slowly man, like the child of to-day, commenced the work of representing by sounds the objects surrounding him, and ultimately arrived at that stage where the sight of the object was no longer necessary to convey the idea of its existence, which was fully made known by the new process of an appeal to the sense of hearing. This was but slowly accomplished; but it was long after that written characters came into use. First we had the rude hieroglyphics—pictures calling up to the eye the forms of beast and bird and man. Grand indeed was the progress which had led the race from this pictured language up to the style of to-day, but yet how imperfect—how capable of immense improvement—was our method of expression. It was not, however, till language came science—which was but the collection and demonstration of truths—that man, by slow degrees, ascertained the earth's roundness and developed the facts which gave to him a knowledge of the position of our world, and its relations to others once considered but bright sparks scattered through the sky. The period was not so far back when all those spots in

the heavens were known to be suns, or that the motions of our planet were discovered to be the causes of its diurnal and annual changes, and not the movements of the others.

Thus scientific demonstration gradually raised man to a more extended view. But though the mind of the individual was enabled by science to obtain the knowledge reached by past ages and generations, yet in every style of scientific research the old system of education was found to oppose any new addition of its own day. This opposition was to be found all along the path of the race, and continued in each case till the demonstrations of the new truth became so numerous that it rose triumphantly above the old, and became in its turn the ruling power.

In the march of Science the first great work was with the structure of the bodies of human beings, the geology of the earth and the astronomy of the heavens. These it was the mission of Science first to demonstrate, and in this department it had expended its energies; and under its direction the great minds of earth were continually laboring to prepare libraries for the coming generations to study, so that they might escape the immense labors devolving on their predecessors.

But there had also been another sphere in which the human mind ever labored earnestly—that of Religion. Man, by nature, was a religious being; not by experience, not by revelation, but by nature was he led to the examination of his interior needs—just as by nature he was an active being, a thinking being. But in this field Science had made no progress. Although the colleges might label some of their theologic mystifications "Science," yet in the whole Christian system there was no such thing as Science to be found. Its speculative philosophy was like the astronomic theories of earlier ages, which were exploded by the system of Copernicus, as demonstrated by Galileo. With its vague utterances it strove to inculcate a hope of something after death—something on the other side of the dark river—but every evidence of the truth of continued existence—of conscious life beyond this, every demonstration of an intellect exerted on our earth after the material body had crumbled into its original dust, was wholly and totally repudiated by it. If such demonstrations occurred under certain conditions inside the pale of the Church, they were looked on as direct interpositions of Divine Providence, vouchsafed to the children of mortality for special ends; if outside, they were regarded as the work of incarnate evil. But in either case they were held to be miraculous, transcending all natural law, and having no connection whatever with Science.

In the whole Christian religion, as taught by its varied and opposing sects, there was a studied effort to keep Science out of the Church. Never in any department had Religion condescended to allow the power of Science to add its demonstrations to her truth. This direct and absolute denial and rejection of Science in religious matters, had kept men theorizing, and evolving ideas and plans, which had increased to such an extent as to comprise some five or six hundred differing doctrines supported by organized bodies of believers, besides as many thousand individual opinions, all claiming to be within the pale of Christendom. When any new religious idea was presented, or a new creed started, its followers hastened to fortify themselves behind the Bible; to prove the truth of their assertions by texts and varied passages whereunto they had attached a different meaning from their fellows in the old systems. Ask any of them for a demonstration of their faith and they would turn immediately to that book, on which they all rested, and as there was no higher authority recognized to which the disputants could appeal, no question of creedal difference could be settled, and no point was proven by them, not even the first one, in which they professed to agree—that of a continued, conscious existence after death.

So long as Religion was held away from Science there was no chance for a settlement of these vexed questions; theories would increase, till, in time, a religion should arise, based on Science, which should transcend and confute them all. This was the mission of Spiritualism. Uniting Science and Religion, it demonstrated its own truth clearly to every reasoning mind. Its work was to explode the old system of blind faith, and give a knowledge of divine fruition. Now what had it done? It had demonstrated the fact of the existence of bodies, imponderable and invisible—containing within themselves intelligence to guide their uses and actions—which bodies were daily in our very midst, possessing the powers of language and thought we did, though between us and them rolled the waves of a mystic change. All along the past the Christian religion has asked us to believe this—to have faith that we shall rise triumphant in the final hour—now we have it clearly demonstrated to us that these beings exist, and as they "live, we shall live also!" No longer need the Spiritualist hope for the realization of this belief—he has the "evidence of things not seen."

It was true that while Theology ruled the colleges, academies and free-schools of the land in the interest of the Church, this great truth would be barred, in a measure, from the minds of her votaries, but, outside, knowledge ruled supreme—there were teachers and speakers laboring every day; there were phenomenal demonstrations going on, to establish those facts which the Christian Church could not overthrow. Suppose the colleges did refuse to acknowledge the truth now? what then! They refused to take in geology or astronomy, and repelled the science of anatomy, till they were all firmly established in the great heart of humanity outside. Yet not one of these sciences had made so rapid an advance as Spiritualism. This fact all who had commenced with it had lived to see—in barely twenty or twenty-five years, in spite of the combined opposition of church organizations, it had increased in numbers, till to-day it mustered a larger force than that contained in the ranks of any religious denomina-

tion in the country; and not one of them could show greater intelligence among its believers.

This was progress; it was so because it was a scientific demonstration of the truth. If it was proved, beyond cavil, that man had a conscious memory of the earth-life, and a continued existence after death, what was the harm or evil in such a demonstration, that Christianity should oppose it? If we held it true, why should we not gladly accept any proof of it to the mind?

In addition to the fact of man's continued existence in a spiritual body after death, Spiritualism had also proved that this body had the power, under certain conditions, to act on visible matter; and that subject to these laws, this matter was partially subject to its will—not absolutely or completely subject, but mesmerically or sympathetically, it might be called. We had an abundance of evidence that these unseen intelligences had acted mesmerically, or physiologically, in the past, and that for these occurrences neither Science nor Religion could give the slightest reason. There were instances where individuals had been strangely warned of impending danger, and where dogs had been used as the instruments for saving children from destruction on the railroad track. These problems, totally incapable of solution before, became plain by the light of Spiritualism, for we could see that the intelligence wishing to warn the individual, or save the child, had seized upon and used the nearest substance which was subject to its control—which in some cases might be a dog—and had impelled it to perform its will. In these instances, if the individuals, or children, had been mediums they could have been acted upon without an instrument. It had been demonstrated, in the past, that mind could not only act on mind, but on matter also. In our political economy we had long ago recognized the fact, in the idea that for the criminal acts which a man performed he was strictly accountable to law. It was also proved that the mind of one person could be acted on by the mind of another, seeing and doing whatever the operator desired it to see or do. It had been shown that the hand of the operator was not necessary—his will could accomplish all. Spiritualism had carried the world forward in these matters, and had proved that this class of beings, with invisible and imponderable bodies, could also act in a similar manner when they found susceptible organisms in the human form, and could cause those forms to use the words, motions and gestures which they used while on earth, so perfectly as to be immediately recognized by their friends. Spiritualism had not only demonstrated that the spirits of our friends whose bodies we had put in the ground were not separated from us thereby—that the spirit-world was in our midst, but also that we were constantly subjected to the workings of these intelligences.

Had not every other truth in the history of the world been opposed, maligned, and persecuted by the Church? What better could we hope for the truth of Spiritualism? The fact was self-evident to its opposers, that when all the people accepted these progressive ideas, and science was carried forward in these departments as it had been in geology and astronomy, then religious creeds would be dissolved because they would be useless. No longer would mankind need to hope, and have faith, and cling to the Bible, for the night when such things were necessary should have vanished before the morning sun of absolute knowledge. Was the Bible dear and precious to many hearts? It was because they had made it dear; they had been schooled to its precepts and drawn it in with their mother's milk. It was necessary when there was no demonstration, for it was better to have faith and hope than to give up all! He (the lecturer) would not be understood as finding fault with Christianity, because of its work; the objection was that after it had fed the race in early times, and brought man as far as it had the power, it now tried to obstruct the onward march of progressive ideas, the acquiring of further knowledge—the torrent of free thought which it had started but could not stay!

Had all the Christian preachers and teachers taken hold of the new truth, tried the spirits, rejected the false, accepted the true, and ascertained the real worth of Spiritualism, when it first came to the world, long since this it would have been acknowledged all over this whole country; and every household, widened in its charity and affections, would have joined heart and hand in welcoming those who had gone before. They could have rested on the work of Christianity, and have added to it the demonstrations of Spiritualism. Then all differing creeds would have been brought by their votaries willingly to the altar of sacrifice, that all might unite in the new light of communion with those whom they previously believed to exist. Then they could have systematized their ideas upon the basis of this general principle of a demonstrated, conscious existence after death, and learned the true belief concerning the human soul, and its relations to this and the life to come.

This was the scientific work which Spiritualism had to do. It was true that in the past, men of science had become acquainted with many of the imponderable elements, and were aware of the existence of some of the constituent parts of the spiritual bodies, but they did not know these elements could be bound together by cohesion as earthly bodies were. Spiritualism had opened to us, by this fact, the doors of another world, but all we had really gained yet was the proof of this point: that the spirits whose earthly bodies died, lived in organic forms and could communicate with their friends. That in that state of existence there was continuous change, was as evident as that the state existed. We had not yet reached the point of defining just where they went. It was a question not yet answered as to whether they lived always there, or if they died again? Amid all the conflicting testimony we received from the spirit-world we were driven back to the one story in which they all united, viz: that they

were still in existence, and could communicate with us. We must judge for ourselves the rest. Time would undoubtedly demonstrate the relations that life bore to the life on earth.

It would be sufficient for Spiritualism if it went no further. It would be the most important discovery the world had ever received. It was worth more than all other truths for man to know that death was not the end of conscious existence, but that this life would be prolonged in another sphere, with the power of return to the friends left in this. For without this knowledge, we could not as conscious beings feel prepared for death; when we had only faith, a doubt was possible, but with knowledge we could fear no more. This knowledge was also the highest incentive to righteous and honorable lives; for who that felt the certainty of the transition to another state of being, would not feel called upon to improve every opportunity to prepare for that life, to enjoy the companionship of friends, to be fitted for the society which was most pleasing while here on earth.

It was a theory largely accepted by Spiritualists—though awaiting demonstration like all beliefs—that on passing hence our spiritual lives consisted of the deeds, words and aspirations of our earthly lives, so that we might be read at a glance by our spirit-friends. Here then was another incentive for effort, that no secret evil be cherished in the heart to mar the beauty of the spirit's wedding garment.

The beneficial effects of this truth, however, could not be fully felt till it was incorporated into the schools, and taught to the children; till the fact was sown broadcast that death was only a transition, wherein the body dropped from the soul, that, freed from its load of materiality, it might higher ascend in the scale of progression.

Since Spiritualism had become a power in the land, it had crushed out the religious revivals of former times. Most of the power of those meetings was derived from the sympathetic communion of the worshippers, induced by spirits who came there attracted by the gathering. Since Spiritualism had drawn away to itself this vital force, the Church had become cold and dead, and deprived of all power to awaken the soul of man to enthusiasm on a creed. The creeds of Christendom would one day be laid away among the fossil remains of departed animals, or retained in libraries as curious specimens of the barbarous inventions of an ignorant age which had no religion in science and no science in religion. It was true some of the Church's adherents clung to the hope that there would be a renewal of religion, just as the Jews looked for a Jewish king to come "with power and great glory" to rebuild the temple of Solomon and bid the lion of Judah again prevail; but the hope of one was as futile as the other. There were some in the Church who would hold on, and some of the rising generation who would also wait for a second coming of theologic power on earth, but the realization of their hopes was no more probable than the fiery destruction of this beautiful world, or the upraising of the Jewish temple.

Christianity having finished its work must give way to the rising generations in their demand for more light. Its every effort to suppress the phenomena, or ridicule and expose the facts of Spiritualism had proved a signal failure. Every individual who had attacked the new truth had been overturned by the recoil of the place he had discharged. Where was Prof. Mahan, who wrote a volume to destroy the new philosophy, and what became of Spiritualism after he destroyed it? The man went into obscurity, the book fell flat, upon the public, and sold only by the laudations and advertisements of those who hoped it would accomplish what they declared it had done, but Spiritualism survived, and every day its facts received new defenders.

Now then we heard that some distinguished (?) medium (generally some one but little known in the spiritual ranks) had turned traitor to his gift, and the press heralded him abroad all over the land, when it would never have mentioned the fullest demonstration of the truth from which he was an apostate. But in all these cases the false one soon found himself in the same state that Peter did, or Judas did—either like the one forced to repent by the power whose truth he knew too well, or, like the other, to go and hang himself! He (the lecturer) did not blame them. They were too weak; the flood of opposition was too strong, and they fell back into the popular ranks. Sometimes, too, this step was the result of the want of compensation, or of a spirit of opposition to, and want of sympathy with, mediums among the Spiritualists themselves.

Spiritualism had revealed a great scientific truth—the world had acknowledged it—it would not be long ere it would be incorporated into the educational institutions of the land. The signs of its advance were plain to all who could read the runes of human life. The time was not far distant when bigotry, or political authority, should be powerless to crush its triumphant march, and when the government of this country, and ultimately of the world, would pass into the hands and under the supervision of those whose hearts were ready to receive and carry out the grand, progressive ideas of the Spiritual Philosophy.

TREASURES OF THOUGHT.—If thou hast thrown a glorious thought upon life's common ways, should other men the gain have caught, fret not to lose the prize. Great thinker! often thou shalt find, while fully plunders fame, to thy rich store the crowd is blind, nor knows thy very name. What matters that, if thou uncoil the soul that God hath given, not in the world's mean eye to toll, but in the night of heaven? If thou art true, yet in the lurks for fame a human sigh, to Ne-ky. Her own great bounty she forgets is full of gums and seeds; nor glories herself, nor sets her flowers above her weeds. She hides the modest leaves between, and loves untrodden roads; her richest treasures are not seen by any eye but God's. Accept the lesson. Look not for reward; from out these chaste all selfish ends, and ask no more than to fulfill thy place.

## Children's Department.

BY MRS. LOVE M. WILLIS.  
Address care of Dr. F. L. H. Willis, Post-office box 39,  
Station D, New York City.

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

(Original.)

## UNCLE OLIVER'S RECOLLECTIONS.

NUMBER EIGHT.

"Oh Uncle Oliver, I've the greatest piece of news to tell you," said Susy, her eyes sparkling with delight, as she ran up to the cottage door where Uncle Oliver stood in the fresh morning sunlight.

"Well, little one, I am all ready for a great piece of news to tell you," said Susy, her eyes sparkling with delight, as she ran up to the cottage door where Uncle Oliver stood in the fresh morning sunlight.

"Well, you see, I saw—"  
"Now hush a moment, little Miss Susy, and begin your sentence better, for I did n't see at all."  
"Well, you know—"  
"No, I don't know," continued Susy.

"Well, this is the news, anyhow: I saw the dearest little bluebird fly on to the old apple tree early this morning."

"That is joyful news indeed. But why is it that you and I are so glad at so little a thing? I suppose the bird flew away in a moment."

"Yes, he did; but I was just as glad as I could be."

"Well, come in, little one, for you look cold, and let us talk about this wonderful piece of good news."

"All the rest of the children will be here in about five minutes. It would n't be fair for me to have the story all to myself," said Susy.

"We were thinking about the great gladness we felt at so little a thing as the coming of a bluebird," said Uncle Oliver, when the tumult that followed the arrival of the children had subsided.

"Will some one tell me why we were so glad at the good news Susy brought?"

"It was no news to me," said Reuben. "I saw a bluebird two days ago. But one thing is certain, I was just as glad as she; but I am a boy, to know why."

"I know," said Mary. "We were all glad because spring is coming and the beautiful summer."

"Yes," said Uncle Oliver, "that is it. It was not merely the bird that made us glad by its beautiful plumage and its fine appearance, but it was what the bird seemed to tell of. We may call him a prophet—he prophesied to us of the season of buds and blossoms; he told, by his presence, what is to be."

"I never thought of a bird being a prophet," said Reuben, "and I don't think I understand what you mean now."

"A prophet is one who foretells anything. Now if you will look out over the snow-covered fields, and up to the mountains so white and chill in the morning light, you will see no signs of spring. Everything looks frosty and cold. But we all know that the bluebird does not come until he is sure that the warm weather is approaching. If winter was coming on you would not find him about the barns and fences. He has found out that it is the last of February, and as if he wanted to bring pleasant news to us, he comes, a stray wanderer, to cheer our hearts and let us know that this beautiful world and all in it is revolving still in perfect order, and that we may be sure of roses and cherries by-and-by."

"But I wonder what this one bird came so soon for," said Susy.

"It is early for the bluebird," said Uncle Oliver, "but a stray one does occasionally make its appearance at this season, as if he indeed felt sorry for us and wished to speak a cheering word. The same pair often return to build in familiar places; perhaps this one feared the hole in the old apple tree would be occupied if he did not put in a prior claim, for the house-wren and the bluebirds often have strong contests for favorite building spots. But I wish to say something of the beautiful prophecy that the bluebird brings in his coming. It makes me think of a little history that would itself into my life a long time ago, but which I have never forgotten."

"It's a story, I hope," said Susy. "I was dreadfully afraid you were going to preach a sermon when you talked about prophets."

"So I am—a real sermon; fix yourself in an easy position for a nap, just as I have seen you when Parson Rague gave out his text."

Well, there lived in an Italian town a poor boy—that is, he had no money, no home, no clothes but a few poor rags, and no father and mother that he knew to call his own. Precisely where he came from he did not know; he only really knew that he had lived and enjoyed the little pleasure he had with a very keen relish.

He had a sweet, sad face, that attracted one in a moment. He used to wander about the streets with little to do, earning once in awhile enough to make him feel sure of a breakfast. At last times grew harder for him, and he grew more wretched, and the sad look on his face settled down into a real gloom. He was fast becoming fitted only for that sad condition of beggary which so curses the beautiful land of Italy.

Just in this condition I saw him one day as I was returning from an excursion on foot into the country. His eye was dull and heavy, his face almost sullen. I can't tell why I spoke to him, for I had spoken to half the miserable objects that I met I should have had time for nothing else.

"Here," said I, "carry this fruit home for me, and you shall have your pay."

His eye lighted up with a fire beautiful to behold. He bore the fruit with the air of a prince, and as I left him at the door, his face had so changed that I could hardly believe him to be the







The duty of the happy is to help the suffering to bear their woe.



















## Western Department.

J. M. PERKINS, Editor.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing remittances direct to the Boston office, 125 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent to the Boston office. Letters and papers intended for the May issue will direct to the Boston office, care of David Hill, 125 Washington street.

## Dr. M. H. Houghton's Discourse.

Young men for war, is doubtless a proverbial phrase as old as the apostolic injunction, "Content earnestly for the faith." Mr. Houghton, a very able and eloquent lecturer upon Spiritualism and the beautiful principles of the Harmonical Philosophy, has recently held a discourse in Marshall, Mich., in the Rev. Mr. Church, pastor of the Christian Church in the place above-named. It was a complete victory for Spiritualism.

This clergyman arranged the propositions as follows:

- I. Resolved, That no good man, patriarch, prophet, Jesus Christ or the apostles, ever held intercourse with departed human spirits, or encouraged others to do so.
- II. Resolved, That the Bible is not of divine authority.
- III. Does Spiritualism claim to be a religious system?

To decide upon points of order, a committee of three was selected, each disputant choosing one, and the two a third. The attendance was large, and the interest deep. This clergyman, now in the serene of life, with head white as the New England mountains in winter time, opened the discussion in genuine braggadocio style. Small rivers of perspiration streamed down his furrowed cheeks. Dr. Houghton followed modestly, but firmly, logically and eloquently. His satire was keen as Damascus steel, and the sympathies of the audience, though a majority church-members, were with him. The committee decided the question in Dr. Houghton's favor each night, and even church-members conceded that he had altogether the best of the argument.

These discussions, ever interesting, are profitable and sure to leave the star of Spiritualism in the ascendancy. The people of Sturgis, Battle Creek, and other Western localities where friend Houghton has lectured during the past fall and winter speak of his life and lectures, both, in high terms of commendation. The present month he speaks in Allegan, Mich.

## Departure of Mrs. L. R. Murray, Detroit, Mich.

"It is good to die in springtime," sang an American poet whose pale brow is now wreathed in immortal gladness. The opening buds and blossoms looking this moment into my window, beautifully symbolize that resurrection-time whither all the weary and heavy-laden of earth are tending. Autumn snows sadden the heart; so when the prized and precious period, we weep: 'tis human nature. The Nazarene's falling tears mingled with those of Martha and Mary o'er the death-stricken body of the brother—the friend they mutually loved.

Mrs. Murray was an excellent woman, and a very fine medium. Many of her texts were truly remarkable. Those that knew her best, esteemed her most. Long shall we remember her smiles of welcome and personal kindnesses. Peace to the perishing remains—joy and bliss unbounded to her risen spirit.

"Those whom the love has cherished  
Will weep for them, and mourn that thou hast perished;  
But flowers will bloom above thee,  
And all the world go on the same with thee."

The book, from leafy cover,  
Shall tell the story of thy life-time over,  
To the sweet shades that throng thee,  
Nor once in all the glad recall wrong thee."

Deeply do we sympathize with our friend, the husband, Dr. Murray, in his deep affliction. How cheering will be the consolations afforded by spirit communion, and the principles of the Spiritual Philosophy! Could our sister speak in audible voice to him and sorrowing friends from that heavenly shore, she would doubtless use the words of the inspired T. L. Harris—

"I rose like a mist from the mountain,  
When day walks abroad on the hills;  
I rise like a vapor from the fountain,  
From life and its wearying hills.  
I have bathed in the heavenly river,  
I have chanted the seraphic song;  
And I walk in my heavenly home,  
Amid the celestial throng.  
I come like the south-wind that bringeth  
The sweetness of spring in its breath—  
The south-wind that tunefully singeth,  
When winter is come to its death."

## Pythagorean Wisdom.

There is nothing original in Christianity. Every teaching, moral, precept and principle, enunciated by the Nazarene, are but the reflections of the seers and sages who preceded him. The following sayings, replete with beautiful thoughts, are gleaned from that earnest admirer of Pythagoras, Demophilus:

Every soul is a repository of principles. In it centres the good of good things, and to it there cling the evil of things depraved.  
After long consultation, engage either in speaking or acting; for you have not the ability to recall either your words or deeds.  
Divinity does not principally esteem the tongue, but the deeds of the wise; for a wise man, even when he is silent, honors Divinity.  
It is impossible to receive from Divinity any greater gift than virtue.  
Gifts and virtues confer no honor on Divinity, nor is he adorned with offerings suspended in temples; but a soul divinely inspired solemnly conjures us with Divinity; for it is necessary that like should approach like.  
It is more painful to be subservient to passions, than to tyrants themselves.  
It is better to converse more with yourself than with others.  
If you are always careful to remember that in whatever place your soul or body accomplishes any deed, Divinity is present as an inspector of your conduct; in all your words and actions you will venerate the presence of an inspector from whom nothing can be concealed; and will, at the same time, possess Divinity as an intimate associate.

It is necessary to search for those wives and children which will remain after a liberation from the present life.  
Esteem that to be eminently good, which, when communicated to another, will be increased to yourself.  
Esteem those to be eminently your friends, who assist your soul rather than your body.  
Consider both the praise and reproach of every foolish person as ridiculous, and the whole life of an ignorant man as a disgrace.  
Endeavor that your families may reverence rather than fear you; for love attends upon reverence, but hatred upon fear.  
Understand that no dissimulation can be long concealed.  
By being troublesome to others, you will not easily escape molestation yourself.  
A just man who is a stranger, is not only superior to a citizen, but is even more excellent than a relation.  
No one is free who has not obtained the empire of himself.  
Labor, with continence, precedes the acquisition of every good.  
Be persuaded that those things are not your riches which you do not possess in the penitential of reason.  
Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds.  
Make trial of a man rather from his deeds than

his discourses; for many live badly, and speak well.  
Since the roots of our natures are established in Divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off, become rotten and dry.  
You cannot easily denigrate that man happy who depends either on his friends or children, or on any fleeting and fallen nature, for all these are unstable and uncertain; but to depend on one's self and on Divinity, is alone stable and firm.  
He is a wise man, and beloved by Divinity, who studies how to labor for the good of his soul, as much as others labor for the sake of the body.  
Yield all things to their kindred and ruling nature except liberty.  
Learn how to produce eternal children, not such as supply the wants of the body in old age, but such as may nourish the soul with perpetual food.

**Why is it? Mrs. N. L. Bronson.**  
An anti-slavery man for years—anti-slavery still, so far as chain can bind or mortal influence crush a human soul, we nevertheless feel impelled to speak thus squarely. The leading Democratic papers of this country deal fairly, and are infinitely more just and honorable in their notices of Spiritualists than the Republican papers. This is true in Washington, as comparing the "Constitutional Union" with Forney's "Chronicle"—the latter refusing to publish notices of Spiritualist meetings under the head of "Religious Intelligence." It is true in Chicago, as comparing the "Times" with the "Tribune." It is true in nearly every city of the Union. Why is it? Millions will doubtless answer along the future for themselves.  
The *Inquirer*, the most prominent Democratic Journal of Cincinnati, in reporting a Spiritualist lecture of Mrs. Bronson, delivered in the trance state, speaks thus bravely, nobly of the lecturer: "Mrs. Bronson opened the meeting with an appropriate and eloquent invocation to Deity, earnestly asking the divine blessing upon the nation and people, and reverently seeking heavenly light, truth, justice and protection.  
She is a lady of pleasing personal appearance, very modest in her deportment, and who evidently endeavors to avoid everything like display in dress, being attired in a very plain but neat suit of black.  
As a speaker, she is fluent and lucid, her enunciation, though very rapid, being loud, clear and distinct. She possesses all the qualities of an orator, in an eminent degree, and is an ornament to the profession of public speaking, though she is a woman, which many narrow-minded men deem incapable of doing anything but to love, honor and obey such bigoted bigots as themselves, who, in their ridiculous superciliousness, assume to be the lords of creation.  
The listeners of soul which would reject good counsel, whose teachings and sublime oratory, because they come from woman, is pitiable and contemptible in the extreme. It is unworthy of man; and noble minds among men spurn such base reasons and ignoble excuses. The title deed to any position is the ability and honesty to fill it if it be attained or conferred. The best evidence of success is success; and therefore the best evidence of the right of woman to mount the rostrum in her capacity to delight and enchain the attention of the audience by her powerful and charming eloquence."

**Liberal.**  
There's such music in the mere enunciation of the word *liberal*, that our ear is charmed and soul touched with admiration. Returning from the West with Gen. Sheridan and others connected with the Indian Commission, the Rev. J. P. Sanford, Universalist clergyman of Marshalltown, Iowa, called upon us—pleasant and brotherly the interview. He has traveled extensively, giving him culture and a very gentlemanly bearing. Previous to our separation he cordially invited us to spend the Sunday and preach to his congregation from his pulpit. It was a mark of tolerance and magnanimity that Dr. Miner and other Universalist ministers would do well to imitate.  
Universalism, as a phase of faith, is beautiful, and many of its clergy are decidedly liberal and broad in their conceptions of truth. We shall publish a pointed letter next week from the pen of that eminent Universalist clergyman, Rev. C. Cravens, rejected by the denominational paper, the *Universalist*, of Boston.

**Best Hours for Lyceums.**  
Through observations and experiences, through diversity of methods, there is an accumulation of wisdom. The thought applies to the Lyceum system. From the testimony of others, confirmed by our own observations, we are satisfied that about 10 o'clock A. M. is the most feasible hour for holding the Lyceum sessions. After this should follow a short lecture; the larger children, with members of Excelsior and Liberty groups remaining.  
Catholic Sunday schools meet at 8 o'clock—Sectarian Sunday schools generally at 9 o'clock in the morning. Have not Spiritualists as much energy—as much time to prepare their children as the Orthodox do? Is not the truth worthy as much devotion, as much zeal, as error? "Faith without works is dead," wrote a sensible admirer of the Nazarene.

**Sensible Sinner.**  
A young sprig of divinity, working in the interests of the "Young Men's Christian Association," Chicago, Ill., asked a lad who came to get work the following questions:  
"Do you love Jesus?"  
"Yes, sir," was the meek reply.  
"Do you love him the best of anybody in the universe?"  
"No, sir."  
"Who do you love better than the Lord Jesus Christ?"  
"My mother!"  
This reply, so sensible, syllabled the simplicity of a beautiful childlike nature. Of such is the Kingdom of Heaven. Should this young lad be so unfortunate as to get "born again" at a "revival," we pray he may continue equally sensible.

## Mrs. C. H. Rand, Milford, Mass.

This lady (well known to several Universalist congregations of Maine as the wife of the Rev. Mr. Rand, a Universalist clergyman, afterwards a Spiritualist, and now in spirit-life) is about to enter the lecture-field of Spiritualism. Gifted with a superior intellect, good musical talents and fine elocutionary powers, she can hardly fail of proving a valuable accession to our ministry. By-the-way, applying a short time since for the use of the Universalist church in Milford (when not in use) to deliver a lecture upon "Woman's Suffrage," she was refused. Another case of the liberality of "liberal Christians."

## S. C. Hayford.

A correspondent informs us that this good and earnest brother is meeting with most excellent success in his lecture efforts at Portland, Me. Mr. Hayford was educated at the Universalist Institution, Canton, N. Y., and is well calculated to elucidate the divine principles of the Spiritual Philosophy. And then his daily, practical life is in perfect accord with his preaching. Spiritualists should see that he is kept in the lecture-field both Sundays and week-day evenings. We are not informed as to his future engagements.

From the New York Ledger.  
"THERE'S ROOM IN THE WORLD FOR ALL THAT IS IN IT."

BY H. CLAY PHEBUS.

Men build up their worlds like poor, blinded moles,  
With just room enough for their own narrow souls,  
Till plain to their minds that black is not white,  
And there's only one line 'twixt the wrong and the right.  
Firmly believing their creeds to be true,  
They wonder that others don't think as they do.  
In the ages ago, they tortured each other,  
And forced down their creeds in the throat of a brother.  
They forgot, in mechanics, no two clocks will strike  
Throughout all the hours precisely alike;  
That our species, like clocks, are of different kind,  
And mankind are fashioned with various minds.  
Ah! 'tis a great truth to learn—a prize, if you win it—  
"There's room in the world for all that is in it."

This life is a play, where each human heart,  
To make that denouement, must not out his part.  
If all men like sheep should follow one way,  
Then life would, indeed, be a very poor play.  
'Tis a law of our being most pointedly shown,  
That each soul must live out a life of its own.  
Ah! but not too rash to judge of another,  
But ever remember that man is your brother.  
God made the owl see where man's sight is dim,  
And the light that guides you, may be darkness to him.  
'Tis a great truth to learn—a prize, if you win it—  
"There's room in the world for all that is in it."

Our mission on earth is well understood:  
To root out the evil, and cultivate good.  
Down deep in the innermost depths of the soul,  
A voice ever sings of a far, distant goal;  
And it whispers so soft, like a faint, muffled breath,  
There's a something within us that's stronger  
Than death.

That souls are but sown in this hard, earthly soil,  
To blossom and bloom in the garden of God!  
Oh, brothers! there's only one God for us all,  
But his voice unto each makes a different call.  
Some see him in rags, as Jesus of old;  
Some nitred, and blazing in purple and gold.  
Ah! let us not proudly monopolize right,  
Nor demand of a brother to see with our sight.  
'Tis a great truth to learn—a prize, if you win it—  
"There's room in the world for all that is in it."

## A Strange Law.

An important bill has passed both branches of the Ohio Legislature and become a law, ostensibly for the purpose of "protecting the citizens of Ohio from empiricism and elevate the standing of the medical profession," but really it is a thrust at those who exercise the healing art as mediums. This law makes it necessary for any one who practices medicine "in any of its departments," to have attended two whole courses of instruction and graduated at some school of medicine," and also requires a "good moral character."

To the violation of this law is attached for the first offence, a fine of "not less than fifty nor more than one hundred dollars," and for the second offence, in addition to the fine, "imprisonment in the county jail for the term of thirty days."

This law may be all very well, and perhaps may elevate the standing of the medical profession, for which there is urgent need, but it is certainly contrary to the genius of our government, and highly suggestive of those arbitrary rules which bolster up cliques and classes in the tyrannical governments of Europe. The people do not know whom to employ, and so the Legislature takes the subject in hand. It says, you must not send when you are sick for a medium, who will cure you by laying on of hands, or read your disease clairvoyantly, and prescribe what will instantaneously relieve you, but for some graduated doctor who is learned in the processes of killing, and can do it scientifically. If that wonderful healer, Newton, should enter our State and commence healing the sick, he must be fined fifty dollars for his first cure, and go to jail for the second.

Jesus Christ, were he alive to-day, would not be tolerated at our State Capital. If he should cast the evils out of some Mary Magdalene in the streets of Columbus, he would be fined, and should be raised some dead Lazarus, he would go to the lock-up!

There are hundreds of persons in the State of Ohio who are healers. Some of these, though unknown beyond their immediate locality, are equal to any in the power they possess over disease. They must now desist from the exercise of their gift, or practice it in secret. It is now a criminal offence, and they are branded by the law, which holds its broad shield over the heads of the appointed M. D.s, who can go on in their course of blind empiricism, called by courtesy—medical science!

It is true, mediums make mistakes sometimes, and fall to cure; but do M. D.s never blunder? Are they infallible? For every mistake of a medium, I can show ten made by these M. D.s. Our hearts are still torn with regrets for our daughter and sister, sacrificed to the ignorant conceit of one of these same diplomized individuals, who now seek to compel their employment by law!

Nevertheless, if the law sifted out the quacks, we should be silent; but it does not. There are ten quacks with diplomas, where there is one without.

There is another point to this law, if possible, still more objectionable: "And also requires a good moral character." Now that sounds very well, but what is meant by a "good moral character," and who is to decide? Can a Spiritualist be said to have such a character? No. It is a thrust made in that very direction, and in favor of the Church. In the absence of all other tests, that of church-membership is the only one which can be applied. The M. D. must not only have a diploma, but belong to the Church. This is a wonderful marriage, truly, between the spirit-killers and the body-killers. Poor humanity, where can you find shelter? This is one of the many tokens which show how the forces of the Old are being knit together, and consolidated against the New. They see the approaching struggle for existence, and anticipate its coming.

Fraternally, HUDSON TUTTLE.

## Minutes of Proceedings.

The Missionary Bureau of the Illinois State Association of Spiritualists held their regular monthly meeting on Tuesday evening, the 6th inst., in Chicago. Harvey A. Jones, Milton T. Peters, Julia N. Marsh and Dr. S. J. Avery present.  
The minutes of the preceding meeting were read and approved.  
Milton T. Peters then offered his resignation as Treasurer of the Board and Dr. S. J. Avery was chosen to fill the vacancy.  
Letters from persons desiring credentials and employment under the auspices of the Missionary Bureau, also those containing calls for said services, were examined, and their contents carefully noted.  
A report of certificates issued during the past month, and of the localities reached, was satisfactorily received by the Board.  
The dividing of the State into districts, or routes of travel, for Missionary labor, was further con-

sidered, and steps were taken to perfect the plan.  
Upon application therefor, a certificate of recommendation was issued to R. S. Davis, of Sycamore, as a lecturer of much worth and ability, also a medium, &c., satisfactory evidence to that effect having been previously given.  
The necessity of a fund for the successful prosecution of this work was an item also of much consideration, and the fact that many of the early subscriptions were still unpaid was a matter of some regret; yet believing that a large number of persons are not only willing but desirous of an opportunity to give of their means to the forwarding of this movement, (which has for its objects the dissemination and unfolding of the Spiritual Philosophy), blank notes of the following form were ordered to be printed and put into immediate circulation:

BLANK NOTE. — ILL., 1868.

For value received, I promise to pay to Julia N. Marsh, Secretary of the Missionary Bureau of the Illinois State Association of Spiritualists, the sum of — dollars—100, to be used in the promotion of said organization.

Blank letters were also ordered. See copy:

CHICAGO, ILL., — 1868.

— Will you please inform the Missionary Board, through its Secretary, Julia N. Marsh—

1. What is the best route of travel for lecturers, mediums, organizers of Lyceums, of circles, &c., in the locality where you reside?
2. What phase of Spiritualism is most needed there?
3. Who are the leading native Spiritualists?

Enclosed please find blank notes, which you are requested to present to the proper individuals, who, upon being favorably disposed, will proceed to fill out according to their pleasure, and return to the Secretary as therein named, No. 92 North Dearborn street, Chicago, Ill.

It was then resolved that the minutes of this and all other regular meetings of the Board be hereafter published in the *Religio-Philosophical Journal* and *Banner of Light*, after which the meeting was adjourned.

J. N. MARSH, Secretary.

## Three Days' Meeting in Sturgis, Mich.

There will be a Three Days' Meeting held in the Free Church at Sturgis, Mich., on Saturday and Sunday, the 19th, 20th and 21st days of June. A general invitation is extended to all to attend this meeting, and especially to Spiritualists and mediums, to present their cases, and to have their mediums examined. Free and free thought arrangements will be made to accommodate strangers from abroad. Able speakers will be in attendance to address the people, and to give the people a full and complete view of the power of the people ever held in this place on such an occasion. Services to commence on Friday at 10 o'clock A. M. at the Free Church at Sturgis, Mich.

Sturgis, Mich., May 15, 1868.

## Quarterly Meeting.

The regular Quarterly Meeting of the Association of Mediums, held at Sturgis, Mich., on Saturday and Sunday, the 19th and 20th of June. Charles A. Andrews, Mrs. Lydia Ann Peck and other speakers will be present.

CHARLES S. HUGHES, President.

## SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon at 2 o'clock. Speakers engaged:—Mrs. M. E. Peck, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. M. E. Peck, Secretary. All letters should be addressed to Miss Susan M. Fitts, Secretary, 68 Warren street.

Chicago.—The First Spiritualist Association hold regular meetings at Central Hall, No. 104 A. M. and 7 P. M. Speakers engaged:—Mrs. M. E. Peck, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. M. E. Peck, Secretary. All letters should be addressed to Miss Susan M. Fitts, Secretary, 68 Warren street.

East Boston.—Meetings are held in Temperance Hall, No. 5 Market square, every Sunday, at 3 and 7 P. M. L. F. Freeman, President; Mrs. M. E. Peck, Secretary. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. M. E. Peck, Secretary. All letters should be addressed to Miss Susan M. Fitts, Secretary, 68 Warren street.

Lowell, Mass.—The First Spiritualist Association hold regular meetings at Central Hall, No. 104 A. M. and 7 P. M. Speakers engaged:—Mrs. M. E. Peck, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. M. E. Peck, Secretary. All letters should be addressed to Miss Susan M. Fitts, Secretary, 68 Warren street.

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ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Solter's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum meets at 10 A. M. and 7 P. M. Speakers engaged:—Mrs. M. E. Peck, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. M. E. Peck, Secretary. All letters should be addressed to Miss Susan M. Fitts, Secretary, 68 Warren street.

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