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# BOSTON, SATURDAY, MAY 30, 1868.

# {SINGLE COPIES, } Eight Conts.

Written for the Banner of Light. THUMOLOGOS.

BY WILFRID WYLLEYS.

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

Oh come from your Aidenn 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 of 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 Aldenn, The light of the mystical shore; Illume 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.

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 more extended view. But though the full 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 im-

mense labors devolving on their predecessors. But there had also been another sphere in which the human mind ever labored carnestlythat 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 us 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 riverbut 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 Divino 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

the heavens were known to be suns, or that the | tion in the country; and not one of them could | were still in existence, and could communicate with 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 then, 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 Iteligion 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 former times. Most of the power of those meetbe acted on by the mind of another, seeing and ings was derived from the sympathetic comdoing 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 impenderable 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 orld 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 accented 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 abso lute knowledge. Was the Bible dear and preclous 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 falth and hope than to give up all! He (the lecturer) would not be understood as finding fault with Ohristianity, 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 one story in which they all united, viz: that they more than to fulfill thy place.

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 munion of the worshipers, 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 nower on earth, but the realization of their hopes was no more probable than the fiery destruction of this beautiful world, or the uprearing 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 piece 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 honed it would accomplish what they declared it had done, but Spiritualism survived, and every day its facts received new defenders. Now and 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 heralied 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, medlums 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.

# Children's Department.

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"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 sir." (LEION 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. Indeed, I was thinking the whole world was full of good news for all people."

" Well, you see, I saw-

"Now hush a moment, little Miss Hurry, and begin your sentence better, for I did n't see at all." Well, you know-" continued Susy.

" No, I do n't know."

"Well, this is the news, anyhow: I saw the learest 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 bluchifd two days ago. But one thing is cer-tain, I was just as giad as sue; out I un a t stor, to think 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 heautiful 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."

# The Scientific Phase of Spiritualism. A LECTURE BY WARREN CHASE.

The Lecture Room.

# [Roported 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 hired 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 perceivable; not only in Boston, but in all other parts of the land he beheld with heartfelt satisfaction the dawning 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 | in our very midst, possessing the powers of lanleft behind; the material fabrics they reared, which, entire or in a ruined condition, have come them rolled the waves of a mystic change. All down from the past. No historic recital, no language-marks were left upon the shore of time | us to believe this-to have faith that we shall rise 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 this belief-he has the "evidence of things not 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 | taries, but, outside, knowledge ruled supremeafter that written characters came into use. First we had the rude hieroglyphics-pictures calling | day; there were phenomenal demonstrations going 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 into language came science-which was but the collection and demonstration of truths-that man, by slow degrees, ascertained the earth's rotundity 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 church organizations, it had increased in numbers, sparks scattered through the sky. The period till to day it mustered a larger force than that was not so far back when all those spots in | contained in the ranks of any religious denomina-

tions to her truth. This direct and absolute denial and rejection of Science in religious matters, had keptmen 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 domonstrated 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 guage and thought we did, though between us and along the past the Christian religion has asked 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 80en."

It was true that while Theology ruled the coleges, academies and free-schools of the land in the interest of the Ohurch, this great truth would be barred, in a measure, from the minds of her vothere were teachers and speakers laboring every 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 Sniritualism. 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

TREASURES OF THOUGHT .- If thou hast thrown a glorious thought upon life's common ways, should other mon the gain have caught, fret not should other men the gain have chight, het hot to lose the praise. Great thinker! often thou shalt find, while folly 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 sight of heaven? If thou art true, not in the luptk for fame a human sight to Nayet in thee lurks for fame a human sigh, to Nayet in thee lurks for hims a human sigh, or har-ture go, and see how works that handwald of the sky. Her own great bounty she forgets is full of germs and seeds; nor glorifies hersolf, 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 Amid all the conflicting testimony we received God's. Accept the lesson. Look not for reward; from the spirit world we were driven back to the from out thes chase all selfish ends, and ask no

"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 wound 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 Rugby 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 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 if 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 CASE IN COURT.

We continue from the London papers the re-

was a bad slut and a story-teller, and that when witness gave her money to get things she would either forget the change or say that it was not given to her. Eliza also said that Home was an impostor. Witness was at a scance in West-bourne-place during Mr. Home's absence, and also at other scances while he was away. When she had a scance with Miss Nichols there were no "tilts or raps." At the scance with Mrs. Berry in June last there were rans-oh yes, there were

"tills of raps." At the scance with AIS. Berry in June last there were raps—oh yes, there were raps, many raps. The spirits walked about the floor. We told the spirits "to walk louder, and then they stamped about the floor and made a very great noise." (A laugh.) At the last scance Mr. Fred. Kent and "I think the little girl" were present. The spirits were there. After some fur-ther onestions the cross examination was closed

ther questions the cross-examination was closed. Mrs. James Fellowes, cross-examined by Mr. Matthews, said she never listened at the door of

her aunt's (Mrs. Lyon's) sitting-room. Could not

avoid hearing once when she was near the door. Was at the door perhaps a few minutes. Had stated in her affidavit all that she had heard. Did

hear the words, "Let me see him." The plaintiff had never told her that she had made a will in

favor of the defendant; but she spoke to her about a change in her name. Say the plaintiff

and defendant in company once in Norember. Her manner toward him was not very affection-nte. Plaintiff called him "Daniel." Mrs. Elizabeth Kay, cross examined by Mr. Matthews, admitted that on certain occasions she

had listened at the door of the plaintiff when the defendant was with her. She did so because she thought the plaintiff was being grossly imposed upon. Witness listened that she might let her friends know.

friends know. Mrs. Tom Fellowes, in cross-examination, said that Mrs. Kay told her that she had listened at the door of plaintiff's room, and that she had asked her to continue to listen. Witness advised Mrs.

Lyon not to live in the same house with the de-fendant, as she thought that he would obtain such

an influence over her that he would get every far-thing from her. Witness would not be seen in the

thing from her. Witness would not be seen in the compasy of Home. At the close of the evidence for the plaintiff, Mr. Druce, Q. C., summed up on her behalf. His case was that the defendant himself brought that in-fluence apon the plaintiff which had resulted in this wonderful feature, that the defendant called himself her adopted son, and found himself en-riched within a few days with a sum of not less than £60,000. The learned counsel then went 'through the leading parts of the cross-examination of the plaintiff. At the conclusion of his speech the court adjourned.

port of the trial of Mr. Home from our last issue:

same abject, downcast boy, that I had seen a half hour before. He gave me a parting salutation full of grace.

As I sat down in my room I said to myself, 'What a man is there within that half-grown boy; what a spirit is shut within that frame; what a light is shut in that casket!"

The next morning I offered the prayer that has inspired me for years, and that has brought me more blessings than any other. It is this: ' May the divine power lead my steps where I can do the most good."

Scarcely had the thought-'I wonder what good I can do in this strange place'-left me, than I opened the door, and the young fruit-bearer of the night before stood waiting for me. It seemed to me to be a direct answer to my prayer, so I called to him to follow me, and I went to a lovely, familiar spot, and sitting down under an olive tree, I called Rinardo to me:

'Why did you seek me again?' said I.

' Your face had something in it that made me think of the light that comes before the day,' said he, with as mile full of brightness.

'How was that?' I replied.

When I see the light coming from the east, then I know that it will be sunrise by-and-by, and after that it will be midday, so I saw a great hope in your face.'

'What do you want most, Rinardo? is it clothes, or food, or a home?'

'I want to be something,' he said. 'I want to grow to be a man, and not a beggar.'

'What do you know now? Can you read?'

'Not a word. I know all the trees, the flowers, the shells, and a great many stars. An old man taught them to me, and then he died, but I never forgot.

He then began to tell me the names of the trees and the flowers, and with all he gave such beautiful descriptions of the places where they were to be found, and of their peculiar characteristics, that I was charmed. I almost felt that he was a teacher to me.

Before we parted I told him to come every morning early and every evening late, and I would teach him to read and write. And I said, as we parted:

'When I saw you I thought of those spring birds that come to tell us a summer is near. 1 read in your face all you could do if you would try. There was a prophecy in your look. I will trust you, that you do not disappoint me.'

He lowed low and kissed my hand. He never forgot his engagement. Every morning as soon as it was light he came to my room, and every sunset found him there. He made rapid progress while I stayed there, and before I left him I had the pleasure of putting him in the charge of a worthy monk, who assured me he would not try to get him into his order, but would leave him free to do as he would.

I finished my travels and had returned home. when one day I received a letter from my young Italian friend. It was so well written, and so full of pleasant words of gratitude, that I really feit thankful for the benefit I had been able to bestow.

A few years later, and my young friend was among those noble patriots who fought for the liberty of Italy. He was one of Garibaldi's friends and associates, and stood by him in all his dangers. I was proud of him and the position he took.

I read in him the fulfillment of the prophecy which his fresh bright smile gave me the first day of our parting. The smile and the look were not encourage in the smile and the look were not of what might be. Now, in all of you children I read similar prophecies. There is in you the power to be and do something good and noble.

The bluebird with his sweet call bears on his wings a richer gift than he knows; he brings sweet promises and golden prophecies. So you, my children, bear richer gifts than you can yet understand. In every pure, true wish of your spirits, you are telling of a better, nobler time; you are prophesying the good time coming when every man and woman shall strive to make the world nobler and better."

"Oh, Uncle Oliver." said Reuben, " you expec

manner. They chased each other from tree to D. D. HOME AND MRS. LYON'S GIFT. roof, from fence to ground. Neither would yield. Of course the female bird, who was the cause of all this trouble, could not sit still on the eggs, particularly as they were not her own. She came off the nest and awaited the result of the contest. Both male birds showed much spirit and determination, and it seemed doubtful which would conquer. But at last the right prevailed. The real partner of the female bird succeeded in carrying her off in triumph, and our poor disconsolate widower was left with his nest to solitary grief.

He made no further efforts, that we knew, to get him a wife, and he retired from our garden altogether, no doubt feeling his grief and his humiliation too much to be berne. But I can assure you it was a remarkable instance of shrewdness and determination. I pitied the poor fellow from my heart, and hoped he found another mate and built another nest and lived his summer of delight after the truest bird fashion."

'Is that a real, live, true story?" said Sue.

We continue from the London papers the re-port of the trial of Mr. Home from our last issue: The case of "Lyon vs. Home" was again before Vice-Chancellor Giffard on Friday week, when the plaintiff's cross-examination was resumed, and further questions were put for the purpose of showing that both in her epistolary correspond-ence and in personal interviews with Home her expressions of affectionate feelings were wholly unbiased by undue influence. The witness, how-ever, persisted in averring that her conduct was entirely owing to "the extraordinary magnetic influence to which she was subjected." She also said that she believed that Mr. Wilkinson, the so-licitor who prepared the will and deed of gift, was an honorable man, but she considered that he was under the influence of Home, who lived in his house. Mr. Wilkinson was a Spiritualist, and had, she believed, a very high opinion of Home. Counsel showed the winess an article in the Spiritual Magazine, called "A Spirit Freed," and added, "Is that by you?" Witness: Well, yes; my husband wrote it out. I have the original.--Counsel: You are a person of literary taste? Witness: Yes.-Counsel: Do you admire Dr. Co-lenso?-The Vice-Chancellor: That is certainly immaterial.-The witness indignantly denied that while the deeds were being read she put her arm round Home's neck. She added: One of his arms was round my waist, the other was smoothing my hair. (Laughter.). I recellect that. He kept tapping my hair with his hand while the deeds were heing read. The witness admitted her hand-writing in several letters produced, in which she mentioned the names of several persons, isclud-ing "Eliza," one of the servants, who, she said, was a bad slut and a story-teller, and that when witness gave her money to get things she would either forget the change or say that it was not it we have a sub-"Yes, every word is true; and I haven't been able to tell you half the pretty and shrewd ways of the bird. It is a constant delight to watch the habits of birds. I wish you would begin, all of you, to study Natural History by finding out all you can of the ways and means of the sweet inhabitants of your orchards and gardens."

BY THEODORE TILTON.

" Are they not all ministering spirits ?"

I leaned upon a burial urn, And thought how life is but a day, And how the nations each in turn Have lived and passed away.

The earth is peopled with the dead Who live again in deathless hosts,

And come and go with noiseless tread-A universe of ghosts.

They follow after flying ships, They flicker through the city's marts, They hear the cry of human lips— The beat of human hearts.

They linger not around their tombs, But far from churchyards keep aloof, To dwell in old familiar rooms Beneath the household roof.

They waken men at morning light, They cheer them in their daily care, They bring a weary world at night To bend the knee in prayer.

Their errand is of God assigned, To comfort sorrow till it cease, And in the dark and troubled mind

To light the lamp of peace. There is a language whispered low Whereby to mortal ears they speak, To which we answer by a glow That kindles in the cheek.

Dear shadows, fairer than the day, With heavenly light they wrap us round, Wherein we walk, a gilded way, And over holy ground. Oh what a wondrous life is theirs!

To fling away the mortal frame, Yet keep the human loves and cares And yearnings still the same!

Oh what a wondrous life is ours! To dwell within this earthly range. Yet parley with the heavenly powers-Two worlds in interchange!

Oh balm of grief to understand

That whom our eyes behold no more Still clasp us with as true a hand As in the flesh before!

No longer in a gloom profound Let Memory, like a mourner craped Bit weeping by an empty mound Whose captive hath escaped!

So, turning from the burial urn, I thought how life has double worth, If men he only wise to learn That heaven is on the earth.

# MR. HOME AND THE SPIRIT-WORLD. The Lyceum.

court adjourned.

During the progress of the case, Mr. Home, in cross-examination by Mr. James, Q. C., made the following extraordinary statement:—These pecu-liar manifestations have occurred to me from my childhood. I speak of the displacement of mate-

rial objects, seeing of peculiar visions, taken to be communications with the spiritual world. Could not explain how they occurred. Have seen spirits; have conversed with them orally. They have called to me in sounds audible to my ear, and I

reference to this suit. I have never asked a ques-

# tion about it. Reëxamined by Mr. Matthews, Q. C. — The phe-nomena described by me have occurred to me in many countries, before many persons, in houses where I was a guest. I have had the honor to reside as a guest in the Emperor of Russia's pal-ace. I was there merely as a guest, certainly not in any paid capacity. My wife was a daughter of an aid-de-camp of the late Emperor Nicholas. She was goddaughter of the Emperor Nicholas. These phenomena have occurred in houses where These phenomena have occurred in houses where there have been strangers. Scientific persons have often been present when they have occurred. I have invited scrutiny; so much so that my friends complain of me. I have also been a guest of the Emperor of the French. I have never claimed at any time or in any country the power of producing those manifestations. I have cer-tainly never professed the power of calling up a spirit from the dead. There are several mediums headder myself. They are concrally persons of a tainly never professeed the power of calling up a spirit from the dead. There are several mediums besides myself. They are generally persons of a highly nervous temperament. They have been often of a superior class of life-persons who, from their position, cannot be suspected of mak-ing a profit out of it. I have seen in Mr. Jenekln's presence, and in his house, the displacement of material objects in violation of the laws of gravi-ty which have been alluded to. I have no theory to account for that happening. I have never con-sulted spirits with regard to money, temporary, or pecuniary affairs, for myself or for other peo-ple-never. I have known Dr. and Miss Gully for seven years. If I had a motive for deceiving them, I had no power to do so. Miss Gully is sis-ter of Dr. Gully, past forty. Mr. Ellis from Cam-bridge (correcting himself, Oxford), the well-known classical scholar, has been present at a scance. He is a very candid investigator; I do n't know if he is a believer. It is simply from mo-tives of delicacy that I don't want to enter into that. The gentleman who settled money (£150 per annum) upon me had about £15,000 a year; he was about forty-five years old, and I think he made this gift to me before he had seen any man-ifestations in my presence. I did not solicit it. He was too much of a genteman to bring a Chan-cery suit against me. (The witness was under-stood to say that this annuity was not still concery suit against me. (The witness was under-stood to say that this annuity was not still continued to him.)

It is expected that the trial will not be con-cluded for a week.

Massachusetts Spiritualist Association. A meeting of the Executive Committee of the Massachusetts Spiritualist Association was held in the Banner of Light Circle Room, Wednesday In the Banner of Light Circle Room, Wednesday afternoon, May 13th, which was called to order at: the usual time, the President in the chair. Pres-ent, Messrs, White, Gay, Richards, Ray, Bacon, and Mrs. Wilson. Owing to the non-arrival of the Record Book, the reading of the minutes of the last meeting was dispensed with. After a general expression of opinion, it was moved, sec-onded and carried that our semi-annual meeting onded and carried that our seni-annual meeting he held in Boston during "Anniversary Week." Voted, that the officers residing in Boston be au-thorized to make all necessary arrangements for thorized to make all necessary arrangements for holding this meeting. The report of the Agent for the last month was then read by the Secretary, and duly passed over for publication. The Secre-tary read a communication from Mr. Toohey, re-signing his official connection with the Associa-tion, from having become a resident of another State, which was accepted. The President hid heare the meeting the Act of Incorporation passed State, which was accepted. The President laid before the meeting the Act of Incorporation passed by the present Legislature, when, on motion of Mr. Bacon, it was voted that the President call a special meeting to consider the expediency of ac-cepting the Act of Incorporation, whenever it was deemed necessary. Voted to adjourn. GEORGE A. BACON, Cor. Sec.

The Secretary desires to acknowledge the re celpt of the following sums, received since the last meeting:

Amasa Holden 1,00 Elijah G. Murd

word, as written, without even taking it up or touching it. Barrington is sure to become a

touching it. Barrington is sure to become a stronghold of Spiritualism. At Conway I became acquainted with Mattie Thwyng, a young lady who is already quite well developed as an inspirational speaker, and who has been before the public a few times. She bids fair to become one of the best of lecturers, if she

continues in the work. Then at Shelburne Falls I fell in with my friend continues in the work. • Then at Shelburne Falls I fell in with my friend Rankin that I spoke of in a former report, as be-ing the medium that created such a sensation in Greenfield. I insisted upon his taking the plat-form with me, which he finally consented to do. So in the evening he made his *début* before a good audience, made up largely of personal friends and acquaintances. It was a trying time for him, but by the assistance of the angels, he passed the ordeal nobly. The lecture was a grand success. I look upon both of these young speak-ers last mentioned, as being valuable accessions to the cause of truth. Both are irreproachable in character, konest in purpose, and true to their convictions. May they receive that encourage-ment and appreciation which their merit deserves. I made a short call at Greenfield, and found the Spiritualists in a flourishing condition. They have Mrs. Brigham engaged to lecture to them for three months, and intend to keep their meet-ings up regularly. They are about to have a discussion there between Elder Grant and Moses Hull. I hope some of the friends will give us a report of the result. Mrs. Arnes M. Davis reports three lectures de-

report of the result. Mrs. Agnes M. Davis reports three lectures de-Mrs. Agnes M. Davis reports three fectures de-livered in Thorndike, two in Marlboro', one in Dorchester, and three in Scitnate Harbor, which finish her volunteer engagement of eight Sundays for the Association. She has discharged her ob-ligations nobly, and has given such good satis-faction that she has been reëngaged to lecture in every place visited.

In behalf of the Association, I would publicly tender thanks to Mrs. Davis and others of the volunteers who have so readily responded to the calls that have been made on them from time to time.

Contributions received during April.

Fraternally yours, Boston, May 7th, 1868. A. E. CARPENTER.

# Written for the Banner of Light. THE ANGEL OF DEATH.

# BY MRS. M. C. WILLS.

The Angel of Death—and who is he? Can this be the Death that used to be? That we heard of in childhood's tender hours As the "King of Terrors" and upseen powers? As the darkest vision our young hearts knew-An angel," you say? can this be true? Can the "King of Terrors" an angel be, From whom the stoutest and bravest flee, Wooing, and holding a loving hand, To take us home to the Summer-Land? When done with this toiling life of care, To guide us safe to our home so fair? Oh never again cause a child-heart pain

On never again cause a child-heart pain With thoughts so cruel and words so vain, With the old supposition of "long ago," That Death is a terror, and heraldeth woe; But teach that he openeth the gates of gold That have kept us for years from bliss untold." Hammonton, N. J.

# From the London Spiritual Magazine.

The Davenport Brothers and Mr. Fay. It is nearly four years since the Davenports first arrived in London, accompanied by the Rev. J. B. Ferguson, a gentleman whose great intelli-gence and kindly manners secured him the regence and kindly mathers sectred init the re-spect of all who had the pleasure of making his personal acquaintance. I believe I was the first person, in England, who privately witnessed the Davenport manifestations, and I afterwards arranged the two first scances given to a number of City gentlemen, at the Hanover Square Rooms, in September, 1864, when I added "my testimony to the undoubted genuineness" of the whole exhi-bition. Since that period the career of the Da-

# MAY 30, 1868.

THE CLOUD OF WITNESSES.

too much of us. I don't think that any of us can be of half the use you think."

Yet still I see the prophecy in you, because every effort you make to be true to your highest ideas of right, is an assurance of what you will sometime become."

"Oh Uncle!" said Susy, "you make me feel just like the deacon of a church; I wish you would n't put things so solemn. I'd rather think about bluebirds and spring."

"I believe I am a little at fault, but I threatened you with a sermon, you remember. I wanted you to know that a good and useful life is sure. to follow the prophecy of noble striving in boys and girls.

Now let me tell you a funny story of a blue ·bird that built its nest in an old stump in my garden. It was not far from my window-this stump of an old apple tree, and the hole faced the house, so I was able to watch the movements of the pretty birds as they flitted in and out in their busy care of arranging and fully furnishing their mansion.

They brought their labor to a successful close, and the mother bird had entered upon her duties of guarding and chorishing her eggs.

The male bird made himself very useful in giving pleasure to his mate-who confined herself very closely in the darkened hole-by singing with his sweetest voice many a song.

But one morning we were greatly disturbed at finding a cat had killed the female bird, as she came off her nest in the morning for a few moments' rest. When the male bird understood his loss, he seemed greatly distressed; he flew about the garden in great anxiety, calling piteously.

At last we missed him. He was gone perhaps two hours, when he returned with another female ·bird. It is impossible to describe his pretty manœuvres to get his new companion to take upon therself the care of the nest and the eggs. He stood upon the stump and sung one of the sweetest of his songs, then he entered the hole, as if to tell just what he wanted done. Coming out again he would fly to the new comer in the most coaxing manner, and back again to the nest.

But the visitor seemed to hesitate, and to be unwilling to assume so much care. Once or twice she ventured as far as the stump, but would not enter the hole. Then would follow from the male bird such a persuasive chattering song, that it seemed as if the lady could not refuse to comply with his wish.

At last his unwearled efforts were crowned with success. The new comer seemed willing to enter upon her duties, and tucked herself snugly into the hole, while the male bird sat upon the top of the stump singing in a most exultant manner.

But this bliss lasted but a short time. It was not more than an hour before another actor in the scene arrived. It was another male bird, and evidently the rightful mate of the bird that had so reluctantly yielded to the voice of a stranger. Then commenced a great squabble of words between the two male birds. They chattered and scolded and flew at each other in the most furious

St. March 16 ......

dren's Lycenums everywhere, is hopeful for the future. The Boston Lyceum is on the increase, and the hall each session is crowded with spec-tators, who richly enjoy the varied exercises. tators, who richly enjoy the varied exercises. The following are some of the answers given by the children to the questions propounded:

Questions and Answers.

The growing interest manifested in the Chil-

QUES-Under what circumstances should we bestow charity

ANS,-By Lizzie M. F., of Temple Group: We should be tow charity whenever it is in our out injury to another; but we should always be

lieve the need; not promiscuously from a generous impulse, without thought or investigation, but deliberately, with an intelligent knowledge of the facts in the case. Gifts bestowed blindly are not charity, even though they do good. They may prove to be far from charity, and encourage un-thrift and needless beggary, lead to habits of de-pendence and idleness, and do irreparable injury instead of good. Generosity is not charity, though it is a good impulse. Pure charity is founded upon principle, and the best of all charity is that which makes the recipient self-sustaining. The best help is that which enables the objects of it to help themselves.

-Why should we study Nature?

A.-By John  $H_{-}$ , of Temple Group: Because it is a very interesting, healthful and pleasant study, that keeps us out in the open air, makes us cheerful, elastic, strong, and gives us much knowledge of ourselves and also of our Creator; for we cannot study Nature long without looking through Nature up to Nature's God. Q.-From what department of Nature do we

G.—From what department of Nature do we derive the most useful knowledge? A.—By Marcus II. J—, of Liberty Group: In Nature we find that which is beautiful, harmo-nious and good; but one department of Nature is as useful to us in its condition as another. There are different developments, from which we may are different developments, from which we may obtain different developments, from which we may obtain different degrees; as from the human body one degree, from the earth, the air, the planetary arrangement, others. But of these the human body more directly interests us—its life, forma-tion, growth and decay. To me, one of the most heautiful lessons of wisdom that I have ever learned from Nature is, that in Nature there is no such thing as death. Nothing dies. "What seems so is transition." Our bodies do not remain in the same state, but change their conditions, tak-ing upon themselves other forms of life, through the earth and air. So when our lodies have served us here, the spirit is born into another life; we are called from this to the Summer-Land; the "I AM" of the present body moves with its "personal" property into a new house in the spirit-world. I once feared death as a hortible monster. I now welcome it as a noble friend. monster. I now welcome it as a norrhife monster. I now welcome it as a noble friend. "I will not fear thee, beautoous angel, death." This fear of death must pass away, and instead arise the indisputable fact that life is indestructible. Let us break this bread of immortal wisdom to the many hungry souls around us, that they may receive the same great bleasings of this never-dying truth of immortality that refines our

A. By John II. , of Temple Group: One way to know God is by observation and study of his works. The varied face and features of Nature, the curious arrangements for the growth of plants, the wondrous mechanism of the luman frame and minds, the stupendous laws that regulate the stars in their courses, the wonderful adaptation

have talked to them. Strange sounds are heard like a rapping. It does not indicate who the spirit is. We take it for granted, the same as in the call is. We take it for granted, the same as in the call of the telegraph wire, that there is an intelligence there at the end of it. The language used by the spirits is exceedingly beautiful and elevated. The alphabet is slowly called or pointed at, and when a sound is given, that indicates that a letter is to be taken down. (Pressed to give a demonstration, but declined.) Some knocks are very loud, some creater grantle. I could not do it. You can ar are very gentle. I could not do it. You can arrange as you please whether knocks are affirmative or negative. I suppose spirits are as intelli-gent as mortals, for you can speak to them as you speak to any person; they usually spell their names, sometimes without any question being asked. If you wished to consult the spirit of a deceased relative and came to me for the purpose, I should not receive you unless you were intro-duced by a personal friend. I should do nothing The spirit would come of its own accord at all. if it wished. It would indicate its presence by rapping sounds or by the voice. I have no possi-ble power. If they wished to come it would be made known to you. The alphabet is the com-mon mode. The calling each letter precedes the intimation by the spirit. I have been bodily displaced in violation of the

I have been bodily displaced in violation of the ordinary rules of gravity. (I must protest against its being supposed that I am the only person to whom this has occurred.) Chairs and tables have been moved in the same way. I have found a useful result of Spiritualism in convincing those the till be the bar of the importality of the who did not believe in it of the immortality of the soul. It is the intelligence connected with these soil. It is the intelligence connected with these movements that would convince unbelievers. It is invisible intelligence by which these things are done.—Some of the things done have rather the character of practical jokes? Yes.—Things knocked about and knocked against persons? Yes. These practical jokes are one side only of the question. There is another and more elevated where the present have on some occursions received the question. There is another and more elevated side. Persons have on some occasions received useful information. They (the spirits) don't gen-erally interfere with affairs of earth. Persons have received predictions, counsel and advice. Morally speaking, yes, but otherwise no. Have never known them to give information in stock-jobbing matters; as to traveling and health it has been done in a few isolated instances. They usually try to patch up feuds. There are all kinds of spirits, as there are on earth. Persons consulting spirits might and might not be deceived. They would have to use their own rea-son. If a spirit should come and tell me to cut my right hand off it stands to reason it would be an absurdity, and I should not do it. If I had a cancer and the spirits told me to go to a particular doctor, I should ascertain if he was good in that particular branch of science. I am, I suppose, in ossession of this gift at present. The last mani-estation I had I really can't mention the date of -yes, I have had one within the last formight. I have not a very good memory of what occurs at scances. No external phenomens occur to me during sleep. I have no recollection of what happens to me in a trance. I do not claim that because an affirmative answer is given the iden-tity of the spirit is thereby established. Peculiarity of dress would identify the spirit. No, it would not be the ghost of a dress, but the dress would not be the ghost of a dress, but the dress as it was on earth, as it is mentioned in the Bible. I do not speak of feeling the dress. I have not seen a spirit for a very long time. I have had too much of material things to think of. Could not say what was the last spirit I was in commu-nication with. Would rather not mention the spirit. It was the relative of some person here upresent. The mere was read to the in a discussion. atars in their courses, the wonderful adaptation of means to ends in all created things, the innu-merapite evidences of a wondrous plan regulating the whole universe, all indicate the existence of one great being, one great designing and creating midd, one great Gon, creating and ruling over all. Through his works, then, we may know him; throigh Nature we may look up to and draw near to Nature's God. ..........

THE STATE AGENT'S REPORT. To Secretary M. S. A.: I have traveled during the month of April in the western part of the State, lecturing once or more in the following places: New Boston, Huntington, Sheffield, Bar-rington, Stockbridge, Cheshire, Huntington Hill, Conway, Shelburne Falls and Warwick. There does not seem to be that general interest excerding in this section that is an auproact in

revailing in this section that is so apparent in the middle and eastern portions, yet in many places there has been seed sown which will be sure to bring its rich fruition in the future. Old theology has held absolute sway for such a length of time, that it has seemingly become as fixed and immovable as the Berkshire Hills. It is a significant fact that there is scarcely a society of liberal Christians, either Unitarians or Univer-salists, throughout the whole county of Berkshire. How a people can entertain the Calvinistic idea of God amid such beautiful lessons of love as are taught by the grand old mountains, from whose sides spring forth the laughing streams that flow into the valley singing their songs of joy, carpeting the meadows with green and gemming them with flowers, is more than I can tell. All have not been insensible to the sweet en-

treaties of our kind and beautiful Mother Nature, nor have they turned a deaf ear to the gentle whisperings of guardian angels, whose missionary labors, I find, have ever preceded mine, and have opened homes and hearts to me which would have been closed but for them. Bilent their work; yet how successful. How often do I hear it said by those that are confirmed but to yet how successful. How often do I hear it said by those that are confirmed believers, "I never could have believed in spirit communion, had it not come into my own house, among my own family, all unsought."

Many of the Spiritualists of Western Massachu-setts are of this kind, for the spirit of opposition has been so intelerant and persistent, that the public workers have been forced to seek other fields in which to labor. But a change is coming over the spirit of their dreams. The fog of super-stition, which has rested so long over their lovely valleys and hung so darkly around their moun-tains, is slowly lifting, and the dawn of truth with soul freedom breaks upon them, filling their hearts with joy.

In Huntington I met with Mrs. M. Conwell, who I think is one of the best seeing mediums I ever knew. She is doing a blessed work in her limited sphere of action.

At Stockbridge I was kindly received and en-tertained by our brother Amos Dresser, whose wife is a good healer and a true, earnest reformer. God bless such fearless workers for the truth ev-erywhere; surely they "are the sait of the earth." Barrington I found in a hopeful state of life. Last fall Nellis T. Brigham officiated at a funeral there and the people were so well pleared with

there, and the people were so well pleased with the inspirations she uttered, that they engaged her to lecture for them a month. The lectures excited an intense interest, and gave universal satisfaction. Following Mrs. Temple came Mrs Augusta A. Currier, whose eloquent discourses Augusta A. Currier, whose elequent discourses, combined with her rare powers as a physical and test medium, served to increase the interest already so enthusiastic. Both of these ladies are recugaged. The friends are about to organize for

The purpose of sustaining regular speaking. Here I met with Mr. Oscar Fellows, a medium of peculiar powers, who has been controlled to speak in different languages, of which he is utter-ly ignorant, with such ease and fluency that for-eigners have been deceived into the belief that he was one of them. Also Mrs. Siye, who will read by spirit impression the contents of a letter, and has answered easted on the scillafortily as bas answered sealed ones as satisfactorily as Mansfield. I tested her mediumship by taking a letter from my pocket and laying it on the table; she readily transcribed a portion of it, word for

venports (in which it must be understood that Mr. William Fay has borne an important and most useful part) has been an extraordinary and chequered one.

The shameful conduct of the press of this country toward these young Americans will, doubt-less, be fresh in the recollection of every one. But, supported by the conscious integrity of their remarkable medium powers, they have boldly held their own, and after a most successful tour of nearly three years through Continental Europe. they have returned to London to challenge once more, before their departure for America, public investigation and criticism; and upon their re-appearance at the Hanover Square Rooms, on the 11th of April last, they were received in the most flattering manner by a crowded and enthuslastic andlence. I was present at this scance, and it will be sufficient to say that the Davenbut, if possible, they are increased; especially in the cabinet exhibition, where hands, life-like in form and texture, were frequently seen before the doors were closed, and where, from the aperture, there were protruded at one time two long naked femininely-formed arms, and also a group of not less than five hands of various sizes at the same nstant.

I have obtained from Mr. William Fay some particulars of their receptions in the principal cities of the Continent; and it appears that, from various causes, these have been unequal, and in some instances unsuccessful, but upon the whole highly satisfactory. From the decided opinions of some persons, who said they could not succeed in Russia, they hesitated at first to visit that country, but the result, contrary to their expectations, proved a great success. They were at once re-ceived by the Emperor, and gave their first scance to him and the members of the imperial family, the Grown Prince being the one selected to sit with the Brothers in the cabinet.

The unqualified approval of the Czar was their best passport to the patronage of the nobility and aristocracy of St. Petersburg, before whom alone the Davenports exhibited; the high charges made in that city for their public and private stances tending to exclude all below a certain rank. Among some of the noble families to whom private scances were given were the Prince Constan-stine, Count Koucheleff, Prince Paskawick, the French Ambassador, the American Ambassador, and many others; thirty-eight in all. At their first public scance in St. Petersburg, the receipts amounted to the very large sum of £000.

As I may not have the opportunity of again meaking of the Davenports and Mr. Fay in this Magazine, I desire to convey to those of my riends in America who introduced them to me friends in America who introduced them to me the assurance of my conviction that the Brothers mission to Europe has been of great service to Spiritualism; that their public conduct as medi-ums—in which relation I alone know them—bas been steady and unexceptionable, and that though certain developments may have taken place in America since their departure, which, in some America since their departure, which, in some few instances, appear to surpass the manifesta-tions obtained through the Davenports, none can be more convincing—none, that I am aware of, so well adapted for a large audience. "As I had the responsibility of first endorsing the reality and wonderful character of the phanmana produced responsibility of first endorsing the reality and wonderful character of the phenomena produced through the agency of the Davenports and Mr. William Fay in England, so it becomes a duty for me to say now, that I have had no reason whatever to change my opinion of the genuine and marvelous character of their mediumship, which is entirely free from the imputation of trickery and bad faith of any kind. BENJ. COLEMAN.

• Bee Spiritual Magastie, Vol. V, p. 100.

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Report of the Ohio State Missionary.

places visited; number of Societies and Lycenms organized; number of lectures given; amount of liberal books sold, and the amount of funds col-lected, and also the amount generously subscribed by friends of the cause in different localities, to carry forward the missionary work, all of which I have the honor, most respectfully, to submit to the consideration of the Executive Board of the State Association. State Association. In accordance with the direction of the Execu-

tive Board, I commenced missionary labor, Jan. 1st, 1868, by preparing and getting printed posters and circulars to give notice of lectures and meet-ings to be held and addressed by the Missionary. Owing to disappointment in not getting the print-ing when it was promised, I was unable to give any lectures until the evening of Jan 9th, when I advanced to the front and made a direct and "splrited" charge upon the "snemy's works" at the little town of Genoa, fifteen miles from Toledo, on the O. and T. Railroad. I found but few Spir-itualists in the place—about eight persons in all— but many who were inquiring " what they could do to be saved," and ready and anxious to hear something upon the subject of Spiritualism. As something upon the subject of Spiritualism. As the "enemy" were "encamped and entrenched" in the only church the town can boast of, and engaged in holding a "protracted meeting," Bro. A. B. Rudes, an earnest, live Spiritualist, had en-gaged, warmed and lighted up the school-house for the meeting. Although there had never been a lecture given here upon the subject, and though our Christian friends did all in their power to induce people to go to church that evening, still the school-house was well filled with an intelthe school-house was well filled with an intel-lectual and most attentive audience, who listened for nearly two hours to my exposition of Spirit-ualism, with evident satisfaction. All seemed anxious to have me remain longer, and especially to return again as soon as I could, and give more lectures. With the right kind of work, I feel cer

at Genoa, upon a permanent living basis. January 10th I proceeded to Fremont, about thirty miles from Genoa, on the same line of road, where I found a few earnest Spiritualists, but no organization. The few that are here have strug-gled along, in the midst of a most bitter opposi-tion and popular prejudice, that to another con-sideration but the advocacy of the truths of "Spiritualism" would have entirely discouraged them long ago. Hence they halled the "mission-ary work" as a prophecy of good and triumph of truth, even in Fremont, in the future. Bros-James Justice and Isaac Sharp, two old pioneers in the cause, and workers in the vineyard that never tire, welcomed and alded me in efforts to awaken an interest and rouse Fremont from its long undisturbed Rip-Van-Winkle repose. They secured a hall and I gave a lecture on Sunday secured a hall and I gave a lecture on Sunday afternoon, to an audience of about one hundred persons. The conditions of this place demand physical tests, in order to get the people awakened to the importance of examining the philosophy and scientific facts of Spiritualism.

I gave two evening lectures at Ballville, five miles from Fremont. The house was crowded both evenings, and the audiences seemed much interested. There are quite a number of Spirit-ualists in Ballville and vicinity, the more promibrother. They are in need of a hall at this place, and when they get one built, which Mr. Moore's son talks of doing this spring, I think a small Society and Lyceum could be organized here. My wife and I were most comfortably entertained

wood, by reading an article of his published in The Star of the West, wherein this misguided man had deliberately written several known, glaring, brazen falschoods regarding a speech of mine be-fore the State Convention in November, as well as the action of the Convention. Although in a few plain words I showed the falsity of his state-ments, and how even a "saintly minister of the Gasnel" with more higher the compone sense Gospel," with more bigotry than common sense, filled with prejudice that he had mistaken for religion, moved by envy and hate, rather than those rare Christian virtues, charity and love, had thus misrepresented, with evident purpose, the views of those about whom with manifest and pitiable ignorance he had the audacity to writeshowing this, I say, in a public lecture, right in the town where this reverend representative of the town where this revorant representative of modern uncharitableness lives, he has not, as far as I can learn, had the decency to retract his published falseloods, nor the manihess to con-fess an error. Such Christianity needs little com-ment! Let it stand! Let the world behold it! If this is your method of argument and opposition to Spiritualism, reverend gentlemen, the more the better! Pour out the vials of your wrath; Spiritualists and Spiritualism can stand it! While in Clyde, we enjoyed the hospitality of those old and tried friends of the spiritual cause, Bradly Tuttle and wife. Their kindness and generosity will never be forgotten by us, who found this a real home for both body and spirit. We pray that both Bradly and Frank may "have part in the first resurrection." Through the kind-ness of Bro. Tuttle, I had the use of his team to go and deliver a lecture at Green Springs, five miles from Clyde; could find but one family of Spiritualists in the place-old Upcle Battlett and wife and daughter; had the meeting in a large school house-it was full, and much interest was manifest. Lectures and tests are much needed here At Bellevue I gave one lecture to a crowded house. There are only a few Spiritualists in this place, and they expected a very small audience. They were happily disappointed. The Methodist minister was present, and although I invited any one to ask questions, when I got through, not one was asked! The lecture was well received, and there was quite a general desire expressed that I should stay longer, or come hack and give a course of lectures upon the subject of Spiritual-ism. I promised to do so some time during the year, if the interest of the work in other sections of the State would permit. Bro. Richards is building a splendid hall in Bellevue, which will be ready for use carly in the summer, and then the Spiritualists will have a fine place for lectures and a Progressive Lyceum. I lop i to be able to organize one there the coming summer. organize one there the coming summer. My next point of demonstration was at the far-fauned—and by outsiders supposed to be the great stronghold of "Free Lovers"—Berlin Heights, Ohio. Here is a name that strikes a ter-ror to the faithful, devoted, Bible believors, wherein one "Solomon," that ancient, grand old "Free Lover," who never did anything by the halves, with his numerous wives and concubines. halves, with his numerous wives and concubines, is exalted as one of the chosen representatives of the Almighty, putting all attempts at modern "Mormonism" or "Free Loveism" entirely in the Mormonism slade. I had often heard of this peculiar people, and now I was to see how much of truth there was in what I and thousands of others had heard. If it be true that "distance lends enchantment to the view," I think it sometimes must have a wonderful effect upon both facts and figures; for to the predit of humanity be it said, that instead of finding a large community of persons living together promiseuously, as I had supposed I would by what I heard, I could not find, from the best in-formation I could gather, that there were a half

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**Beport of the Ohio State Missionary.** HUDSON TUTTLE, ESQ., Recording Secretary of Ohio State Association of Spiritualists: DEAR BROTHER—I order the "Missionary" to a "halr," in the midst of increasing labors, and the steady "tramp, tramp, tramp" of mighty events, that with irresistible power are moving the world of humanity ever onward and heaven-ward, for the purpose of making my first "Official Report" as the State Missionary and Agent of the "Ohio State Association of Spiritualists." My report will embrace a brief account of the places visited; number of Societies and Lycenms organized; number of lectures given; amount of the account of the amount of funds colare they regarded as such by the Spiritualists most excellent wife, whose nent, tidy, hospitable home is ever to the weary laborer a real haven of rest. Besides this was the heart welcome given us and the clorious visit we had at "Walnut Grove Farm," known to all Spiritualists as the Home, and having become famous from the just and still rising fame of Hudson and Emma Tut-

tle. Write on, Hudson, and sing on, Emma; and may you both live forever, as lovingly in spirit you now do in the warm hearts of your change-ЯR less friends.

At Milan glorious results have been realized from my labors. My first impressions of the place were that Spiritualism had gone to seed there. I found, on examination, I was not far from the fact. I found, also, that the soil where the seed had been sown only needed a little diligent stir-ring, to make it bring forth a beautiful manifestation of life. The friends of our cause everywhere may find encouragement, not only in what has been done, but in the example of earnest and efficient work, resolutely and determinedly engaged in by the Spiritualists and liberal-minded persons of the Spiritualists and liberal-minded persons of Milan. I gave five lectures in Milan, commencing Friday evening, Jan. 24th, at which time, as well as afterward, I urged the importance of organ-izing a Society and Progressive Lyceum, and re-quested the friends to bring their children on Sunday, and we would make the attempt. Free-ly were doubte expressed by the most course ly were doubts expressed by the most courageous and hopeful. Sunday came, with a wild fury of and hopeful. Sunday came, with a wild fury of wind and snow. The friends were a long time getting together, on account of the furious, driv-ing storm, that abated not a jot during the day. It looked doubtful and dubious enough outside the hall. Quite a different scene was soon mani-fest in the hall, and the storm was forgotten. Notwithstanding the perils of the weather that had to be faced, let the cowards take notice that thirty-three brave and heroic children not only faced the storm, but daringly braved envy, big-otry, hatred, prejudice, derision, religious slander and popular ophion, and gave in their names as and popular opinion, and gave in their names as members of a Progressive Lyceum. No wonder that in a very few moments after the morning from Hudson and Emma Tuttle the other day that the "Milan Lyceum" now numbered one hundred and forty-five members, and still growing, not in the least did it surprise us. It is the natu-ral result of honest, faithful work. Let the indifferent take heed, and the sluggard take warning. While in Milan we were made most welcome at the comfortable home of Bro. Samuel Fish,

whose gray locks are not only significant of ma-turity and wisdom, but attest his genial good nature and generous soul as the signal and seal of a true life's fulfilment. Of his kind, agreeable and loving family, we treasure golden memories, fresh and sweet. At Norwalk I gave two lectures. Very few Spiritualists reside here, Bro. Lake and a few others fearlessly advocate the unpopular cause.

ville. Returning to Fremont, I gave the "heathen" of that "dead and lifeless" place a parting salute, joyed the hospitality and comfortable home of Bro. Isaac Sharp.

joyed the hospitality and comfortable home of Bro. Isaac Sharp. My next point of demonstration was Clyde, where I found a large, harmonious Society, and one of the finest Progressive Lyceums in the State. Here we met that valiant old champion of abolitionism, human rights, woman's rights, and all other rights, in the person of Henry C. Wright, now a noble worker in the cause of Spir-iu Clyde, where I took occasion, in a public lec-in Clyde, where I took occasion, in a public lec-tracteristics, and over-plus piety of a certain reverend gentleman living there, by the name of Wood, by reading an article of his published in The Star of the West, wherein this misguided man I got through the evening lecture. The first evening there was a great crowd, between two and three hundred going away, not being able to get in. Church members went to the colored man who owned and rented us the hall, and told him he must not rent his hall to those Spiritualists Although a member of the Church, to the credit of this black man and his despised and downof this black man and his despised and down-trodden race be it said, he replied to these pre-tended saints and professing Christians, "A bar-gain is a bargain. I have rented my hall to this gentleman for lectures. His religious opinions have nothing to do with business. I shall fulfill my agreement, as an honest man should." The excitement increased. Not having recovered from his "masonic" shock, Pres. Finney was reported sick! I don't wonder. He tried to cast the "Devil of Masonry" out of the Church of Oberlin, but the "Masonic Devil" proved to be too much for "Fin-ney," or "his God," and has utterly refused to be "cast out"! From present indications it seems that "Finney and his God" have "backed out," and so the "Devil of Masonry" is rampant, trium-phant and victorious in the churches of Oberlin to-day! Poor "Finney" and his God, but whip-ned out and completely overcome by "Masonry "! ped out and completely overcome by "Masonry"! Therefore, fluding Orthodoxy and its God in this crippled condition, I was not suprised that my pub-lic challenge for discussion was not accepted! But they sent in their lawyers and doctors, as of old, to confound me with questions! Biblical stu-dents were present, with inquiring minds, one of whom, after asking questions, gave me this ques-tion, and asked me to lecture upon it: "Is the Bible, through inspiration, the infallible word of God?" As this question was given me at the close of Thursday evening's lecture, and I could have the hall but one evening more. I declined to speak upon the question, unless the andience would give me a hearing upon the subject during the day and evening of Friday, as one evening was not sufficient to intelligently discuss a matter requiring an analysis area of a subject of the subj requiring so much research and examination of history. To this the audience readily assented, history. To this the audience readily assented, and I spoke two hours in the forenoon, two hours in the afternoon, and two and a half hours Friday evening. I gave opportunity for any one to ask evening. I gave opportunity for any one to ask questions, pertinent to the matter under discus-sion, at any time, as I proceeded. In the fore-noon many questions were asked; in the after-noon they were few and scattering, and grew "beautifully less"; and in the evening not a ques-tion was asked, and having thus swept away the cobwebs, I proceeded to lay the foundation of something more substantial than the ancient, mythical fables of a book. And we shall have something in Oberlin, ere long, that will gladden the heart of every true reformer. I called some of the friends together and urged the necessity of building a hall. I appointed a committee to act for the friends, and nobly have they worked, having found and purchased a very fine lot on Main street. found and purchased a very fine lot on Main street, upon which the friends intend a hall shall be built this spring or summer. The funds for that purpose are now being raised—several hundred doilars having been subscribed already. As soon Lycoum will be organized there. Leaving Oberlin for a season, I went to Cleve-land, and lectured on Sunday. Then I came back to Wellington, where I gave two lectures, but without any perceivable results, so completely under the influence of religious bigotry are the people of this place. I spoke in the Town Hall. They want tests here. From Wellington I came to Pittsfield, and gave two lectures in the old Baptist church. Much in-terest was manifested by the people at this point what I heard, I could not find, from the best in-formation I could gather, that there were a half dozen families, or a dozen persons, who were liv-ing outside of the requirements or logal regula-tions of wedlock. More than this, I found that venerable, grey-halfed representative of some of those persons who are practicing that theory of living, do not call themselves Bpiritualists, nor

ern theology. Somewhat disappointed that his questions did not stagger and completely disarm the "Missionary," this aged and enthusiastic dethe "Missionary," this aged and enthusiastic de-fender of a fast decaying, rapidly failing, man-made religion, turned to the audience and be-sought them "not to forget Jesus"! In response, an intelligent old lady in the audience shouted in clear, ringing tones, "If you know anything new about Jesus, do for meroy's sake tell it! We have heard of Jesus for eighteen hundred years, and if you know anything new about him, we want to know it"! This direct shot, and from a woman, all of whom "Paul and the modern Bible-belleving Christians" require to "keep silent in the church-Christians " require to " keep silent in the church-es," threw the venerable salat, to use a nautical term, completely upon his " beam-ends," Here was a poser. This " story of Jeaus," having been told for eighteen hundred years, with no other re-sult than merely to create, as it has, over five thousand different beliefs about the one narrow and only true way to heaven, which all these different beliefs teach and profess to practice, it is guite important to inquire what use there can be in wasting the precious time of humanity in listen-ing to or telling an old Jewish fable that has been constantly repeated, in so many soleum forms, for eighteen hundred years. Reverent Doctors of Divinity, Bible-makers and Bible-believers, creedworshipers and creed-makers, saints and sinners, one and all, lay your fables and stories, whether ancient or modern, all aside, and substitute there-for careful investigation and scientific demonstra-

tion hased upon facts. A fine Society can be organized at Pittsfield, as soon as a pince for holding meetings can be pro-vided. Bro. Marcy and his excellent wife, with other earnest workers in the cause in this vicinity, other earnest workers in the cause in this vicinity, are anxiously waiting for the time to come when some organic movement may be successfully established in Oberlín, Pittsfield and Wellington. Bro. James M. Hall, of Oberlin, who in every good word and work in Spiritualism may justly be re-garded as "faithful among the faithless," rendered me and the cause essential service in arranging for meetings and convening the Missioner form for meetings and conveying the Missionary from place to place, while at his pleasant, comfortable home. His wife, an earnest and zealous worker in our cause, gives all earnest, faithful haborers in the conce of Spiciarila such a beart the cause of Spiritualism such a hearty, generous welcome that they can but feel that this house and home is a haven of rest.

In Cleveland I found a greatfield for labor. The Spiritualists and iberalists in that city are able. both in purse and numbers, to marshal an audi-ence three times as large as the largest Orthodox Society there. I found a large Society, not as har-monious, however, as teachers and believers in the Bottery there. I have and believers in the Harmonial Philosophy would not only desire, but expect. As far as I could discover, the ground for this inharmony was more from a want of some else. I found a large and flourishing Lyceum, which was separate and distinct from the Socie-ty. Upon consultation with the Society and Ly-ceum, it was determined to unit the two, making it one Society, and auxiliary to the "State Asso-ciation," in accordance with the recommendation of the Executive Board and State Missionary. I gave several lectures in Cleveland, and always to proportions. ty. Upon consultation with the Society and Ly-ceum, it was determined to unite the two, making it one Society, and auxiliary to the "State Asso-clation," in accordance with the recommendation of the Executive Board and State Missionary. I gave several lectures in Cleveland, and always to large and interested audiences, and where contri-butions to the missionary work were always more buttons to the missionary work were always most liberal and generous. During my labors here and vicinity, I took a severe cold, which prevented me from lecturing for about a week. While in Cleve-land we were made comfortable and happy in the pleasant family of Bro. George Rose, an earnest working Spiritualist, and the present Conductor of the large and still growing Progressive Lyceum. Uniting the Society and Lyceum gave the cause of Spiritualism in Cleveland a fresh impetus, be-sides placing it upon the immovable foundation of unity and harmony. Under the inspiration of the holy power of harmony and upon the broad-est and most liberal basis of a legal organization, this Society has raised the funder regulate and est and most hoeral basis of a legal organization, greasive Lyceum as soon as they could raise a this Society has raised the funds requisite, and employed for a year one of the most able and tal-ented speakers in the field, Bro. E. S. Wheeler, of Boston, under whose ministrations the Society will not only continue to grow, but will, we con-fidently trust, erect during the present year, as is now contemplated, one of the largest and finest now contemplated, one of the largest and finest Boston, under whose ministrations the Society will not only continue to grow, but will, we con-fidently trust, erect during the present year, as is now contemplated, one of the largest and finest buildings for the use of the Society and Lyceum ever built in the West. It can easily be done. Lay hold of the work, Bro. Wheeler, and friends of Cleveland, and it is done!

of Cleveland, and it is done! Hearing that a little "missionary work" was specially needed in Toledo, I returned there, by way of Berlin Heights, where I gave two lectures, by special request of the friends of Spiritualism, expecting that a certain reverend gontleman of that place, as his friends had boastfully promised, would engage in a discussion upon "Theology" or "Spiritualism." In this case, as in many others, I found that the friends of free thought and investigation had expected too much. The only excuse given by this "valiant soldier of the cross" for not meeting the "Missionary" in discussion, was " want of time." Hudson Tuttle, Secretary of the State Association, was present, and authorized the State Association, was present, and authorized the "Missionary" to offer this reverend Presbyterian preacher "good wages by the hour" to discuss with the "Ohio State Missionary." No response. And although the offer made by me in public lecture then stands good to day, from present indications the "State Board" need entertain no fears that the treasury will be exhausted by acceptance of this truly generous offer. But the "Missionary" would suggest that if any religious creed, sect or persuasion, minister, professor lecturer or layman, will make that offer to the Ohio State Missionary," with the consent of the "Executive Board," there would soon commence a permanent account of debt and credit with such church, sect or ministers. My stay at Toledo was short. I met the Lyceum on Sunday morning while there, which was a rare treat to me. I now marked signs of progress in the Lyceum. Bro. Cephas B, Lynn had just closed a successful engagement of two mouths, "winning golden opinions" from all, not only by his elequent and interesting lectures, but by his genial society, and consistent, upright, honest, daily life, the light of which still burns honest, daily life, the light of which still burns brightly in the cherished memories and faithful hearts of the devoted friends of Spiritualism in Toledo. Although Bro. Lynn had spoken to great acceptance, and the Lyceum was moving on, unfolding beautifully as do the flowers, slowly but surely, still something was lacking. There was want of harmony. The cause, about the same as in Cleveland, Society and Lyccum were separate Organizations. A brief consultation with the friends, and it was determined to unite them as one Society, with one Treasury and one Board of Directors for both. The form adopted was that recommended by the "State Missionary," used by me in organizing Societies throughout the State. The most happy results have followed. The Society increases, and the attendance at the Lyceum was never so large before, having now to duplicate some of the Groups. The Socials are well attended, and there is much more interest of the Society than ever before. Now here is a legal, permanent, growing Society. Do you ask why it grows? I answer, because it has a natural basis, and possesses vitality and life and the conditions of harmony now secured by a well-regulated system of work. Without this, there is no growth; with-out growth, no success in Spiritualism!

reached Thompson after this struggle with the, reacted interpret and the struggie with the elements only to be rewarded with two days and nights of rain, and then another perilous journey back to the railroad, which brought us to Geneva, where I found a legally organized Society, and in a most prosperous condition, having had for a month previous the valuable services of Bro. A. B. French, whose able lectures always tell for the read of our cause scherer given. This Society B. Fronch, whose able lectures always tell for the good of our cause wherever given. This Society have a hall of their own, and have this winter realized from their Sociables six hundred dollars, with which they will employ lecturers, and equip fully a "Children's Progressive Lycenun," when next "smiling May" and the sweet scented flowers come together, as come they will. They decided, on account of many of the children cox-ing in from the country, to put off organizing the Lycenum until the first Sunday in May. That is the time set, and I have ordered the equipments of Bro. E. Waters & Sons, of Troy, N. Y., and I prophesy for this Society one of the finest Ly-ceums in the State. While in Geneva our home was the residence of the venerable, most reliable man and brother, William Crowell. A heartier welcome we have not received anywhere, nor a pleasanter home have we found. The memory of these dear friends, as well as many others whose these dear friends, as well as many others whose acquaintance we made, and whose heart-wishes for our success in the "missionary work" ever attend us, we shall carry as a treasure wherever we go.

we go. Leaving Mrs. W. at Geneva, I went to Ashta-bula and Conneaut. I found a few Spiritualists in each place, but the weather being unfavorable, I did not lecture in either town. Good halls can

I did not fecture in either town. Good halls can be had in both places, and the right kind of lec-tures, with a reliable "test medium," would ac-complish great good. Returning to Genera, I gave one more lecture, and then went to the township of Perry, where I gave two lectures in the Town Hall, to small audiences. Spiritualists are much scattered in this country place, but Bro. J. Owens and family, with whom we stayed, and were most kindly en-tertained, are real. live, active Spiritualists and tertained, are real, live, active Spiritualists, and the time will come when a harvest will be real-ized from the constant and faithful labors of these faithful friends in the cause of truth and reform.

I next gave four lectures in that romantic-look-ing, naturally beautiful and once far-famed "Mor-mon Town" of Kirtland. Here was where the Mormons flourished. Here still stands the Mormon Temple, built by the zenlous but misguided fanatics of that peculiar belief and faith thirty-four years ago. Here "Old Joe Smith" was then "king of the tribe," while Brigham Young, now monarch of all the saints in Sait Lake City, was proportions.

I lectured here in the Baptist church to large audiences, and found that there was a very large liberal element in this community, composed of Spiritualists and "free-thinkers," among whom is the Hon. S. C. Carpenter, present member of the Legislature, and whose acquaintance I was fortunate in making. On the Sunday morning of my lectures there, I urged the necessity of organiza-tion, and in the afternoon secured twenty-seven names to the Constitution I presented for organizing a Society, and the next Sabbath was ap-pointed for the election of officers. Before I left, the friends also determined to organize a Pro-gressive Lyceum as soon as they could raise a

generously offered the use of his fine hall for the Festival, To him and Bro. Brown, to whom we were indebted for kindness shown and assistance

were indebted for kindness shown and assistance given, we are constantly sending back grateful remembrance. At Willoughby I gave two lectures in the Uni-versalist church, to very attentive audiences. The Universalist minister was present, and rose and acknowledged the fact of spirit communion, as claimed by Spiritualists. I think a Society and Lyceum can be organized here this summer. In Bro. Jenkins's family we found a home, and every comfort that real, true hospitality can give. Our comfort that real, true hospitality can give. Our venerable Bro. Smart, with his Aaron-like beard and whitened head, we found still contending enruestly for the truths of Spiritualism, as twenty years ago. We hope this aged pioneer in the good work may remain in the form to see a harvest gathered in Willoughby. To Painsville, to organize the Lyceum, we then went It was a heaviful Sunday and twenty.

ty and application of Missionary labor to each place, in accordance with the request of the Board, I desire to say that I have not attempted the orplace, in accordance with the request of the Board, I desire to say that I have not attempted the or-ganization of Societies for self-glorification, to show that great work was being done, or for the vain display of a long list of numbers to be pub-lished, knowing that such sham works, easily put in print, are mere men of straw; but I have sought rather, in all my efforts in organization, to organize only where it can be sustained, and thus success ensured and made permanent. The ac-companying papers, showing numbers of lectures given, books sold, Societies and Lyceums organ-ized, donations and collections received, together with yearly and quarterly subscriptions to the Missionary cause, prove this effort of the Spirit-ualists and Liberalists of Ohio to advance the work of investigation and reform act only a suc-cess, but full of great promise for the future. There is more needed work to be done in Ohio to-day than a hundred brave men and wome could possibly do, as earnest, self-sacrificing laborers. Shirks and drones are not wanted. They can have no part in this, "the first resurrection," and God only knows whether they will have in any! Reliable, honest test mediums are much needed, and I would centee the work call the attention of the Reliable, honest test mediums are much needed, and I would earnestly call the attention of the and I would earneady can be attention of the Board to this manifest want, everywhere appar-ent, and suggest that steps be taken to supply the demand. I would also suggest that a State Con-vention be called, to meet in Clevelaud or some other convenient point, the last of June next, to adopt measures for the more complete working, success and further triumph of this most glorious reform work of the new reform work of the age. Itespectfully yours, ADDISON A. WHEELOCK, Cleveland, April, 1868. Ohio State Missionary.

SUMMARY.

Lyceum Banner..... Lyceums organized Societies organized See financial report.

# Correspondence in Brief.

# Connecticut.

It has been remarked that Connecticut, as a State, is at least several years behind the time; but it is cheering to read the account given by C. Famle Allyn, in a recent *Banner of Light*, of the proceedings and manifest interest in the castorn towns of the State of late, and to know that there, is a State Association. It is to be regretted that little or no interest is taken in the proceedings of that Association in the vestern part of the State. little or no interest is taken in the proceedings of that Association in the western part of the State. It is often remarked that the "error and delu-sion of Spiritualism have long since been ex-ploded," and many are surprised when told of the numerous active organizations in different locali-ties and States. If mention is made of tests to prove that spirit friends can communicate to us, it is ridiculed with all sorts of malicious epithets, "witcheraft," Sc. Of late Mrs. T. S. Waugh, of Morris, has evinced some medium qualifications, and heen controlled

some medium qualifications, and been controlled by different intelligences, to the wonder of many who have received communications from their friends long since removed from earth, and these friends long since removed from earth, and these for the most part have been truthful messages; and with the wonderfal personification of the medium at the time they were given, many have been convinced that it was indeed their friends who were talking to thom. Many are ready to investigate the phenomena, others think that they are something that we should give (as Hiram Munger, the Adventist, says,) a tremendous let-ting alone. ting alone.

The perusal of many works by Davis and othrs has led me to an investigation, and I am satisfied that not only now do we receive communiations from disembodied spirits, but in ancient times just such messages were received, and for the same object as those of to-day. If we believe the Bible, we shall believe that the same kind of manifestations, at times, were given to those who were slow to believe.

Here, as elsewhere, there is much of "straining Here, as elsewhere, there is much of "straining at a gnat and swallowing a camel," but it is hoped that the sun of truth will soon rise, and that a deep investigation may be made, which so often results in the happlest effects upon the minds of those who are willing to search for the truth. C. H. WAUGH.

Morris, Conn., 1868.

# A Rift in the Clouds.

Daniel Like and his wife Susan, now resid-ing in the town of Bridgewater, Vt., have lived together as husband and wife for more than sixtybree years, and shand and wheter more than sixty-three years, and shiring all this time not one un-pleasant word ever passed between them. Un-usually even in temper, fond of company, music, and ever looking upon the bright side of life's picture, their cup of happiness has been always full to overflowing. Mrs. Lake still performs her household duties where they have made it their house for many years, surrounded at short dis-tances by their children and children's children. Mr. Lake is a farmer, has always been noted for his physical strength and activity, and has mowed six acres of grass in ten consecutive hours, and one acres in filty-six minutes.—the greatest feats of the kind on record. He and his wife are each eighty-four years of age, enjoy excellent health, and since the advent of modern Spiritualism, have become firm believers in the fact of spirit communion. They sought and found, asked and eived, knocked and it was opened unto them. received, knocked and it was opened unto them. What to them was only faith in the immortality of the soul, has merged into positive knowledge. With them death is robbed of its sting, and the grave of its victory, and they are now waiting to join the augels. Many of their children are most excellent mediums: They are the grandparents of that most able and gifted medium, Mrs. M. S. Townsond (now Mrs. Upodly) where now apped Townsend (now Mrs. Hoadly), whose name and fame are world-wide. There are other interesting incidents connected with this remarkable family. Their whole life is certainly a moral as well as a model for even the Christian, a remarkable oasis in the great desert of human experience. HENRY L. SLAYTON.

A furlous snow storm prevented my lecturing in Toledo. On my return, I lectured one evening at Genon, and called at Clyde and Oberlin to look after the payment of subscriptions to the "State Fund" in aid of the "missionary work."

My next place of labor was Painsville, where funds had been raised to purchase equipments for a Lyceum, but being disappointed by not receiv-ing the equipments, the organization of the Lycoum was put off until the last Sunday in March. I gave two lectures at Painsville, which were well received, and generous donations were given by the friends here to aid in the support of missionary labor throughout the State.

Having arranged for meetings at Madison and Thompson, I tried to fill the appointments, but the mud and rain increased so fast that I was only able to give one lecture during the week, and that in Good Templar's Hall, at Madison. It was so very stormy that but few were out. much interest is maulfested in this place in Spiritualism, there being a very strong prejudice against it. A very large, fine Town Hall, of brick, has recently been built here, which can be had, when finished, for meetings and lectures. Bro. Asa Talcott entertained us while in Madison, Bro. As a Talcott entertained us while in Madison, and in the kindness of his heart desiring to aid the "Missionary," he called his twenty-three year old colt into service, and away we went, splashing through the mud, to Thompson. The frost was just could us of the ground, and the "going" was torrible, for it seemed as though there was no bottom to the clay mud through which we converted. Will due mides of the way which we struggled. Full four miles of the way the mis-sionary waded through the mud on foot. We

went. It was a beautiful Sunday, and twentythree bright eyed children met us in their fine hall, and were organized into a Society and Lyceum. I never saw children do better, appear better, or sing better, and their bright new beautiful badges, targets and flags seemed to say, "We are proud of you.

I cannot speak too highly of the unparalleled lib-erality and generosity of the friends in Painsville. One circumstance I must relate. They had contributed generously to the Missionary cause, and had purchased a new and full equipment for the Lyceum. The day we organized the Lyceum, af-ter the exercises were over, and Mrs. W. was distributing copies of our beautiful little Lyceum Banner, which we had sent for to surprise the children with, I stepped forward upon the plat-form and told the friends that the children needed that little paper, and I wanted forty-five dollars to send for fifty copies to commence with. In less time than ten minutes the amount was raised The children will get their papers, and untold pleasure and benefit in reading them. Mrs. Brown and Mrs. Kimball have got the money, which with like responses from other places, enables them to publish this little paper, that delights the children so much, while the generous friends who gave this sum for the children's benefit will real-ize in all their future a tender influence of hely joy, as memory shall steal backward and gather from among the forgotten deeds of generous lives, and find that those still shining with diamond brightness are the acts that tended to benefit and brightness the fourth backbod bethere of abild brighten the flower-bedecked pathway of child hood. While at Painsville we had a home with Bro. Wadsworth and family, whose kindness and

friendship we shall ever cherish. March 30th, we took cars for Cleveland/to at tend the twentleth anniversary celebration of modern Spiritualism. Mrs. W. will return here and drill the Lyceum three or four weeks.

Arriving at Cleveland, we were met at the depot by Bro. C. B. Lynn, who had spoken to the Society here for the two last Sabbaths, to the evident satisfaction of all. Bro. Lynn was enjoying the hospitality—to which we were invited—of that venerable ploneer in the cause of Spiritualism and truly wonderful medium, Bro. James Law-rence. After dinner I was favored with a perusa of the manuscript upon which the spirits, through the mediumship of this aged disciple of the spirit ual gospel, first indicated the importance of cele brating the twentieth anniversary of modern Spir-itualism, more generally known as the "Rochester Rappings," Bro. Lawrence and his amiable wife are fast ripening for their "welcome home to the Rappings," are fast ripening for their "welcome home to the spirit-land." Happy and blessed be their days

while they stay. We were, by previous invitation, the guests of Bro. D. U. Pratt, the genial, good-natured, good-looking, popular President of the Cleveland So-clety, and Treasurer of the State Association. The time spant in his pleasant, happy home, was truly a" season of such quiet enjoyment and rest' for dear wife and the Missionary, that sweetest memories linger with us, while the bright sun-shine from such a home lights our pathway wherever we go

In concluding this report to the Board, so hur-riedly written, I can but express the seeming fit-ness of that happy coincidence that brings the close of the labors of the State Missionary, for the first three months of this glorious and happily thus far most successful work, at Cleveland, in the midst of the heartfelt and world-wide rejole ings of the twentieth anniversary of modern Spir-itualism. To-day, Spiritualism, a young giart in power, slakes the earth with a nighty and fre-sistible tread, that causes all other religious forms to quake with fear.

All hall "This naisl day of freedom" to the soul, A joy eternal to the race shall bring, While human buds of life unfold The flowering blossoms of its spring.

In exercising my own judgment of the necessi-

## The Statistics of Spiritualists.

EDITORS BANNER OF LIGHT-In your issue of May 16th, I read the article under the head of Spiritualism. 1 quickly surveyed the spirit of the article, and see in it an opportunity for un-limited good to the cause and to all concerned. I will simply suggest a few of my leading thoughts n the matter.

Let each city, town, county and State commission agents who shall collect or solicit names, so-licit subscribers for the Banner of Light, (and other papers of our order,) sell and take orders for books treating upon the subject, and soliciting money to defray the expenses. In this move-ment, do you not see that by the agitation of the subject by individual contact, after an open pub-lic announcement of the project and object, we at once would gain a popularity and stability as a religious body which would be felt like the sun-shine after a shower? I for one am ready for the work, if it can be commenced from a high standpoint, and for the spread of the true gospel of the nineteenth century, viz: the communion (under favorable conditions) of mortals and immortals, teaching endless progression to higher and better Who, when and where will put this ball in motion?

Yours for the spread of light, Poughkeepsie, N. Y., May 14, 1868. 8. L. W.

## A Remarkable Incident.

J. B. CLUTE, 52 MACDOUGAL STREET, NEW YORK, writes: As Spiritualists are pleased with all facts worthy of note, I can but write a fact that has lately come to my knowledge, viz.: Some ten years since a friend of mine had a dear and most lovely daughter pass to the Summer Land. The body was deposited in one of Messrs. W. M. Ray-mond & Co.'s iron cases. A short time since the mond & Co.'s from cases. A short time since the father had occasion to remove the case, and when it was opened he found that the body was not only perfect, but the flowers that were deposited with it were in a perfect state. We learn from this fact that we need not go back to the Egyptians to learn the art of embalming, but that Americans can far excel them, in a much more simple and easy way. I think this fact should be given to the world, and I know of no paper more worthy of conveying it than the Banner of Light, I should conveying it than the Banner of Light. I should be much pleased to get your opinion on the sub-ject of the preservation of the flowers, if not on both body and flowers.

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

# A Night with a Medium. MIRACULOUS MANIFESTATIONS-BOUBLES, TABLE AND TAM-BOUBLES.

BOUBLER. A scance was held last evening at the house of a gentleman in this District, in the presence of some forty persons of both serses, the melium or demonstrator being of a remark-liufisio, in this State. The manifestations being of a remark-able nature, and the social standing of the parties being of such a character as to inhibit the suspicion of any collusion or contaisance is their exhibition, due prominence is given to what transpired. THE AFARTMENT, ETC.

# contivance is their exhibition, due prominence is given to what transpired. The assemblage was cathered in the parlors, to which access is had by one door only, the others being stopped by sofar attricted across, and the former locked during the exercises. At the attroit end of the parlor a space, perhaps ten feet in width, was reparated from the general room by a twine fence or nettine, estimated in the centre by a cane; to the upper stretch of the twine was fastened a bell, so that at the least may end the produced. The whole was too high to be stepped cover; nor could the passed in any way without producing the alarm. Behind this were a chair, an ordinary carpet-seat chol, such as is used in stores, a pine table, on which was a guitar, tambourine, and two rings of heavy iron wire, of suff-cient diameter to compass one's thigh.

TYING THE MENUTY. TYING THE MENUTY. With scarcely any predminary remarks, Mr. Read requested a conforman and the writer to the his hands, arms, legs and feet, in any manner they might think proper, to the chair on which he then scated himself. Suffice it to say that, with one of three separate cords, the wrists were made fast, until the cord settled well into the flexit; it was then drawn between, the knees, the ends being carried down with two well Jammed turns on the front rung of the chair, and then hack to the rear-rung, where the end was made fast with several half hitches. The arms were secured and theid to the back of the chair, and the legs (retened at the ankles to the rear legs of the same, licing seat d in position and at a dist unce from the table, the ges was turned off, and in about one-half of a moute, on be-ing relighted, one of the EINOS ENCLEVED HIS ARM.

# ing relighted, one of the EIN64 ENCENCENERD HIS ARM. The fastenings were instantly examined, and found units turbed. During the dark interval some sluging was indulged in. Supposing a confectrate to have been able to pass the twine barrier without ringing the bell, he could not in haif a minute have united the ropes so as to slip the ring on the arm, and re-the them again, for it required more than five minutes to adjust them in the first instance, and the same knots could not have been even simulated. The ring still remaining on the right arm, the gav was again extinguished, and in less than a minute the hight revealed

The operation and which which was the medium's covrorr AND on THE FLOOR. Against the wall, at some distance from his position. The fatienings were again examined—not the least alackening was bend. A further test was made and the stool appeared on the other arm. At the request of the demonstrator, the wri-ter placed his own coat on the table, and in less time than this sentence may be written be beliefd one of Mr. Readly arms in the sleeve of the garment, which could not be re-maved without cutting or univing the ropes. A moment or two of darkness, however, suffleed to find it thrown to one side of the apartment. During these demonstrations the me-dium seemed to become gradually weak and exhausted, as if he had been rudely handled. Finally, there was more dark ness, and in a little more tima a minute, counted by a healthy and regular pures, there came a sound as of something thrown adde, which the gas revealed as

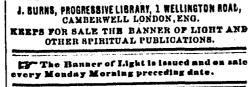
# aside, which the gas revealed as THE ROPES ON THE CHANDELLEE. The man was entirely free, and before him dangled the fast-enings. His wrists showed deep indentations, and his hands were swolten, from partial suspension of the circulation of the bload. The reader may be assured that in all this there was not, and could not he, the slightest collusion. Mr. Read-could not untle himself, nor could he be approached by a confeder ate.

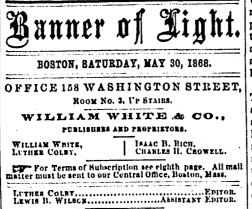
induitie himself, nor could he be approached by a confeder at: THE TARK, TAMBOURDSE, ETG. To change the form of the evidence, an entire stranger took his place within the barrier, assumed a position opposite the stranger hol ling the either by the bair further, the stranger hol ling the either by the bair further, the stranger took held the grape, and the other arm of the stranger residing on Nr. Read's lef' shoulder fitney. Thus guarded, it was im-os-able for him to move without the out residing the height for stantiv sensible of the fact. Almost immediately after the gas was of, the guitar was played delicately, and seemingly the MARC PLOATED IN THE AIR. receiling, then approaching, and suddenly cosaing. The stranger described the touch of a female band, as if with the tip of the ingers, and warm, moving over the face, the hands, the head, on either side and down the back. The tamburine was played on his head, and finally the guitar taid across their arms, in which position they were discovered. It is due to the me dum to say that he conversed freely during this proceeding, and encouraged his opponent against any tora. Another person, likewise a stranger, essayed the trial. When they were dis-covered, from their

covered, from their MIOLIDERS HUNG THE TABLE, its legs encompassing them, and the guitar in danger of damage from a p-rtion of it being in contact with it. Several ladles also made the test, very courageously, and all feit the myste-rions hand, which in one or two instances slapped the parties mostly on the back. In another instance the table was piled on their heads, much to the derangement of the lady's capil-lary arrangement. The rings also found their place on the lacal, and when a pretty powerful lassie took her position with a will to know the truth, the medium's

a will to know the truth, the medium's COAT WAS TAKEN OFF and fung aside, without any sensation of the removal being susceptible, although her grasp on the shoulder was particu-larly firm. The writer made a demonstration. In an instant the soft taper fingers came soothingly over the forchead, upon the hands and head, and over the body. There was a sense of its size and shape realized when it touched. The movement was leisurely and the vitality of the fingers as fore in health --not really warm tut what may be understood by the word temperate. The

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

Collycr and the Other World.

Only the other day we took occasion to sneak in a commending strain of a little collection of essays by Robert Collyer, preacher at large in Chicago, formerly Methodist, but now liberal Unitarian; now we are moved to approach him on another side, on which, while not denying his general tendency to what is large and liberal, we nevertheless discover him to be totally blind. It happens to be the side which has not yet opened to the light of the time. He will yet see as clearly on it as any of us, but just at present he is in total darkness. His Liberal brother, Hepworth, might speak the few magic words that would lead him to see what he refuses now to believe simply because he does not see it.

On Sunday evening, May 10th, Mr. Collyer preached a discourse in Chicago on "The Life to Come"; in a published report of which, in the daily papers, occurs this passage: "Men would ask, what proof have we that there is a life to come? None. Not a word has come to us; not a sound have we heard." He further remarked that he had conversed with Spiritualists, but what he got from them only satisfied him that their belief unfitted them for service in this world; and this he regarded as the strongest argument against the theory of demonstrative proofs of the existence of a future life. But we are not at present concerned with his reasoning-only with his statement. This surprising position, deliberately taken by such a man, has caused much excitement in Chicago among all who put their faith in the reality of a future state; and a public meeting was held in Crosby's Music Hall on the following Sunday, with Mrs. Wilcoxson, a wellknown medium and speaker, to open the discussion of this great question.

Now Mr. Collyer has simply lent himself to a sensation, perhaps innocently, but not less effectively. For a man who has been preaching in such a vigorous manner as he has for many years. to benefit his fellowmen everywhere, his ground is singularly untenable and his reasoning palpably absurd. For attend but a moment to him and see: he says "those who believed they received signs from the other world are entirely useless in this; such would simply fold their hands, look upon this life as merely a waiting, or anteroom, and sit here listlessly, serenely waiting their turn for an audience."

This, he thought, would "destroy the very purpose of man's existence, which is the accomplishment of work that should fit him for the life to come." But in his very next sentence he procceds to say that he had observed, in his experience, "that those who worked the hardest for their fellow-men, had the strongest faith in the hereafter." That which generates a faith in the hereafter, then, excites naturally to hard work for our fellow-beings; how can it be, therefore, that i Spiritualists are the most "listless" and "usenowise for their fellow-beings? Surely, if faith-

# Natural Religion.

This is what Theodore Parker taught at all times. Here is what he said of this kind of religion: "Let you and me remember this: How much good we can do-a single man, a single woman-with the life of Natural Religion! He who goes through the land and scatters blown roses, may be tracked next day by their withered petals that strew the ground. But he who goes through it and scatters rose-seed, a hundred years after, leaves behind him a land full of fragrance and beauty for his monument, and a heritage for his sons and daughters."

Theodore Parker's work was to scatter the seed. That such seed has long ago sprung up, and blossomed, and filled the land with spiritual fragrance and beauty, is as true as that such a man once lived and walked the earth. Though dead to mortal vision, he still lives in the experience of men. Not a noble thought to which he gave utterance, that is not to-day budding, blossoming, or bearing fruit. It all shows in character, in conduct, in action. A man inspired so largely as he was could not well speak his weighty words in vain. What he left behind as a legacy to his kind, grows more and more precious with every year. His sayings are treasured by new disciples continually. He preached no lessons of charity that are forgotten. He counseled no deeds of nobleness that are not practiced by heroic souls somewhere every day. He taught the way to higher and purer morals, such as would stand the scruiny of the most tender conscience, and hetter men and women are coming forward as the result of it.

This is what he styled, and correctly, the Natural Religion. He held it to be just as much a "revealed" religion as any other, and that it needed no other interpreter than the educated conscience of man. For direct revelations from heaven he had no more mysterious rule or receipt than to consult the conscience. It was this monitor to which he invariably appealed, and which he reverenced as the God within us. The seed of so simple, yet effective, a truth as this he scattered everywhere with a lavish hand. And they were living seed, too, because he was a skillful husbandman who knew on what ground they would be sure to take root and flourish. Emerson says somewhere, if a man thinks it so easy a matter to satisfy a tender conscience, as if it were not a religious matter at all, let him try to keep on strict terms with it for but a single day. He will see how hard a thing it is.

It is this same spirit of Natural Religion that accompanied Theodore Parker into spirit-life. In his narration of his personal experience, inspirationally given through Dr. F. L. H. Willis, he tells how what he had done on earth for humanity's good-not for building up ecclesiastical power -seemed linked to him in bands of light; while all that he had failed to do, filled his heart with "a great desire." He saw, as his greatest means of happiness, "the purification and elevation of the human spirit." And more than ever before, "a sublime trust in the ever-present, ever-active Good of the universe " filled his being. And with these feelings, he "again consecrated himself" to the highest work he could accomplish. "I felt" -says he-" that to attune my spirit to the harmony of the universe was the great work of my life; for in that harmony I could find all the means possible to be used for the best good of myself and others."

Here is his creed again: "the best good of myself and others." This is truly natural religion. There is no mystery about it. Every one can understand it, and compass it. There is no need of a special revelation to teach us how to discover and to practice it. We need no priests to open the way to the simple duties that are hourly prompted by the principles of what goes by the name of Natural Religion.

# The Raps in Fashionable Society.

The following extract is from a private letter to friend in this city, written by a lady who has been visiting in some of the most aristocratic less" of men, "looking upon life as merely a families in New York during the winter. She wailing, or ante-room," and exerting themselves | says: "I have been much amused at some strong physical manifestations given at the residence of the faith that has ripened into positive knowledge some friends of mine, strict Episcopalians, memsect,' now, as in Christ's time, truth will have quainted with many phases of the spiritual philosophy, and many of them are mediums. I had a fine opportunity to cast in my mite in favor of our beautiful philosophy, and you may be sure I many important facts that will at least modify improved it. I am surprised and delighted to see how rapidly our belief is advancing."

# Movements of Lecturers and Mediums.

A. E. Carpenter will lecture in Pembroke, Monday evening, May 25th; Byremtville, Tuesday. the 26th; Hanson, Wednesday, the 27th; Plympton, Thursday, the 28th; Halifax, Friday, the 29th; Hingham, Sunday, the 31st.

Mrs. Cora L. V. Daniels has engaged to lecture in Bangor, Me., during the month of August.

Andrew T. Foss, the able champion in the ranks of Spiritualism, who has been laboring in Connecticut, as agent of the State Association of Spiritualists, for the last year, will terminate that engagement the last of May. He then will be ready to engage in the lecturing field elsewhere. His address is Manchester, N. H.

J. O. Barrett, of Sycamore, Ill., is at present in this city. He has since his visit East been lecturing in Portland, Lowell, Salem and other places. He is a good speaker, and his discourses abound in live thought. He will remain here till July, and will answer calls to lecture in this vicinity, if addressed soon, care of this office.

Cephas B. Lynn has returned from the West, and may be addressed at No. 133 Tyler street, Boston.

J. M. Peebles is lecturing in our neighboring city, Charlestown.

Dr. H. P. Fairfield had fine audiences at Fitchburg, in this State, to listen to his excellent discourses, and in Putnam a like success. He spoke several week evenings in Wauregan and Danielsville, Conn. He speaks in Ancora, N. J., during June.

Mrs. A. Wilhelm speaks in Providence, R. I. during June. She can be addressed while there, care of I. Searles. She will accept engagements in New England during September and October. Miss Susie M. Johnson is still at the West. She speaks in Paw Paw, Mich., June 7th and 14th.

# The Spiritual Rostrum.

harmonial philosophy. It is edited and published at Chicago, Ill., by Bros. Moses Hull & W. F. Jamieson. Among its contents we find a report Rev. George Clendenan, in which, in our opinion, Moses decidedly gets the best of his opponent. This (the first number) also contains a lecture of Spiritualism." It was delivered in Adelphi Hall, Belvidere, Ill., Dec. 8, 1867, and was pronounced at the time one of Mr. J.'s best efforts. It is inrused with interest. The editors will aim "to and perusal. For sale by A. Williams & Co. rused with interest. The outlots with and to make the Spiritual Rostrum perfectly free and in-dependent in the discussion of any question that The NURSERY: A Monthly Magazine for Youngest Readers. Boston: J. L. Shorey, 13 Washington street. The June number of this entertaining and very successful models of 36 numbers 20 cents.

## The Obio Spiritualist

weekly sheet, half the size of the Banner of Light, children, thus giving them resources of life-long benefit, should published by H. O. Hammond, Esq. The editor not fall to acquaint themselves with the rare and peculiar marks of this will exist. says "his intention is to publish a paper which shall as well serve the interests of Spiritualism and its cognate reforms, in its way, locally, as the Banner of Light does in a larger field." Price \$2,00 per annum.

# Texas.

Dr. W. Persons is in Texas, and his services are in such great demand that he will be obliged to remain there the entire season. We are informed upon good authority that he has made many remarkable cures in the South, restoring the sight of the blind, etc. Our correspondent, adds: "The Spiritualists I have met with in this State are mostly of the better class, and highly intelligent. A man like E. V. Wilson, with his remarkable tests, could do a great work here. I believe the people are prepared for the truth. You have good missionary laborers East and West where you have light on these subjects. Their labors would be much more fruitful here, where there is scarcely a ray of light, and I am ψ.

# New Publications.

MARGARET: A Story of Life in a Frairie Home. By Lyndon. New York: Charles Scribner & Co. For sale in Boston by Lee & Shepard.

This handsome volume contains a true, simple and affecting story of American life, as fresh as a new odor. It has a well constructed plot, a circle of positive and strongly marked characters, and a body of healthy sentiment in the working up of the scenes and incidents, which commend it strongly to all who are fond of fictitious reading. Yet there is such a naturalness to this tale as to deceive one into a belief in its reality. It is a perfectly plain story, without any of the extravagance that marks the majority of new efforts in flotton, of the truest tenderness of sentiment, strikingly faithful in description, and incultating the purest and most elevated morals. Life is sketched in our larger cities as well as out on the prairies. Though quiet in its general tone, it betrays genuius power. We have no doubt that such a story will continue to grow in favorite in many a family circle throughout the land.

PUTNAN'S MONTHLY for June offers the following table of contents: Out-of-the-Way Books and Authors; Too True, chap. X; Fidelia; Poter Blossom and Martha go to a Party; Mercury; A Morning among Autographs; June Songs; Some thing about Women; The Low Down People; The Fairle Fern; Salomo; A Fair Face; Diary of Fenimore Cooper; The Blue and the Gray; France, its Commerce, Manufac-Japan; The Speaker's Chair of the House; and Monthly Chronicle. Here is certainly variety enough to tempt a syba-rite. This list proffers the genuine magazine flavor. There is There is a reliab in the very titles. Curiosity rouses itself at each one of them. The talent that is compressed monthly between the green covers of Putnam, is of the very sort to provoke to reading. The editorial work on this favorite is conscientiously done, besides showing the skill of mastership. "Putnam" has stepped all at once to the front among the Monthlies, with all of which it challenges competition fearlessly.

THE GALAXY for June appears remarkably well under the auspices of its now publishers, who offer us a most varied and agreeable list of contents in this new number. "Steven Lawrence, Yeoman," is completed. Phebe Cary contributes a poem-"The Lady Jacqueline." Mayne Reid has a characteristic sketch. Henry James, Jr., is the author of "Froblem." Thos. N. Parsons writes the lines "To a Lady." "Forced Marches," by J. W. DeForest; "Beechdale," by Marion Harland; " Our Railway Management," "Apple Blossoms," and sundry other : apers, together with the "Galaxy Miscellany," combine to furnish the reader with a number of a favorite Magazine which, full as it is of actual performance, is still more abundant with promise for the future. Essave most judiciously relieve the excess of Magazine fiction to which This is a finely got up monthly, devoted to the it might once have been said to be addicted, and the union is as nearly perfect as it can well be made.

HARPEN'S MONTHLY for June places, on its first page, before the reader a view of "Signal Rock," Lookout Mountain, with of the Bible discussion between Mr. Hull and an illustrated sketch of the experience of the Union army in that region. Mr. E. G. Squier contributes an illustrated paper on the scenes among the "Andes of Pern and Bolivia." Prof. Loomis, of Yale College, has a very interesting article on "Shooting Stars, Detonating Meteors, and Aerolites," pro by Bro. Jamieson, entitled "The Great Antiquity fuely illustrated, and of permanent value. The author of of Solritualism." It was delivered in Adelphi Hall, "John Hallfax" continues her story of "The Woman's Kingdom." And there is besides a large variety of tales, essays and poems, grave and gay, lively and severe; which, with the at the time one of Mr. J.'s best efforts. It is in-deed a production of much merit, and will be pe-Current Events, makes a magazine worth any one's buying

little monthly completes the third semi-annual volume, and is pages. Subscription price \$2,00 per year; single as perfect in its illustrations and its literary contents as any of its predecessors. A new volume commences with July, and now is a good time to subscribe. The terms for a year are \$1,50. No more charming work for children between the ages Is another new periodical, well filled with spir-Is another new periodical, well filled with spiritual literature, bailing from Cleveland. It is a who would impire a wholesome taste for literature and art in

merits of this publication. A. Williams & Co. have the LADIES' NATIONAL MAGAZINE

for June, which lands this favorite in the summer months once more. The engraving is fitly entitled "June Blossoms."

The Parisian Modes come next, In all their fashionable at-tractiveness. The new "pannier" siyles of dresses are also given. Patterns, music, good reading, receipts, and pleasant monthly chat complete a capital number.

Lee & Shepard have Peterson's cheap issue of Scott's " FOR TUNES OF NIGEL," and the "PICNIC PAPERS" of Charles Dickens, in the same style by the same publishers. Both are desirable additions to the series which they continue with so much mechanical credit.

A. C. Wolcott, of Wyandotte, Kansas, write that good test mediums are wanted there. The people are hungering for facts touching the future

# Lectures on the Talmud.

state.

The Banner of the 16th inst. announces lectures on the Talmud, being delivered in Boston by the Jewish Rabbi, Dr. J. S. Nathans. Probably very many have, like myself, long lamented the want satisfied they would find much less opposition to of an English translation of the Talmud the

to his chair infinitely tighter, because regardless of the sensa-tion of the itesh, than when he was first secured. Without as-sistance it was impossible for him to release himself, which relief required the writter six minutes to accoundish! The bounden wrists were indented so deeply that the blood almost came through the itesh.

bounden wrists were indented so deeply that the mood armost came through the flesh. Mr. It as nounced that at his next scance he would hold rice or other grain in his hands while field, so that the test of the rings, stool, coat, de, might be more satisfactory to the skep-tical. He also stated that he would hold these demonstrations at private residences, and that parties might furnish their own some first. ropes, rings, &c.

at, private residences, and that parties might furnish their own ropes, rings, &c. WHAT DO TO! THINK OF 17? This is the natural question after such a statement of facts. It is in no wise an case thing to arrive at a conclusion as to the power which is able to produce such phenomena. There was no cabinet wors, no confederate, no approach available from without or within. Legerlemain or illusion were im-possible, and those witnessing the demonstration were in their calm and sober senses. Certainly all was done in the dark, and some vocal mule was had. Against these conditions we may place the rapidity of the movements as precluding the consumation of them by the medium. There was no reluc-tance on his part to submit to any and all requirements. If the affirmative. Meeting is helpricits are the agency, then they are not of that kind which have frequently been called from the ' vasty deep '' and unceremoniously refused to come.

# Aid for the Needy.

DEAR BANNER-With permission, one more appeal will be made in behalf of the sewing machine enterprise.

Whatever may be said in eulogy of this class -of machinery, it is a lamentable fact that the rich only are reaping the harvest. The poor needlewoman finds price of sewing greatly reduced, and at the same time the weight of her daily inbor proportionately increased, in that It is far more laborious to run a machine than to sew by hand. For they who have the advantage of her, pecumiarily, are not only able to own a machine, but delicate hands, hands too daluty to endure severe toil, may cut and baste, and the poor weary hire-ling is compelled to run a sewing machine from morning to night, a task which no constitution can long endure. But, if the poor woman owned the machine, she could lighten her task by taking in work, and hence not be sitogether confined to a machine; and, above all, she could earn more dollar than ab now care shillings.

dollars than she now earns shillings. But the man of means to whom this appeal is made, may know little of and care less for the sufferings of the destitute; the only questions occurring to his mind are: "Is the enterprise

occurring to his mind are: "Is the enterprise feasible, and will it prove lucrative?" Now if he were to manufacture a machine and sell it at his own price, holding security upon it until paid for, and receive his pay in monthly installments until the whole is paid, at the end of the year how much will he have lost? Will he not have received his own with profit? But sup-pose one machine out of a bundred should be re-turned at the end of one, two, three or four months? He will have received his monthly pay-ments, together with the machine; the latter un-diminished in value, save in appearance, which diminished in value, save in appearance, which can be renewed at the cost of a little paint and silver plating. It is true that his capital invested must be commensurate with his business; but let him conviace money holders that the enterprise will pay better than a line of steamers, a bank, a mailroad or a ship-canal, and money will not be manting.

The machine in contemplation, if brought out according to the design of the inventor, will be superior to any now in use-more simple and per-fect in the construction of its machinery, embracing several important improvements, which will place it far in advance of any other sewing machine in the world. St. Albans, F2. 0

CHARLES THOMPSON.

-is the prompter and stimulus of benevolent ex- bers of the Rev. Dr. Tyng's church-very aristoertion, Spiritualiats are of all others the most cratic and conservative in their feelings. Uncertain to be active, in season and out of season, usual noises, rappings, poundings, etc., were first in doing good. They assuredly are not a listless heard. Then the children tried 'table-moving,' and indifferent class of believers. None make and succeeded. One of the young ladies wrote themselves felt all through society more effectual- admirably, and played a little, under influence, ly than they. None are more prompt to conceive but they 'would n't give in to spirits.' One of and enger to execute plans of reform and progress. the young ladies said to me with the utmost nai-None are more dissatisfied with the condition of vete: 'Why, no one believes in Spiritualism, things about them, or more desirous of bringing you know!' After months of annoyance the all men into relations of harmony. In short, manifestations have ceased. They were so loud there are no more indefatigable workers for the at first that people in the adjoining house heard human race than they. Yet Mr. Collyer's theory them! But with 'Pharisees of the straightest would make them as little concerned as possible about what is going on around them, and positive - a hard battle. At first I thought I might lose ly indifferent to all the grand and profound move- caste with my friends by even mentioning the ments of an unparalleled age. We need not say name of Spiritualism, but on the contrary. I that his argument furnishes its own most effective found scarcely any of them who were not acrefutation.

When Mr. Collyer shall voluntarily investigate the Spiritual Philosophy, in a spirit of humbleness becoming a man of his vocation, he will learn his present views, if not entirely revolutionize them. But we shall probably be obliged to wait until Spiritualism becomes the popular religion of the day, ere this noted preacher will feel it to be his duty to throw his influence in favor of the New Dispensation that is destined to ameliorate hnmanity from every description of church thraildom

### A Momentous Prediction.

In a recent interesting article written by our friend and brother, Thomas R. Hazard, Esq., for the Newport Mercury, he discusses the mediumistic qualities of the Friends of other days, and shows that the most advanced members of that Society prophesied and foretold as freely as is now done by the best mediums among Spiritualists. Among other instances, he cites that of Joseph Hoag, one of whose visions he has had in his possession for the last quarter of a century. The vision comprises a prophesy in relation to the future of this country. It foretells all the differences and divisions that have already occurred, running through every kind of organization, civil and religious, and culminating at last in bloody war. All this we have been through. But following it is to come, according to the vision, a monarchical power, taking from them the government of the States, establishing a national religion, and making all societies tributary to its support. The movement for the establishment of a national religion we have already seen begun. There is a class of men who are resolved on forcing a uniform religion upon the country. Their proceedings are open to all who care to understand what is before us to oppose, and if possible, overthrow. The vision declares that this power shall not always stand, and that it is yet for many stand that such notices must be in our hands beyears. Let us all bear in mind that it is only by constant vigilance that we can preserve our religious, as well as our civil liberties,

# C. H. Read, the Physical Medium,

Has been in this city holding public scances at 45 Carver street, for the last two weeks. The room is full at each afternoon and evening séance, and the greatest interest is manifested. Of course, there are a variety of opinions expressed in regard to the manifestations, but the majority of skeptics go away perfectly astonished at what they witness. The manifestations are precisely like those described in another column, which we copy from the Brooklyn Times. The description is by the editor of that paper, and is written in a remarkably candid and truthful manner, considering he is not a believer in Spiritualism. Mr. Read will probably remain in the city awhile longer, as there is no cessation of the desire to attend his scances.

We wish officers of Societies and Children's Lyceums, and also lecturers, would promptly inform us when they make changes. Unless they attend promptly to this matter, it will be impossible for us to keep our readers correctly informed Remissness subjects us to much trouble and vexation. As we publish such notices gratuitously, it would seem that those who are the most benefited should keep us correctly posted. Sometimes engagements to speak are sent in, or mailed by lecturers too late for insertion the week we receive them, which often causes misunderstanding among the friends.' Now it is our desire that such notices appear as early as possible, for the benefit of all concerned. This can only be accomplished when lecturers and society committees underfore Thursday of each week, to insure insertion in the next week's Banner. Our friends will please bear this in mind,

the glorious truths of the Spiritual Philosophy in the South than in any part of New England."

## Massachusetts Spiritualist Association.

All who can, will do well to attend the semi-annual meeting of the Massachusetts Spiritualist Association, which, according to the published an- the expectations of Jews are ignored by Christnouncement, is to be held in the Meionaon, (Tremont Temple,) Wednesday, May 28th, forenoon, afternoon and evening. Besides those who are from abroad will also address the Convention, J. M. Peebles, Moses Hull and J. O. Barrett are to he present, and will without doubt have something interesting to offer. Let the gathering be large and the subscriptions numerous and liberal.

# Mrs. Susie A. Willis Going West.

This talented lady and efficient worker in the cause of Spiritualism, after the first of July is to compilation of the wisdom of their sages, all manbe located in Marseilles, Ill. If our western friends want a prompt, practical and inspirational precepts. Could not the Banner indulge its readspeaker, they will do well to secure her services. Of good physique, prepossessing appearance, irreproachable character, and a pleasing style of ad- doctrines of the Talmud? Now that the teachings dress, she is every way qualified to reach the of our spirit friends are extensively accepted and hearts of her audiences, and to make them all the understood, is it not well to compare our views better for heeding her ministrations.

### Important.

the cholera has terminated, and this terrible pest- ples inculcated to day by our spirit friends are ilence will scourge the earth no more. The chief not at the foundation of all their doctrines; and if reason is the discovery that carbonic acid will so, let us learn how their teachings were obtained. prevent the spread of the epidemic. The mission Let us know whether there be any other source of inoculation of cow-pox to prevent taking the than spirit aid for the highest attainments; and if small pox has also terminated; and yet physicians not, let us see whether we are not bound to regard know it not, but still continue to poison the blood Israelites with new consideration, as traditionary of children by vaccination.

## New Music.

Oliver Ditson & Co., 277 Washington street, have just issued the following musical compositions: "Ricci Polka," by Lagrange W. Merrin; Hilda Waltz," by C. Kinkel; "Heather Bell Waltz," by John Baker; "Jennie Dear," song, or duet and chorus, by J. B. Salisbury; "May Queen," sung by Sims Reeves, composed by J. Blumenthal; "Guardian Angel," a beautiful song; words by H. Farnie, music by Charles Gounod.

Mrs. Nellie L. Bronson has just finished a lecturing engagement of twenty weeks in Cincinnati. Her efforts there have met with the most astonishing success. Large audiences have greeted her at all her lectures. This speaks well for the popularity of the lecturer and the value of her discourses. She has been speaking in Cincinnati Sundays, ever since her visit to this city last winter. We hope she will be heard here again in Music Hall the coming winter.

Bead Benj. Coleman's letter in another column in relation to the Davenport mediums in Europe,

ered wisdom of the devout Jewish fathers in the declining ages of the glory of their nation. As a Spiritualist, I have ever looked forward to the restoration of Israel as the leading event of reformation among all the peoples of the earth. It is wonderful how the high characteristics and persion over all the globe, the Jew is everywhere the quietest and most orderly citizen, the most accustomed to speak on such occasions, others assiduous and prosperous business man, the most independent, happy and inoffensive person in society. A Jewish name is hardly known in connection with crime, or gross irregularity; a Jewish woman is never found among the abandoned of her sex; a Jewish beggar is never met; a Jewish orphan or invalid is never dependent on public charity for support; yet who inquires into the causes of their welfare? The Talmud being a kind have an interest in the knowledge of its ers with brief reports of the lectures of Dr. Nathans, that we may learn what are the peculiar with those of ancient time, which have carried a peculiar people, most wonderfully, unchanged through many centuries of suffering and revolu-The Scientific American argues that the mission of tion? Let us ascertain whether the same princi-Spiritualists. G. B.

# Grove Meetings in Massachusetts.

Summer is close at hand, and the time for holding meetings in groves-the altars of God's great temple of Nature-is approaching. No meetings /are so attractive, pleasant and profitable, or so well calculated to call out the aspirations of our higher natures, and draw forth the inspirations of the angel-world, as grove meetings. There are no doubt many good lecturers in the cities who would be glad to go out and spend a day in the country, for no more compensation than their expenses. In fact, several living in Boston and vicinity, have expressed to me a desire to do so: Dr. H. B. Storer, A. E. Giles, George A. Bacon, Agnes M. Davis, I presume, and many others with whom I have not spoken in reference to the matter. As for myself, I should be pleased to respond to calls as State Agent, to attend assemblies of this kind held anywhere in the State of Massachusetts. I hope that the friends throughout the State will make this suggestion practical, so that there may be many of these delightful social gatherings, that will baptize our spirits anew in the joys of true fraternal love. Address care of Banner of Light. A. E. OARPENTER.

# MAY 30, 1868.

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# ALL SORTS OF PARAGRAPHS.

13 Some of our exchanges copy articles from this paper and credit simply "Banner." There are so many "Banners" printed now-a-days, that it is necessary to make a distinction. Please give us our full name, Banner of Light.

A physician of Breslau announces to the Academy of Sciences in Paris that he has succeeded in illuminating the cavities of the living human body by means of electricity so as to render their interior visible to the physician. Ciairvoyants do better than that-they can penetrate every portion of the human body, discover the exact locality of disease, its nature, and if curable, prescribe a remedy.

The blind man having been reinstated in his old place on the Common, gave rise to a report that he had recovered his site.

Some of the Fifth avenoodles of New York are now dressing their male servants in scarlet breeches and cream colored coats, in imitation of English snobbery.

Jean Ingelow thrice in each week gives a charity dinner to children, largely supplied from her own means. This she calls her "copyright dinner." In her own language, privately given, she says: "I find it one of the great pleasures of writing that it gives me more money for such purposes (charity) than falls to the lot of most women.'

Over forty million gallons of sorghum sirup are made in this country annually.

"Marion Harland," the popular novelist, is the wife of Rev. E. P. Terhune, of Newark, N. J.

It is estimated that the value of the new buildings to be erected in this city the present year will range between ten millions and fifteen millions of dollars.

A down South editor asks, What is prettier than a pretty foot, say number two and a half or three? After mature reflection of six hours and a half, the editor of the Wilmington Star replies " two feet."

Paris speculators hire gangs of poor Italian children to beg for them.

"HUMAN NATURE."-The May number of this English Magazine is received and will be forwarded to any address on receipt of twenty-five cents.

Our House of Representatives has rejected the bill to unite Boston and Charlestown, by a decisive vote-110 nays to 66 yeas. The measure will ripen and succeed in time. As Rome was n't superstitious as it is to us, and to such we will built in a day, we must n't expect Boston to be completed without considerable expenditure of the glory is given to their liking, regardless of time and labor.

Bonner's income last year was \$238,000. His Ledger foots up well.

hundred and twelve miles, is now traversed by two express trains, each way, in ten hours.

The American Express Company divide \$10 per share, payable May 28.

John Paul writes to the Springfield Republican "I had a cold in my lumber region, probably owing to having had my head shingled."

Hudson Tuttle has set out a great number of trees on his farm this spring; but that is no reas-on he is n't a loyal man. Dig.

Work on the new suspension bridge at Niagara Falls has been resumed, and it is expected that it will be so far completed in June as to permit the nassage of pedestrians.

They are building a splendid opera-house in Detroit. To put up in a lottery, perhaps.

A mocking-bird in New York speaks fifty words. Mocking birds in Washington are far more wordy.

The other day, a poor man, in the employ of the C. O. Railway, had his wages attached by the church of which he is a member and a Sabbath-

# Rew York Department. BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY. 

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE. "Christianity" in History.

Historians of our country seem to be sadly deficient in that manly disinterestedness which should characterize all writings laid out for future generations. Every one has some favorite hobby which must be ridden through the record of events, and preserved at all hazards. We tried to read Abbott's History of the Rebellion, but it had so much fulsome adulation of Christianity and Divine Providence, and all on one side, when there was really as much of it on

the other, that we sickened at the end of the first volume, and have never had a desire to read more of his "soft soap" adulations of Christian peace and purity carrying on a war.

We next took up Greeley's "American Conflict." and succeeded in wading slowly through it. It was quite a treat to find a writer that would not make every success of the party he sympathized with a providential favor, and every defeat a chastisement of God, for which we should humble ourselves and pray. But while this author has steered clear of the shallows and quicksand absurdities of Christian writers generally, he has ridden with safety his two ponies of anti-slavery and whig party through to the end of the work, although one was a dead body before the war began, and the other died with it. Both were so dear to him that he must drag them in, and have them embalmed and preserved as mumicles in his durable historic pyramid of the American rebellion. He has carefully preserved the names and speeches of the actors in both, and carefully registered each event and sentiment that would add glory to either party, however little connection it had with the great conflict of which he was writing a history; yet with all its faults it is a valuable library work, and far better than Ab-

bott's. We advise our friends who are not creed-bound or overstocked with church creedism, to secure this work as a history of the rebellion, probably as correct and reliable and impartial as any likely to be written in our day, and embracing a most complete and condensed history of negro slavery in our country, as well as of the fatal conflict in which it perished. As this work does not give God or the church the glory (if there is glory in it) it may not be as satisfactory to the bigoted and not recommend it; but in Abbott's they will find officers and soldiers, who are, however, often honorably mentioned. Pollard's and others we have not yet tried to read, but anticipate another treat of Christianity in each, when we do attempt The distance between London and Paris, two it, as silly as that we find in nearly all the literary productions and school-books of our day.

# Meetings.

Meetings in New York are well attended. C. Fannie Allyn has drawn largely, and given good satisfaction during her second visit to the city. The Lyceums are also prospering in New York and Brooklyn, and the prospect brightening for the children who have been fed so long on theological husks under Sunday school straight-jackets.

Mediums are increasing in numbers and power, and the facts daily accumulating that must overwhelm opposition, and convince all intelligent and honest inquirars. In all departments the cause is prosperous, and progress onward and upward, and we have good reason to be thankful for the past and hopeful for the future, to take courage and work on in the most noble and worthy cause that now calls out the intellect and energies of mankind-the glorious work of open-

the coming centuries.

question in it is minutely written out and for-

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BANNER

warded to the writer, This cannot fail to be satisfactory to the most This cannot fail to be satisfactory to the most skeptical, or at least was to me, for passing the letter merely through the medium's hand, and then sutting it in your pocket and carrying it away, makes it impossible for the medium to open the letter, or to take the time to see what was in it, even if he were clairvoyant. I have understood that all questions were answered without equivo-cation, and no letters refused to be answered upon the plea of corringencies. Persons from a disthe plea of contingencies. Persons from a dis-tance having friends in the city can let their friends pass the letter through the hand of the medium, sealed, take it away, send it to the writer, and in few hours afterwards the answer will follow.

If this is not a new and wonderful phase of advanced spirit development, your correspondent is not posted. The medium's address is R. W. Flint, 91 Third Avenue, New York. Yours truly, J. H. H.

## The Lyceum in Brooklyn, N. Y.

DEAR BANNER-Will you please say to the Spiritualists of Brooklyn that our Lyceum has not stopped, as has been so industriously reported? It is true our numbers have been very much reduced, owing to mismanagement and a spirit of dictation exercised by some prominent members, dictation exercised by some prominent members, who have now left because we were not willing to submit. About two months ago our Conductor, Mr. I. A. Bartlett, offered his resignation, which was accepted, and which probably gave rise to the report now heard on all sides that our Ly-ceum is broken up. We would say to the Brook-lyn friends that our Lyceum is open every Sunday morning at 10; o'clock, but that we have removed from Cumberland street to Sawyar's Rooms, on the corner of Fulton Avenue and Jay street, a place much better adapted to our use, being larger, pleasanter, better ventilated, and a more central location, and that we very much need the assist becation, and that we very much need the assist-ance of earnest, steady, interested toorkers, not for the money they may bring into the treasury, but the heads, hearts and hands willing to aid in

the good cause. I would also say a word to the parents and others who stand aside and look on with indifference. It does seem strange to me that they should persist in sending their children to the church Sabbath-schools, where their young minds are trained in the very errors they themselves have found it so difficult to eradicate, and which are so prejudicial to the growth of the spirit. We would be glad to have their coöperation, both in sending their children and themselves uniting with us in our endeavors to carry on our Lyceum and make it interesting and profitable, and I would also say respectable; for as long as the great mass of bellevers in Spiritualism shrink from putting each his own hand to the plow, and doing all they can individually (like the little raindrops in the child's story), and all is left to a handful of willing and earnest, though often inca-pable and inefficient workers, just so long must they expect to be ridiculed and laughed at. It is not enough for each to sit down and look around have found it so difficult to eradicate, and which to see what is his neighbor's work and duty, but to see what is ins neighbors work and duty, but as was recently said by our speaker, "Go to work and weed each his own garden," remembering that "union is strength," and that a great many very sleader rods bound together make a stick so strong that a man cannot break it. Then do let us each put forth our own little effort, and do what we can to advance the good cause and over what we can to advance the good cause and override the scorn and ridicule that meet us on every hand.

hand. We do not need to go into the extremes of radi-calism because we are believers in Spiritualism, but let us show that we are a step or two in ad-vance of the old creeds. For myself, I would only take the good as I find it, and carry it a little further, as I see the people generally are able to bear it, not put on the seven-league boots of the fairy tale, and stride on so fast that I by-and-by find myself oute alone or at best with only half. and yours, and series on a base that they fully have on seven-league boots. It seems to me that is the grand obstacle which prevents the majority of believers in Spiritualism from leaving the churches and becoming members of our Societies; they prefer to feed on the dry husks there, and occasionally pick up a grain elsewhere and in private, to tak ing such a stride all at once.

But I have made my communication much longer than I intended, and will close by saying that our Lyceum is carried on at present under the direction of Mr. A. G. Kipp, our Assistant

Conductor. There will also be lectures in the afternoon at 3 o'clock, and evening at 71, at the same place, Sawyer's Rooms, corner of Fulton Avenue and H. H. D. Brooklyn, N. Y., May 12, 1868.

Specimen of Oberlin Uringuouy. The following local notice appeared in the col-umns of the Lorain County Nows of last week, which paper is the organ of Oberlin Orthodoxy. The Spiritualists of this locality, having become bedw of sufficient strength to organize, and hav-bedw of sufficient strength to organize, and hav-Specimen of Oberlin Orthodoxy. a body of sufficient strength to organize, and hav-ing recently been encouraged by the labors of our earnest souled State Missionary, A. A. Wheelock, seek a place where they may meet and enjoy the privileges of other societies in our midst. Being denied the privilege of a hall, or any public room in Oberlin, they have been forced to meet in the close quarters of a private dwelling. But having purchased a lot, they are making efforts to erect a hall of their own; hence the tirade which follows, from the editor of the News; follows, from the editor of the News; "New 'Chunch'—The lot nearly opposite Wack's Hotel, on South Main street, has been purchased, we understand, with a view to the cresition of a so-called 'Church' for the Spiritualists; more properly a pandemonium (Deut. 32d chap., fith v.) The structure is said 'demonis adjuvantibus,' will be crected the coming aummer. The history of the movement is somewhat remarkable. Those acquarkated with the pillars of the new Zion, will be foreibly reminded of Dr. Oid's Church, or the Church of the 'gnu dispensation.' They boldly claim, and not without some show of ruth, that a great revival has 'blessed their labors' during the year past. (Ex. viii: 7) The more timble ones think the erection of a building this season a little premature, but a natural anxiety to have the coming Presidential campaign, will dublicss carry the day with them. We have had whower. little reason to fear this movement, either politically or morally, in the long run. (isaich xxz: 1). We have said thus much because we sympathize with the author of that law recorded in Levit, xix: 28-32, where the practice of these things is classed with things bormanble, and with his indigmant expression in Levit. xz: 6, where all who littlen to them are placed in the category of his enemics. The above article speaks for itself, and is but one of many specimens of the charity of Ortho-doxy in general and Oberlin in particular. doxy in general and Oberlin in particular. During the past winter the State Missionary visited Oberlin to give a course of free lectures on Spiritualism, inviting full and free discussion and investigation from any. With great difficulty a small room over a grocery belonging to a colored man was procured, which was densely filled for three successive nights, but not one of the objectors appeared to accept the offer for discussion. But the following Sunday, after the lecturer had left town, a sermon was preached against Spiritualism. Mr. Wheelock learning of the disadvantage under which he had been placed by such a course, addressed a note to the "News" requesting po-litely and kindly that the discourse be repeated, that the Spiritualists might get the benefit of it, and again offered to discuss the subject fairly. But upon consultation of the editor with the Orthodox minister who preached the dis-course, they refused to publish or otherwise heed the request. And this is the spirit of Oberlin-free Oberlin ! the home and far famed refuge of the oppressed-fighting against slavery of the body, and yet en-slaving the mind. And yet the article in question says they have And yet the article in question says they have "little reason to fear this movement of the Spirit-ualists, either politically or morally." But so great is the fear and prejudice, that even the good colored friend would not be persuaded to again renthis room to the Spiritualists, so convincing, or tempting as they would say, are our arguments. Good friends, why in the name of reason do you not deal fairly and openly? If the works of the Spiritualists are evil and an abomination, meet them squarely, as you would overthrow any of your so-called Satan's works. Truth is mighty and will prevail. Shink not from open investigation. will prevail. Shrink not from open investigation, for any subject that cannot bear investigation for any subject that cannot bear investigation openly declares its own error. But you say you fear it not; it is but "the work of the Devil," and will die of itself. Why then has it not died before? Why do Spiritualists now number millions where once they were counted by the score? Are other evils its alone with impunity? How is it with the Demon of Intemperance? or, coming more direct-ly home to Oberlin, how is it with Masonry *f* If Spiritualism, then, you deem an evil, the work of demons, investigate it; we bid you welcome. Overthrow it if it stand not the test. Brethren, "try the spirits." CITIZEN.

Grand Union Picnic of the Lycoums. The Children's Progressive Lyceum of Boston will have a picnic at Walden Pond, Concord, Mass., on Wednesday, the 24th of June, and they cordially extend invitations to all the Lyceums in the State to join with them on that occasion, The cars leave the Fitchburg Railroad depot at a quarter to nine. Fare for the round trip will be \$1.00 for adults, and 70 cents for children belouging to the Lyceums. The best speakers will be engaged for the occasion.

LIGHT,

Concord is about twenty miles from Boston, and the picnic grounds are very beautiful and adapted with every facility for enjoyment. There is a good hall for dancing; also accommodations for boating and bathing; and we think those who have never seen the place would be well repaid for their trip in rambling through the woods and round the pond. Due notice will be given in the Banner of Light of the programme for that day. We hope that all the Lyceums that can will be present, as it is our desire to have it a Grand Union Plenic of the Lyceums, for in "union there S. M. FITZ, Secretary. is strength."

# Card of Thanks.

At a meeting of the Boston Association of Spiritualists, May 16th, 1868, the following resolutions were adopted :

Resolved, That we tender the committee on entertainment given at Music Hall, March 31st, our heartfelt thanks for the generous donation pre-sented to the Children's Progressive Lyceum of

Resolved, That we appreciate the motive which Resolved, That we appreciate the motive which actuated the undertaking, and that it is our wish and constant prayer that we, the Spiritualists of Boston, may always work in harmony for the great end, the eternal emancipation of the soul from all shackles with which superstition and false theology have so long bound it. Resolved, That a copy of these resolutions he forwarded to the Secretary of said committee, also to the Banner of Light for publication. S. M. FITZ, Sec'y.

Massachusetts Spiritualist Association, The semi-annual meeting of this Association will be held in the Meionaon (Tremont Temple), Thursday, May 28th, 1868. There will be three sessions—forenoon, after-

Let the State be fully represented. Per order, WM, WI GEO, A, BACON, Cor. Sec'y. WM. WHITE, Pres.

Anniversary Convention of Spiritual Mediums. Deeming it desirable that the spiritual mediums who may be in Boston during the religious anniversarics, the last week in the present month, should meet together in some locality where a suitable place can be secured for such a guthering, all who may feel interested in such a meeting are respectfully re-quested to assemble in the Hall 80 Springlehl street, on the 26th, 27th and 28th insta. for the purpose of devising some plans for future work which shall conduce to our greater har-mony and efficiency, in conjunction with the unscent agencies in spirit-life, in our efforts to bring man into greater harmony with God and with his fellow man. The meeting will con-tinue zince days, and though intended especially for mediums, all who love our philosophy and can labor in harmony withus are kindig invited to participate in its services. Boston, May 12, 1868. J. BALWIN. Anniversary Convention of Spiritual Mediums.

# To Correspondents.

# [We cannot engage to return rejected manuscripts.]

J. P. C., OTTAWA, ILL.-Yes; send them along.

# **Business Matters.**

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. M25w\*.

THE RADICAL for May is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this office, Price \$1,50.

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 sealed letters. Inclose S2 and 4 red stamps. 24 Wickliffe street, Newark, N. J. M30.

DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE BEST PLACE-The CITY HALL DINING

HOWARD ATHENÆUM.

5

# THIRD WEEK Of the successful engagement of the Boston Favorite, MR. FRANK MAYO,

Bupperted by

# C. T. PARSLOE, Jr., Who will appear

Monday Evening, May 25th, EVERY EVENING AND BATURDAY AFTERNOON, In Augustin Daley's great sensation, in 5 acts,

UNDER THE

# **CASLICHT!**

ACT I.

Betrothed and Discarded.

ACT II. Where the Poor Live.

ACT III.

The Piers of the City, and Hudson River by Starlight.

ACT IV. THE IRON PHLIOW-Railroad Station at Shrewsbury Bend-THE DOWN EXPRESS TRAIN.

ACT V.

Dreaming and Waking-Dawn to the Fugitive. THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

THE GREAT SPIRITUAL REMEDY IS master of the situation. There is a sublime grandeur in its utter annihilation of diseases of all kinds. Its onward progress nothing can arrest. It sweeps the field triimphantly. An army of patients have been cured by its IRRESISTIBLE POWERS-so gentle, yet so efficacious. They are its witnesses. Their unsolicited testimony, as published in the BANNER, freighted with the cloquence and enthusiasm of truth, inspires confidence compels conviction.

compets conviction.
 The magic control of the Positive and Negative Powders over disenses of all kinds, is wonderful beyond all precedent.
 THE POSITIVE POWDERS CUBE Nearing in leadable Earache, Toothache, Rheumatism, Gout, Colle, Pains of all kinds; Cholern, Diarthoa, Bowel Complaint, Dysentery, Nauca and Vomiting, Dyseperata, Indirection, Flathence, Worms; Suppressed Men viruation, Painful Menstruation, Fulling of the Womb, all Female Weakness and Dermagements; Cramps, Pits, Bydrophobia, Locklaw, St. Vitus' Dance; Intermitient Fever, Billouis Fever, Yellow Fever, the Monach, Brostnet Binds, Scatter or Chonele, such as Inflammation of the Lungs. Kithneys, Womb, Biadder, Stomach, Prostate Glaud; Cutarrh, Consumption, Brochitis, Coughs, Colds; Scrofula, Nervousness, Sile-piesaness, &c.
 THE NEGATIVE POWDERS CUBE Paralysis of the reveating of the eye and of the carrows are prostered for a further Reversus a full consumption. Earlies of the eye and of the carrows for paralysis of the nerves of the eye and of the carrows for prostere Statements. The reversus of the eye and of the carrows for paralysis of the nerves of the eye and of the carrows for paralysis of the nerves of the system of the reversus for man distribution. For the cure of Chills and Fever, and for the prevention and cure of Cholers, both the Positive and Negative Powders do no violence to the exeast the Negative Powders do no violence to the exeast the construction.

The Positive and Negative Powders do no vio

The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no nonsea, no vomiting, no mirceditzing; yet, in the language of S. W. Richmond, of Cheuon, Ill., "They are a most wonder/ul medicine, to silon tand yet so effections." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all uges and both sexes, and to every variety of sickness likely to occur in a family of stults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis case before a physican can reach the positive and Nega-tive Fowders are

THE GREATEST FAMILY MEDI-OINE OF THE AGE!

CINE OF THE AGET In the cure of Chills and Pever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To'AGENTS, male and temals, we give the Sole Agency of entire counties, and large and liberal profits. **PHYNCLANS** of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Three-fore we say, confidently, to the entire Medical Profession, "*Try the Powders.*" Printed terms to Agents, Physicians and Druggists, sent free.

Printed terms to Agents, raysciants and scients, even free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special veriften directions as to which kind of the P-wders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

school teacher, for a subscription to the church which he had been unable to pay. The legal pro-cess, through the intercession of the officers of the company, was withdrawn, the church paving the cost and taking \$25 for the account.—Zanesville (Ohio) Daily Courier.

The nonular branch of the Austrian Legislature has adopted a bill providing for trial by jury in the empire of Francis Joseph. Liberalism is marching forward to complete triumph in that empire.

Charles H. Foster, the test medium, is going to California.

The Rhode Island Baptist State Convention has removed from fellowship the Second Baptist Church of Newport, for "inviting to the Lord's table those who have not been baptized in accordance with the Lord's commands."

Never do that in prosperity whereof you may repent in adversity.

It is said that Russia has sent an army of forty thousand cavalry and three hundred thousand infantry and artillery to the frontier of the Danubian principalities, where they are to be kept ready for a new invasion of Turkey. The Sublime Porte, on the other hand, has ordered a corps of observation of thirty-five thousand men to Shumla, where there was so much hard fighting during the war of 1854-5. The "Sublime Porte" will undoubtedly be shorn of his sublimity ere many years have elapsed.

At the battle of Lexington, April 19, 1775, trees were in blossom, grass was knee high, and many well worth the price of twenty-five cents, for soldiers fell out of the ranks exhausted with heat.

WELL SPOKEN .- Poet Patmore counseled: "Let no weak man in desperate mood. Wol a dull girl because she's good." To which somebody tied this: "Nor any woman in any plight, Wed a bad man because he 's bright."

One rough diamond is of more value than many smooth counterfeits.

"None but the brave deserve the fair." Digby was heard to say, "None but the brave can live with some of them."

Miss Hosmer receives \$10,000 in gold for her statue of Benton, says the Cincinnati Journal of Commerce.

Somebody who has been jilted, no doubt, says women have too much leisure and too much talk, which is the prime cause of two-thirds of all the trouble in the world.

Union men are murdered in the South by lawless desperadoes, almost dally; and yet the authorities are powerless, or next to powerless, to prevent it.

Certain people in this world are continually seeing faults in others, but never in themselves. Beware of such.

Whenever the soul is in grief, it is taking root; and when it is in smiles, it is taking wing.-Josh Billinge, 

# The Panorama of the War.

Miss Sallie Bronson Goodrich is illustrating and exhibiting some excellent and well executed views of the most stirring battles on land and water that took place during the late war, in Madison Square Hall, New York, and we are

glad to announce that this most worthy, deserving and interesting exhibition is being well patronized at fifty cents admission. To us an important feature and a treat was to see and hear Miss Goodrich, instead of some Major-General or other eloquent man, describe, explain and illustrate, and we are sure no man could do it better. We rejoice at every sign and step that indicates the incoming era, when woman shall have all avenues of busicess, education, wealth, honor and independence as securely open to ber as to man. who has so long excluded her from her true sphere, and oppressed, suppressed and depressed her. Go and see the magnificent paintings and

hear Miss Goodrich. It will be money well spent.

## "Human Nature."

The May number of this excellent London magazine has well written articles on "Skepticism and Belief," on the "Scientific and Moral Aspects of Spiritualism," on the scances of Mr. Home and the Davenports, on Emma Hardinge's lectures, and various other topics, with a chapter from "Ideal Attained," a work of Mrs. Eliza W. Farnham now out of print. These magazines are which any single number will be sent by mail from this department, or the first volume, complete in twelve numbers, will be sent by mail on receipt of \$2.50.

The London Spiritual Magazine and Human Nature are received, and in sufficient quantities to supply the demand. The Magazine is sold for 30 cents each, or any four numbers of Human Nature will be sent by mail on receipt of \$1,00.

We have a few copies of Dr. Ashburner's celebrated work on "Mesmerism and Spiritualism." Price \$6,25, postage 40 cents.

Also, "From Matter to Spirit." Price \$5.

We have obtained a new supply of "Woman and Her Era," the justly celebrated work of Eliza W. Farnham, and can now supply orders for the two volumes for 83, postage 32 cents.

# New Phase of Spirit Testing.

For nineteen years I have sought for incontesti-For nineteen years 1 have sought for incontesti-ble evidence of spirit power and presence, without success. Many varieties of media, books without number, and living writers I have consulted. Lately I heard of a gentleman of development of eleven weeks only, who had a power of medi-umship much in advance of anything known. Not

umship much in advance of anything known. Not being a public medium, and receiving no compen-sation, I thought I should be more likely to pro-cure an unbiased test thereby. The new phase of development consists in sim-ply passing the scaled letter through his hand, and the spirits either follow that letter or bear its contents in memory, and the answer to every

. . .

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.

THE SPIRITUAL ROSTRUM: A Monthly Maga-zine, devoted to the Harmonial Philosophy. Moses Hull and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

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 M16,4w. for treatment.

# **Special Notices.**

WHAT'S THE MATTER? The country 's In a dreadful clatter, Will some one tell us " what's the matter ?"

There's trouble on the Southern border, And in the North 't is all disorder.

- The elements are in confusion, The rain pours down in great profusion :
- Far into Spring the Winter lingers,
- And thousands idly count their fingers.
- But let us all " hope on--hope ever," And patient wait for clearer weather,
- When BOTS will don new " DRESSES " fair.
- Just bought at FENNO'S, in DOCK BQUARE.

Every town, city and village in the UNITED STATES, (including UALIFURNIA, the PAUFIC STATES and TEBRETORIES,) UANADA and ENG-LAND, should have an agent male or female. for the sale of Mrs. Spence's Positive and Negative Powders. Sole Agencies of one or more townshings, or of a C-unity, given. Terms to Agents, Bruggists and Physicians sent free. Prices reduced, and in all cases Prof. Spence prepays the postage, expressinge or cost of transportation. Ne advertisement in another column. Address PROF. PATTON'S SPENCE, M. D., BOX 5817, NEW YORK CITY. Feb.8.

# ADVERTISEMENTS.

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

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

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

MRS, PLUMB cures Cancers and Tumors. Fevers, Paraly-aist all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Houses where the innates are discurbed by unseen visitants, can have them removed by consulting the medium. Will ex-correspond on Business, anawer Kenled Letters, look for Lost or Holen Property for 61 and return stamp, each. May 30 - 1w

# MRS. ALICE JEPSON?

CLAIRVOYANT Healing, Test and Developing Medium, has taken Ruoms No. 51 Chambers street, Boaton. Can be con-sulted from 9 A. M. to 6 P. M. Would lecture if applied to. Per-sons can be examined at a distance by sending their full name. May, 30.-2w

May: 00.-2w MRS. L. W. LITCH, Trance, Healing and Carver street, Borton, Mass. Circles every Tuesday and Fri-day evenings at 75 o'clock; and every Wednesday atternoon at 3 o'clock. 1w\*-May 30. DR. WILLIAM F. PADELFORD.

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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.

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For sale also at the Banner of Light Office. No. 158 Washington St., Boston, Mass., and by Bruggists generally. May 30. A RARE OPPORTUNITY.

A RARE OPPORTUNITY. THE undersigned, original purchasers of "The Blue Anchor Tract," comprising about 380 acres, situated in Winslow Township, Camdeo County, Kew Jersey, in onler to inneet the last payment, soon county, Gew Jersey, in onler to inneet the last payment, soon county, Sew Jersey, in onler to inneet the last payment, soon county, Sew Jersey, in onler to inneet the last payment, soon county, Sew Jersey, in other to inneet the provements made thereon. It has been practically demonstrated that the climate is not supposed by any other in the country, and the sell is contecd-ed to be structure to axr in this part of Jersey, and will yield as large returns for labor and money expended as in any sec-tion of the country. It being only 24 miles from Philadelphia, and 100 from New York, where produce commands the highest prices, and 35 miles from Atlantic City, one of the finest wa-tering places in the country. We while to be DiatixGLY UNDERSTOOD, once for all, that this is not a "CONMENTY." Persons cooperato only as their individual interests or inclinations may suggest. We estized acty Invite persons to visit this Finder, Ace, and not take any person's representation of them. Wide for themselves of the character of the sold, climate, &c., and not take any person's representation of them. We use will procure tickte at Vine street ferry, Philadel-phia, for Winshow Station. Address either of the undersigned, at Ageora, (formerly Illue Anchor), CAMDER Co., J. (EURIGE HARKELL, T. W. TAYLOR, J. W. SPACLEDING.

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DR, J. P. BRYANT Heals the Sick at his Residence,

325 WEST 34TH STREET.

May 30.-3w

New York City. May 30.-tf

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PHILOSOPHY OF LIFE,

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Social Organization and Government,

By Mrs. Elizabeth Orgood Goodrich Willard, A the title of a new work of the most viral importance to so-clety in fla 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 have 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. It object is the revolution and reform of society, in con-formity with natural sexual law; giving woman her true place in fla governmente order. The have of Nature as explained in this work settle the con-fict between the inhorer and the capitalist to the mutual benefit of every member of the social organized. Dre vol large 12mo, shout 50 pages hound in cloth. Price 51; postage 24 conts. Just rece ved and for sale at the BAN-NELL OF LIGHT OFFICE, 159 Washington street, Hoston, Maas. Maas. By Mrs. Elizabeth Orgood Goodrich Williard,

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BY A. B. CHILD, Author of "Whatever Is, is Hight", "Christ and the l'copie," etc. Price 36 ets.; postage free. For sale at Banner of Light Of-fice, 188 Washington at reet. Boxton, Mass.; also at the Biranch Umce, 644 Broadway, New York.

# AN EYE-OPENER.

SECOND EDITION. "Cliateur par Pigault." Le Brun Double of Infidels, embodying Thirty Important Ques tions to the Clergy. Also, Forty close Questions to the Doc-tors of Divinity. By ZEPA. Price, 50 ceris: postage free. For sale at this office.

# Message Department.

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

# Mrs. J. H. Conant,

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

eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not annonnee their names.

nonnee 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 Free Circles.

These Circles are held at No. 158 WASHING-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, af-ter which time no one will be admitted. Dona-tions solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Weinesdays 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 increas-ing 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 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 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.

Oh Holy and Perfect Spirit, thy children are gathered here that they may learn of thee, and gathered here that they may learn of thee, and through knowledge may worship thee in spirit and in truth. Thou hast opened the volume of life unto every soul, and unto each thou art saying, "Come higher, ever higher, come nearer, ever nearer to me," Thou hast given the soul dominion over all things, whether in the earth, or under the earth, or in the spirit spheres. All forms and conditions of life thou hast placed the soul over; and oh, our Father God, the soul asks of thee to know all the power with which thou hast invested it. It turns to thee as flowers turn to the sunlight, and forever and forever it seeks to know of thee and its relations unto thee. Thy blessings fall overywhere, we know. The rain of thy love descends upon the just and the unjust. All thy children are folded within the embrace of thy love, and thy wisdom and thy power protect thy love, and thy wisdom and thy power protect them all. Oh then, our Father, feeling this to be true, we know that we are ever safe: that wherever we may he, there thou art also, and thy pres-ence is forever with us. Though we wander in hell, though sorrow encompasses us around like gloomy clouds, thou art with us stiil, and thy holy gloomy clouds, then art with us still, and thy holy spirit whispers to the soul, saying to the wild waves, "Peace, be still; I am here, and I will re-deem you from sorrow. I will finally give you the joy that your souls sigh for." Oh grant that thy ministering angels may continue to walk through material being, until matter shall become so fully allied to spirit, till all souls dwelling in material forms shall know concerning thee and the kingdom in the spirit-land. Grant that every heart may onen wide its portals to receive the heart may open wide its portals to receive the augel messengers who are knocking there, asking admittance; that they may dry sorrow's tears; that they may bind up broken hearts; that they may be led out of darkness into light. Oh grant that all dark places that earth contains we may be called to know; grant that all crosses, however be called to know; grant that all crosses, however heavy, we may be called to bear; grant that the Calvaries we may be called to mount may be many, for, oh our Father, we have learned that by these experiences we know of heaven. Our Father, thy blessing we have only to ask, and it comes. Thou who hast said, "Ask, and ye shalt receive," never faileth when the soul doth call. Therefore, but he blessing descend in the form of Therefore let thy blessing descend in the form of consciousness. Let it come to every soul, telling that soul that thou art nigh unto it, that thou art not far off, that thy blessing is with it. Grant that each one may feel thy holy benediction, and that thy bread of life, in all its simplicity and natural-ness, be dispensed unto every heart through the capabilities of its own being. Grant that all soul-desires may be legitimately answered, and that every soul may understand that it is allied to all others, and bound to Thee, the great central

while in the external life. As the spirit passes on, or changes states of being, it becomes less and less dependent upon crude matter for its expres-sions. It is dependent upon matter for its expression even in the spirit-world, but not the class of matter that it is dependent upon while here. It is so reflued that human senses take no cognizance of it whatever, but yet it is matter. Feb. 18.

Harry Duncan.

I wish to reach my friends. I am feeling rather bad here just now, but I am told it will not last. In 1862 a dispute arose between my parents and older brothers and myself with regard to my enolder brohlers and myself with regard to my en-tering the army. I was very anxious to enter, but they all opposed it. My two older brohlers were already in the service, and they stoutly op-posed my entering. And my father undertook to exercise an authority over me which I thought was not just right, and finally went so far as to say if I did enter the army against bis wishes, he hoped I should never return; he never wished to hear from me. [You are rather disobeying his will doubtless be fearfully shocked, yet I have found no rest since my death, and to all my in-quiries as to what I shall do I am pointed here. So I have at last concluded to come, notwith standing my father's expressed wish in the mat-ter.

to do so nearer home. I found that one of the regiments there was highly in need of new recruits, for it was just after that fearful battle, or those fearful battles of Antietam—perhaps you may remember. [Yes.] I went out from that direction. I served till the next summer, when, as we were on board the transport, I suppose I was taken with the cholera-I do n't know-at all events, I have every reason to believe it was that; was sick only a few hours. They touched at Port

Royal, and I was put on shore, and cared for, but before surviso the next morning I was dead. I enlisted under an assumed name. My own name was Harry Duncan. My father was of Scotch extraction. But I enlisted under the name Scotch extraction, But I enlisted under the name of Stephen Brown. I was seventeen, in my eighteenth year. My parents have never heard from me—do not know to this day whether 1 am allye or dead. My mother is in constant hope of my return. [Had you not better give the regi-ment and company you were in?] 72d New York, Company I. I am told by those who seem to understand the matter that my mother's constant desire toward me, that never-failing hope that I will return.

me, that never-failing hope that I will return, acts with powerful influence upon me even in my spirit-home. It makes me restless, unsatisfied. My father says, "He is dead, no doubt," My mother says, "No, he is living. I think if he were dead we should have heard of it in some way." So I thought it might not be wrong to inform her in this way. I am sorry for the unhap-piness I caused my mother, but aside from that, I do not regret the step I took. If I can only once establish communication between m; self and my establish communication between m; self and my mother—I care not for any one else—I shall be satisfied and happy, and in a condition to move on in this new life. And the post that she so earnestly prayed I might fill here, namely, that of a Universalist clergyman, I may be able to fill to far better advantage in this new life. I am happy to be able to say to those of my family who are of that foith so for as I have here

family who are of that faith, so far as I have been able to learn, it is nearer right than almost any other, save the great spiritual faith that is now lighting up so many minds. And I believe if the two were rightly understood, they would be found to he one.

to be one. To my father I have only this to say: If your better nature sanctions the closing of your heart against me, I am satisfied. I have no right to complain. But if it should rehel, and you should happen to run counter to it, take care. There is a world where all things are registered, and they face those who have begotten them in full matu-rity after death. It is better to shed the follies of this life here, than to carry them, or even a reffec-tion of them, to this world of souls, for the things that are quite unreal here assume a fearful reality (To the Chairman.) I thank you, sir, for the way you have opened for our return, and doubt not you will be blessed in your course, whether I ask it or not. Farewell. Feb. 18.

self upon matter, and its capacities are increased or decreased in correspondence with the increase or decrease of harmonions matter. It belongs to Q.—Can you give me a clear, perspicuous defi-nition of the connecting relations of the three principles, matter, spirit and mind? A.—Spirit I believe to be the all-pervading presence called life. Mind, as I before remarked, I believe to be the medium between spirit and matter; matter the machine through which the spirit manifesta—through the medium of mind— while in the external life. As the spirit passes on, Feb. 18.

# Frances C. Holmes.

The words which were the subject of the re-marks made at my funeral services have seemed to follow me wherever I go since then. Those words were these: "Blessed are the dead who die in the Lord." And the speaker also added these: "For they shall have part in the first res-urrection." I have seen the resurrection of those souls who have died in the truth, which is to die in the Lord: and it has been speedy and sure. in the Lord; and it has been speedy and sure. All those who pass out of this sphere with a knowledge of the one they are to enter upon, knowledge of the one they are to enter upon, knowing that they can return again, are speedily resurrected; but those who do not, are in many cases obliged to wait a long time. It is seven years since I went away. Frances C. Holmes, aged twenty-two. I died, they said, of consump-tion, but I doubt it myself. Now in the face of all the bigotry that sur-rounds my friends, I come here, and I ask, with a hope, an earnest hope, that they will not refuse, that they will meet me where I can speak to them

that they will meet me where I can speak to them as I do here. Then my spirit will indeed be res-urrected, and then I shall enjoy what I cannot till I come into communion with them.

will doubtless be fearfully shocked, yet I have found no rest since my death, and to all my in-guirles as to what I shall do I am pointed here. So I have at last concluded to come, notwith-standing my father's expressed wish in the mat-ter. In the fall of '62 I left my home in Cincinnati, and determined to join the army, which I did. I considered the matter carefully, and I found that I was incapable of attending to my studies, or do-ing anything anywhere near right at home. I was constantly looked upon with suspicion. If I was an hour absent, it was feared that I had gone, and at last it became so unbearable that I deter-mined to settle it by going. I could almost fancy that I saw my mother's tears, and felt her deep sorrow because of my absence, but a something was impelling me on, and I obeyed the impulse. I came to New York, and enlisted there, fearing to do so nearer home. I found that there for the shall be happy, so happy, if it regiments there was highly in need of new re-cruits, for it was just after that fearful battle, or the tage of the state of the

My last words to her were there: "Oh Annie it is growing bright. It is light. Is it morning?" "No, dear," she says, "it is scarcely midnight." But I seemed to be lifted into a morning light. The darkness scened to be liften into a morning light. The darkness scened to fade away, and my spirit scened to be where it was not dark. They thought my mind wandered, but I think if it had I should not have remembered it. Oh tell her it I should not have remembered it. Oh tell her it was morning, the morning of my spirit's resur-rection from the body. Tell her it was a heautiful morning. Oh tell her that the sunlight of the beautiful home of the spirit fell so softly and southingly upon me that I could but rejoice. I used to often say, "Oh if could get into the sunlight I should revive," She will understand why I appreciated that soft sunlight of the spirit-world. Oh tell her to learn of these things. Forget everything else in her soarch for wisdom; with

on tell her to learn of these things. Forget everything else in her search for wisdom; with all her getting, get an understanding of the life-that she must come to—oh tell her that. Tell her that I shall be made happy, and she will be made happy, and when she comes here she won't come wondering concerning the life she has been ush-ored into.

ered into. Tell her, oh tell her that our mother—our mother who passed to the beautiful land at our birth-would send a greeting of love to her. Tell her that. She has often, with me, said, "Oh if we could have known our mother!" I know her now, and I want her to know before she enters the multi home. For each the spirit home. Farewell. Feb, 18.

# Scauce conducted by William E. Channing.

# Invocation.

Oh sacred presence, oh divine life, teach us to Oh sacred presence, oh divine life, teach us to pray, not alone in words, but oh teach us to pray in deeds and in thoughts so silent and deep that they belong to the soul. Thou hast blessed us in our earthly lives; and thy blessing is still with us. Thou didst go with us down through the valley and shadow of death, and we feared no evil because of thy presence; and now in the midst of renewed life, surrounded by the glory of the second sphere, shall we doubt thee? Oh forbid it, heaven and earth. Thy presence, which has been so near unto us, which hath so tenderly watched over us, we recognize as with us still.

it has gone from you. You have another, the identity of manhood. So it is with regard to the spirit. You do not auddenly pass from childhood to manhood. No. The degrees come slowly and stendily upon you. So it is with regard to all individualities. Individuality is but a succession of steter of heine that help and the priorit individualities. Individuality is but a succession of steter of heine that help a state that the priorit was a state of help and the priorit was a state of help and the priority of t

Q.—Then are we not changing our individuality every day? A.—You certainly are. For instance, a man may this senson live in a certain political indi-viduality; he may be wedded heart and soul to the republican party. All his political interests may turn in that direction. By-and-by he begins to see that there is a something better. He begins to see that there is a something better. He begins to change his views, again to revolve, and he at length losses that particular individuality and gains another. And his friends who knew him as year as a republican, this year know him as quite another thing. Oh yes, you are constantly changing, and for my own part I thank God for it. I would not revolve in a half-bushel through-out eternity, not if I could. I do not expect to retain the same views of anything—of heaven, of myself, or of God—years in the future that I remyself, or of God-years in the future that I retain now.

Q.-I would ask in regard to the letters ad-dressed to spirits, whether those answers are generally given by the one addressed, or by some other spirit?

A.—This is almost always done by proxy. For instance, one spirit is selected who can, at the time, best come into rapport with the medium. That spirit receives the answers that those called upon may be dispersed to one with the spirite receives the set of the second s may be disposed to or can give. In some instances they are very indistinct, because they cannot under-stand what they should do in the matter. Others are very distinct, because they know all about the modus operandi, and come very near, or in rapport, with the medium. Sometimes the spirit called upon in the letter comes in direct rapport, and anupon in the letter comes in direct rapport, and an-swers the letter, but this is the exception, not the rule. Let me illustrate more perfectly. Fancy yourself in an assembly acting as scribe, receiving answers to questions that may have been put by some one in the assembly or out of it. For in-stance, Mrs. B. says in her letter, "My dear bus-band, can you respond to my call?" The spirit scribe calls upon that person. If they are pres-sent and can answer, of course they do. If they are absent generally no realy is written upon the are absent, generally no course they do. If they are absent, generally no coply is written upon the letter. Or, if present, perhaps they give an in-definite answer. Sometimes they do not know how to answer the questions half so well as any one in the audience would; and yet you suppose, many of you, because they are freed from mortali-ty they are endowed with wisdom concerning all matters that helong to you here. It is not so ty they are endowed with wisdom concerning all matters that belong to you here. It is not so. Whatever they know concerning your earthly af-fairs, they must know through distinct mediumis-tic lines of thought and intelligence, and in no other way. Now, then, considering this to be a scientific fact—which it is—you should not wonder at the vagueness and indistinctness of many of the answers that are given to your latters. It de the answers that are given to your letters. It de-pends entirely on the condition of the subject, the person called upon, and the person who has dic-tated the question. It is a triune affair, and if one happens to be faulty, the others must be correspondingly so. Q .- Do those persons who most affinitize with

Q.-Do those persons who most affinitize with earth have cognizance of all our material acts? A.-No; certainly not. QR.-I have heard it said that they did. A.-Doubtless you have heard a great many foolish things said with regard to Spiritualism. It would be very strange if you had not. They are cognizant of a great many of your acts, and par-ticularly of those wherein you touch their indi-vidualities. For instance, if you are doing any certain act, performing any deed of kindness or of unkindness, and your mind is thoroughly active with a thought concerning any departed friend, if with a thought concerning any departed friend, if it is possible for your friend to come near you and

standily upon you. So it is with regard to all individuality. Individuality is but a succession of states of being that belong either to the spirit or to the material life.
Q.—Then is not this the reason why our friends who have passed away do not in their communications give us more positive evidence of their earthly individuality?
A.—It certainly is the reason. If they give you any evidence at all of their earthly individuality, they give it through memory and in symbols. Those who have not outlived their earthly individuality, they give it through memory and in symbols. Those who have not outlived their earthly individuality, ang ive a very clear expression of it because they still retain it; but when they have done with it—gone beyond, outlived it—it is quite another thing. You cannot talk to you as I would in childhood, but yet you say you are the same person. Now that is not so. You are quite another heing. If your identity depended upon outward expression, surely the identity which belonged to you and to me is ours no longer. We are constantly passing through changes, and each each and substitutes something we have not had before.
Q.—Then are we not changing our individuality every day?
A.—You certainly are. For instance, a man casions when they questioned me most closely, and criticized my actions most severely. It was the voice of God speaking through my humanity, and I have to thank God in my inmost being that I heard the voice, and, still better, that I respond-ed to it with all my soul. Farewell. Feb. 20.

# James Healey.

[How do you do?] Well, sir, I do n't know. It's pretty difficult to tell how I do. I was told by the priest to come to this place, but I did n't know at all that I was to meet anybody here. I thought it was a kind of a confessional like. [It is, is n't it?] Yes, sir; but then you know our kind of confes-sionals are not public at all; but I suppose your Protestant kind is very much different. Well sir I am here to hunt up and communi-

Well, sir, I am here to hunt up and communiwell, sir, 1 am here to hunt up and communi-cate, if I can, with my two daughters and the old woman. You see, I've been here just a little better than four years, and my name is James Healey, and I am from Carney Place; and I died with some sort of a fever. I don't know what at all it was—some kind of a mean sickness that took hold of me. You see, I've been looking round here all the time to see about coming back round here all the time to see about coming oack through the Church, but there's no such thing at all—that is to say, to come back. You can go to confessional to the priest after death just as much as before. [You can?] Oh yes, sir. They can, a good many of 'em, get into communication with you, and you can talk to them as you do here; but there, it is with themselves, and what the devil is the use of that. It is no good at all. I come to my wife-that is, the old woman

and my two daughters, Mary and Ellen. And I want em to know how I can come back; and I want one of them to go to the old country. If Ellen can get a chance to go, I want her to go, be-cause it is better that she should. My brother cause it is better that she should. My brother there has died, and the folks are wanting her to come back very much, and it will be much to her good to go. And all the time I'vo been floating around here trying to get round and make some manifestations, but I tell you it's hard—enough sight harder than carrying the hod. Yes, sir, it is. That is something that don't require much brains manifestations, but I tell you it's hard-enough sight harder than carrying the hod. Yes, sir, it is. That is something that do 't require much brains, hut to come back requires something of the thought about it, you know. When you come here, it is a sort of an examination they put you through, and it's "What do you propose to say?" and "do you know just what you want to say?" and "do you know you are going to give just what is the truth, and all the truth?" It's just, sir, like the court-house. [When you are giving evidence?] Yes, sir. "Is it the truth, and all the truth?" and all that, you know. And I tell you what't is, if they catch you in a lie, they tell me-that is to say, if you tell things you know all to lie at all, you know-but if you tell it and know it's a lie all the time, it's not here you come any more. No, sir; you will stay away till purgatory gets blowed up 'fore you come here agaiu. Father Callahan told me all about it 'fore I come here. "Now, James, if you go there you must think it over well." [Did Fa-ther Callahan help you?] Yes, sir. Oh it is n't a Protestant affair altogether. Oh no, I've been here looking for a chance to come, when there was Catholic priests in control that's in the pon-tifical seat-at the head of this place. Well, this is what I come back for: I want

was Catholic priests in control that's in the pon-tifical seat—at the head of this place. Well, this is what I come back for: I want Ellen to go to the old country, if she can. You see? [Yes. Do you want her to write first?] I think she might write and ask for a few pounds to take her over, you know. [Yes.] And now see here: She shall go to the priest, and the priest shall tell her—they gets all these things, Father Callahan says, they gets every one of 'em; oh yes, sir. Well, now, when she goes to confession, I want the priest to tell her that I 've been here, and read my message to her-if he's The possible for your friend to come near you and come into rapport with you, they certainly will do so into rapport with you, they certain you and they certain it. [He sounds that emanate from spiritual forms do not with we retain you can be sounds that emanate from spiritual forms do not with you can be sound with they certain it. [He will understand it, will he?] Oh, understand it!

soul of all souls. For thou art our Father, thou ant the wondrous power protecting forms and changing all into beauty and loveliness; thou givest the spring and the summer, the autumn and the winter. Thou bringest all kinds of changes, that the soul may learn thereby of thee. And for all we would render thee thanks, our bather is how we have a set of the thanks. Father in heaven. Amon. Feb. 18.

## Questions and Answers.

CONTROLLING SPIRIT.--We are now ready to consider whatever propositions you may have in hand.

QUES.-Is it possible that the electrical element we term oxygen resolves itself, in certain peculiar states, with the free carbon from the calcination of the carbonate of lime, mineral, either in the howels of the earth, or in the earth's strata under-lying the Olium, which, as a compound, becomes cither positively or negatively electrified?—there and then being duly heated, affinitizes the ele-ment we term hydrogen, forming the inestimable carbon oils and the base of our beautiful pigments?

ANS.-Your correspondent is approximating to very great truth, but has not yet entirely reach-d it. If we are to believe the sayings of certain the spirit-world, till the chain lengthen out to an almost interminable length-mind acting upon mind-and knowledge is by that process transmitted in certain distinctive degrees. The mind in mortal receives just as much as it is capable of receiving, and no more-just as much as it is fully adapted to receive spiritually and materially, and no more. There is a certain class of enthusiastic scientists who do not understand why it is that they cannot grasp the whole of an idea at oncewhy it is that only certain glimmerings are sented, and they cannot at once grasp the idea and make it their own. It is because they are not ready for it, because they are not in sufficient report with the idea to make it their own. When ey are, it will become their own, and no power can prevent it. Your correspondent is, we are informed, very nearly right concerning the point in question.

Q.-Is it not probable that the lime-rock min-eral underlying the Olium in the carth's strata, is calcined from the excessive heat of the hydrogen gas produced by pressure and increased volume to which the gas is subjected from confinement in the many fissures? This gas is known to be to which the gas is subjected from commentent in the many fissures? This gas is known to be eliminated from the line-rock minerals. A.—Those whose researches have been made in that direction, inform us that this is quite possi-

ble, and some go so far as to say it is altogether probable

O.-Will the research of man attain the properties of an alcoholic liquid from the elements com-pounded by Nature's laws in the hydro-carbons? A.-It is believed that this can be and will be done, by those who have investigated the subject. For my own part, I do not know. Q.-Are there not various medicated properties

that might serve to great usefulness in the hydro-carbons not yet disclosed?

A.-Yes, certainly; and we are informed that future generations will make use of such, as they are the only reliable remedial agents.

Q.—Is the mind, or that power or principle called intellect, a separate organism, or does its action or growth depend on the spiritual organi-zation for its objective expression, as spirit de-

2.2.1101 for its objective expression, as spirit us-pends on matter for its medium of expression?  $\mathbf{A}$ —Mind is almost entirely dependent upon the formation of the external body for expression. It is the medium between spirit and crude matter. It is a mirror through which the spirit reflects it-

# Margaret Mooney.

[How do you do?] What do you say? [Are you well?] Well, I do n't know. I am trying to see. I am pretty much stirred up all round. [Is it the influence from the last spirit in control?] I suppose so. I do u't know. [Or were you in a similar condition when you passed away?] I do n't think so--I was n't in that state at all. I have the fever, sir; I die of the fever. I not have no such stirring up here as this, (laying her hand on the medium's chest.) I come back here so I might come to ray daugh-ters, and I suppose I'll not be shut out. I'll ba

ters, and I suppose I 'll not be shut out. I 'll be welcome, I suppose. My name, sir, is Margaret Mooney. I have two daughters, and I want them to know I can come back. One, I think, is a medium, and she went to the priest to know what she should do, and what it was. And be tell her it was one of the mysteries of the Church, and she have no business with it at all. And he tell she should do, and what it was. And he fell her way, some in another; some ask for riches, some it was one of the mysteries of the Church, and she have no business with it at all. And he tell some for one thing, some for nother. All, all her that her mother cannot come outside of the Church. She said to him, "But if she should, what then?" "Then come to me, and I will tell you what to do; but she can't come. If she comes, it must be in the Church." That is my daughter Margaret. She is a medium I did not know the marks that the arth is getting ready to receive marks the the mother cannot come to me, and I will tell of love; that the carth is getting ready to receive it must be in the Church." That is my daughter the angel of peace; that she is washing her garit must be in the Church." That is my daughter Margaret. She is a medium. I did not know anything about this when I went away, but I found out I could come back; and I always led a good honest life when I was here, and I found out I could come back, and I could influence my daughters, and I could see one of them more per-fectly than I could the other. So I want to know what that means, and they tell me it was because she was most a medium. So I try to touch her, and I see she feels that, and I try to make these. [Raps?] Yes, sir: and I see she hears that, and [Raps?] Yes, sir; and I see she hears that, and then I makes cold air around her, and she wants to know where it comes from, when there's no windows and doors open. And I do a great many such things; and then I comes and talks to her, and she hears me. [Externally?] Yes; and she got so much distressed, she goes to the priest to know what she shall do, and he tells her it is one

of God as them in the Church. I want him to tell my daughters. He knows that himself. Why should be keep it? My daughter likes to read, to know what is being done in this way, you know. [Dees sho read the Banner of Light?] Oh yes. And I shall come and tell her to get that one that

when the time comes. My children were good—they take care of me, and they do everything for me, and I have the right to come back and see that they have all the light that they can get. I have the right. I was in the Church myself when I was here, but I have in the Church myself when I wa

and the fact of the first of the second s

-all things receive thy blessing, and the soul receives a just share. There thou dost shed thy most holy benediction, there thou dost speak in the most holy terms, there the sweetness of thy

love is most precious, and there thy power shines most respiendent. Oh our Father, thou who art our life, thou who art our source, thou in whom we must ever be, we cannot praise thee too much, we cannot adore thee too often, nor how before the sacred altars that thou hast everywhere in Nature reared for us too frequently. Thou hast given us beauty. It is a holy altar; we will wor-ship at it. Thou hast given us power; that also is divine; we will worship there. Thou hast given us wisdom, and that is of heaven; we will wor-ship there. Oh then hast given us all the virtues that helong to the great soul, and unto every one thou hast given a distinctive shrine, and to each and all, oh Lord, we will come and lay our offer-ings upon them, and ask these to bless them. Thy children pray unto thee without censing. Thou hast commanded it, and thy commands the soul ever hears and responds to. Some pray in one way, some in another; some ask for riches, some for love, some for beauty, some for prosperity, we cannot adore thee too often, nor bow before

ments; that the nations are rising out of dark-ness into light; that one after another is putting on the wedding garment waiting for the bride-groom of this new dispensation. Oh for this more than for all else, all souls should chant thee new song of praise. Yes, for all we praise thee; for life with its darkness and its light, for all things, all forms, all thoughts, let our God receive our thanks. Amen. Feb. 20.

# Questions and Answers.

QUES.—Is a spirit, after leaving the body, as emphatically an independent individuality as when in the body?

ANS.-It certainly is. There are two distinctive individualities; one belonging to earth and earthly

cot so much distrossed, she goes to the priest to know what she shall do, and he tells her it is one of the mystories of the Church, and she have no business with it at all; and he shall not absolve her if she have anything more to do with it. Now I come to tell her she don't need his ab-solution at all—and tall. And I come to tell him this much: I want him to tell my daughters just the truth, and that is that God is outside of the Church, as he is in; that's it; and that these of God as them in the Church. I want him te tell my daughters. He knows that himself. Why should he keep it? My daughter likes to read, to know what is being done in this way, you know. [Dees the read the Banner of Light?] Oh yes. degrees, but it is sure to come-the individuality, understand us to say, that belongs to the soul through which the soul proper or spirit, expresses itself, that gains the ascendency after death. Be-And I shall come and ten ner to get that one that has my letter in it, so she may know, and I want her to take it to the priest just as soon as she gets it, and I shall go to him through her, and I shall say what I please, because then I shall have the 'power, now I have been here, and know how to talk, and I shall say to him what I think I should when the time comes.

reach us externally. How then do we take cog-nizance of them?

A .- You are all spiritual mediums, every one of you, and in this sense: Your spiritual individual-ties are constantly taking more or less cognizance of the things that belong to the spirit-world. That individuality is more in *rapport* with the spirit-world than with this, more in *rapport* with higher things than with the things of this life. Therefore when holy thoughts steal over you, thoughts of some dear, absent one, there is a communion then going on between two spirits. The individuality of your spirit has called to the individuality of the friend in the spirit-land, and nine times out of ten QR.—I do not understand these two individuali-

ties clearly. When I attach my individuality to the things spiritual, I am spiritually conscious of that fact, but when to things material, my individu-ality becomes material in consequence. A.—Oh no. You do not understand us. You have two thoroughly distinct individualities. One

takes cognizance of the things of the other life-is shaped by those things; the other takes cognizance of the things of this life, and is shaped by these. Both are distinct. One belongs to your spirit, the other to your animal existence. Feb. 20.

# John A. Andrew.

By the kindness of friends who have long been interested in this great spiritual movement, I have been invited to visit you, that I may gain strength myself for future work, and also that I may give my views concerning certain queries that have reached me in my spiritual state from friends I have left here. I am deeply conscious of the child-hood of my spirit. I am thoroughly awakened to a sense of my own dependence upon those who are wiser and stronger than I am, and I am also thoroughly awakened to an earnest desire to do something toward rolling on the great car of spirit-ual progress that seems to be making such glorious movements throughout humanity

Certain faint revelations of spirit-life were shed upon my spirit before death. They were faint, when compared with the glory, the fullness of faith, that was shed upon thousands of believers throughout the land. In my renewed state of life I am enabled to behold earth and its needs more clearly then I could be any predictivity. clearly than I could by any possibility have be-bled it here. I saw through a glass darkly when here; but now in many things I see face to face. The question that has reached me from many of my friends and associates in human life is this: "Are you not conscious in your spirit state, in your new axistence, that when you ware on earth "Are you not conscious in your spirit state, in your new existence, that when you were on earth you measured justice unjustly?" In many re-spects I certainly am. No one can be more fully conscious of that fact than myself. But with refer-ence to the one at issue, I think were I back again on earth I should do as I did when here. The first greeting that reached my spirit when it be-came freed from its earthly surroundings was this: "Blossed are the merciful, for they shall ob-tain mercy." At jirst I did not know its meaning. I had no idea that it was meant for me. But yhen I learned it was, then over my spirit swept such a I had no idea that it was meant for me. But when I learned it was, then over my spirit swept such a wave of thankfulness for certain steps that I had taken here, that it seemed that I was being lifted to the third heavens, so great was the satisfaction I felt. It came from a simple thing, simple when compared with others, and yot it was of vast mag-nitude. "Blessed are the merciful, for they shall obtain mercy." No, no, friends; I am not sorry I did not hang Edward Green. No, no. I am not sorry; but, on the contrary, I thank God from the innermost depth of my being. And however much my successor may have conceived himself to have been in the right, the time will come when he will 1 leit. It came from a simple thing, simple when compared with others, and yet it was of vast mag-nitude. "Blessed are the merciful, for they shall obtain mercy." No, no, friends; I am not sorry I did not hang Edward Green. No, no. I am not sorry; but, on the contrary, I thank God from the innermost depth of my being. And however much my successor may have conceived himself to have been in the right, the time will come when party influence, when political favor, shall

Oh Lord! oh yes, sir; they will understand it. Oh Lord! oh yes, sir; they will understand it. And if he do n't do what he ought to do in the matter, that is, tell her about it and advise her to do what I likes—'cause I know best—if he don't do do what I likes-'cause I know best-if he don't do that, but little will be the sleep he gets for the next six months. That's all. I'll make him think there's a bumble-bee's nest all round him. Oh one thing more-the priest did n't get there till after I was dead to absolve me. [Did it make any difference'] Not at all-not at all; no, sir; but my daughters, they thought it was an awful thing, you know, and have regretted it so much, felt so bad. I want em to know it was just as well. He got there when I'd been dead about well. He got there when I'd been deal about half an hour, but it was all the same. Yes, sir. I was getting absolved in a new kind of a way. [Do you wish to give your age?] Oh Lord help me, I do n't know as I could. [No matter then.] You see, if I should n't happen to get it right, it would be no lie at all, 'cause I mean all right, but— [It would be a mistake.] Yes; and I do n't want no mistakes in my communication, so anything I am not certain about I won't say anything about at all. [That is wise.] Yes, that is wise. Some people that knows very little, you know, can have a little wisdom. They can borrow perhaps from somebody that has it.

perhaps from somebody that has it. Do n't forget my place, It's Carney Place, Boston. Good-day to you. I hope it will be a steamship, and a good one too, that brings you over here. over here. Feb. 20.

# Grace Winthrop.

I am Grace Winthrop. I lived in Williamsburg, N. Y. Next August I shall have been dead a year. I died of inflammation of the bowels and dropsy of the brain. If I was on the earth now I should be eleven years old, and seven months. I have two sisters, Eliza and Cecilia, and I wish I could go to them. I have a mother, too. I shall not be happy till I can go and talk there. [Till you can go home and speak with them?] Yes, sir.

I do n't know anybody here. I was never here before, only to look on. I never come before. [Were you never here in the form?] No, I never was n Boston. I've been in Newport, I have. And in Boston. I've been in Newport, I have, And I've been to Saratoga and to Niagara, but I / nevor was hore. You've got a Boston Common, have n't you? [Yes.] I never saw it. I have n't got anybody here, but I come here because I can't go so well anywhere else. [Does your mother recognize this spirit communion?] Oh no, oh no. But don't you see, Cacilla has got a friend at school, and her father knows about people's com-ing back, and he sends her your paper, what the school, and her father knows about people's com-ing back, and he sends her your paper, what the spirita' letters are in, and she showed it to Gecilia, and Gecilia snid, "Oh if my sister would only come!" and that's why I come. Is n't it right? [Gertainly; it will give both you and your friends much happiness.] Yes, if I could only come just like I do here, and talk, and go and come till they die, just go and come, have a medium just for me, till they all die — and then I shan't want to no more, shall I? [This may open the way for you, and enable you to do all you desire ] Weil, when they know I can come, that's onening the way? [Yes.] How shall I. do it? [By coming as near to them as you can ]. Oh I tell you, Gecilia has got my ring that grandmother gave me on my ninth birth-day, and oh dear! do n't you suppose that I can—they say things that

# OF LIGHT. BANNER

come. Do you see? She sent me a message, and I got it, and I sent one back to her, and she got it, only she did n't understand it. She thought, "If there's anybody does come, I think she will, be-cause she was n't afraid of folks." That's tele-graphing, is n't it? [I think so.] So do I. Is n't it queer that I should telegraph to Cecilia first? [Because you could do so best, I suppose.] Got flowers, have n't yon? (referring to a bou-quet on the table.) I like flowers. [Do you? Do you like to have them near you?] Yes. [Do you smell them?] Yes, I do. Thank you. Good-afternoon. Feb. 20.

Scance conducted by John Pierpont.

# MESSAGES TO BE PUBLISHED.

Monday. Feb. 21.-Invocation; Questions and Answers; ctoria Thomas, a slave, to lier friend Amelia Thomas; John Merfull, of Boston, drowned 13 years ago, to his wife and lidene.

D. Merrill, of Boston, drowned to years up, to his who and children. Tuesday. Feb. 25.—Invocation: Questions and Answers: Tuesday. Feb. 25.—Invocation: Questions and Answers: Anene Holborn, of New York, to her children in America; Anne Holborn, of New York, to her multer. Thursday. Feb. 27.—Invocation: Questions and Answers; Thursday. Feb. 27.—Invocation: Questions and Answers; Gen. Fellx Zollicoffer, to his friends at the South: Skrah M. Gen. Fellx Zollicoffer, to his friends at the South: Skrah M. Ackard, of Lawyence, Mass., to her husband; Mary Ellen Packard, of New York City, to har sister Margaret. Newman, of New York City, to har sister Margaret. Sewman, of New York City, to hars sister Margaret. Monday, March 2—Invocation; Questions and Answers; Monday, March 2.—Invocation; Stars, George Brown, of Sands Court, Boston, to his wife; Harry Sanhorn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

Sandis Court, Boston, to his wife; Harry Sanhorn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children. *Taesday, March* 3.—Invocation; Questions and Answers; *Taesday, March* 5.—Invocation; Questions and Answers; Jastan Talbut, to his brother Joseph. *Thursday, March* 5.—Invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. 1, 6th Vermont; Mike Fagen Annie Stevens, of Charlestown Neck, to her mother. *Monday, March* 5.—Invocation; Questions and Answers; Harriet Thompson, of Foxboro', Mass., to her husband and parents; Michael Donahoe, of Boston, Mass.; Margaret Ward Barrow, of Steubenville, O., to her brother Charles. *Tuesday, March* 12.—Invocation; Questions and Answers; Goorge Wells, Second street, Cheisea, to his friends; Isaac Tavior, of Northfield, Vi; Lizzio Clarke, of New Bedford, Mass., to her mother. *Timerday, March* 12.—Invocation; Questions and Answers; William II. Harris, of the 9th New Hampshire, to his friends; Hans, to her mother. *Thursday, One* York, to his wife and children; William Trefetten, of Easton, Tanio Bullard, to her mother in Roxday, March 12.—Invocation; Questions and Answers; Milliam II. Harris, of the 9th New Hampshire, to his friends; Milliam II. Harris, of the 9th New Hampshire, to his friends; Milliam II. Harris, Joston; Fannie Bullard, to her mother in Roxbury. Monday, March 16.—Invocation; Questions and Answers;

Henry Lesure, of New York, to his wife and children: William Trefethen, of East Boston; Fannle Bullard, to her mother in Roxhury.
 Monday, March 16 - Invocation; Questions and Answers; Capt. Charles R. Johnson, 16th Mass., to his friends; James Ryan, of Boston, to his mother.
 Tuesday, March 17. - Invocation; Questions and Answers; Tuesday, March 18. - Invocation; Questions and Answers; Bather McGowan, of Lucknow, Rocitand; Col. Richard Byrnes, 29th Mass., to his friends; Hannah Gouid, of Boston, died Warts, and was buried in two old Granary church range, and was buried in two old Granary church range, March 18. - Invocation; Questions and Answers; Capt. Albert W. Bartiett, of Newburyport, Mass., 35th Mass., This Bartiett, of Newburyport, Mass., 35th Mass.; This Bartiett, of Newburyport, Mass., 35th Mass.; There are an anon, to her brother in Sandusky. O.: James Scanlon, of Manchester, N. H., 9th New Hampshire Regt., to his sister: William Buck, of Alabama, to his father, Col. William Buck.
 Monday, March 23 - Invocation; Questions and Answers; Victoria Stanbert, Louis Smith; Michael Haley, to his brather, Johns, 19. - Divocation; Questions and Answers; Victoria Stanbert, Louis Smith; Michael Haley, to his brather James; Johnnel 506.
 Tuesday, March 24. - Invocation; Questions and Answers; Victoria Stanberty, Louisina, to her mother; Capt. Alios, March 26. - Invocation; Questions and Answers; Victoria Stanberty, Louisina, to her mother; Capt. Alios, March 26. - Invocation; Questions and Answers; Monday, March 26. - Invocation; Questions and Answers; Marday, March 26. - Invocation; Questions and Answers; Victoria Stanberg, Dou-Invocation; Questions and Answers; With Marka, Cherge Porter, of Nashuk, N. H.; Reonjamin F. Weeks, died in Sidney, New South Wales, to Daniel Weeks.
 Monday, March 26. - Invocation; Questions and Answers; Clarke idenderson, of the 34 Mich. Reg't., Keokuk, to his uncle, Thomas Clarke; Louis Jones, and Answers; Clarke

uncle, Thomas Clarke; Louisa Jones, Alias Frances Deland, to her friends in Clucinnal; James Burke, of St. Johns, New Brunswick. Thursday, April 9.—Invocation; Questions and Answers; Isaac Parsone, of Missouri, to his wife, and his friend Thomas Wilkins, of Iowa; Charlotte Biackmer, to her husband, Thomas Blackmer, of London, England; Edward Harris, died in Houston, Texas, to friends in Maine. Monday, April 13.—Invocation; Questions and Answers; Edward C. Turkatine; Daniel Murray, Salutation street, Bos-ton, to his children. Tuesday, April 18.—Invocation; Questions and Answers; Marian Sawyer, to her mother, sisters and brother; old Aunt Polly, a slave; Nathan Powers, of Alisouri, to his son; Henry L. Burrage, of New York, to his mother. Thuraday, April 18.—Invocation; Questions and Answers; Ferdinand Graham, of Opelousas, La. 2d Lousiana Infantry, to his brothers in Fittsburg, Fa.; Annie Cage, of Concord, N. H., to her mother: Onarice E. Hill, to his friends in Boston. Monday, April 20.—Invocation; Questions and Answers; Thomas Harris, of Concord, N. H.; William E. Jacques, to his mother, Ia Harrisburg, Fa.; Annie Cage, of Concord, N. H., to her mother: Onarice E. Hill, to his friends in Boston. Monday, April 21.—Invocation; Questions and Answers; Adelia Howen, to her friend, Frances C. Kendall, in St. Louis; James Fagin, 1024 New York, regiment, to his wife; Charlie Pierce, died in Otsrendon, Vt., to his faither. Tuesday, April 21.—Invocation; Questions and Answers; Adelia Howen, to her friend, Frances C. Kendall, in St. Louis; James Fagin, 1024 New York, regiment, to his wife; Charlie Pierce, died in Otsrendon, Vt., to his faither. Monday, April 23.—Invocation; Questions and Answers; Monday, Apri Thomas Blackmer, of London, England; Edward Harri, died Bower, Rocki 12, Fronking Manne, Enverder, Christian Provide Marine, Statution street, Bor-Bower, C. The Alter, Daniel Murray, Statution street, Bor-Bower, C. The Status Provide Murray, Statution street, Bor-Bower, C. The Status Provention: Questions and Answer; Provide Marine, Copeloneus, La, 24 Louis and Inner; Provide Marine, Copeloneus, La, 24 Louis and Inner; Provide Marine, Copeloneus, La, 24 Louis and Inner; Disson and Street Marine, Copeloneus, La, 24 Louis Constant, Copeloneus, Company, La, 24 Louis Constant, Copeloneus, Company, La, 24 Louis Constant, Copeloneus, Company, La, 24 Louis Constant, Company, Laward, Constant, Company, La, 24 Louis Constant, Constant, Company, La, 24 Louis Constant, Company, La,

State Convention of New York. There will be a State Convention of Spiritualists and Pro-gressive Reformers held in Buffalo, N. Y., on Thursday and Friday, June ith and Sth. In Lyceum Hall, corner of Court and Pearl streets, commencing on Thursday, June ith, at 10 a. M. Each local organization of Spiritualists and Frogressive Re-formers 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 fractional nity over the hist may members. The business of the Convention will be to elect officers for the ensuing year; to appoint delegates to the National Con-vention for the Nate at large, and to take into consideration a plan of Missionary labor for the State, and to transact any other business which i may come before toem, and connected with the great and growing cause of Spiritualism. By order of the Committee, WANEEN CHASE, Pres.

## Quarterly Meeting.

**Quarterly Meeting.** The Quarterly Meeting of the Splittuilists of Summit Coun-ty, Ohlo, and vicinity will be held in Akron, Saturday and Sunday, May 30th and 31st, 1863. Mr. Wheelock, the State Agent, will be present, with the intention of orkanizing a Pro gressive Lyceum. A general invitation is extended to all friends of progress. A. UNDERHILL, and others. Akron, O., May 7th, 1863.

Two Days' Meeting. There will be a Two Days' Meeting held at Algonquin, III, on Raturday and Sunday, May 30th and 31st, commencing at 10 o'clock on Saturday. W. F. Jamieson and other speakers are expected to be present. All are cordially invited to attend. C. CHAPWAN, R. R. SHERWOOD, BORKET FULLIDE.

ROBERT PHILLIPS.

# Annual Meeting at Filimore, Mina.

The Filmore County Association of Spiritualists will hold their first Annual Meeting Saturday and Sunday, the 13th and 14th of June, at Etna, Filmore Co., Minnesota. A cor-dial invitation is extended to all. RACHIE A. MICHENER, Sec'y.

### Obitnaries.

Changed spheres, April 26th, 1868, at the residence of O. M. Hall, in Franklin, Susquehanna Co., Pa., where she had suffered for the past seven months from consumption, Miss Ellen

Iered for the past seven months from consumption, Miss Ellen A. Buel, aged 22 years and 14 days. She was certain of the change that was to bring her into the spiritual presence of a dear mother and brothers who but a few years before had been called to dwell with angels. The word death had no meaning with her, but she only seemed waiting for the pale boatman, and when he came, passed on so quietly that we hardly realized she had gone. She wrote the following few lines, expressive of her feelings, a short time be-fore her departure, requesting them not to be read until after her asconsion:

Ioilowing few lines, expressive of her feelings, a short time be-fore her departure, requesting them not to be read until after her ascension: "My DEAR AND EVER KIND FRIENDS MR. AND MRS. HALL —You requested me, some time since. to leave with you a few lines in reference to my present feelings, while Handing as I am so near the confines of the world beyond. To describe to you the you's with which the thought of death is welcomed by me would be impossible, or the strange dhappointment which I caunot help feeling whenever the possibility of my recovery is montioned; yet I have done the best I knew to regals my health, and, God willing, would cheerfully take up the burden of life again, and press onward as before; but that so rapidly I am nearing the golden shores of the lifetter Land I thank God; for as a homeslek child desires to go home, so do I long for the day when I shall be taken to my home above. The fear of death is to me an unmeaning word, for the Angel of Death is to me the Angel of Life. And to you, dear friends, how much do I owe, both spiritually and physically. For the unmerited kindness which you have alown me during my sickness I can find no words to express my gratitude. God bless your thoughtful, patient kindness. I have seen and ap-precisted it all. Farewell, my dear friends. I will meet you one day in heaven. ELEN A. Buyet."

Passed on, from Hanson, Mass., April 19th, 1868, Miss

Louvice Willett, aged 42. Patiently and calmy she waited for the messenger amid her iong and severe lliness, never doubting for a moment she should meet those who had passed on before. M. P. H.

# LIST OF LECTUREES. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore be-hooves Bocieties and Lecturers to promptly notify us of ap-pointmeets, 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 devoted exclusively to *Lecturers*.]

N. Li K. OF' L.I.
 Miss Busin M. JORNSON will speak in Battle Creek, Nich., during May; in Lyons during Juiy; in Toledo, O., during September: In Cleveland during The Specific Source, N. Y. during Xovember. Address accordingly; permanent address, Billiord, Mass.
 GROUGE KATES (formerly of Dayton, O.) will answer calls to lecture in Iowa and adjoining Batates during the spiting and summer. Address, Aton, Union Co., Iowa.
 WH. H. JOHNSTON, Corty, Pe.
 Dr. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
 W. H. JOHNSTON, Corty, Pe.
 O. P. KELDOG, Integration of the spiting and summer. Address, Picasantville, Venango Co., Fa., box 34.
 B. C. JOHNSON, Corty, Pe.
 O. P. KELDOG, Icturer, East Trumbull, Ashtahuha Co., O., speaks in Nonroe Centre the first, in Andrower the second, and in Thommson the third Sunday of every month; in Willough by, May 31.
 GEORGE F. KITTRIDGE, Buffalo, N. Y.
 Mas. M. J. KUTZ, Bost Wick Lake, Mich.
 HAWE J. JONES, EQ., Canoccalinity speak on Sundays for the friends in the vicinity of Sycamore, III, on the Spirit-um Philosophy and reform movements of the day.
 TREPIAS B. LYNN, semi-concious trance speaker, can be addressed for the present at Geneva, O.; permanent address, 607 Jain street, Charlestown, Mass.
 J. K. LOVELAND, 2018 speak in Mommoth, III., during May.
 W. A. LOVELAND, 2018 speak in Mommoth, III., during May.
 W. A. LOVELAND, 2018 speak in Microsin and Minneroto during our New Relations to Aclence.
 H. LAWERKOR, M. D., and wife, independent mission-arics, will answer calls to speake, attend Conventions and sing original songs on all queetions of reform, including Christianity and Spiritumiam, ancient and modern. Address, care of Dr. McCall's Hygican Home, Galesburg, 11.
 Mark E. LONGLON, inspiritational speaker, 60 Montgomery street, Jerney City, N. T.
 Mas Ma

May 21 and June 7 and 14. Societies Wishing to Secure her services will address her accordingly, or box 778, Bridgeport, Conn. MBS. SARAH HELEN MATTHEWS. East Westmoreland, N. H. DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn DR. JAMES MORRISON, lecturer, Mellenry, Ill. A. L. E. NASH, lecturer, Rochester, N. Y. C. NORWOOD, Ottawa, Ill., inspirational speaker. J. WM. VAN NAMER, Monroe, Mich. W. M. ODEN, Salem, Ill. I. JUDD FAIDEE, Fhiladelphis, PA. H. PowELL will speak in Buffalo, N. Y., during May—ad-dress 740 Terraice, corner of Genesce street. GROSGE A. PELECE, inspirational trance speaker, P. O, box 87, Auburn. Mc. In addition to his practice, healing sick and infim people in places he may visit, will be placed to answer ensisto lecture. This themes pertain exclusively to the gospel and philosophy of Spiritualism. Mas, Pick lectures before Spiritualistic and Scientific As-sociations on the following aut jetts: "Christy" "The Holy Ghost;" "Spiritualism? "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection: "Soul and Sense?" "Introver-sion, or Abnormal Inspiration;" "The Seven Spierce;" "The World and the Earth." Address, Mrs. Pick, St. Louis, Mo. Mine, E. N. PALMER, trance speaker, La Crosse, Wis, care of E. A. Wilson

WHERE he has creeted a building expressly for **INTERALING THEE BICK.** DA. NEWTON cures when all other efforts and treatments have failed. Otten when he has thought a case hopeless, the national state of the second of the body or perform other in-possibilities, but will always arkieve raik, from whatever cause. The practice is based upon the most strict principles of selence; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowl-edge this power har receive the treatment for thomselves and families, as well as advise it to their patients. By this treatment it takes but a few minutes for inveterate effect that but few diseases require a second operation. Diseases that are most estand of heling cured are-waak Ergs, Paurial Burnyses, ALL Diskasses of rule BBAIN, Weak NFIES, LEWS, ALD DISKASSE OF THE BBAIN, Weak NFIES, LEWS, ALD DISKASSE OF THE BBAIN, WEAK NFIES, THORS, FALLING OF THE WOMD, ALL KINDS OF NEXCAL WEAKNESS, INTERNAL UL-CERE, DROFSY, LOSS OF VICE, WEAKNESS OF THE BBAIN, WEAK NFIES, THORS, PALLING OF THE BBAIN, ST. VITUS DANOE, WEAKNESS OF THE LINNS, DYNFFFSIA, REHWATANN, NEWYOUS DBBILTT, DIARFRS, THORS, HEAKNESS, CA-TARBIN, ST. VITUS DANOE, WEAKNESS OF THE LINNS, DYNFFFSIA, REHWATANN, NEWYOUS DBBILTT, DIARFRS, THORS, HEAKNESS, CA-TARBIN, ST. VITUS DANOE, WEAKNESS OF THE LINNS, DYNFFFFSIA, BURNYSS, HEART, THROAT AND BROCHIAL OR-GARS, EFFECTS OF FOIDSON, HUMOR OF THE BLOOD, AC, AC, AC.

Co. L. POTTER, trance speaker, La Crosse, Wis., care of E. A.

J. L. POTTEB, trance speaker, La Crosse, Wis., caro of E. A. Wilson.
Miss. NETTIE M. PEASE, trance speaker, New Alhany Ind.
A. A. POND, implimitional speaker, North West, Ohio.
Miss. NEWA M. L. POTTS, M. D., lecturer, Adrian, Mich.
Muss. J. PUPFKR, trance speaker, South Hanover, Mass.
Ludia ANN PEASEALL, implimitional speaker, Disco. Mich.
DR. W. K. RIPLET, Foxboro', Mass.
A. C. ROURSON, III Fulton street, Brooklyn, N. Y.
Du, P. B. RANDOLPH, lecturer, carb box 3332, Boston, Mass.
J. T. ROURSON, III Fulton street, Brooklyn, N. Y.
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J. T. ROURSON, III Fulton street, Brooklyn, N. Y.
Du, P. B. RANDOLPH, lecturer, carb box 3332, Boston, Mass.
J. T. ROURSON, J. Inspirational speaker, Springfield, O.
MESS, M. D., Inspirational speaker, Springfield, O.
MESS, M. D., Inspirational speaker, Upper Liste, N. Y.
REF, FUANK REID, Inspirational speaker, Kaiamazoo, Mich.
AUSFEN, E. SHNONS, Woodstock, Y.
D. R. RANDEL, Appletational speaker, Kaiamazoo, Mich.
AUSFEN, E. NIMNONS, Woodstock, Y.
D. R. ROBER, 50 Plastant street, Borton, Mass.
MRS, H. R. T. STEARNS may be addressed at Springfield, Mass., J. W., RAVER, Inspirational speaker, Hyron, N. Y., will AR-

SOUL READING, Or Psychometrical Delinention of Character. MR. AND MRS. A. B. SEVERANCE would respectively announce to the public that those who wish, and will visit them in person, or send their autograph or lock of heir, they will give an accurate description of their leading traits of char-acter 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 in-tending marriage; and hints to the inharmoniously married For written delineation, Si, 08 and red stamp. Address, MR. AND MRS. A. B. SHYERANCE, May 2. No. 402 Sycamoro street, Milwaukee, Wis.

A DEFEN E, SIMMONS, Woodstock, YC. DR. H. B. STOREN, 56 Pleasant street. Bonton, Mass. MRS. H. T. STEARNS may be addressed at Springfield, Mass., Will further notice. J. W. NEAVER, inspirational speaker, Byron, N. Y., will an swere calls to lecture or a tend functals at accessible places. MRS. NELLS SNITH, impressional speaker, Suigls, Mich. BELAH VAN SICKLE Greenbush, Mich. MIS, M. E. B. SAW YER, Baldwinsville, Mass. ABRAM SNITH, E-Q, inspirational speaker, Suigls, Mich. MRS. MRY, LOUISA NHTH, Irance speaker, Tokedo, O. Mits, L. A. F. SWAIN, Inspirational speaker, Tokedo, O. Mits, L. A. F. SWAIN, Inspirational speaker, Union Lakes, Rice Co., Minn. DR. E. NFRAGUE, inspirational speaker, Schencetady, N. Y. Mus, FANNE DAVIS SMITH, Millord, Mass. Mus, C. M. STOWSEN, MISSI, Millord, Mass. Miss, A. STOWNEN, Nan José, Cal. Miss, M. S. TOWNEN, Indigewater, Vt. JAMES TRASK, lecturer on Spiritualism, Kenduskeag, Mc. Hirboon TUTLE, Beilin Heights, O. BENDAUNT TODD, San Francisco, Cal. Miss, CAL, THOMSA, Lecturer, Westville, Ind. Dr. B. A. THOMAS, Lecturer, Westville, Ind. J. H. W. TOOHET, Providence, K. I. Miss, CHARL, DEAN, Inspirational speaker, New Bedford, Miss, Estriku N. TALMADCE, trance speaker, New Bedford, Miss, CHARLOTTE F, TABER, trance speaker, New Bedford, Miss, CHARLOTTE F, TABER, trance speaker, New Bedford, Miss, CHARLOTTE F, TABER, trance speaker, New Bedford, Miss, MITH WHITE Will lecture in Willimantic, Conn., during June; address during August, Seymour, Conn. Applications for week-evenings promptly responded to. Address as above. E. V. WILAND IS Providence, R. I. Miss, CHARLOTTE F, TABER, trance speaker, New Bedford, Mass, P. O. DOX 392. Dr. J. VOLLAND. An Arbor, Mich. N. FRARK WHITE will lecture in Willimantic, Conn., during June; address during August, Seymour Conn. Applications for week-evenings promptly responded to. Address as above. E. V. WILAND IS REAGUST, Seymour Conn. Applications for Week-evening August, Seymour Conn. Applications of Sipitualists. Pr

### Indiana State Convention.

Michigan State Spiritual Association.

The Semi-Annual Meeting of the above Association will be heid at Paw Paw, Van Buren Co., Mich., commencing on Friday, June 12th, 1553, at two o'clock P. M., and continuing over Saturday and Sunday following. The citizens of Paw Paw will make arrangements to accom-modate a large number of delegates and visitors. It is hoped that every society of Spiritualists in the Btate may be repre-sented.

The unparalleled progress of the cause of Bpiritualism in our State renders it highly probable that the meeting will be large and very interesting. The officers of the Association are requested to be present for business purposes the evening previous, at which time also the speakers' meeting was to be held, pursuant to adjourn-ment. L. B. BROWN. Secretary. L. B. BROWN, Secretary.

## Third Annual Convention.

Third Annual Convention. The Wiscomin State Association of Spiritualists will hold their Third Annual Convention at Fond du Lac, Wis, com-mencing Thursday, the 11th of June, 1868, and continuing in session until Saturday evening the 13th. The members of this Association consist of delegates elected by the various local Societies, each Society being entitled to the delegates for each local organization, and one for every additional ten over the flux twenty members. A general invitation is extended to all who are interested in the subject of Spiritualism. A. B. SMRDLY, Pres. Mins L. A. HOOKER, Sec. Fond du Lac, Wis, April 29, 1863.

# Convention at New Beston, Ill.

Convention at New Beston, III. The Spiritualists and Liberalists of Mercer Co., III., will hold a Convention at Roberts's Shell, New Boston, III., the first Saturday and Sunday (6th and 7th) of June, at which time and place the question of a County Association will be discussed, and if decemed advisable such an Association will be organized. J. T. Rouse and Mrz. S. E. Warner are engaged. J. B. Loveland and other speakers are expected. Resarr, mediums and all others who can arrange to meet with us will be cordially received and entertained. Visitors will report at the Myers House. Cor. Sec. New Boston R. P. S.

### Quarterly Mesting.

A Quarterly Meeting of the Northern Wisconsin Association of Spiritualistic will be held at Fond du Lac. on Saturday, the 13th day of June, 1869. J. G. BOTTEFORD, Pres.

Ottawa, Ill., box. 1314.
P. CLARK, M. D. will answer calls to lecture. Address, P. CLARK, M. D. will answer calls to lecture. Address, JUEAN CLAIR, LYORS. Mich., care Col. D. M. Fox.
MIES. ELIZA C. CHANE, insultational speaker, Sturgis, Mich., care J. W. Elilott, drawer 38.
MES. M. J. COLBURN will answer calls to lecture. Address Champlin, Hennephin Co., Minn.
MISS EMNA CHADWICK, Inspirational speaker, Vincland, N. J., box 272.
MIRS. FLIZA C. CLARK, trance speaker, Vincland, N. J., box 272.
MIRS, LAURA CUPY, San Francisco, Cal., J., box 272.
MIRS, LAURA CUPY, San Francisco, Cal., J., box 272.
MIRS, LAURA CUPY, San Francisco, Cal., J. B. CAMPBELL, M. D., Cinclinnaii, O. DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.
J. B. CAMPBEL, M. D., Cinclinnaii, O.
DR. JAMES COOPER, Bellefontaine, O., will neswer calls to lecture. Address, Hampsicad, N. H., care of N. P. Cross.
JUDOK A. G. W. CATTER, Clinchnail, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.
MIS. AMELIA H. COLDY, trance speaker, Lowell, Ind Thowas Coox, Berlin Heights, O., lecturer on organization.
HIENT J. DURGIN, inspirational speaker, Lowell, Ind Thowas Coox, Berlin Heights, O., lecturer on organization.
HENRT J. DURGIN, M. D., Rutland, Y. ANDREW JACKSON DAVIS can be addressed at Orange, N. J. ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MES, Con L. V. DANIELS speaker, Quincy, Mass.
DIL E. C. DUNN, lecturer, Rockford, JH.
MIS, B. DELAWAR, trance speaker, Cambridgenort, Me., during August.
MIS. B. DELAWAR, trance speaker, Cambridgenort, Ms.

MIRS, E. DERAWAR, trance speaker, Quincy, Junes, Dn. E. C. DUNN, lecturer, Rockford, II. Miss. AGNES M. DAVIS, 3d1 Main street, Cambridgeport, Ms. HENRY VAN JOER, trance speaker, 48 and 50 Wabash avo-nue, Chicago, III. Miss. CLARA R. DEEVERS, trance speaker, Newport, Me. DE. H. E. EMENT, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. S. Dow II Fearl street.

11 Pearl street. Jow, II Pearl street. B.J. FINKEY, Troy. N. Y. Miss Elize A Dowe FULLEB, inspirational speaker, San Fran

claco, Cal. MRS. FANNE B. FELTON, Routh Malden, Mass. J. G. FISH will speak in Battle Creck, Mich., during Rep-tember, and thence "Westward ho!" for the next six months. Address. Hammonton, N. J. MRS. M. L. FRENCH, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boaton. Mass.

Addreas, Hammonton, N. J.
MES, M. L. FRENCH, inspirational speaker, will receive calls to lecture. Addreas, Ellery street, Washington Village, South Boston, Mass.
Dn. H. P. FAIRPIELD will lecture in Putnam, Conn., May 24 and 31. Will answer calls for the summer and winter. Addreas, Blue Anchor, N. J.
REV. J. FRANCIS, Parishville, N. Y.
MES, LLANA A. FILLD, lecturer, Newport, Me.
Miss ALMEDIA B. FOWERR, impressional and inspirational speaker, Omaha, Neb.
A. B. FRENCH, lecturer, Clyde, O.
ISAAC, Gatzenkar, S. Washington avenue, Chelsea, Ms.
N. S. GHEERLEAF, SU Washington avenue, Chelsea, Ms.
N. S. GHEERLEAF, SU Washington avenue, Chelsea, Ms.
N. S. GHEERLEAF, Fort Wayne, Ind.
HEV. J. OSKIPH (GILL, Methoded and Massien and Washington Territory during the coming fail and wister and Washington Territory during the coming fail and wishington streets, New York.
SARAH GUAXES, inspirational speaker, Will answer calls to lecture. Miss. C. L. GADE, tranco speaker, corner of Barrow and Washington Streit, Newnda.
JOHNF, GULLD, Lewrence, Mass., will answer calls to lecture. Miss. C. L. GADE, tranco speaker, corner of Barrow and Washington streits, New York.
SARAH GUAXES, inspirational speaker, Retlin, Mich.
DK. M. HENER HOCOUTON will speak in Allogan, Mich., during May. Will apseak evonings. Address as above.
Miss BULLA J. HUBBARD Will speak in Biolaton, Mas, during Juno, and will answer calls to lecture week-evenings in that vicinity. Address III Juno 1st, box 295, Chelsea, Mass.; during Juno, and will answer to relis to the fail and winter in Millord, July 5 and 12; in Vineland, N. J., July 19. Will answer calls to the Washington Streets.
Mass HULL, Hobart, Lake Co., Ind., will speak in Providence, R. I., during May: in Portamouth, N. J., during June; in Millord, July 5 and 12; in Vineland, N. J., July 19. Will answer calls to the West for the fail and winter mont

in Millord, July 5 and 121 in Vinciald, N.J., July 19. Will answer calls in the West for the fail and winter montiss. Ad-dress as above. Mus. 8. A. HORTON, 24 Warnesit street, Lowell, Mass. Miss NELLIE HATDEN, 20 Wilmot street, Worcester, Mass. R. C. HATYORD, Coopersville, N. Y. Mins, F. O. HYZER, 122 East Madison street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. D. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. Charles Holt will speak in Fitobburg, Mass., May 24 and BL. Address, 121 Haverlos, Kreet, Fast Boston, Mass. Miss, E. MMA, Inspirational speaker, Will answer calls to lec-ture. Address, 121 Haverlos Kreet, Fast Boston, Mass. Miss, EMMA HARDINOR can be addressed, (postpaid.), care of Mrs. Wilkinson, 8t. George's Hall, Langlam Place, W., Lon don, England. JAMES H. HARDINOR can be addressed, (postpaid.), care of Mrs. Wilkinson, 8t. George's Hall, Langlam Place, W., Lon don, England. JAMES H. HARDINOR Can be Addressed, (postpaid.), care of Mrs. Wilkinson, 8t. Dot 99, Abington, Mass. W. A. D. HUME will speak in Liberty Hill, Conn., June 16 Address as above. LYMAN C, Hown, inspirational speaker, Laons, N. Y.

pinia, Ira E. S., Wileelen, inspirational speaker, Cleveland, O. Mins, M. MACOMBER, WOOD will speak in Cambridgeport, Mass., June 21 and 25. Address, 11 Dewey street, Worcester, Mass.

L. H. WILLIS, M. D., 16 West 24th street, near Fifth ave-

Mass., June 21 and 26. Address, 11 Dewey street, Worcester, Mass.
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Mus. S. E. WARNER, hox 329, Davenport, Iowa Miss. N. J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass.
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Mus. MANY J. WILCONSON Will lecture in Chicago, Ill., May 31 and June 7-address care of John Npettigue.
Mus. MANY J. WILCONSON WILLEGUE Strength and the Address of the construction of the strength strength of the strength strength strength of the st

Philosophy, Clyde, 6.
 Miss, JULETTE YEAW will speak in Lowell, Mass., May 24 and 31: in Lynn, during June; in East Boston, July 5 and 12. Address, Northboro', Mass.
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May 23.

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

Young men for war, is doubtless a proverb quite as old as the apostolic injunction, " Contend earnestly for the faith. Mr. Houghton, a very able and eloquent lecturer upon Spiritualism and the beautiful principles of the Harmonial Philosophy, has recently held a discussion in Marshall, Mich., with 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 so do

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 sere 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 churchmembers 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 ascendency. 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.

"'T is good to die in springtime," sung an American poet whose palé 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 depart, we weep: 't is human nature. The Nazarene's falling tears mingled with those of Martha and Mary o'er the death-shrouded body of the brother-the friend they mutually loved.

Mrs. Murray was an excellent woman, and a very fine medium. Many of her tests 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 when thy love has cherished Will weep for thee, and mourn that then hast perished; But flowers will bloom above thee, And all the world go on the same without thee.

The brook, from leafy cover, Shall tell the story of the life-time over, To the sweet shades that throng thee, Nor once in all the glad recital errong thee."

Deeply do we sympathize with our friend, the husband, Dr. Murray, in his deep athliction. How cheering will be find 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 rose like a spray from the fountain, From life and its wearying ills.

# 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 tennelously 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 denominate that man happy

You cannot easily denominate 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 attend to be of the body.

as much as others labor for the sake of the body. Yield all things to their kindred and ruling na-

ture except liberty. Learn how to produce eternal children, not such as supply the wants of the body in old age, at 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 " There's room in the world for all that is in it." crush a human soul, we nevertheless feel impelled to speak thus squarely. The leading Democratic papers of this country deal fairer, 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 in Washington, as comparing the "Constitutional Ahl be not too rash to judge of another, Union" with Forney's "Chronicle"—the latter re-But ever remember that man is your brother. fusing 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 A voice ever sings of a far, distant goal; lecture of Mrs. Bronson, delivered in the trance And it whispers so soft, like a faint, muffled

state, speaks thus bravely, nobly of the lecturer: "Mrs. Bronson opened the meeting with an ap-than death! "Mrs. Bronson opened the meeting with an ap-propriate and eloquent invocation to Deity, earn-That sonis are but sown in this hard, earthly estly 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 lress, 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 distinct. She possesses all the quanties of an orator, in an eminent degree, and is an ornament to the profession of public speaking, though she be a woman, which many narrow-minded men deem incapable of doing anything but to love, honor and obey such bigoted bipeds as them-selves, who, in their ridiculous superciliousness, assume to be the lords of creation.

The littleness of soul which would reject good counsels, wise teachings and sublime oratory, because they come from woman, is pitiable and con-temptible 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 he attained or conferred. The best evidence of success is success; and therefore the best evidence of the right of woman to mount the rostrum inheres in her capacity to delight and enchain the attention of the auditors by her powerful and charming elequence."

# Liberal.

the word *liberal*, that our ear is charmed and soul | days." 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 Marshaltown, 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.

## From the New York Ledger. THERE'S BOOM IN THE WOBLD FOR ALL THAT IS IN IT.'

BANNER OF LIGHT.

BY H. CLAY PREUSS.

Men build up their worlds like poor, blinded moles, With just room enough for their own narrow

And there's only one line 'twixt the wrong and

the right. Firmly believing their creeds to be true,

They wonder that others do n't think as they do. In the ages agone, 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 kinds,

And mankind are fashioned with various minds. Ah! tis a great truth to learn—a prize, if you win it—

This life is a play, where each human heart,

To make the denouement, must act out its part, If all men like sheep should follow one way, Then life would, indeed, be a very poor play. 'T is a law of our being most pointedly shown, That each soul must live out a life of its own.

God made the owl see where man's sight is dim. And the light that guides you, may be darkness to him

'T is 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,

clod,

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 mitred, and blazing in purple and gold. Ah! let us not proudly monopolize right, Nor demand of a brother to see with our sight: "T is 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, "imprison-There's such music in the mere enunciation of ment in the county jail for the term of thirty

> 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 he tolerated at our State Capital. If he should Through observations and experiences, through cast the evils out of some Mary Magdalene in the streets of Columbus, he would be fined, and should he raise some dead Lazarus, he would go to the lock-up!

sidered, and steps were taken to perfect the plan.

Upon application therefor, a certificate of recommendation was issued to R. S. Davis, of Byca-more, as a lecturer of much worth and ability,

also a medium, So., satisfactory evidence to that effect having been previously given. The necessity of a fund for the successful prose-cution 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 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 unfoldment 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 - dollars - 100, to be used in the promotion of said organization.

Blank letters were also ordered. See copy:

CHICAGO, ILL., —, 1863. ——, 1863. ——, 1863. ——, 1863. ——, 1863. ——, 1863. 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 active Spiritualists?

3. Who are the leading active 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. Three Days' Meeting in Stargis, Mich. There will be a Three Days' Meeting held in the Free Church at Sturgis, Mich., on Friday, 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 Spit-itualists and the friends of progress, liberty and free thought. Ample arrangements will be made to accommodate strangers from abroad Able speakers will be in attendance to address the people. It is expected that this will be one of the largest gatherings of the people ever held in this place on such an occasion. Services to commonce on Friday at 104 o'clock A.M. By Order of the Executive Committee.

Quarterly Meeting. The regular Quarterly Meeting of the Spiritualists of Ma-comb Co., Mich., will be held at Disco, on Saturday and Sun day, the 6th and 7th of June. Charles A. Andrus, Mrs. Lydla Ann Pearsall and other speakers will be present. CHARLES S. HUCHINS, President.

# SPIRITUALIST MEETINGS.

DEFINITUALIST MEETINGS, BORTON.--The First Spiritualist Association hold regular meetings at hercantile liai, 32 Rummer street, every Runday atternoon and evening at 24 and 74 o'clock. Samuel F. Towle, President: Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 104 A. M. John W Methure, Conductor: Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secre-tary, 66 Warren street. Circotx every Sunday evening at 4254 Washington street, op-posite Essex. Mrs. M. E. Beals, medium.

Doite Esecz. Mrs. M. E. Beals, medium. EAST BOSTON.-Meetings are held in Temperance Hall, No. 5 Maverick square. every Sunday, at 3 and 75 r.m. L. P. rece-man, Cor. Sec. Children's Progressive Lyceum meets at 104 A.M. John T. Freeman, Conductor: Mrs. Martha N. enklis, Guardian. Speakers engaged :-Mrs Augusta A. Currier dur-ing May; Mrs. A. P. Brown, June 7; Mrs. N. J. Willis, June 14 and 21: Miss Julia J. Hubbard, June 16; Mrs. Juliet Yeaw, July 5 and 12. UHARLESTOWN.-The First Spiritualist Association of Charles-town hold regular meetings at Central Hall, No. 25 Elm street, overy Sunday at 23 and 74 F. M. Children's Lyceum meets at 103 A. M. A. H. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged:-J. M. Feebles, May 31.

Friends of Progress meet for conference Sundays at 24 F. M. STGAMORE, ILL.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esa, President 67 Noclety; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y, CHICAGO, ILL.—Regular morning and evening meetings are held by the First Noclety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 163, M. and 7 F. M. SPHHOFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday in the hall. Children's Progress hold meetings ev-ery Sunday morning in Henry Hall, at 10<sup>3</sup> A. M. Children's Progressive Lyceum meets in the same hall at 27. M. Sr. LOUIS, MO.—The 'Society of Spiritualists and Pro-meters and the same hall at 27. M. 31. CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Grandon, Assistant Conductor; E. S. Dodge, Guardian, Mrs. Shisbury, Assistant Guardian. Meetings discontinued for the present. The Bible Christian Spiritualists hold meetings every Sunday in Wianisinmet Division Hall, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The Biblic are invited. Seats free. D. J. Ricker, Sup<sup>2</sup>t. ConstRuptoperor Mass.—The Spiritualist Association hold. ery sunnay morning in itenry Hall, at 104 A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M. ST. LOUIS, MO.—The "Society of Spiritualists and Pro-gressive Lyceum" of St. Louis hold three sessions esch Sun-day, in the Polytechnic Institute, corner of Seventh and Chest-nut streets. Lectures at 104 A. M. and 74 r. M.; Lyceum 24 F. M. Charles A. Fenn, President; Mirs. 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. First-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society. CARTHAGE, MO.—The filends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. M. and 74 r. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mirs. Martha Hunt, President; Estar, "Detroit Society of Spiritualists and Friendel of Propress' meets' in Good Fources.

free. D. J. Ricker, Sup't. CAMBRIDORFORT, MASS.—The Spiritnalist Association hold meetings every Bunday in Williams Hall, at 3 and 74 r. M. J. E. Hall, President. Children's Lyceum meets at 108 A. M. M. Barti, Conductor; Mrs. D. W. Bullard, Guardian. Speak-ers engaged :—Hev. J. O. Barrett, May 24 and 31; Mrs. Fannie Davis Smith, June? and 14; Mrs. M. M. Wood, June 21 and 23; Mrs. Sarah A. Byrnee during July

LOWELL, MASS.—The First Spiritualist Society hold meet-ings overy Sunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its scalons at 10<sup>M</sup> A. M. John Marriott, Jr., Conductor; Mrs. Elisian Hall, Guardian. N. S. Greenleaf, Cor. Sec. Speaker engaged:—Julietto Yeaw, May 31.

PLYNOUTH, MASS. - Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. DETROIT, MICH.-"Detroit Society of Spiritualists and Friends of Progress" meet in Good Templats' Hall, No. 180 Woodward avenue. Lectures 103 A. M. and 74 P. M. A. Day President; G. C. Randall, Corresponding Secretary. Ly ceum at 2 P. M. M.J. Matthews, Conductor; Mis. Rachnel L. Doty, Guardian. Children's Progressive Lyceum meets at 11 o'clock A. M.
 WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary.
 Spring, Taylor and S. M. S. M. S. M. Schwarz, S. S. Schwarz, M. S. S. Schwarz, M. S. Schwarz, M. S. Schwarz, M. S. Schwarz, S. Schwarz, M. Schwarz, S. Schwarz, M. Schwarz, S. Schwarz, M. Schwarz, S. Schwarz, M. Schwarz, Schwar

ROCHESTER, N. Y. -- Religious Society of Progressive Spirit-ualists meet in Schitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 23 F. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

MAY 30, 1868.

BURFALO, N. Y.-Meetings are held in Lyceum Hall, corner. BURFALO, N. Y.-Meetings are held in Lyceum Hall, corner. of Court and Pearl streets, every Banday at 10M A. M and 7M F. M. James Lewis, President; E. C. Cooper, Vice Praident; J. Lane, 'Treasurer: E. Woolthorpe. Secretary. Children's Lyceum meets at 21 F. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian. Speaker engaged :-J. H. Powell dur-log May.

ng alay. Oswgoo, N. Y. -- The Spiritualists hold meetings every Sun-lay at 2% and 1% P. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum mets as 2% P. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian. MORBISANIA, N. Y.-First Society of Progressive Spiritual ists-Assembly Rooms, corner Washington avenue and Fitth street. Services at 3% r. u.

TROY, N. - Progressive Biritualists hold meetings in Har mony Hall, corner of Third and River streets, at 10g A. M. and 7g P. M. Children's Lyceum at 2g P. M. Selden J. Finney, Conductor: Miss Libble Maccoy, Guardian.

SUBAUCIOF: ANISS LIUDIO MACCOY, GUARDIAN. NEWARK, N. J.-Bpiritualists and Friends of Progress hold meetings in Music Hiali, No. 4 Bank street, at 24 and 74 P. M. The attornoon is devoted wholly to the Children's Progressive Lycensm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. VINKLAND, N. J.-Friends of Progress meetings are held in Plum-street liall every Sunday at 103 A. N., 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, H. H. Ladd. Children's Progressive Lyceum at 123 r. N. Hosea Allen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians. HAWNONTON, N. J.-Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore, Beeretary, Lyceum at 19, N. J. O. Ransom, Conductor; Miss Lizzie Raudall, Guardian

of Grouns

BALTINORE, MD.-The" First Spiritualist Congregation of Baltimoro" hold meetings on Sundays at Baratoga Hall, southeast corner Calvert and Manatoga streets, at the suad hours of worship, Mrs. F. O. Hyzer speaks till further notice.

hours of worship. Mrs. F. O. Hyzer speaks till further notice. PHILADELPHIA, PA.-Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Chil-dren'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 114 A. M. Evening lecture at 15. CORRT, PA.-The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Codductor; Mrs. Tibbals, Guardian. WASHINGTON, D. C.-Meetings are held and addresses de

Ston, Coductor; Mirs. Tibolais, Guardian.
 WASHINGTON, D. C. - Meetings are held and addressesde livered in Harmonial Hall, Woodwari's Block. 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and T. M. Progressive Lyceum meets at 12% o'clock. George B. Davis, Conouctor; A. D. Cridge, Guardian. Speaker engaged:--Mirs. Cora L. V. Daniels dur-ing May. Conference. Tuesday, at 7 P. M.: Platonic School, Thursday, at 7 P. M. John Mayhew, President.
 MILAN, O.--Splritualist's and Liberalist's Association and Children's Progressive Lyceum. Lyceum meets at 197 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Quardian.
 ToLEDO, O.--Meetings are held and regular specking in Old Masonic Hall, Summit street, at 73 P. M. All are invited free. Children's Progressive Lyceum in same place every Nunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian. CINCINSATI, O. — The Spiritualisis have organized them-selves under the laws of Ohlo as a "Religious Society of Pro-pressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings soundays, at 10 A M. and 7 P. M. CLEVELAND, O. — Spiritualists meet in Temperance Hall ev-ery Sunday, at 10 A. M. and 7 P. M. CLEVELAND, O. — Spiritualists meet in Temperance Hall ev-Gry Sunday, at 10 J. M. and 7 P. M. CLEVELAND, O. — Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyccum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian. BELVIDER, ILL.—The Spiritual Society hold meetings in

BIL DA. M. J. P. FICH, CONDUCTO, MISI C. Hipple, Guardian. BL.-The Spiritual Society hold meetings in Green's Hall two Sundays in each month, foremoon and even-ing, at 104 and 74 o'clock. Children's Progressive Lyceum meets at 2 o'clocx. W. F. Jamieson, Conductor; R. C. Hay-wood, Assistant Conductor; F. Miram Bidwell, Guarduan. Speaker engaged:-W. F. Jamieson until Nov. 22. ROCKFORD, ILL.-The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. YATES CITT, ILL.-The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 24 p. M. StoAMORE, ILL.-The Children's Progressive Lyceum meets

I have bathed in the heavenly river, I have chanted the scraphic song; And I walk in my brightness forever Amid the celestial throng.

I come like the south-wind that bringeth The sweetness of spring in its breath-The south-wind that funcfully singeth, When whiter is borne to its death.

## Pythagoric Wisdom.

There is nothing original in Christianity. Every teaching, moral, precent 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. Demonhilus:

Every soul is a repository of principles. In it centres the good of good things, and to it there clings the evil of things depraved.

After long consultation, engage either in speak-ing or acting; for you have not the ability to re-Call 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 victims confer no honor on Divinity,

nor is he adored with offerings suspended in tem-ples; but a soul divinely inspired solidly conjoins us with Divinity; for it is necessary that like should approach to 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 asso-

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 rev-erence, but hatted upon fear.

Understand that no dissimulation can be long concented.

By being troublesome to others, you will not easily escape molestation yourself.

A just man who is a stranger, is not only supe-for to a citizen, but is even more excellent than

No one is free who has not obtained the empire of himself.

of himself. Labor, with continence, precedes the acquisi-tion of every good. Be persuaded that those things are not your riches which you do not possess in the penetralia of the reasoning power. 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

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

Best Hours for Lyceums.

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 theirs? 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, Ili., 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 hetter than the Lord Jesus Christ?"

" My mother l"

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 unfortuunte 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 Spiritualiam. Gifted with a superior intellect, good musical talents and fine elecutionary 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 Insti-tution, Canton, N. Y., and is well calculated to elu-cidate the divine principles of the Spiritual Phi-losophy. And then his daily, practical life is in perfect accord with his preaching. Sniritualists 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.

A CALL AND A

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 anointed M. D.s, who can go on in their course of blind empiricism, called by courtesymedical science!

It is true, mediums make mistakes sometimes, and fail 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 diplomatized 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 spiritkillers 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 5th inst., in Chicago, Harvey A. Jones, Milton T. Peters, Julia N. Marsh and Dr. S. J. Avery present. present. The minutes of the preceding meeting were

A report of certificates issued during the past A report of certificates issued during the past month, and of the localities reached, was satis-factorily received by the Board. The dividing of the State into districts, or routes of travel, for Missionary labors, was further con-

Wals A ...... Marriel ar all 2.

A CARLES AND A CARLE

or; Mrs. A. M. Kempton, Guardian. FITCHBURG, MASS.-The Spiritualists hold meetings every Sunday afternoon and evening in Bickling & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10 A. M. Dr. H H. Brigham, Conductor; Mrs. Wm. H. Simonda, Guardian: N. A. Abbott, Secretary. Speaker engaged:--Charles Holt, May 31.

Charles Holt, May 31. FOXDORO', MASS. — Meetings are held every Fabbath in Town Hall, at 13 P. W. Progressive Lyceum meets at 10 a. M. Maj, C. F. Howard, Conductor; Miss Addie Summer, Guard-ian. Lyceum paper published and **frad** ea the flust Sabbath of each month. Lecture at 13 P. M. Speaker engaged.—Dr. W. K. Ikipley until further notice. Quincr, Mass.—Meetings at 25% and 7 o'clock P. M. Pro-gressive Lyceum meets at 15% P. M.

gressive Lyceum meets at 1% P. M. LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.-Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetra t12% o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups, — t Musical Director, Mrs. Wm. M. Robinson. Speakers en-gaged:--Moses Hull during May; Alcinda Wilhelm, M. D., during June.

aged:---soles hun during May; Alcinda Wilhelm, M. D., during June. PUTNAM, CONN.--Meetings are held at Central Hall every Bunday at 12 P. M. Progressive Lyceum at 104 a.M. Ngeak-ers engaged:--Dr. H. P. Fairfield, May 24 and 31; May, liattle E. Wilson, June 7 and 14; C. Fannie Allyn during August. II ABTFORD, CONN.-Spiritual meetings every Sunday even ng for conference or lecture at 7% o'clock. Children's Pro cressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

gressive Lyceum meets at 3P. M. J. S. Dow, Conductor. BRIDOEPONT, CONN.-Children's Progressive Lyceum meets every Bunday at 114 A. N., at Lathyette Hall. Dr. H. II. Cran-dail, Conductor; Mrs. Anna M. Middlebrook, Guardian. NEW HAVEN, CONN.-The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of workip. The Children's Progressive Lyceum meets at 10% A. M. E. Whiting, Con ductor.

ductor. ConcoRD, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hail, Main street, at 7 o'clock F. M. The Progressive Ly-ceum meets in same hall at 2 F. M. Dr. French Webster Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown Hergelary

Ceum meets in same nail at 2 F. M. Dr. French Webster, Conductor; Mrs. Mobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary. MANCHESTER, N. H. -- The Spiritualist Association hold meetings overy Sunday at the City Hall, at 2 and 64 o'clock R. M. R. A. Beaver, President C. E. Freeman Secretary. BANGOR, Mrs. --Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lycoum meets in the same place at 2 F. M. Adolphus 43. Chap-man, Conductor; Miss M. S. Curriss, Guardian. Speaker en-gaged:--Mrs. Cora L. V. Daniels during August. DOVER AND FOXCOFF, MR. --The Children's Progressive Lycoum holds its Sunday session in Merrick Hall, in Dover, at 104 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 18 F. M. HOULTON, ME.--Meetings are hold in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. FORTLAND, ME.--The Spiritualist Association hold meetings

PORLAND, ME.—The Spiritualist Association hold meetings, every Sunday in Temperance Hell, at 3 and 7% o'clock P. M. James Forblah, President; R. I. Hull, Corresponding Secre-tary. Children's Lyceum meets at 10g A. M. Ym. E. Smith, Conductor. Mirs. H. R. A. Humphrey, Grardian. Npeakers engaged:-B. C. Hayford during May; Mrs. A. Wilhelm, M. D., during September.

Conductor. Mrs. fl. R. A. Humphrey. Grantam. Receivers engaged :--B. C. Hayford during May; Mrs. A. Wilheim, M. D., during September. NEW York CITT.-The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-erett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 103 A. M. and 74 P. M. Children's Progressive Ly-ceum at 24 P M. P. E. Farnsworth, Sceretary, P. O. box 5678. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth's Hall, 566 Broadway. Conference every Sunday at same place, at 2 P.M. Seatsfree. The Spiritualists hold meetings every Hunday at Lamarine Hall, corner of Sith avenue and West 20th street. Lectures at 104 o' clock A.M. and 74 P.M. Children's Program WILLIAMESURG, N. Y.-The "First Spiritualist Association" has been redynanical for its account yearly term, under a new name, and will hold meetings in future on each Thursday evening (instead of Wednesday), at Continental Hall, Fourth street. Donations and contributions solicited. BROOKLYN, N. Y.-The Spiritualists hold meetings in Saw-rer Hall, corner Fulton Avenue and Jay street, every Sun-day, at 34 and 74 P.M. Children's Progressive Lyceum meets at 103 A.M. A. G. Kipp, Conductory Mrs. B. A. Bradford, Guardian of Groups. Bpiritual Meetings for Inspirational and Trance Spaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Guardian of Groups. Bpiritual Meetings of Inspirational and Trance Spaking and Spirit Test Manifestations, every Sunday at 3 P. M., and Guardian of Inspirational and Trance Spaking and Spirit Test Manifestations, every Sunday at 3 P. M., and dy at 3, and Tuesday at 75 o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Friday evening at 74 o'clock, in McCartie's Temperance Hall, Friday evening at 75 o'clock, in McCartie's Temperance Hall, Friday evening at 75 o'clock, in McCartie's Temperance

in their respective papers, and call attention to it editorially shall be initiled to a copy of the BANNE OF Liour one year. It will be forwarded to their address on receipt of the papers

L. Dory, Guardian. BATLE CEEEK, MICH.—Meetings are held in Wakelee's Hall overy Sunday morning and evening. Lyccum between services. D. M. Brown, Secretary. LOUISVILE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7% P. M. in Temperance Hall, Market street, between 4th and 5th.

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