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For the Banner of Light.

LIFE'S TRUE RELIGION.

BY N. FRANK WHITE.

[The following beautiful poem, composed in spirit-life, and given through the mediumship of our friend, N. Frank White, was delivered at Mercantile Hall, Boston, Sunday, May 8d. Belog at my house during the following week he was entrained, and, at my request, the poem was repeated, that I might transcribe it for publication. Bro. White considers the poems thus delivered by him not inspirational in the strict sense of that term, but rather as verbally impressed upon his mind by the spirit author .- H. B. STORER, 56 Pleasant street. An ancient hermit-so the legend runs-

A stern recluse, within a desert wild, Wrinkled with age and browned with many suns, Chanced in his wanderings on a little child. The resting caravan from which it strayed, The kneeling camels and the sheltering tent, Were all forgotten, as it careless played, Like gleam from Paradise to Hades lent.

With mute surprise the hermit watched the child Then made the holy sign and stood in fear, For memory, by the magic scene beguiled From the deep trance of many a vanished year, Brought up afresh bright visions of the past, And much he feared-what his stern creed had

That for his soul some subtle snare was cast, To hold it from the purity it sought.

But self-rebuke and holy sign were vain-The memoried past came thickly crowding round Until the treeless wild, the desert plain, Changed to the old familiar childhood ground; And he, that stern recluse, with fastings worn, Ridged with the scars that his own hands had made.

Bowed down by age and penance he had borne, Now once again, in fancy, laughing played.

Once more he leaned upon a mother's knee, And listened to her gentle counsels given; Counted the winged ships of his native sea, And wondered if through them he reached his

Once more, a youth, he read from loving eyes More tender words than lips have ever spoken; And that wild desert heard regretful sighs For cherished joys and treasured promise broken

Again the busy world before him rose, Again he moved within the city's crowd; The midnight wrestlings and the penance throes, Which more than age his manly form had

The sackcloth robe, the cheerless hermit cell, Were like dim visions of a troubled dream, Or like the flitting phantom thoughts that dwell,

Wild, weird shadows, by oblivion's stream.

But still the child played on-each shout of glee, To that old man, a memory of the past-Till eastward grew the shade of shrub and tree, And noonday's sacred hour of prayer was past. But suddenly he roused him from his trance, For in its sports the child his form had spied, And now with shy, and now with bold advance,

With oft repeated holy sign and word, He started shrinking from its gentle touch-With laugh asclear as ringing note of bird, The child passed on-the hermit wondered much;

Came fearlessly and fondly to his side.

For well he knew the potency of sign To lay the tempter with his subtle snare, He knew the power of the Word divine-But all in vain were word, and sign, and

And this, he murmured, pondering to himself, This then the fruit of my long desert life-The fleshless skull upon the rocky shelf, That hourly witness of my earthly strife. The lifeless rock wall of the secret cell, Which nightly echoes to my dismal moans, Is not more worthless than the sacred spell, , Price of my manhood, offspring of my groans.

The fearful penance and the rigid fast, The sackcloth robes, the twisted ropes that gali Are all in vain-for memories of the past. Like master fingers on my heart-strings fall: The sportive gambols of a thoughtless child, In one short hour undo the work of years, In one short hour by tempter's art beguiled-

My soul submits c'en while it shrinks and fears "One effort more!"-with carnest, firm demand, As though the great arch flend before him

stood, With eye averted and with gesturing hand, "Avaunt!" he cried, "by all the pure and good.

The martyred saints above, the holy tree, The passion, agony, and the death of shame, I curse theef hence, abhorred! I bid thee flee Back to thy seething, scorching hell of flame!"

With much surprise, the child its little hand Upon the shrinking hermit gently laid-"There is no thing to curse in all the land, 'Tis very beautiful and good," it said. "Why dost thou fear, old man? Our God is here, And he is surely strong-all life, they say, To him is precious, to Him very dear, In town or desert in His care alway.

And so I know him where the little flowers Peep smiling up, the tiny buds between; I feel his presence in the night's dark hours, In desert wild, or by the oasis green. Whate'er, he makes - and he makes all-is good, No thing to curse in all the land is there, No lurking fiend, in town or lonely wood, But all is very beautiful and fair."

The hermit's eyes were open, and lie knew At once the worse than folly of the past; Close to his heart the blest evangel drew, While sackcloth robes and rope aside were cast, Taught by the prattling lips of that dear child, Life's true religion, he with joy forsook Fast, penance, vow and desert wild, And to the world again his way he took.

The Lecture Room.

The Religious Status of Spiritualism. A LECTURE BY WARREN CHASE.

[Reported for the Banner of Light.]

On Sunday evening, May 10th, Hon. Warren Chase addressed the First Spiritualist Association, His remarks were attentively listened to by the

at Mercantile Hall, Boston, on the above subject. audience. We give below a synoptical report of the lecture: He (the speaker) had said in his afternoon dis-

course that man was by nature a religious being, just as he was by nature a thinking being, or an active being. It was not difficult to arouse in him the emotional element in youth. It was easy to train the devotion of the child to the worship of a visible object, an image representing the power beyond. From this fact, Paganism, the first stage of religious thought in the world, derived its power. Then came Judaism-the next step in advance—appealing to the more matured ideas of the race, and showing a new religion, introduced by Moses, in which he presented a different God from those worshiped by the Egyptians, in that he was called a living God, while those they adored were not living entitles, but only symbolic representations. In the trial for the mastery the Egyptian priests wrought miracles, so did Moses, and the Jews said that the God of Moses transcended the Gods of Egypt; but their experiments failed to convince the Egyptians. This state of affairs was however sufficient for Moses and the Jewswho proceeded to engraft on their Jehovah the ceremonies borrowed from the Pagan, and many of the attributes heretofore held sacred to the Egyptian deities, and to copy from the worship of those deities many rites and mysteries. Yet in this new religion there was progress. The God of the Jew was higher than the God of the Pagan; in his rule there was an established moral code for the recognition of mankind. But the commandments were given as a religion-not to be lived by. They were certainly not given to govern the Jewish people, who, so far from obeying the decree, "Thou shalt not kill!" so far from loving their neighbors, were often commanded by their God to "come upon a nation who were at quiet, and secure," "smite them with the edge of the sword," and "burn their cities with fire!"

The superiority of the Jewish religion consisted in its having a living God in contradistinction to the symbols of the Pagan world. This God was put above the level of the populace; only the favored few were allowed to receive direct influence from him; only the priests could commune with him, and present his demands to the people. who were bound by their orders. Yet such a They arrogated to themselves that they were the chosen people of God, but they had chosen a God. It was not that the God of the universe had chosen them, but that they had selected one who to them represented him, and whom they repre-

Then came forth from obscurity another phase of religious thought, needed for a higher advance— Christianity: and the phenomena attending it were believed by many who saw them to be superior to those of the God then worshiped by the Jews. It was the system which declared a God living among men-incarnate in a human form; to be made a finishing up of the whole system of Jewish sacrifices, by that one sole sacrifice which ended all necessity of further offerings. Those who in the light of this new truth came out from the Jewish Church, were superior to that Church in so far as they attained to the highest attributes which it was then possible for the human mind to receive. And for centuries this faith broadened and deepened in the hearts of men; its chief power being in its appeal to the brotherly sentiments evoked by the story of a God incarnated and suffering in the human form. The ideas of this faith were symbolized in the Roman Catholic Church by the most beautiful pictures of perfected manhood and womanhood, in the persons of Jesus and Mary his mother, and these pictures served to enchain the minds of her worshipers, while the preacher presented to their conceptions the perfection of the Godhead; these preachers were constantly bringing down God to the human embodiment before them, and thus hey appealed to the heart of man. The Jewish religion never appealed to the heart; it addressed itself to arrogance, pride, hatred and revenge, but never touched the deep fountain of human love; whilst Christianity strove to bring its God to the intellectual capacities of those who could receive the descriptions of the priests, so that they might feel the religion in the heart.

The priests of Paganism strove to frighten the people, and those of the Jewish Church did much the same; in both of these religious systems the fears of the Gods were awakened, but Christianity drew out the tenderest sensibilities of the heart. It was the religion of the heart and feelings. True it presented terrors and allurements in the future, but its deepest efforts to "reach the sinner." were devoted to the cultivation of love for Christ by the assertion, "He first loved you!" Its preachers sought to bring their deity to the gates of human love. Could any one love the God of the Jews? he might be feared, but never loved; but it was not difficult for a warm heart to love Jesus. Thus the Christian religion came to the hearts of mankind, and they were drawn out to Jesus of Nazareth.

True there were some, rather of the rationalistic school, who differed from the mass, but the great body of Christianity tried to present Jesus as the embodiment of God on earth, and called on us to renerate and love him; he was declared our brother because he had taken on humanity; we were called on to ask pardon of the Jewish God, for

of Jehovah unless we presented Jesus, the sinoffering and sinner's friend.

Let no one say he (the lecturer) condemned Christianity. It was a good religion; it had its the place of words alone, and to aid in bringing mission, and that mission was to afouse the better feelings of the heart—to awaken and develop the human affectional nature beyond and above the demands of mere animal appetites and passions. Previous to its advent these higher capabilities could not be called out-there was nothing for the central idea of this new religion-this rational world to love religiously.

Christianity, in its embodiment, was essentially Catholic. The Protestants were only those who had rendered their protest against the arbitrary construction placed by the Romish Church upon certain religious authorities. But when Michael Servetus, and others, protested against Calvin and his teachings, then the Protestants were ready to put them to death for protesting. While the Proestants disclaimed Catholicism, they yet claimed to be within the pale of the Christian Church, and were working for the same ends; though they set aside the pictures on canvas, by which the Cathoc sought to reach the heart of the people, yet their preachers presented pictures in sermons, used words instead of the painter's brush, and strove by the powers of description to appeal to their hearers' hearts. Who could look on the beautiful dom of God before them. In our day and in this paintings of the Mother and Child that adorn the new dispensation, we were not loosened from cathedrals of the Romish faith, and not love them? moral obligations, but had our religious duties Who could listen to the sermonized story of the brought nearer home to us. We did not set aside character and sufferings of the incarnate God our moral natures by cultivation. Were the noble among men, without a similar awakening of the reformers, represented by Theodore Parker, less affectional element within? If the heliolder, or religious than the followers of Lyman Beecher? hearer, in either case, did not love the character Did a man cease to become moral because he represented, it was because the love principle was dormant in the soul.

Such was Christianity-a religion of the affecions. But man did not see with his affections! the eyes are not in the heart. "Love is blind." There was no call in the Christian theology for demonstration as to whether there ever was a real Christ or not; there might be doubts as to whether he ever lived at all; but this was of no earthly consequence to man-the call was addressed to the feelings, not the reason. When the revivalist came down from his desk and walked about among his hearers, he did not ask, "Brother," or "sister, what do you know? but "How do you feel?" He did not appeal to the reason but to the affections, because they were the seat of his religion. We all knew love was blind; often in daily life we could mark its existence, although we could not for a moment conceive the reason of its attachment to some particular object; the reason was to be found in the fact that the intellect was not appealed to.

A Professor in a Western College, giving some parting advice to a medical class, just graduating, on the subject of "Receiving Authority," destate was fitted to the condition of the Jewish | clared, in effect, "I take no authority; I do not nation, and was intended to ripen them to the ful- | go by the assertion of any man; demonstration fillment of the highest standard of their Jehovah. | and experience are the only bases for my belief!" expiring martyrs! By the commands of this new | erroneously termed the body, are not the body but suddenly remembering that perhaps he was going too fast, he quickly added, " Except in matters of religion; there I go it BLIND!" What was required by Christianity, but that man should go it blind? when all its lessons and appeals proved it not a head religion but a heart religion.

We were not, by its precepts, to ask how much fiction, grown hoary with age, was handed down to us from the past; a God in a man was presented, and we were called to believe in him; we were not to ask if God had not been born of other women than Mary, or if other nations had not had Gods born to them as well as the nomnous Jews: we were not to use our reason at all, but to pin our faith blindly upon Jesus of Nazareth as THE

Christianity had done much, it was true, toward preparing the ground for the reception of the seeds of progressive truth in its protests against authority, though in many cases unwittingly at first. When the Puritan fathers broke away from the endearments of home and the comforts of civilization, to rear a free temple in these western wilds; when by reason of their scanty numbers and scattered habitations they found it necessary to educate their children, both male and female. more thoroughly, that they might when they became the heads of families be able to fulfill the requirements of their creed, and expound the holy Scriptures to their offspring; when by the establishment of the free school for this purpose, and the acknowledgment of private judgment in the construction and rendering of Bible passages, they opened the doors of free thought, they little dreamed that they were raising the bird which was (so to speak) to pick out their own eyes! that they were presenting the second temptation which should produce the new fall of man-knowledge! But it was a full up stairs, not down. This intelligence, unwittingly released from the cramping influences of creed, went on and became so universal that it finally demanded a reason for faith, and called for a rational religion fit for the head as well as heart. That influence was still acting; many persons, especially in New England, were outgrowing Christianity entirely, and demanding a rational religion.

What should that religion be? Spiritualism! It had come in good time. When it came it was as distinct from Christianity, as that was from Judaism. Its God was no Christ, no man, no Jehovah, but a God of rationality-an acknowledgment of the existence of God in every human breast, as in that of Jesus; the Delty was not cast out of Jesus; his habitation had only been broadened to the idea that God was born on broadened to the idea that God was born on earth every time a child was born.

If we found God incarnated in the race, was there not a duty to do to him, as there had been tianity? to love this habitation of the indwelling and fearful are the consequences. Divinity-to aid and assist suffering humanityto join hands with our lowest brothers, that we might thus become a connecting link between

them and the spirit-spheres? This was the religion of Spiritualism. It did | wait for her.

Christ's sake; we could not reach the stony heart | not ask of us to say over wordy, unmeaning prayers, and yet it did not excuse us from praying; but to have a prayer in this religion was to put it in practice-feed the hungry, give kind deeds in up those of our fellow creatures who needed our prayers. By the divine command of this new dispensation our prayers should go down to those below us, in acts of mercy, not up to those above us who did not need our notice. Here was the appeal to rational minds. While we might give Christianity the credit of being the pioneer, Spiritualism was destined to be the managing and perfecting power in the moral vineyard. No longer were we called upon to present atonement. no longer to seek a foreign God-nower to wine out the stains from our moral garments, but the truth was presented to us that "God helps those

who help themselves!" But it might be said by some, if we took away this Christian religion and Bible, the world would become horribly deprayed and reckless. This same argument was urged against Jesus in his day, by the Pharisees and Sadduces, when the selfishness of these leaders of the Jews was so remarkably displayed that the Nazarene declared the harlots in the streets should go into the kingascended to a superior plane of thought and be-

The religion of Spiritualism was as far above Christianity, as that was superior to Judaism, and those who sought to bind it down to the level of the Church would signally fail, for it was not of them, and they had no more power to stay its upward flight, than to stop the flood of intelligence that was rolling over our land-to burn the school-houses and bring back our free education to the Roman Catholic standard. Spiritualism could not dwell in the confines of a mere affectional religion, but met the legitimate demand of increased education for a rational belief. It did not come as a bucket of cold water to put out the fires of Christian inspiration, but to unite the head and heart in religious matters. With it a new phase-a new aspect of moral power came to the world of man. There was no more need to praise-God, for he had been praised enough in the past; it was time now to recognize God in our brother man, and go to work practically to evince that recognition. The days were gone by when thinking minds could love and adore a Deity whose worshipers praised him when they flocked around the blazing stake and joined their hymns of hellish triumph with the half-stifled groans of religion we did not need the stake, the rack, the dungeon, to convince our brother of his error; but we must reason with him, prove his mistake, and make him feel that we loved him. We were not to pray God to change the hearts of our opponents, but to go to work, and, by demonstrated facts, change them ourselves. We were to conquer in this strife with error, not by proving our superior numbers and consequent crushing nower. but by reconciling ourselves to the universal Godhead inherent in all the human race, and carry our prayers and praises in baskets and bundles of necessaries and comforts to the needy incarnate Gods in the human forms around us, this being a practical and not a dogmatical or theoretical religion.

A WORD TO MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own hisof nations on paper, but she writes her own instory on the imperishable mind of her child. That tablet and that history will remain indelible throughout all eternity. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circum-spect, prayerful and faithful in her solemn work of training up her children for heaven and im-

mortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lanse of time can efface or wash out You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers crass, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child! How prayerful and how serious, and how earnest to write the eternal truths which shall be his guide and teacher when her voice shall be silent in "death," and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God .- Phrenological Journal.

IT SHOULD NOT BE SO.—When a rakish youth goes astray, friends gather around him to restore him to the path of virtue. Gentleness and kindness are lavished upon him to win him back again virtue. The betrayer is honored, respected and esteemed; but there is no peace for the betrayed this side of the grave. Society has but few loving, helping hands for her, no smile of peace, no voice of forgiveness. These are earthly moralities un-

Oh, this happy watching for every single green leaf, for the opening of every bud. The most beautiful thing in nature is that it never makes haste: it can wait, and our whole work is—to

A NEW SCIENCE.

In the New York Independent of the 9th of April t is told that Mr. Stephen Pearl Andrews, of that city, claims to have discovered an entirely new science, as exact and profound as logic or mathe; matics, and even more far-reaching and inclusive than either of them, or any other science. He affirms that there is, in fact, only one science, of the principles of which all the special sciences are merely particular modifications or instances. 'Heretofore," he says, "there has n't been a single universal principle known in positive science, and hence science is yet in the chaotic or fragmentary stage of its development. The new science is to supply this defect, and to base all the known sciences upon an à priori knowledge of exact scientific laws of universal application, whether in the department of matter or that of mind."

Now the above does seem to indicate something similar to a science we, as an investigating circle, have also discovered in our last twelve years' labors-we, five of us, three males and two females, assisted by the (as they called themselves, and proved by their works their claims to be) "Arch-archangels sent." These minds taught our circle, through the organism of David Corliss, as their medium, the science of universal being, embraced in the unfolding and development of universal positive and negative self-existent, eternal principles, which principles are the primary innate properties and qualities of all elementary existence, and will eventually unfold and bring them all into proper and perfect order; that these positive and negative principles of course are immanent with three elements of cause, 1. Predominance, to rise from the first or previous position or condition; 2. Volition-determination; and 3. Power to execute or move them into final divine, which is perfect order.

They have demonstrated to our intellectuality, scientifically and philosophically, that man can never compass the science of being under any conditions other than the unfolding and development of the great elementary system to his intellectual consciousness, by the positive and negative action and reaction, by an organic union of these principles. He must come to know and understand that no mental organism can have a perfeet existence by excepting even one principle of the elementary system.

Every planet is a complete elementary system, organized of positive and negative principles; and every organism unfolded and developed from its teeming bosom, partakes of both kinds of its elements, from the tiniest to the largest of all.

Positive principles are the primary innate properties and qualities of the soul, or central elements of organic existence. Negative principles are the primary, etc., etc., of the outer elements of organic existence; and it must be distinctly understood that the extreme outward elements, proper of the man-organism, for that itself has distinctly a physical mental and metaphysical mental organism united in one principle. Man is male and female in the incorporate unfoldings of the dual principle. He is an innate, self-existent being; and is manifested through the whole universal principle of unfolding life, to carry out the magnificence of all being.

Now we rather surmise that such "a single universal principle" has been known in what we understand to be "positive science"; which is one capable of being demonstrated philosophically, systematically and analogically; and we undertake to say the science we are investigating is most eminently of that character. We have been taken as far back into the primitive condition of the elementary system as it was necessary to go, for the purpose of demonstrating the progressive and organic principles of life's unfolding law; and so far as we have proceeded in our search after truth, we find one universal mode of organizing all elementary existences, so that if we once understand the law that organizes one organism, we are acquainted with all, from the great central polar star—Archetype and Architect of all truth to the ultimate atom, which is as complete a universe, in its primary innate properties and qualities, as the grand aggregate of similar principles, for every organism in existence commences with a dual unity of principle to unfold and develop itself. So here is clearly exhibited the fact of a 'single universal principle" having been known in "positive science." As to our science being positive, we simply defy its abrogation or refutation, from any quarter whatever, not even excepting the redoubtable Herbert Spencer himself.

We find, too, another universal principle in unfolding life-an unfailing constancy of the preparation of the negative elements for organic development. Not one organization in all the great elomentary system, whether what is called " natural" or "artificial," can have a possible existence without a due preparation for that object; and whehever a primary organization of these elements is effected in the animal and vegetable kingdoms, these become directly an elaborator for preparing, by refining, purifying and cleansing their own, for still higher organisms; so that these elements are moved on by the principle of progress, from inanimate to animate life, from this to sensate, from which is developed intelligence and intellectuality in man.

It may startle some minds for us to say that every department of the elementary system, or what is commonly termed "Nature," is used in the development of any single one of its organisms; nevertheless, we utter what is capable of scientific and philosophic demonstration. Nay, not so much as the most trivial thought can be organized by any mind in existence, without every department, as above, coming into its elements. But we say these things not to boast of our higher development of intelligence, but to let the pub-lic understand that a single and dual universal principle has been known by more than Mr. Andrews, in positive science, and a book, too, will disclose it in due time.

J. R. R.

Children's Department.

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

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

(Original.)

UNCLE OLIVER'S RECOLLECTIONS.

NUMBER NINE.

"Uncle Oliver, we are in difficulty again," said Mary, with trouble on her thoughtful face.

Now, Mary," said Reuben, "if you go to telling about the matter you'll make it a great deal worse than it is. You girls always make mountains of molabills."

"We want to bring the thing right out and show it just as it is, and you want to cover it up. That's the difference. We can't any of us make it any smaller or larger."

"Well, let me put the question," said Reuben. "and I'll put it strong. Is it right ever to tell a thing different from what it is, to save some

"Of course you know that I shall answer no," said Uncle Oliver, without hesitation.

" Well, we were going on an excursion-a dozen of us-to see Farmer Dolt make maple sugar. We calculated to have a first rate time. We had our plans all made and everything satisfactorily arranged. Now you know that there's a boy that always makes trouble for us if he goes with us; we don't like him, and our parents don't want he should go with us. He found out that we talked of going. Some of the girls told-

"There now," said Sue, "you're too bad. I didn't tell anything about it. I was only talking it over with Mary in the school-room, and we thought we were alone, and Caleb was hidden behind one of the seats. You need n't be always saying 'girls can't keep anything.'"

I most humbly beg your pardon," said Reuben, with comic politeness. "Anyway, Caleb-you can't deny that you have told his name, that we all agreed not to mention-

"That was only a slip of the tongue," said Mary. "What difference does it make when we all knew who it was?"

"Well, then, Caleb found out that we were going, or that we talked of it, and he meant to go. So he came to me and said, 'You are going sugaring.' 'Mum,' said I. 'Now aint you?' said he. Don't know, said I. And of course I didn't really know, because it might storm, or I might get sick. Then he said, 'Going to Farmer Dolt's?' 'Don't know.' 'Going to-day?' 'Don't know.' 'if you go I suppose you'll go over the hill.' 'No we shan't,' said I, and turned away from him. Now we went, and we went that day, and we went over the hill. We went on the sly, and Caleb didn't find it out till afterwards. Then he was terribly angry, and he went over to Farmer Dolt's and told him I lied. We had a splendid time over there, and they did everything for us that they could. They had the sugaring off and a supper, and then their man brought us home on the sled. Now, you see, I am in Mr. Dolt's class in the Sunday-school, and he could n't bear to think I'd tell a lie, so he came and asked me what I said, and I told him. He took it all in Berlous earnest, and turned away from me as if I had struck him. Now, we don't any of us think that I have done wrong except Mary. She says it was a kind of lie, and I say it was not. How

could I know if I was going?" Uncle Oliver looked very serious, and folded his hands thoughtfully.

"This is a question of so much importance that I hope you will be willing to have it thoroughly discussed. There are a great many men and women in the world who don't hesitate to do just as you have done every day; but that does had asked you if you were going you would have said 'Yes'; you would have known all about it. You were right in not telling Caleb if you did not wish to, and he was very rude in questioning you, but there was a better way to silence him than by an untruth.

There is a kind of lie called tchite lies, and yours were of that kind; but I could never see how anything could be called white that is black. There are many people who would scorn to tell a lie, and yet who will tell an untruth. Some fashionable ladies will send word to the door that they are not in, when they do not wish to receive a call. Some men will say they are sick when they wish to put off some business engagement, or find an excuse for some neglect. I call all such methods by their right name. The truth is the truth: an untruth is a lie."

"Then you think I ought to have spoiled our visit by telling the whole thing. I thought I was doing a real smart thing."

"I do not think you ought to have told that you were going; that was not necessary. If you had said, 'Caleb, I will give you all the information you desire of our excursion to-morrow '; or, if you had left him saying, 'I hope you will excuse me, but I have no information to give; call again,' you would have saved yourself all responsibility, and have left yourself free from the effects of deception."

" And he would have followed us," said Reuben. "and spoiled all our fun,"

"There is no better motto for one's government than this: 'Do right and leave the consequences,' I do not believe that Mr. Dolt would have let ·Caleb disturb your peace, and perhaps the boy who has so little to make him good would have been improved by the pleasure he would have received. It is impossible to tell what ag influence your deception may have on him. Very likely he thinks that now he has an excuse for .any kind of lie he may choose to tell."

"I did n't think of that," said Reuben,

"Yery few people do think of the consequences of their acts. Let me tell you of an instance that 'I recollect, that will illustrate the effect of the kind of deception that many people call right, and I think you will say that there is but little difference in lies, and that none of them can ever ·be excusable.

There was a dear little tender-faced, gentle girl, whose father died and whose mother was ill, so she went to live with a lady of wealth, who promised to take good care of her. And so she did, and Mame grew so fond of her adopted mother that she toiled for her pleasure and ease without

Mrs. McIntyre had a son Will, who had been away from home for some time, but who returned when Mame had fairly won the love of her new mother and of all who were members of the

Mill was not a bad boy, but he was selfish and wanted all the love and all the attention of those about him; so he began to dislike Mame, notwithstanding her efforts to please him, simply because everybody else liked her. He did not misrepresentation, for he really hated a lie, and could not be induced to tell one.

Now this story ends well; but let us suppose for a moment that there had been no good doctor to speak for Mame, and that the ring had not been found. Do you not see that an innocent this one.

in many ways to his ease and comfort, being almo lie told outright," ways ready to run for his fishing tackle, to hunt "But," said Rent up his caps, and to keep track of his books.

A lady came to visit Mrs. McIntyre, and after a ence." few days she lost a valuable ring. No one suspected Mame, and a great search was instituted, in which Will and Mame took part. After the unavailing search was over, Will was in Mrs. Green's room.

'I suppose you know who was in the garden after we had finished our game of ball that day | tell." you lost your ring."

'No, I don't remember; who was it?'

'Why, Mame, to be sure.'

A little while after Will says: 'Have you noticed how shy Mame is lately? She do n't come in here at all.'

Mrs. Green looked Will in the face. 'Do you know any harm of Mame?

'No, only I lost my ball the other day, and I found it in Mame's room.

Now, Will knew very well that Mame hunted an hour for his ball, and after she found it, she put it in her room for safety, telling him where it was. A shadow came over Mrs. Green's face, but she did not say a word.

Where is Mame?' said Mrs. McIntyre, the next morning.

'I guess you won't see her very soon again,' said Will, 'she 's gone home.'

'How do you know?' said his mother impatiently. 'She said nothing to me; she always asks my leave."

'Of course she did n't; she's good reasons for going home, no doubt,' and Will put on a very wise look. 'I command you to tell me immediately what

you know.' Oh I know but little. You can ask Mrs. Green what she knows.'

Now Mame's mother had been taken suddenly ill, and had sent for her. It was early in the morning, before any one was up but the children. So Mame, fearing her mother would suffer, left a message for Mrs. McIntyre with Will, and ran home as fast as possible. The morning was lovely. The grass was glistening with dew-drops, the flowers were sending out their sweetest perfume; everything to Mamo seemed full of love and beauty.

She had a long walk, but she paused not a moment, for she longed to carry some of the love and beauty that she felt in her spirit to her mother. She found her mother so ill that she thought only what she could do to comfort and aid her, and the day were quickly away without her returning to Mrs. McIntyre, and she had no oppor tunity of sending any word back to her.

In the meantime Mrs. Green had allowed suspicion of Mame to follow Will's hints, and her disappearance confirmed that suspicion. As the day wore on and Mame did not return, she hesitated no longer to tell Mrs. McIntyre that she believed that Mame had taken her ring, and being afraid of detection had left. They talked over the hints of Will, and both concluded that they had good reason for suspecting that something was wrong.

Mrs. McIntyre waited until the next morning, when she sent word to Mame that she need not return to her again.

When Mame received this message, she was ust holding before her mother a bunch of wild roses that she had gathered, and saying, 'Now that will keep you well, I know, till I got back, for I must go and tell my other mother all about you, and beg her to let me stay with you a week. Oh she is so good, so kind, and I know she loves me so.

The flowers fell from her hands, her face grew deathly pale, then flushed crimson. She wilted like the roses, and before night she could not sit up. She laid down beside her mother and moaned herself into unconsciousness. A sort of stupor settled upon her, and nothing could arouse her.

The good doctor who tended her mother without money or price, wondered at this new and the world. But I at once mentally asked her: strange case, for he had seen Mame well the day not make it right. You know very well that if I before. He called in to see Will, who was not reply was: "Oh, I have left! I am sick; fear not!

well, and said to Mrs. McIntyre: 'There's a dear little girl under my care that I wish you knew, for she seems sadly to want friends, and I can't tell what alls her. She just lies and moans and sighs, and nothing helps her. Come to think of it, you know her; she used to be

'Is Mame as sick as I?' said Will.

'A whole month of your illness would not be so dangerous as one day's of that girl's."

Mrs. Green just then came in. 'Only see what a piece of good luck! the gardener has found my ring. It was behind the seat in the summer house. It must have dropped off

when I tried to get the ball.' 'And Mame is innocent,' said Mrs. McIntyre; it is we all who are guilty. But you, Will, what

did you mean by telling me she stole your ball?' 'I didn't tell you anything,' whined Will; 'I only said that I found it in her room. Come to

think of it, she told me it was there!' 'And come to think of it,' said his mother, 'I suppose you can remember some other lies you have told.

'Oh mother, mother! I never told a lie. I never will.'

' Anything that gives a false idea to another, is the same as a lie. You made us think wrong of Mame.

'I did n't lie, mother; do n't say I did.'

'Oh my son, do you not know that a misrepresentation is just as bad as a lie? Did you not make us believe that Mame went home because she feared we should suspect she had taken the ring?'

'I did not say anything why she went home.' 'Then your silence was a lie; for your silence led us to suspect her. The dear child! she has suffered that we may all learn the great lesson of truth. I have allowed myself to become a liar by my suspicions-a liar to myself. But let me hasten to atone to the dear child! As for you, Will, nothing will serve you so well as a diet of bread and water in your room for a week, where I trust you will find a plenty of time to reflect on the wrong you have done. I depend upon you, doctor, to prescribe the wholesome medicine of seclusion, and we will begin to administer it immediately.

It was but a short time before Mame received the caresses of her adopted mother. The first touch of the familiar hand seemed to bring her back to a kind of consciousness, and in a few days she was so far recovered that she was carried back to her home to receive the love and attention that seemed so necessary to her.

She pleaded to see Will, before the time of his punishment was passed. She begged to have him forgiven, and she carried to his room the first token of reconciliation—a heautiful bouquet—arranged by his mother's hands.

This lesson cured Will forever of the sin of misrepresentation, for he really hated a lie, and

wish her any real harm, for she really ministered | child must forever have suffered? and there was

"But," said Reuben, "Will meant harm to Mame, and I didn't to Caleb, that's the differ-

"You can never judge of the influence of what you do. A wrong act can never be justified, because it does not do harm. And, as I told you, you don't know how much harm your deception has done Caleb. There is no doubt he will find a readier excuse for any falsehood he may wish to

"But, Uncle Oliver," said Reuben, "there are lots of men that put their best apples and potatoes on the top of their barrels."

"Yes, and they act a lie when they do it. As I told you, any misrepresentation is virtually a lie." "I believe you are right," said Renhen, "and I'll make up the matter with Caleb. Supposing we ask him to our sugaring-off, for we mean to have one, we boys."

"Yes, let's," said Frank. And so said all.

(Original.)

OUR LITTLE DAISY.

BY G. P. R.

She came to us in summer time. When fragrance filled the air, And all the birds were jubilant-What wonder she was fair? What wonder, when her earliest breath Its inspiration drew From odor-breathing buds and flowers

All jeweled with the dew? What happy visions then were ours; How many hopes and fears Came thronging to us as we thought Of all the coming years. In fancy, time with rapid flight Had tinged our locks with grey; Our little blossom, fairer grown,

Still cheered our weary way. She was so bright and fair and frail, We watched her every hour; We feared the winter's chilling winds Would blight our little flower But winter came and passed away, The spring returned again With all its wealth of buds and flowers,

Its genial sun and rain. The birds again were jubilant In every leafy glade, And seemed to sing as ne'er before The season's serenade; And in and out, the noisy brook, Through shaded lawn and lea, Went babbling on its way to join The river and the sea.

Our little flower, as winter waned, Grew stronger day by day, And when the roses came in June, She seemed as fair as they. 'And thus it is that He who rules The lightning's livid stroke. Guardeth alike the weak and strong-The daisy and the oak,

A FEW EXPERIENCES.

BY HENRY LACROIX, OF MONTREAL, CANADA.

A few years ago, upon retiring to bed one night, the following objective vision appeared to me, be fore I had closed my eyes. It seemed to me that the roof of the house was gone, and in the sky I could see my eldest daughter Harriet, then aged about twelve. The first thought, or surmise, that struck me was, that she had departed from this world. She was then a boarder in a nunnery school called "Sacred Heart," at Sault-au-Récollet, seven miles from Montreal, and having been without any news from her for about a week, she might, I thought, at that moment have left "What are you doing there?" And the telegraphic will return." And I took no more notice of the occurrence, but went to sleep.

Next morning I related the vision to my wife and mother-in-law—the latter having had a dream of the same thing. Another member of the family had had also the same dream during that night. The grandmother was not long in getting ready to go and see about her pet, and she found her seriously ill, and brought her home. That kind of premonition was called "extraordinary," but it went no more than skin deep in the minds of those who said so.

Some years before that event. I had one of those vivid dreams that stamp themselves on the memory, in the skull, in the very marrow, and that take an outside existence and become forever

present until they are realized. I was in a large city of Ireland, returning seemingly to my rooms, during the night, and I became all at once aware that I was pursued by a furious and yelling mob, among whom were many soldiers, all vociferating violent threats against my life. I took to my heels and flew rather than run over space. After a while I instinctively knocked at a door, which was immediately opened by a lady, who seemed to know that she was proposed to act a part in what was taking place. In a hurried and excited tone she bid me pass into the front room. The next minute the street door was furiously attacked, a great number of angry voices calling," Open the door, or we will break in." "How dare you come to your captain's house and act in that manner?" I heard the lady answer. But the hammering at the door increased, and it became evident that some kind of ramming machine was being used to break it in; but above the noise I heard again the lady, who exclaimed, "The first one who dares come in, I'll shoot him." At the same moment the door was partly broken to pieces, and a rush inwards seemed to take place, when I heard the loud report of a musket shot. Had the lady acted to her word? I thought so.

I looked up and inquired from my spirit-friends, Who are these men?" "They are ribbon-men!" was the answer, and the same voice then said, "Step out through that side window that opens on the garden, and stand close alongside of it; there's no fear; they won't look for you there." I did so, and I could hear a roaring, rumbling noise in the house. During the whole time I felt self-possessed, as if nothing unusual was taking place, and I felt confident that no harm could result from that act of violence. There ended the dream; but during the whole sleep I was repeating and pondering over the words "ribbon-men." What could that mean? I awoke with the impression that the whole scene would happen to me, to the letter, at some future time-in consequence of some words delivered by me in public, that would clash with ignorance and prejudice,

From the (N. Y.) Round Table, May 16. SPIRITUALISM.

MR. EDITOR—Inferring, from the fact of the appearance in your columns of articles, editorial and other, relating to the subject designated in my heading, that the subject is not an entirely forbidden one with you, I venture to address you a letter touching upon the same.

Among the persons who have witnessed many of the wonderful manifestations which forced me finally to a belief in the spiritual theory, I will mention the author, Adolphus Trollope, altogether superior to his brother Authony—a skeptic, clear-headed, clear-sighted, absolutely veracious, and in the highest degree intelligent; a M. Kirico, whose familty and self have been long attached to the Russian Embassy at Constantinople; a Madame Dumala, the cultivated wife of the richest merchant in the place where I was at the time; ame Dumain, the cuttivated when it the intest merchant in the place where I was at the time; M. De Hahn, Austrian Consul, and author of a work on Albania; a Madame Kouschinkoff and her husband, she of Spanish extraction, born Marquise De Castro, a great artiste, a great savante, etc.; and Khalil Bey, one of the most distinguished men in Turkey, and late, or still, Turkish Ambassador at St. Petersburg. I am not going to speak in detail of those manifestations; and my object in referring to them at all has been to open the way for offering the individuals named as my the way for offering the individuals named as my Not long after my conversion, I married. My

husband was highly scientific—a total disbeliever, of course, in Spiritualism. I was no medium could give him no evidence, nor by any means persuade him that what I had witnessed was not imaginary. I am still at a loss to conceive how the minds of scientific men are constituted. So the minds of scientific men are constituted. So long as the veracity or the angacity of a witness can be questioned, doubt on second-hand testimony is concelvable; but here was a case where both were out of the question. My truth and absolute conviction he knew; and of my intelligence he had the highest opinion. Neither were the facts of a nature in the least within the compass of impagnation. Yet all was vain. I might pass of imagination. Yet all was vain. I might talk to him forever on this point. His eyes and ears were closed. It was our only disagreement, I took the most supreme interest in the subject, and could not get him to assist me in pursuing it (I believe my supreme appreciation of the great revelation to have been one of the causes why so much illumination has been vouchsafed to me The night when full conviction descended on my soul, I shall never forget my feelings. Had all the earth contains dropped into my lap, it would not have brought such intense rapture. I beheld the heavens opening before me, and immortality awaiting me. Nothing that I ever experienced equaled my emotions that night, except on that other no less memorable one when I first commu-nicated with my husband from beyond the grave but I must come to this.)

My husband left me in perfect health, a man of forty-five, who looked like thirty, six feet high, had never been ill, and, I must here add, the most noble being and the most perfect specimen of an English gentleman, with all England's virtues and none of her blemishes. I did not even know that he was ill, till the news arrived that he was dead. Such black despair never fell on human heart. I would far rather have been dead with him than alive without him. I thought it was all over with me in this world, and decided on going to join some friends of his and mine in the Canary Island. ands, there to wait for death in obscurity and quiet. I had only one hope, a faint one, still a hope—that of communicating with him. I had told him, if he died before me, to remember that I should call him, and to come. I knew he would should call him, and to come. I knew he would remember; but I was no medium, and too piserable and, I deemed, too ill-fated to become one. Nevertheless, I was resolved not to be wanting to him or myself. For three years, in deference to his wishes, I had not spoken on Spiritualism to any one. A few days previously, I had been suddenly impelled to tell my story in detail to two gentlemen, an enlightened English clergyman and a Maltese professor. That same night, when the fatal news arrived, I wrote to them to come and help me. Next evening they came. Another gentleman, a Maltese nobleman, a medium, was inspired to ask to join us—no doubt to assist. He was an old man, and grave; and I let him come.

was an old man, and grave; and I let him come. watching the table, one of the company called out, "Do you hear?" We listened. On a table, at the other end of the room, stood a bronze clagice. It was distinctly ticking in the bronze—a clear, metallic sound, at the regular intervals of a and subsequently it recommenced on the china of the tea things—now sounding like a nail ou porce-lain. I was completely satisfied that it was my husband; for, with his practical lucidity and me-chanical ingenuity (characteristics of his mind), tionable, since no one was touching the ticking articles or was near them. I was left alone. It was past ten o'clock. I lay upon the sofa, with a drawing board on my knees, and a sheet of paper on that, with a pencil through a smaller board, hoping it would write or move. In about half an hoping it would write or move. In about half an hour two very loud scratches sounded under the larger board. The room was very still, all shut up, no living thing in it but myself. There could be no question of the fact, though I could hardly believe my ears. I exclaimed, "My God! is that you? If so, scratch twice again." Immediately two more loud scratches replied; then six or soven more, and all was still. I went to bed; heard taking all round the room them a loud heard ticking all round the room; then a loud shuffling of feet on the floor, as I had heard be-

fore in Constantinople. Next morning I was in my study writing letters, expecting nothing till night, when the ticking commenced on a porcelain jar. (By the way, I must observe, for skeptics, that the ticking, which has constantly been repeated since, and which was heard by all my servants, is quite distinct from that of a watch, which is vibrating and incessant, whereas this has no tinkling, vibrating sound, and is always slow and interrupted by in-tervals of a minute; moreover, it varies in sound with different spirits; used sometimes to be so loud that I could hear it three rooms off, sometimes so faint as to require the ear quite close to distinguish it; also it would grow louder and louder, as if gathering strength, when commencing, and would diminish and fade away, when about to cease.) I went to my board. Immediately ately the scratching was heard underneath. Then ately the scratching was heard underneath. Then the curtain overhead was violently jerked. I looked up and saw the string vibrating violently with a spiral motion, such as could only have been given to it by an energetic twitch between a finger and thumb. Then the board and pencil began to move rapidly; and I felt it impelled, as if by electric shocks, under my hand. I implored him to write intelligibly, and presently I saw the pencil endeavaring to trace letters. At the third pencil endeavoring to trace letters. At the third attempt, he wrote distinctly "love." Seeing the attempt, no wrote distinctly love. Seeing the difficulty he had in forming letters, I then made a telegraph of straight lines. To this he replied immediately. I thus a ked if I should take the pencil in my hand. He replied affirmatively, and cil in my hand. He replied affirmatively, and that I should write in half an hour. Two minutes before its expiration, I felt my hand beginning to move, of itself, and to form great school-boy letters an inch long. By degrees, and rapidly, these grew smaller. Then I wrote a round hand, and in a few days a running hand (not mine) which goes with great velocity. The first communications were domestic, and altogether dissimilar from anything I should have thought of. Three or four days after, he appounced to me that I was or four days after, he announced to me that I was not to go to Palma, but, he thought, to America, which was as far removed from my market. which was as far removed from my projects as Kamschatka; because, he said, I was not destined to bury myself, but to pursue a great and brilliant career, and to become a great writer and a great instrument in the spiritual cause, for which, he instrument in the spiritual cause, for which, he said, GoD had long ago ordered and prepared me (you see, Mr. Editor, that, for the sake of relating the facts just as they came, I am laying myself open to be charged with egotism). Nothing could have been further from my thoughts. Ambition was dead within me. I was indifferent to all earthly things, except peace, quiet, comfort and spiritual light.

Only a few words more. I am much struck with the singularly securate parallel presented by the progress of Spiritualism to that of Christianity. Precisely in the same way is it

filtering imperceptibly through all lands and all classes, unjushionable, ignored by the Orthodox, the rich and the powerful, rising from below, spreading right and left with marvelous vitality and velocity through those humbler working and money-making classes of artisans and traders whom one would deem the least accessible to spiritual aspirations and influences, and filtering up meanwhile among hundreds and thousands who are secretly converted, and are ashamed or afraid to avow their belief in what Mrs. Grundy poohpoohs, and what the clergy reprobate, So it was with Christianity up to the time of Constantine, when hundreds and thousands amidst the high and influential were found to be Christians whom no one had ever suspected; and so it will be, for no doubt the parallel will be carried out to the end, except that, as all things advance in keeping with their e, ooh, most likely the progress will be in a geometrical ratio.

I must say that I am altogether revolted at the panthelsm which seems to reign in America, and amounts to nothing else than atheism, disguise it as you will. I know no instance more striking of the aberration of which the human intellect is evidence of Providence ever afforded to humanity, at the negation of the Supreme Being. Such is not the doctrine the spirits teach me. Nothing can be more sublime than their descriptions of God, the origin and fountain of all things; whose perfection all spirits are forever approaching, through interminable phases of progressive existence, but never attaining it. I am told that everything spiritual is infinite; that matter is infinitely expansible or etherizable, and infinitely divisible; that there are no ultimate atoms; that every world passes through the same phases, and, having attained to the ne plus ultra of physical perfection, is then sublimated by fire for the habitat of spiritual beings.

Very respectfully,

May 1, 1868.

H. B. W.

THINGS AS I SEÈ THEM.

BY LOIS WAISBROOKER.

MY TRIP TO TENNESSEE "Didn't amount to much but money out of pocket, did it?"

Not if you count only the present; but 'Tall oaks from little acorns grow "; and if we devote nothing to seed time, when shall

we reap the harvest? Ah, there is too much of this asking," Will it pay?" or, rather, too little appreciation of the compensation that is far more precious than dollars and cents. But my object now is not so much to speak of myself as of the resources of that State, and the inducements offered to settlers. So far as securing homes for the poor is concerned, it is far in advance of any place I know of. For a few hundred dollars one can secure a good farm, one that with Northern enterprise and cultivation would double its value three or four times over in a few years. From Tullahoma north on the McMinnville route there is a railroad now in operation, that in two or three years, at the most, will extend on to Danville, Ky., thus connecting that whole country directly with Cincinnati, Cleveland, Chicago, and all Northern fruit markets, and forty acres of ground that can now be bought for from two to fifteen dollars per acre, anywhere within from one-half to six miles of the railroad, would in a few years become a fortune to one who would turn his attention to fruit culture. The railroad I have named starts from Tullahoma, north, and it is proposed to cross the Chattanooga road at this point, and extend it south and southwest till it reaches the Mississippi or the Gulf; thus making this region accessible to the best markets, both North and South. It is thirty-four miles from Tullahoma to McMinnville, with Manchester, Morrison, and some more stopping places between; and a hundred families might settle within For four nights, we sat two hours at a time, with no results. The fifth night I perceived a slight motion. The sixth, the little table, under our fingers, moved all round the large one, and this began perceptibly to oscillate. I was certain this began perceptibly to oscillate. I was certain that spirits were present; but was my husband among them? and how should I communicate with him without calling in strangers—a miserable condition at best? That night, as we were able condition at best? That night, as we were the condition at the strangers and the people when the strangers are the strangers and the people when the strangers and the people when the strangers and the strangers are the stran know it; and though it frets them, mortifies their pride, and makes them generally mad inside, still they accept the fact-that is, the most of themand invite Northern men to come amongst them.

minute. We all reckoned up to the letter S. One of the gentlemen expressed a wish, when the ticking was suspended. Immediately it commenced again on another bronze on another table; the avenues for reaching the colored man's mind I know that it is hard for liberal minds to stand. the avenues for reaching the colored man's mind and controlling the education of his children, and --well-well-what shall I say to make Spiritualists see the importance of occupying this field-to make them see that unless they are up and doing, the theology that is craftier than the devil they talk so much about—this same Judas theology that betrays with a kiss-will yet use the element to which political liberty has been given to enslave us religiously?

I know that this is looked upon as an idle fear, but let me give you an item of my own experience. At one point on my trip South I learned of two Northern ladies who were teaching the colored school in the place, and was told of the abuse, the foul falsehoods that had been heaped upon them because of this work. Well, I knew what it was to be persecuted for a work like this; I had taught colored schools at the North when they were anything but popular, and with a feeling of sympathy I called on them at their boarding place, and received - what? Why, cooler treatment than from even the ultra Southerner. I had intended calling on their school, also, but was so coolly received that I abandoned the idea. for I knew that I should not be permitted to speak to the children if I did. Now why was this? Simply religious prejudice, a prejudice so much stronger than political prejudice, that the treatment I received from the Southern lady was cordial compared with the deportment of these Northern girls. "But what can we do?" asks one. Why, put a missionary in the field at the South, a strong man who is able as well as willing to do and dare; and having put him there, sustain him, and so sustain him that his hands may be strong. And still another plan: Let liberal minds rally to the portion of Tennessee I have named. I speak of this portion of the country because I know something of it. Let such rally here in large numbers, so that even one Society can be formed and a Lyceum established; and one of these addressed to the eye of the colored man's child would undo more than twenty Orthodox terchers could do by addressing the ear.

But there must be some concert of action in this matter in order to ensure success. And to this end I propose that such Spiritualists as would like to take advantage of the facilities offered in this pleasant, healthy climate to secure good homes for themselves and children-I propose that such send their names to the Banner of Light. I don't know as the editors would publish them, but if not, they can say so. But I rather guess they would-that is, if the name and object only were sent, without a long rigmarole attached. In this manner such as desired to emigrate thither could come into correspondence with each other, and decide upon a locality and mode of action. I do not mean a community, a common stock sort

of movement, but a neighborhood. There are other subjects I wished to speak of, but I am tired, and so, Mesars. Editors, please

excuse me for this time. Beware of little expenses; a small leak will

For the Banner of Light. PHYSIOLOGICAL PIETY.

BY E. R. PLACE.

[From a Manuscript Foem entitled, "The Gospel of Nature."]

How oft we rate religion "lost" or "found," With shifting humors of the sky or ground. To-day's glad Christian, on the chilly morrow Is weighed and burdened with a nameless sorrow; His Father frowns-his own heart's love is cold, While Satan's arts have grown uncommon bold. He smiles, erelong, to find his "spiritual foe" A raw east wind, or equinoctial blow. In spite of grace, in spite of prayer and plaint, A bad digestion often spoils a saint. The stomach holds within its juicy wall, In strong solution, Judas, or a Paul. A little acid sours all sweet belief; . The sense of sin subsides at scent of beef; Hell may yawn red, and threaten every sinner-I've seldem known one disappoint his dinner.

Dyspensia shrouds the Father's smiling face. And hypochondria grieves a way his "grace"; While he who feels Him ever good, and near, By prudent eating keeps his stomach clear. Our brother joyful at the morning prayer, At eve, depressed, meets many devils there; Or, the warm zeal, unusual, fresh and free, Was qualled at supper with the warming tea. This frantic climbing after "God," and "heaven," By methods void of reason's vital leaven, Unwisely forcing what should calmly flow, Oft ends, alas, in madness, or in woe. Oh come the day when Nature's peaceful mode Shall win all hearts, as Wisdom's better road.

*This was the literal confession, as his personal experience, of a very estimable and devoted minister, during a parochial visit to the family of the writer.

† Now and then, when I am tired, when I have worked long and wearily, and have inst some experience of the attritions of man with man, and have gained some new light respecting the moral condition of imperfect and unsanctified man, I say to myself: "Well, you have worked more than the ordinary allotted period of man's life, and would it not be better for you now to withdraw and give piace to younger men and spend in elegant leburo the declining period of your life?" It as tempiration of the devil. And when I get one sound night's sleep, and my nerrous energy is restared again, and my system its reinrigorated. I am amazed at myself, and in the morning I flagellate the man I know the night before,—II. W. Bezenka.

"LOGIC FOR WOMEN."

I have been prevented by sickness from replying to an article which appeared in the Banner of Light last February, under the heading, "Logic for Women." It was produced by one of the sex, and evidently by one who is gifted with language and ideality. It being thus, I can scarcely conceive why it is that such a feeling of unworthiness of herself and her sex generally should so pervade her whole organization.

It commences by saying that the body declines with old age, a fact which is admitted by all endowed with reason, and is equally the fate of all. Herein is one condition of equality between the

The question then follows, "What is to be expected of the woman when her personal beauty, physical ability, &c., are terminated by old age?"

Much, let me reply, even in her so considered crushed state, and at her advanced period of agemuch more than man can possibly do for himself, for he has only got the dollar fixed or fastened on his brain, there to remain during the earth-life, while she has the ability for practical usefulness at home and elsewhere. She can do much for him that he cannot do for himself, and also for her household, for she can still be housekeeper, and thereby hold the flock together; but if left to his administration, they would scatter to the four corners of the earth.

But this is neither her beginning nor her ending. Let me ask, then, what is she doing now, in this eventful epoch, and I may say tumultuous period of our world's history? Will not Anna Dickinson, with her eloquence and oratory, and thousands of other gifted women belonging to the fraternity of professional societies, answer the question by saying, as they have done repeatedly, that this age of progression will bring to the hitherto benighted and beclouded minds of vast communities, greater, nobler, and even velous achievements by the so-called softer sex than have yet been conceived of? Then without doubt she will more fully realize her God-given mission, and her strength to perform it. Then will end all the nonsensical controversy about equality of sexes, when in reality no comparison can be instituted, since the education of both sexes from their cradles has been highly censur-

able. This condition of things was brought about by man's love of and assumption of power, hence his arbitrary dictation over things in general, and his determination to have and to hold a moneyed mononoly.

Bible history tells us many truths, and among them we learn of the usurpation of power by man, when he sacrified in battle communities of people for the most trivial offence, or none at all, the motive being only one of self-aggrandizement, or other selfish ends. Then their wicked deeds they charged to our loved and loving Creator, as having been done by his command. But heaven be praised, that faith in inspiration like that was long since put to flight-it being only practiced during the age of darkness, when the credulity of the people was very impressible and grossly imposed upon in various ways.

Again it is said by the writer that "Man does not understand the culture of humanity." Then woman has reformed and evangelized the world. That she has done this work, there can be no doubt, but at an immense sacrifice of herself. But if the man chooses rather to exercise every fibre of his body for the accumulation of money, wherewith to buy himself into power, whether it be for good or evil, will he not reap what he has sown, and will God hold him guiltless for such misconceptions? Hath it not been said, "Wo to him through whom the offence came"?

Again it is said, "Woman is not understood'

her delicate sensibilities, strong affections and sensitive conscience are disregarded and despised by man." Let me here state that if she understood herself as she ought, she would neither have made this complaint or discovery; but let me recommend that the undertake this study before she makes it a hear'felt matter how the other sex estimates her. Oh womani womani when will you know your power? when will you realize that your mission is second only to the realize that your mission is second only to the Saviour's, who came to save the races, and you to produce them? Should not this fact tell you of your power, and how to use it for your highest good and that of humanity? Acting under these assurances, labor would become dignified, and the legion of uneducated women of whom you speak, would drop off from the parents' home—where perhaps they have only been fostered in idleness and trained for matrimony—and this done extravagantly through unsuspecting creditors and the assistance of the bankrupt law; then the birthright would not be sold for a meas of pottage, or for a few extra chairs and tables wherewith to adorn the inside of their dwellings, because through would be made strong in their weakness through would be made strong in their weakness through the ministration of angels from above. We claim much for ourselves as a sex, and indeed all that Belongs to any human organization, and as for our God-given liberty we have sufficient strength, physically and mentally, to protect it, and justly so, too, provided the institutions of life will persist to do not be sufficient. mit us to do so. A LIVE WOMAN.

Correspondence in Brief.

M. CURTIS, OAKLAND, ALMADA Co., CAL., says: Spiritualism does more to establish the immortality of mankind than any theory we have ever seen. Christ taught it, but few believe it. Many think they do, but their actions show that their faith is very weak. Give them the proof, and see what a change would take place; men would then feel that they had something to do for themselves and their fellowmen. Great progress would be the result. Spiritualism is doing this

as fast as possible.

Dr. W. N. Hambleton, Mc'Connelsville,
Ohio.—In this town and vicinity there are a
great many persons who are "Langering and
thirsting" for a greater knowledge of the glorious truths of our beautiful religion, but as yet we
have never been favored with a "test medium"
or public speaker. Yet I have no doubt if such
an one would favor us with a visit, they might
arouse an interest which would result in fair pecuniary remuneration to themselves, and great
and lasting benefit to the benighted denizens of
this region. May the good angels, or generous
mortals, bring about a result so much to be desired.

sired.

A correspondent in Norwich, Conn., says: I have been for the past few months deeply interested in reading the beautiful truths shining in your columns. Surely a cause so glorious must and will advance. I feel sorry indeed that good entiusiastic Spiritualists are not more numerous in this section. The number of believers in this town has been estimated at from one thousand to eleven hundred, yet a lecture here is of rare occurrence. Some of the people in this vicinity are very much interested in regard to Dr. T. G. Swift, who has effected some wonderful cures by the who has effected some wonderful cures by the laying on of hands. He is an earnest, faithful, yet humble worker in the good cause; ever kind and loving to the poor and unfortunate, his generosity and kindness of heart elicit admiration from all who know him.

A correspondent writing from Andover, Ohio, says: A. A. Wheelock, our State Missionary, has visited us, and gave us four lectures, on the great fundamental truths concerning the happiness of the human race. His discourses were just such as were needed here. He is doing a good work, and is a faithful laborer in the vineyard of the eternal truth—just the man for missionary work. He is able to meet any Orthodov priest in discuseternal truth—just the man for missionary work. He is able to meet any Orthodox priest in discussion, and if they don't want their creeds demolished, they had better keep them out of his way. He shows up Orthodoxy in all its glaring absurdities; then he produces a free platform, broad enough to take in all of God's children. One Orthodox minister attacked him on the creed question, but soon became willing to let him alone. May the good angels ever go with Bro. Wheelock and assist him in opening the eyes of all who have minds strong enough to appreciate the ever-living principle of divine truth.

J. R. BUELL, INDIANAPOLIS, IND. says: As no one seems to have written to you of late from this part of the vineyard, I will say that we still keep our heads above the waves, although it requires some effort on the part of the few faithful ones to do so. We had a celebration festival on the 31st of March; and the result was quite encouraging. Mrs. Bropson, spoke during the early couraging. Mrs. Bronson spoke during the early part of the evening, after which quite a large number of happy faces greeted each other, as they prepared to take part in the "mazy dance." Takprepared to take part in the "mazy dance." Taking everything into consideration, we consider it quite a success. Mrs. Morse, from Joliet, Ill., spoke for us during April. She is a trance speaker of very fair abilities; and, taken in connection with her clarvoyant test mediumship, she is destined to the description. tined to do a good work in the reform field. Bro.
Martin, of Chicago, and Dr. Griggs, of Fort
Wayne, occupied the stand one Sunday each,
both of whom are too well known as men of talent to require a eulogy here. We only wish they could have remained longer with us.

THE NATIONAL CONVENTION .- We take the following extract from a letter written by Dr. H. S. Brown, of Milwaukee, Wis.: My hope is that in the next National Convention conferences will in the next National Convention conferences will be instituted, so as to enable delegates from distant places to become acquainted, and learn from each other the condition of the cause in their various localities, and that committees will be appointed to take charge of all subjects to be presented to the Convention, and that all delegates will consider it a poor use of time and money to travel great distances to wrangle over pet ideas, or to hear others do it. I wish to hear the most important principles considered and the most important principles considered and discussed by those renowned for eloquence and wisdom in our ranks. The speakers will select their subjects with due regard to themselves and the occasion, as they always do, and the principles and matters brought before the Convention to be voted upon will be selected with regard only to their importance. And be assured that my hobbyite friends and I will sit quietly, vote intelligently, and eather every grain of wiedom that falls from the lips of the speakers, and have it ready in useful form to present to the Convention that is next called. .

RANDOLPH CHILDREN'S LYCEUM.-Perhaps RANDOLPH CHILDREN'S LYCEUM.—Perhaps some notice of the little Lyceum which struggled into existence here one year ago, may not be uninteresting to your readers, and may encourage many, that they faint not by the wayside. This being a country village, and one where the conservative and the Catholic are about evenly balanced, the morning sky of our Lyceum was cloudy and overcast, and its existence for months was rendered doubtful, through internal dissensions and external opposition. But the autumnal frosts plucked the dead leaves, and they fell powerless to harm, and though the trunk was nal frosts plucked the dead leaves, and they fell powerless to harm, and though the trunk was bared to the winter blasts, it was yet green and vigorous at heart. The genial winds of spring have caused its leaves to put forth, and we are now in a healthy, working, growing condition. On Tuesday evening, May 5th, we held our first, anniversary, which was in every way satisfactory to all concerned. The exercises opened with singing by the entire Lyceum, of No. 37, Manual; followed by an original valedictory address, written and recired by Mrs. L. P. Raymond, then a memand recited by Mrs. L. P. Raymond, then a member of Liberty Group, and now Librarian. A recitation, in concert, by four members of Shore Group; a dialogue by Master Daniel Howard and Group; a dialogue by Misser Daniel Howard and Frank E. Wild; recitations by Misses Clara Green and Alice Howard; a dialogue on Early Rising, and an original dialogue by Mrs. Ray-mond, and 'spoken by herself and Miss Emma Stetson; recitations by Master Benja W. Lyons and Miss Mama E. Howard of Fountain Group, and aliss anima E, Howard of Fountain Group, followed each other rapidly, and were succeeded by the presentation of an elegant volume of "Poeins from the Inner Life" to the Guardian, by Miss Mama Howard, in behalf of Liberty Group; and of copies of the "Arabula" and "Stellar Key" to the Assistant Guardian and Assistant Conductor, by Master D. Howard, in behalf of the Lycoup. Lyceum. After the Grand Banner March by the entire Lyceum, the children and their guests retired to the ante-room, where refreshments were served; the seats were removed from the hall, and all gave themselves up to the enjoyment of and all gave themselves up to the enjoyment of the evening. On the Sunday succeeding the Antiversary, we held our second election of officers, at which the old board were reclected. They are as follows: Samuel White, Conductor; Mrs. J. Belcher, Assistant Conductor; Mrs. Mary E. White, Guardian; Mrs. Levi Briggs, Assistant Guardian; J. G. Poole, Treasurer; Mrs. L. P. Raymond, Librarian; Chas. E. Lyons, A. W. Freeman, Mrs. Martha Clark, Miss Emma D. Stetson, Guards. At the close of the business of Stetson, Guards. At the close of the business, a letter was read by the Treasurer, from the President of the Ladies' Society, whereby the Lyceum was presented with ten dollars by the ladies of that body as a New Year's gift.

Mrs. Colby as a Lecturer.

The following resolution was passed by acclamation at a public meeting held at Crosby's Music Hall, Chicago, Bunday, May 10th, 1868:

Resolved, That having had the pleasure of hearing a course of lectures on important subjects connected with the present and future deat my of the race, by Mrs. A. H. Colby, of Lowell. Ind., we wish to express our admiration for her oratorical abilities and her profound, loxical arguments on the most deeply interesting questions of the sgo, proving that the influences controlling her organism are of a high order of intellect, eminently adapted to spread free thought and a free natural religion in harmony with the American republic. We therefore recommend her to Societies as a faithful and earnest exponent of the Spiritual Philosophy.

J. Spertious, Chairman.

A Frenchman has discovered a method of making mirrors without the use of mercury or tin, Platina, in powder, is used instead. A few hours is sufficient to complete the work, instead of weeks, required by the other process,

• . . . _

NOTES BY THE WAYSIDE.

BY DEAN CLARK.

A little more than a year has elapsed since with recording pen I traced for the renders of the Banner of light the footprints I had made on the highway of duty, and for the sake of retrospection and to render to the public-whose servant I am-an account of my stewardship, I again report my self. When I last reported progress, Fond du Lac. Wis., was the scene of labor. After six weeks pleasant labor there I wended my way back to my loved Green Mountain home, where a few weeks of recuperation prepared me for the next post of duty allotted me, in Camden, Me., whither Bro. Horatio Alden had summoned me. There I labored three months, pleasantly to myself, and I trust not unprofitably to the kind friends, who then organized themselves into a fraternal Society for mutual aid and the more efficient promulgation of our cherished philosophy. Camden is pleasantly situated on the Penobscot Bay, and affords a delightful summer resort, to which many pleasure-seekers hie themselves when summer heat prompts them to seek some cool retreat. There are a score or more earnest Spiritualists willing to work, and seconding the efforts of Bro. Alden, who furnishes a hall free, and pays liberally besides. They have awakened considerable interest in that section, and through the mediumship of Miss Frances Eager and Mrs. Wm. Simonton many positive demonstrations have been given that have laid a foundation of strength for future prosperity and power. Lahor on, and wait for God to give the increase, which will surely come, dear friends; your sacrifices are not in vain. fords a delightful summer resort, to which many

vain.
Sutton, N. H., was the next field, where the month of July was spent with the valiant ploneers of progress who have reared the standard of spiritual power and mental freedom in that rural district. Several of the leading men of that town have empraced Spiritualism, and are bold to avow their fidelity to a despised but fast growing cause. Knowing that their metal has the right ring I can predict cartain success with such

cause. Knowing that their metal has the right ring, I can predict certain success, with such champions as Bro. R. B. Porter at their head.

Bradford, N. H., afforded me a hospitable home, and its denizens an attentive hearing, and afterwards a kind greeting at the first New Hampshire Spiritualist Convention, which was a good success for a first effort. Geo., S. Morgan and his efficient wife have been instrumental in opening the minds of many to the great truths of Spiritualism, and they are still faithful in the work, and are laying up trea-ures in heaven by deeds of kindlaying up treasures in beaven by deeds of kindness to their fellow men.

ness to their fellow men.

From thence I wended my way to Vermont, speaking a Sunday previous to the State Convention, at which it was my happy privilege to meet many of the noble ploneer workers who have often gathered at South Royalton in former years, to receive the heavenly baptism of the immortals, who seem to delight in visiting this consecrated each to now out that divine yours more all who spot to pour out their divine power upon all who gather there. Many were the happy greetings and reunions there enjoyed, and all were strengthened and encouraged to go out from this Mecca to preach the Gospel of Liberty. We had a demonstration of the presence of Miss A. W. Sprague, who came to bear testingny to the great truths. who came to bear testimony to the great truths that in former years had flown from her inspired tongue, as in mortal form she stood on that very tongue, as in mortal form she stood on that very spot thrilling the thousands who listened in rapt astonishment to her magic power of speech. Glorious thought! that though invisible to our sensuous gaze, she "still lives," and loves humanity and labors for them with increasing devotion!

At the invitation of Sister S. A. Wiley, I next went to Rockingham, Vt, and as the Spiritualists had been ejected from a Union Hall, which they had helped to furnish, the Sunday previous, I spoke in a school house, which was crowded to overflowing by the determined friends of religious liberty, who have enough of the spirit of old Ethan Allen to resent the correctly jumptation. Ethan Allen to resent the cowardly imputation that was made by the bigoted priest who anathethat was made by the bigoted priest who anathematized them, and they then and there resolved to build a hall of their own, which I learn is now nearly completed. Thus "God makes the wrath of his enemies to praise him." Bravo! friends; put on your garments of celestial purity, and arise and shine.

The next point of observation and labor was Lowell, Mass., where, under the auspices of the Progressive Lyceum, I lectured two Sundays.

The Society had suspended operations during the summer months, but the friends of the Lyceum, with commendable devotion to its interests, not only supported it, but continued lectures till

not only supported it, but continued lectures till the Society was ready to resume, and the interests of both were united, as I believe should be in most if not all cases. Lowell contains a large number of Spiritualists, among whom are many of the most intelligent business men of the city, and women of talent, who vie with their brothers in every good work; and with such materials it needs only zeal for the cause and unanimity of feeling and purpose to ensure a grand success, which we opine will be achieved.

At Leominster, Mass., I next halted, and addressed a goodly number of very intelligent people, many of whom are avowed Spiritualists, and several, though nominally connected with the churches, have a deeper interest in the fresher inspirations of today, and will no doubt rally around the spiritual standard as soon as it is firmly planted by veterans who will stand at their post through all emergencies. There is material for a good Scalety in Leominster, and if one is not already established it will be ere long.

In Chelsea I next labored to inspire courage and devotion in the hearts of the friends who were wearied from over-taxation, but some of whom were determined to keep on till the last dollar should be expended, and though I have not learned the result of their efforts, yet I know that a few lion-hearted workers will ultimately arouse the dormant masses, and rally helpers, even though it be not till the eleventh hour. They have a nucleus of power in the Lyceum, which was in a flourishing condition, and did credit to its able managers.

October was spent in labor at Braintree, Vt., where Bro. Simmons and others had awakened several minds to the reality and necessity of the Spiritual Philosophy, as a conservator of religious Spiritual Philosophy, as a conservator of religious faith, and a sure safeguard against superstition on the one hand, and materialism on the other. While there "Satan came also," in the person of Joseph T. Curry, armed with his Blunder-buss, of Hebrew manufacture, loaded to the muzzle with Second Advent texts and unmanly abuse, which he discharged from his "coward's castle". "the pulpit—at the band of fearless Spiritualists who faced his scowling, demoniac visage, and "smiled at Satan's rage" till his exasperation could only vent itself in the vilest innendes and most vituperative epithets that the English lan-guage affords. Remembering the terrible casti-gation Moses Hull had given him, he refused all discussion with." spirits who peep and mutter," as he termed us all, but would set up his "mun of straw," calling it Spiritualism, and then amuse those around him by hurling Old Testament curses against "familiar spirits," &c., till he had demolished the bubble of his own blowing.

After answering his false accusations, gross migrogresentations and bewildering soublistry by

misropresentations and bewildering sophistry by a plain statement of the facts and principles of Spiritualism. I left him to work out his own damnation, and finished my course of lectures to the intelligent friends whose equanimity was undis-turbed amid the confusion which this Sadducee

had produced.
The first two Sandays of November were spent The first two Sundays of November were spent where the Pilgrim Fathers planted the germ of civil and religious liberty, of which Spiritualism is the riponing fruit. As I witnessed the beautiful exercises of the small but well-disciplined Progressive Lyceum there established, imagination gave me a forecast of the niighty results which will grow out of this germ of celestial origin, which is so rapidly taking root in the soil of American civilization! Who can predict the grand results which two hundred and fifty years grand results which two hundred and fifty years growth of this young "Saviour" will produce? Will not their grandeur and importance equal, if

Will not their grandeur and importance equal, if not rival, that which has grown from the landing of the Pilgrims on old Plymouth Rock?

From this Mecca, where patriotism pays its most sacred devotions, I went to Nashua, N. H., to Manchester, Concord, Franklin, East Andover, Hull, thence to Portsmouth and Great Falls, where the year's service which I have briefly sketched closed. In all these places much interest was manifested, which I predict will ere long result—as it has already in some of them—in practical organic efforts for the permanent estab-

lishment of our heaven-born philosophy. God speed his truth in the old Granite State. May his angels light their beacon fires on every mountain top, and every valley glow with the white light of

ociential aplendor till mental darkness shall "Fly like the moon-eyed herald of Slamsy, Chased on his night-steed by the star of day."

Thus has passed a year of ardinous toil, of struggles for the right, fraught with sorrows and joys, hopes and disappointments, self-denials and severe disciplines—all indispensable lessons in life—to fit me for service to my fellowmen, which, though grierous to bear, have been for my highest good. For services I received \$480, more than a fourth of which was expended in traveling expenses from one point of service to another; the remainder sufficed to keep my companion and self from the poorhouse, and enabled no to "lay up treasures in heaven" to my heart's content! Let those who think lecturing is a lucrative business, and that we are "working for money," calculate the profits after enlisting and serving for but one year: I will exchange bank-stock thus obtained with the verlest menial of the land!

Though meagrely compensated by mortals, yet Thus has passed a year of arduous toil, of strug-

Though meagrely compensated by mortals, yet the immortals have showered their blessings upon me in profusion, and in gratitude for all I have received, I feel to thank God and take courage, while I hegin another year of labor with the determination to perform my humble part faithfully, in doing good wherever I may roam. Brothly, in doing good wherever I may roam. thers and sisters all, let us work together with mutual sympathy, and as we help one another, angels will aid and bless each and all.

Obituaries.

Passed from earth-life to dwell among the angels, on the 14th of this month, Susan Lake, wife of Daniel Lake, of Bridgewa-ter, Vt., (formerly of Woodstock,) aged 80 years 3 months.

ter, Vt., (formerly of Woodstock,) aged 80 years 3 months.

I am thus called upon to record the decease of one whose passage to the Rummer-Land casts a shadow over our home, and, notwithstanding we know her angel presence is with us, we miss so such her mortal means of manifestation.

Her life has been one of continual kindness and love, retaining her youthful feelings most wonderfully. She has ever been attractive to all ages, and mose knew her but to love her. With my dear old lonely grandfather has she lived almost 62 years in the most perfect harmony. No jarring discords have marred their home pleasures, but love for each other, and that awe is confidence that knows no distrust, has been theirs. A short time before her decease she leaned her head lovingly upon his manly borom, and said." I have ever leaned trustingly on you in life, and I can now do so as death approaches. She has done her own work until about four weeks before her departure, and of all the human beings I have met in twelve years of public life, I have never seen a comple so perfectly devoted to each other as they have been since my carliest remembrance. How much we sil miss her morfal presence God only anows!

membrance. How much we sli miss her morfal presence God only knows!

According to her carnest request, repeated often in the past ten years, I collected at her functual, a most sad and solenn duty, but angels supported me, and sweet consoling words were speken to my mother—her only child—after comforting the lone heart of him who with 8 t vears on his brow waits still a little longer ere he joins his angel bride. One sister remains of my dear grandmother's family—the youngest of the band. Heaven support her to bear this change. We would not call thee back, oil our darling, but may find help us to he worthy to meet thee when we are called to hass to the Sammer-Land, and cheer thy lone companion until he joins thee!

Reidgewater, Vt., May 18th, 1868.

Born into the higher life, May 17th, 1868, Mr. Oscar T. Coffin, of Newburyport, Mass., in the 20th year of his age.

The subject of this notice was a member of the Spiritualist Association, and Assistant Conductor of the Children's Progressive Lyceum. He was a kind and true friend, and good companion, and loved by all who knew hint: an earnest worker in the cause of Spiritualism, having for a number of years investigated the heautiful philosophy, and being fully convinced of the return of our spirit triends to guide and assist those who are still in the form. Through a long and most painful sickness of five months ho was sustained by the presence of friends and loved ours who had passed on before to the spirit and, whom he could see and converse with almost constantly; he left with us some of the most convincing tests for the skeptch, heautiful confirmation for the believers of our faith, and a priceless contort for his father, mother and sister, who are cheered by the knowledge that he is still with them. Long will he be remembered by a large circle of friends and acquaintances as one possessed of superior virtues.

The funeral was attended by Bro. A. E. Carpenter, at the house, after which the remains were carried to the l'inversalist church, which had been kindly opened to receive us, and at which place Rev. Mr. Borden assisted in appropriate and impressive services. The members of the Children's Progressive Lyceum, and the teachers and scholars of the Brown High School, (of which he was lattly a graduate,) together with a large numb it of friends and acquaintances, were in attendance. Born into the higher life, May 17th, 1868, Mr. Oscar T. Coffin.

Passed to her home among the spirits of the blest, from Reading, Pa., April 20th, of heart disease, Mrs. Julia, wife of Peter Zieber, aged 37 years and 7 days.

The deceased was a true Spiritualist in every sense of the word, a true and faithful friend, an affectionate wife and a tender and toxing mother. She was the sunlight of her home, now darkened by the shalows of mounting. Still she lives in snadened hearts on earth and joyous ones beyond the reign of death, and wispers love and consolation to the bereaved ones left belund. Released from the sufferings of earth, Mny 12th, after a lin-

l'arkhurst, aged 53 years.

Parkhurst, aged 53 years.

The deceased, whose maiden name was Eliza Hero, was a native of Milford, Mass, where she resided till about ten years ago, and where she leaves a wide circle of relatives and friends. No sandy faith was hers in the hour of soul need, but a knowledge of the truths of Spiritualism was her support. Spirits became visib e to her in her hat earthly hours and received her to their ombrace as she quitted the earthly tenement. Her funeral festival was conducted by the writer, and good Bro. Wharton, on the 14th, and attended by a large circle of friends of all sects and hellets. As a wife, mother and friend she cast no shadow till she left the form, and then the shadow of grief. Hammonton, N. J., May 17th, 1403.

J. G. F.

Passed through the gates of the Summer-Land, on the morn-

lay 12th, the spirit of Flora May Norton, of Disco. Mich. In the 10th year of her age.

In the lith year of her age.

Your mother, sister and friends are left to weep over the vacant place in their quiet circle, but as they are ever ready to
listen to angel teachings, will you, dear May, bring your sweet
to the more the angel group in your flower-wreathed bowers
to the sorrow stricken ones here, to light their pathway
through the earth life, and give them a more periect knowledge still respecting the angel home?

Lydia Ann Pearsall.

LIST OF LEGIURERS. PUBLISHED GRATUITOUSLI EVERY WEEK.

LIST OF LEGTURERS.

PUBLISHED GRAVITOUSLY EVERY WEEK.

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

J. Mandos Allys, *Principal of the Industrial Institute, Ancora, (formerly Blue Anchor,) N. J., lectures on Sandays at the Institute and at places within eavy reach.

C. Fannie Allys will speak in Milford, N. H., during June; in Stafford Springs, Com., during July; in Futuam during August; in Salem, Mass, during September; in New York Ming, Assa, area Chicago, Ill.

Address as above, or it timecher place, indom, Mass November.

Address as above, or it timecher place, indom, Mass, Annie, Assa, trade, Chicago, Ill.

Mins, N. K. Androws, trance speaker, Delton, Wis, Dit. Alling, Chicago, Ill.

Mins, J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Ruchester, N. Y.

MAMY A. Ampilker, 35 Rich street, Columbus, O.

Rey, J. O. Harrett, Sycamore, Ill.

Mins, Sarah A. Liveres will speak in New York during June; in Cambridgeport, Mass, during July. Would like to make further engagements for the fail. Address, 87 Spring street, East, Chambridge, Assa, hory Centre, Vt.

Mas, A. P. Howe, P. U. drawer 2018, Chicago, Ill.

Mins, Ally N. Burshia, Anaphrational speaker, Weston, Ms. Ms. B., Mark, N. Burshia, Angelia and Speaker, Mankato, Minn, J. H. Bickford, Dander, M. C. Combod, Physical and Eastern, Charlestown, Mass, A. P. Bowar, P. Jay Rulling, 16th greet, Pairedo, O.

Mas, M. A. C. Baows, West Randoph, Vt.

DR. James F. Balley, Hambriational speaker, Mankato, Minn, J. H. Bickford, Inspirational speaker, Charlestown, Mass, A. P. Bowar, Inspirational speaker, Richimond, Jowa.

Mas, E. Balley, Inspirational speaker, Markato, Minn, J. H. B. Balley, H. B. Will amswer calls to lecture in the Mildle

August. Juns, B. Dellaman, trance speaker, Quincy, Mass. Dh. E. C. Iu. xx, lecturer, Hockford, all. Mrs. Acares M. Davis, 347 Main street, Cambridgeport, Ms. HENDY VAN DORS, trance speaker, 48 and 50 Wabash avenic, Chicago, III.
Aius, Clana R. Diebene, trancespeaker, Newport, Me.

Dr. H. E. Emant, lecturer, South Coventry, Conn. A. T. Poss, Manchester, N. II. R. J. Pinsar, Trov. N. Y. Miss Eliza Howk Fuller, inspirational speaker, San Fran-lico. Oal.

cicco, Gel.

Mas. PARNER B., FRLTOR, South Midler, Mass.

OL. Fine will speak in battic Greek, Mich., during Rep.

OL. Fine will speak in battic Greek, Mich., during Rep.

Address, Illiary street, Washington Village, South

Mas. M. L. PRESCH, inspirational speaker, will receive calls

Mas. M. L. PRESCH, inspirational speaker, will receive calls

Mas. M. L. Presch, and the control of the contro

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

Miss NETTIE M. PEASE, trance speaker, New Atleny Ind.

MISS NETTIE M. PEASE, trance speaker, New Atteny Ind. A. A. Poyd, inspirational speaker, North West, Olio. Mrs. Anna M. L. Foyts, M. D., fecturer, Adrian, Mich. Miss, J. Puppkir, trance speaker, South Hanover, Mass. Li dia Ann Peassall, inspirational speaker, Disco, Mich. Dr. W. K. Ripley, Fordoro', Mass. A. C. Robinson, Ill Pulton street, Brooklyn, N. Y. Dr. P. B. Randolff, lecturer, care box 339, Boston, Mass. J. T. Roiss, normal speaker, hav 281, Beaver Dam, Wis. Mrs. Jenner B. Rudd, 46 Randall street, Providence, R. L. Wh. Rose, M. D., hispirational speaker, Springheld, O. Miss. E. B. Ross will answer calls to lecture and attend fanerals. Address, Providence, R. L. (Indian Bridge), C. H. Rinks, inspirational speaker, Beton, Mass. J. H. Randall, inspirational speaker, Upper Liste, N. Y. Rey, A. B. Randall, Appleton, Wis. Mis. Frank Reid, inspirational speaker, Kalamszoo, Mich. Austen E. Shimons, Woodstock, Vt.

REV. A. B. RASDALL, Appleton, Wis.

MRS. FRANK REID, importational speaker, Kalamazoo, Mich.
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Dr. H. B. Stoker, 56 Pleasant street. Boaton, Mass.
Mrs. H. T. Stlanks may be addressed at Springfield, Mass.,
ill further notice.
J. W. Seaver, inspirational speaker, Byron, N. Y., will an
swer calls to lecture or a tend functals at accessible places.
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Selan Van Nickle, Greenbush, Mich.
Mich. M. E. B. Sawyer, Baldwinsville, Mass.
Ahram Shith, Esq., inspirational speaker, Sturgis, Mich.
Mrs. Mary Lotina Smith, trance speaker, Tolde, O.
Mrs. L. A. F. Swarn, inspirational speaker, Tolde, O.
Mrs. L. A. F. Swarn, inspirational speaker, Tolde, O.
Mrs. L. A. F. Swarn, inspirational speaker, Tolde, O.
Mrs. E. A. F. Swarn, inspirational speaker, Tichlurg, Mass.
Rice Co., Minn.
Dr. E. Spragge, inspirational speaker, Fitchlurg, Mass.
Mrs. F. W. Sider, trance speaker, Fitchlurg, Mass.
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Mass., June 21 and 23. Address, 11 Dewey street, Worcestr, Mass.
F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.
Mgs. S. E. Warren, box 328. Davemport, Iowa
Mgs. S. E. Walles, 3 Tremont flow, Itomi 15, Boston, Mass.
F. L. Walbsworth's address, Room 11, Fullerton Block, 92
Dearhorn street, Chicago, III.
HENDY C. Which I., care Bela Marsh, Boston, Mass.
Mgs. E. M. Wolcott will make engagements for the ensuing appling and auminer months. Address, Basby, Vt.
Mgs. Mary J. Wilcoxson will lecture in Chicago, III., June
7-address care of John Spettings.

Min. Many J. Wilcoxson will lecture in Chicago, 111., June 7—address care of John Spettigue.

Mins. Hattie E. Wilson (colored), trance speaker, 70 Tremont street, Hoston, Mass Lois Walshield, Mass Lois Walshield, Mass Lois Walshield, Mass Lois Walshield, Minson, Sunnit Co. O. Dr. J. C. Wilser will further notice; permanent address, box 58, Hudson, Sunnit Co. O. Dr. J. C. Wilser will answer calls to lecture on Spiritudism or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

A. B. Whitho, Albion, Mich.

Miss Elvira Wheelock, normal speaker, Jancaville, Wis.

A. A. Wheelock, Toledo, O., box 643.

Rev. Dh. Wheelock, inspirational speaker, State Center, Wannen Woolson, trance speaker, Hastings, N. J.

Miss. S. A. Wills, Lawrence, Mass. P. P. box 473.

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Floyd Co., Iowa.
ELIJAH Woodworth, Inspirational speaker, Leslie, Mich.
GLEMAR R. Washiever, Woodstock, Vt., Implicational speaker.
Dis. R. G. Whitels, Rochester, N. Y., trance speaker
PROF. E. Whitels, lecturer upon Geology and the Spiritual
Philosophy, Clyde, O.
Mas. Juliatie Yeaw will speak in Lynn, Mass., during
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Mass.

Mass.

MR. & Mus. Wh. J. Young will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory.

Miss. Гакинт. Young, Boston, Mass., care Bauncr of Light.

MEDIUMSHIP AND MEDIUMS. NUMBER ONE.

BY FRED, L. H. WILLIS, M. D.

It is about twenty years since these terms, mediumship and mediums, began to be used in their present accepted sense, and it would seem as if we ought by this time to be able to define their significance and give to the world some practical ideas concerning the office of mediums and the conditions that produce the state called mediumistle. But unfortunately, we have had too few close investigators of this condition, for however proud we may be of the many brilliant names that rank high among men of science and of letters, who have given attention to the subject of Spiritualism, yet we cannot make a long list of those who have patiently investigated it and given to the world the results in clearly demonstrated facts.

In the January number of the Galaxy appeared an article entitled, "My Spiritualistic Experience," by Richard Frothingham. It is worth reading for two reasons: It shows the necessity of a close observation of all the phenomena, and that it is the easiest thing in the world for a careful observer to be deceived. At the close of the article is this conclusion: "Spiritualism is a great fact, not a philosophy; it should be made a science, not a religion."

Whether this be true or not, it is certain that we need the keen, scrutinizing eye of science to observe facts, and the analytical power of scientide minds to search into the wonderful laws that govern mental conditions; for we all know that there are conditions purely mental that produce phenomena quite as wonderful and quite as inexplicable as any termed mediumistic.

I do not know as I am able to help in this matter at all, for I am far enough from wishing to constitute myself an expounder of mental science; but having been brought into contact with mediums in all the various manifestations, and having experienced many of the conditions of mediumship in myself, I propose to give a series of facts in relation to some of the mediums who represent publicly the different manifestations of the spiritualistic power.

Of course I do not intend to go into any general statement of the peculiarities or special conditions of public mediums. I am absorbed in the duties of my profession, and have no time to search out what might be new or wonderful, but can merely note what has come under my observation.

But first we do well to remember that mediumship is a general gift to humanity, and not a special favor bestowed upon a few. The office of mediation constitutes the great link between all natural and spiritual things; between the external and internal; between man and God-the human and the divine-and therefore it is a universal gift, or rather its expression is by a universal law.

The natural and beautiful expression of this law is an inflow of light, typifled by the shining of the sun. It descends a continual benediction to humanity. But as men would hardly heed the sunshine but for the shadows of the day and the darkness of the night, so they will not recognize the perpetual blessing of spiritual life without some special and marked expression of it.

Every aspiration of the spirit after a higher and holler condition, is a binding together of the natural and the spiritual; the creation of the condition of mediumship. But the moment any expression of this universal law appears that is peculiar, or shows itself in what may properly be called an abnormal manifestation, then the wonder and the credulity of many are excited.

Mediumship is so entirely a part of spiritual development, that we can see no way of progress to higher conceptions of spiritual things than through the mediumistic condition. But in making this assertion. I do not mean the common definition of mediumship which often has nothing to do with progress or light, but signifies a state of brain or of nervous sensation which reveals pecultarities of mental condition neither enviable nor desirable.

We know well from the investigations of the past, that there is a tendency in the human organism to repeat or re-represent what is seen or heard. It is no doubt by the law of psychology. The mind is impressed with an idea or a motion, and the brain immediately compels the idea to utterance or the form to motion. This is illustrated by the Dancing Dervishes, the Barking and Mewing Manias, &c.

Only a short time since I listened to an account of a revival excitement in a colored church. The contagious mania spread from one to another until the whole assembly was infected by it, resulting in each case in a motion of the body up and down with a steady unvarying jump like the motion of the handle of an old fashioned churn. Through the entire crowd the contagious afflatus spread, until heads went up and down, and the whole assembly looked like machinery set in anotion for powerful results.

This seemed like the veriest folly to my friend who witnessed it; but it was the revelation of a purely spiritual state—a psychologic condition produced by the few leaders on the platform. This excessive expression shows itself to the reason as just what it is; but the same results in a more moderate expression are marveled at as something quite astonishing, yet both are simply natural

For instance, in a circle of sensitives, if one begins any special form of expression, the rest all feel an impulse to do the same thing. It is not folly or nonsense, but simply the action of a law of the mind. Much of mediumship, I am satis-·fied, is this purely psychologic state or condition of the mind. For this reason we should not be · over hasty in our judgment of conditions, but as far as possible let the reason and understanding · discriminate between sympathetic action and real spiritual gifts.

It is undeniable that there is a large class of ·mediums among rather delicate women of nervous, sensitive temperaments. But on the other . hand we are personally acquainted with many robust, healthy men, who are mental mediums, and reveal the same conditions of mediumship as pertain to the other class. Therefore the condltion of mediumship is not necessarily one belonging to ill health and enfeebled nerves. But the condition that induces a psychologic state, does belong either to a delicate condition of health, great susceptibility of nerves, or to a condition of unformed judgment and uncultivated intellect. In my own mediumship, I noted that although it was preceded by a severe illness, its marvelous developments were very nearly destroyed by another severe fit of sickness. I account for this in supposing that the nerves of sensation are thrown out of their ordinary condition by certain states induced by disease. Perhaps certain medicinal remedies may permanently change the magnetic condition of the system.

We know that the ancient soothsayers used to chew certain herbs to create the condition of clairvoyance, and I have known of modern for-tune-tellers resorting to the same means to prepare themselves for giving revelations. For these \ freedom.

reasons we should closely scrutinize the condition that develops the powers of mediumship; for unless it be healthy and natural, it cannot long tend to serve mankind. Only that can live and grow in the spiritual world which is in har-

mony with divine order. But here permit me as a physician to utter an emphatic protest against sensitive young girls sitting in circles for spiritual development until the whole subject of magnetism and sympathetic clairvoyance is better understood. The tendency is to develop an excited and unnatural condition of the nervous system that surely burns out the vital forces. If we wish to prove our drugs, we test them on healthy subjects. Let us use the same measures with that subtler power of health or disease-magnetism.

The Talmud.

Rev. I. S. Nathans, D. D., a learned Jew who has recently come to the United States, on the evening of May 19th read a lecture on Talmudical matters, in the chapel recently erected by the Christian Unity in Gloucester Place. His audience was not large in point of numbers, but certainly was choice in its quality, for the greater part were evidently men and women of rich and varied culture. We there saw certain of our popular spiritual lecturers, well known literary ladies, lawyers, physicians, theological students and retired merchants, who after having secured the good things of the world, were seeking food for their spiritual natures. We wish that more ministers had attended. They would have perhaps there learned that not all the Pharisees were as hard-hearted and unspiritual as they sometimes in their sermons represent them to have been.

The lecturer remarked that the origin of the Talmud was uncertain. Some writers ascribed it to Abraham, and others thought it was sketched by Moses during his retirement of forty days on Mount Sinai. It was at first used as a prayer book. The editions of it now extant, vary in their contents. Though it lives, yet like other immortal works, it has been at times sadly tampered with, to meet the prejudices of monarchs, and others the reign of Maxamilian, in the fourteenth century, an edition was permitted to be published. Reuchlin, the most eminent Hebraist of his time, ordered that all passages against Jesus, therein, should be omitted. Another reviser ordered that all passages in favor of the gospels should be omitted.

One of its sayings is that holy men have two senses more than other men, inasmuch as they have a sense of knowledge and a sense of inspiration. A spiritual story was related that a traveler who on his journey had retired into a cave to pray, and had there tarried a long time, as he came out to resume his journey encountered the He professes to have come out from it because it spirit of the ancient prophet Elijah, who gave the traveler three directions for prayer: 1st. Never to go into a cave to pray. 2d. To pray on the way. 3d. To pray a short prayer. What is usually known as the Lord's prayer, is found in substance, and very similar words also, in the Talmud, and is there attributed to Rabbi Jesus, who was a very ardent and active member of the school of Hillel. Hillel flourished about 30 B. C., and is celebrated for his meekness, picty and benevolence. He was opposed by Shammai, the head of another school of the Pharisees. Hillel's school was afterwards known as the School of Redemption, or School of Christ. The conflict was between the traditionists or conservatives on the one side, as against the radicals or progressives on the other.

It was announced that the next lecture would be given on the evening of June 2d, at the Warren street Chapel. A. E. G.

> From "The American Athenaum," New York. Positivism.

We have before referred to the subject of a new religion of Positivism, as being founded by the English followers of Auguste Comte. We now give a short statement of the facts connected with

been formed in London, where meetings have for some time been held, sermons preached, and the abstract principles of the French philosopher re-duced to a religious formularity. The new faith repudiates the supernatural origin of religion, making man its source and object. Humanity is making man its source and object. Itumanity is its delty, and eminent men, who have contributed to the improvement of the race, are objects of worship. Comto is an object of special reverence. The pastor is Richard Congreve, M. A., formerly a clergyman of the Church of England, and late Fellow of Waddam College, Oxford, author of several Positivist publications. A Positivist church has for some years existed in Paris, under the direction of M. Pierre Laffitie, actual Chief of the Positive School since the death of Comte, in 1857. There have been at least fifty different works published on Positivism—in France, Eng-

works published on Positivism—in France, England, Holland and North America; the principal European writers being Auguste Comte, Pierre Lassite. Richard Congreve, Dr. G. Robinet, Dr. John H. Bridges, Frederic Harrison, Henry Dix Hutton, Baron de Constant-Rehecque, Dr. Géorges Audiffrent; and in this country, Henry Edger, of Thompson's Station, Long Island, N. Y.. who has just announced his intention to found a Positivist church in the city of New York, where he will expound Comte's "Positive Religion of Humanity."

manity."
Mr. Congreye's course of lectures, formally inand the new religion in London, has re-cently been brought to a close. Among the most constant attenders on the course, which was de-livered in Sussex Hall, have been Mr. G. H. Lewes, nivered in Sussex Hail, have been Mr. G. H. Lewes, and his wife, the accomplished authoress of "Adam Bede," "Romola," &c.; whilst such well-known names as Lord and Lady Amberley, Lord Houghton, and others, can be mentioned as those of occasional hearers. Mr. Congreve has announced that a suitable church-edifice will shortly be built, and regular services instituted, for promoting the new faith, which is to responsible human. built, and regular services instituted, for promoting the new faith, which is to regenerate humanity. With them, no other philosophy or explanation of the universe is possible, except such as can be got through science by observation and experiment. Mr. Congreve's doctrine, which was also Comte's own, is, that the Religion of the Future must consist of these scientific truths alone, and the process of the moral precents thence deand the practice of the moral precepts thence de-

The new religion has for its watchwords: "Love for principle, Order for basis, Progress for end;" Live for Others—(Family, Country, Humanity)." The hand-book of the system, at least for the Family, reality, reality, the world of the system. the English-reading public, is a work of 440 pages, entitled "A General View of Positivism," translated from the French of Auguste Comte, by Dr. J. H. Bridges, late Fellow of Oriel College, Oxford. This work consists of six elaborate essays, wherein are respectively treated: "Intellectual Character of Positivism;" "Social Aspect of Positivism;" "Action of Positivism upon the Working Classes;" "Influence of Positivism upon Women;" "Relation of Positivism to Art;" and "Religion of Humanity." (Tribner & Co., London, 1865.) To readers of the French language, however, Comte's "Système de Politique Posi-tive," in four large volumes, offers by far the most complete knowledge of Positivism extant. There has also recently appeared in Parls, under the joint-editorship of MM. Littre and Wyronboff, a bi-monthly review entitled "La Philosophie Positive" derived itive," destined to propagate the fundamental ideas of Auguste Comte and the writers of the Positive School, which seem at the present time to be attracting the marked attention of the educated classes both in Europe and America.

William Lloyd Garrison has received \$31,000 as the national testimonial to his faithful services to

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LEWIS B. WILSON......Assistant Editor.

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

Protestantish and Politics.

Father Hecker, of the Order of the Paulists, recently delivered a discourse in Chicago, to show that religion is inseparably connected with political institutions; and assuming that he finally proved what he premised, his final interrogatory is indeed a startling one-" If man is utterly deprayed, and Protestantism is true, how can man be capable of self-government?" He would of course argue that, total depravity being the accepted principle of Protestantism, such a religion is unfitted for the requirements of a free government; and therefore that Catholicism is the only, and the very form of religious belief that is adapted to the demands of the age in politics. To show that total depravity is the fundamental tenet of the Protestant faith, he quotes Luther as saying that "Sin is not a phenomenon of our nature, it is our nature itself"; and Melancthon as responsible for the expression that "it is sufficient for a Christian to know that all endeavors of man are sins." He clothed with a little brief authority. When under further cited Calvin, Wesley and other Protestant Fathers, to the same purport. And he comes finally to his triumphant question, which we have already quoted, remarking that a condition of utter depravity eliminates the capability of self-government; if one be true, the other must be false.

Father Hecker is a distinguished convert from Protestantism to Catholicism, and is spoken of in a recent number of the Atlantic Monthly by Parton, in his article on "Our Roman Catholic Brethren." He is a man of living sympathies, active, earnest and able. He boldly walks up to Protestantism, and in the name of that Reason which it has itself called as a witness on its own behalf. is not true to its own name. And in thus challenging Protestantism he has certainly touched a vital matter. He has gone to the root of the whole subject. If Protestantism is really responsible for human progress, as it claims so unhesitatingly, then it belies in its practice what it teaches as its distinctive tenets. For if Orthodoxy insists that all men are utterly depraved, it must in the same breath deny their capacity for progress; and we all know that progress is made, and making, and wholly outside of the Church, at that. Logically, the advocates of the Calvinistic creed will have either to abandon their claims or else give up their influence. Father Hecker believes that the Catholic Church would wield the best influence for the Republic. He quotes many Protestants as declaring that the Protestant Church ought to have supreme control, by virtue of a close union of Church and State. And admitting that either one or the other system must prevail, he would make the way clear for the religion which he has finally embraced himself.

This question of the union of Church and State, seemingly tending to a different answer in England, promises to come up with us before long in momentous proportions. We have numerous prethat stern battle between the two religious systems | makes our soul sick contemplating such hypoc -Catholicism and Protestantism-which will decide the question of a united religious and political supremacy for the Continent, That Protestantism, by that name, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuit of dectrines not taught by its founders. What it will lead to is just the problam. Were the result to prove no more than the ecclesiastical aggrandizement of either one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of Spiritualism, with its millions of believers already, and itsranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens.

The Religion of Humanity.

We had an article on this subject a few weeks since, hased on certain lectures of Mr. Henry Edger, of New York, on the religious tenets of Comte and his followers; and designed to return to the subject at another time. But we have encountered a statement of the growth of this belief, named "Positivism," in a New York paper, which perhaps contains as condensed a statement of this new "system" as can 'be prepared, and we therefore republish it in another column. It will not be necessary to do more than simply call the reader's attention to it, without speaking further of the merits of the system of which it treats. All inquiring and growing minds will be eager to possess themselves of what knowledge of the new religion has been made public, and desire to consider and weigh its several elements and characteristics with all the seriousness of which human thought is capable. Comte is not comparatively the founder of a new philosophy, yet his doctrines are now for the first time being proclaimed and explained in this country. And the article elsewhere given will help to a clear understanding of these, and indeed of the whole matter.

Emblems for Spiritualists and Lycenms.

M. B. Dyott, of Philadelphia, who undertook the task of carrying out the suggestion adopted by the National Convention at Cleveland last fall, of manufacturing a suitable emblem, to be worn by Spiritualists and officers and members of Children's Lyceums, has completed the work and now offers the jewels for sale. They are made of pure silver and sixteen carat gold. The retail price of a pin or a charm is \$1,50; when either is set in glass the price is \$2,25. Read Mr. D.'s card in another column.

The Newburyport Lyceum.

We learn that the Children's Lyceum in Newburyport is progressing finely. The Society and the Lyceum contemplate consolidating.

A Reasonable Proposal.

The London papers have recently made publle a correspondence relative to the scientific Professor Faraday and Mr. Home, and Professor profound interest at this time, and influence a correspondence may be answered. Prof. Faraday's letter is dated June 14th, 1861, and names willingness to investigate the spiritual manifestations on the same conditions.

best suited. He says:

two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and these gentlemen when and where they please, and under such circumstances as they may decide on.

I must only crave their patience if nothing should occur at the first or even the second scance. A patient and caudid investigation is all I ask."

This is wholly frank and to the point. The New York World-which not long ago had a hoped that Professor Tyndall will accept Mr. Home's proposition, and investigate the strange horoughness. The extent to which Spiritualism has obtained credence in Great Britain, but more especially in this country, entitles it to such an examination as Mr. Home invites." The World has to admit that the number of Spiritualists in the United States "is large and constantly increasing, and embraces very many persons whose opinions upon any subject are worthy of considif Spiritualism "be a delusion, those who put soon; if it be what is claimed for it, the world should know that at once." And after a second time expressing, with increased emphasis, the hope that, if not Professor Tyndall, then some other scientist will accept Mr. Home's invitation, it remarks that "if a like investigation were made in this country at the same time, the result could not but be beneficial." But let us have no more of the piddling sort of "scientific investigation" which was insultingly proposed by a knot of conceited Harvard Professors.

"Leave of Absence."

Every now-and-then we see it stated in the laily press that such-and-such "reverend" has received leave of absence from his Society for several months to make a tour through Europe; and in every instance this important sentence is annexed: "His salary will be continued during ils absence." Now we are led to question why it is that continuance of pay is allowed to such men when they are not on duty, any more than those employed in secular business. Poor needlewomen and "machine girls" labor for rich firms from early dawn till late at night for a mere pittance, hardly enough to keep soul and body together, until they get sick from excessive toil and are obliged to leave their work, with disease and poverty staring them in the face. In such cases do their wealthy employers "continue their salary during their absence?" Oh no! These poor creatures would be left to starve, were it not for the ald-meagre at that-they receive from their own class, whose hearts are much larger than their purses; while the employer, who has made large profits in his business by keeping the pay of his employees at nearly "starvation prices," votes that " his minister" shall have leave of absence for months, and is willing to pay his monitions of its approach now. On American | proportion of the bill. And this is a fair specimen soil, it is believed by not a few, is to be fought out of the popular Christianity of to-day. Oh it risy. Humanity is almost entirely lost sight of, in this age of painted loam and gilded clay-of glittering greed, fashionable churches and external respectability.

California Matters.

The Spiritualists of San Francisco have formed n new Society, with the intention of becoming incorporated, and commencing immediate operations by employing lecturers, the collection of funds for the support of regular meetings, the Lyceum, and other means of interesting the people in the Spiritual Philosophy. The Banner of Progress gives the following Board of Trustees, chosen for the first year: Messrs. J. D. Pierson, G. W. G. Morgan, J. W. Mackie, John F. Banfield, and Mrs. Benj. Todd. The Trustees subsequently met, and organized by the choice of J. D. Pierson as President; G. W. G. Morgan, Vice President; J. W. Mackie, Secretary; John F. Banfield, Treasurer; and Mrs. Benj. Todd, Corresponding Secretary. A constitution was adopted, and the name taken is the "San Francisco Association of Spiritualists."

Mrs. Laura Cuppy is still lecturing in Sacramento, Sundays, and in the adjacent towns weekevenings. The San Francisco Daily Chronicle. April 17th, has the following item of experience:

Laura Cuppy lectured recently at Mokelumne Hill. The natives were so astonished at the apparition of a female speaker, as to forget to make the necessary preparations in the Hall where she was to lecture, and the lady was reduced to the necessity of lighting up her own church. We are not informed whether she swept it out, but are guite certain she would have done so had occasion required. Lecturesses have some ough experiences to undergo in their journeyings. Many are auxious to hear and see the brave little woman once more among us. She has not suffered by contrast with others, but will be doubly appreciated."

Cretan Victory over the Turks.

According to the latest Cretan accounts just received at Washington, a battle was fought on the 4th of April on the plain of Herdeleon, in which three thousand Cretans repulsed a vastly superior number of Turks, who were supported by the regular Circassian cavalry. The English man-of-war Trinculo witnessed this battle. On the 6th of April the Cretans achieved another victory at Rhetymus. Other battles took place at Setino and at Velondaki. In the latter the Turks had four hundred men killed and wounded. Sixty thousand Cretan families in Greece were exposed to great misery. The Greek Government has so far spent \$3,000,000 to save them from starvation.

The State Association.

The semi-annual meeting of the Massachusetts Association of Spiritualists was held in this city Anniversary Week. It was well attended, and some very good speeches were made. A renewed interest is awakened in the cause of the Associain our next issue.

A Chancery Decision.

A more trenchant pen than that of Dickens is yet needed to whip up that hoary institution, investigation of Spiritualism, between the late known as the English Court of Chancery, to something like the perception of truths not yet Tyndail and the same gentleman; which excite crystallized and frozen in the form of precedents. Here is the case of Mr. Home, for example, that great many persons of influence and repute to strikingly illustrates this very necessity. The express the hope that the original object of the suit instituted by the elderly lady, Mrs. Lyon, for the recovery of the legacy which she presented to him in part in advance of her natural decease, the specific conditions on which he will consent has at length been decided by the Court of to attend Mr. Home's scances. Prof. Tyndall Chancery in her favor. We have given the readcaused this note of the late Prof. Faraday to be ers of the Banner an account of the proceedings at published, and at the time announced his own | length, in the last few numbers of the paper, and are now enabled to state the final decision. Mr. Home is ordered by the Court to restore the sixty In reply to this last note, Mr Home gives out in | thousand pounds which had been fairly settled a letter to the Pall Mall Gazette, that he is quite on him by Mrs. Lyon, and adjudged to pay the ready for Prof. Tyndall's investigation at any costs of the suit. Those journals which from the time when that gentleman's convenience will be sheer force of habit treat such matters with an inevitable sneer at Spiritualism as the accompa-"It will give me the same pleasure to meet niment, are found to be quite true to their in-Professor Tyndall and any two gentlemen he stincts in the present instance, and not at all in-shall designate. On my side I will have at least consistent with their former practice. They of consistent with their former practice. They of course charge "undue" influence over the lady's mind, and lay the fault at the door of what they conveniently style, the "jugglery" of Spiritualism.

But truth never fails to shine out at last, bright and clear, through the densest ignorance and prejudices. If it were wholly and candidly spoken in the present case, it would not a little surprise many people who now hastily approve the finding chronic habit of attempting to bring Spiritualism of the Court, to learn that the action of Mrs. and its believers into ridicule—says "it is to be Lyon was based on very different considerations than such as that she was improperly influenced in the bestowal of so large a part of her fortune. phenomena of modern Spiritualism with scientific Mr. Home received the gift on condition that he should adopt the lady's name, she being much more than old enough to be his mother. But it is understood that she was desirous that he should become her husband instead! She is well advanced in years, and he not over thirty! Here is where the trouble arose. Finding him inexorable to entreaties of such sort, she pettishly resolves to break her promises, to turn her back on her eration." And it sees fit to add the reflection that | professions of esteem and affection, and to sue for the recovery of the sum she had deliberately setfaith in it cannot be undeceived a moment too | tled on him, grounding her suit on the plea that her mind had been improperly influenced. The Chancery Court was clear on the score of its prejudices against Spiritualism, if nothing more; and a decision was reached in the old lady's lifetime. But it will require higher authority than an effete and moss-grown English Court of Chancery to undermine the truth of Spiritualism. It will stand in spite of that and old Mrs. Lyon together.

The Trouble in Japan.

The latest advices from Japan report the war between the Mikado and the Tycoon for the political supremacy as over. The Tycoon gracefully submits to his fortune, counsels his adherents to preserve peace, and is mentioned as quite likely to accept the highest office under the Mikado when the new government has been firmly established. Practically the result of the war was decided when the troubles commenced, for the opposition to the Tycoon has been successful in every engagement that has taken place. Inasmuch as both the Tycoon and Mikado have been committed to the support of the anti-exclusive policy which has been introduced into the Government of Japan within the past few years, the issues between them have been mostly matters of local interest and personal ambition. The Tvcoon very naturally did not like the idea of being forcibly set aside from his official position, and we cannot blame him for making as vigorous a fight as he could for the recovery of his former official position and dignity.

We cannot forget, however, the partiality which the Tycoon has shown for the United States in sending several parties here to study our institutions and examine our industries, and the inroads which have thus far been made upon the old Japanese policy of isolation are very largely due to his efforts. He has done well for his country and his people, and he certainly deserves to be for his efforts to give life and activity to one of the greatest empires of the world. With a liberal governmental policy and her present commercial advantages, there is certainly a brilliant future in store for Japan.

Movements of Lecturers and Mediums.

Mr. O. W. Manuel, son of W. Manuel, Esq., of this city, has recently become developed as an unconscious trance medium. For about six months he has been speaking to private audiences of from ten to twenty persons, but very recently he has spoken in public, and has decided to remain in the lecturing field. He is a young man just turned his majority; has a full, clear voice; speaks fluently and agreeably. For one so recently developed, he bids fair for a brilliant career as a lecturer. The gem is in him—the more it is polished the brighter it will appear. His address is 35 Rutland Square, Boston.

A. E. Carpenter will lecture in Provincetown, Sunday, June 7th; North Truro, June 9th; Eastham, June 11th; Chatham, Sunday, June 14th; Brewster, June 17th; Harwichport, Sunday, June 21st; East Dennis, June 24th; Barnstable, Sunday, July 5th; Sandwich, July 7th and 8th; East Wareham, July 9th; Wareham, July 10th.

J. M. Peebles will lecture to the Society of Spiritualists in Brooklyn, N. Y., the first Sunday in June.

Prof. I. G. Stearns, who has been lecturing in Penusylvania recently, on psychology, mesmerism and clairvoyance, is now in Springfield, Mass. J. G. Giles, of Princeton, Mo., appointed by

has been attending to that duty for several months past with good success. Mrs. Jennie S. Rudd will speak in Fall River, Mass., June 7th.

the Society of Spiritualists as lecturer at large,

Dr. H. H. Crandall will answer calls to lecture.

Address box 778, Bridgeport, Conn. Charles Holt speaks in Fitchburg, Mass., June

Prevention of Cruelty to Animals.

It can't be doubted that the Societies for this purpose, organized by Mr. Bergh, a noble hearted citizen of New York city, are calculated to do much good in protecting useful and unoffending animals from heartless and barbarous cruelties. Mr. Bergb, in a recent address to a New York agricultural Society, stated that he lately caused the arrest of a master butcher-a councilman of New York city-for having chopped off the hindlegs of a pair of steers which were unruly, and allowing them to lie in the scorching sun for hours before putting them out of misery. When required to write his name he made a cross, not having acquired the art. Indeed, it is an accomplishment not deemed necessary for the legisla-

tors of the largest city in the country. The Massachusetts Society for the Prevention of Cruelty to Animals, which numbers over fifteen hundred members and patrons, has procured tion. We shall give a report of the proceedings the enactment of a law which will enable the officers to carry out their views.

ALL SORTS OF PARAGRAPHS.

The low slang and utter falsehoods of the New York correspondent of the Boston Post in regard to Spiritualism and Spiritualists in that city, meet with the condemnation of all classes of people. We are astonished that such a reputed liberal-minded man as Col. Greene should have allowed such stuff to appear in his journal.

By a card in another column, it will be seen that Dr. Roundy and wife, clairvoyant and electric physicians, are located in Quincy, Mass.

Attention is called to the advertisement in another column, "Agents Wanted for Stephens's History of the War."

The Agent of the Salisbury Manufacturing year; almost enough to live on! says an exchange. its complexion.

It is estimated that seven hundred and thirtyfive pairs of green goggles were seen in our streets Anniversary week, the owners of which were chiefly in attendance on the creedlst meetings.

"Hallo, steward!" exclaimed a fellow in one of the steamboats, after having retired to bed, "hallo! steward." "What, massa?" "Bring me the waybill." "What for, massa?" "I want to see if these bedbugs put down their names for this berth before I did. If not, I want'em turned out."

A certain house in New York is furnished from top to bottom with rosewood. The owner was a sutler in the army during the war of the rebel-

Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.

Mrs. Jane Clark, of South Deerfield, Mass., who was sent to the Insane Asylum at Northampton by her husband, recently, has been taken in charge by her friends, the case having come to trial, and she proved not to have been insane.

Josh Billings says, "Thare iz no such thing az inheriting virtew; money and titles and fever sores kan be inherited."

When is a house like a bird? When it has a wing.

THE INDIANAPEACE COMMISSION.—The Commission to confer with the Indian tribe at Fort Laramie, and to adjust the terms of friendly intercourse, seem to have met no considerable diffi-culty in their negotiations. The Indians manifested the utmost disposition for peace, and made far less trouble than might reasonably have been expected from the nature and extent of the com-plications, and from their natural objections to the extension of the railroads. They seem to desire only a fair chance to live, and if the govern-ment will faithfully observe the policy of the Commissioners, we need have no more annoying and expensive Indian wars, to deplete our Treasury and lay waste our frontiers.—Amesbury Vil-

Life is like a fountain fed by a thousand streams that perish if one be dried: It is a silver chord twisted with a thousand strings, that part asunder if one be broken.

The Republican National Convention at Chicago, last week, nominated Gen. U. S. Grant for President, and Schuyler Colfax for Vice-Presi-

What is now regarded as necessary to comfort and convenience, would have been thought extravagantly luxurious twenty years ago.

\$1.05. Publishers Banner of Light-Here's a half for your Circle, that Wisdom makes free, and a quarter for tracts, through which the blind see; Spirit Life of great Parker I would own, read and lend, for which here's three dimes for your pay when you send, to box two less than Union Picnic of the Lyceums, for in "union there one seventy-eight, in Davenport City, and Iowa

The "promised laud" is said to be alternate sections along the route of the Pacific Railroad. It is a promise, however, that may yet need the ceum movements that a Lyceum has been per services of a redeemer.

There is one good wife in the country; let every married man think he bath her.

A grocer is like a highwayman when he lies in

Hope is a great elevator. It sustains the maiden at forty-five in the belief that her time and man is yet to come; it keeps alive the dreams of youth for fame and fortune; it nurses the visions for place and nower: it transforms the old into the young; and it also often induces people to make exceedingly great fools of themselves.

California expects to raise 30,000,000 bushels of grain this year.

> CONTENT. A rare old fellow, seldom seen Within the chambers of the great,

Who liketh best a modest mien, Preferring delf to silver plate; Old chum of mine, we break our fast Together in the morning light, And when the busy day is past, Meet by the hearth again at night. The roof that shelters his grey head, I'm sure is ever hallowed.

THE CHEMISTRY OF TANNING .- The skins of animals are constituted mainly of glue or gluten. This is soluble, and the principle derived from the bark, tannin, or tannic acid, is also to a considerable extent soluble. When the latter is allowed to act upon the former, chemical combination takes place, and leather is produced, which is wholly insoluble. This is the chemistry of tan-

ENTERPRISE.-Mr. Robert Bonner, of the New York Ledger, served his apprenticeship as a practical printer in the office of the Hartford Courant. He has built a marble palace for his printing producing the above standard disquisitions at this time, which office, and recently moved into it.

No man ever sins at half-price.

The boys and girls in the New York public schools took nearly two hundred thousand whippings last year. Such a mode of teaching only toughens the hide, stultifies the intellect, and hardens the temper.

Moderation is the silken string running through the chain of all the virtues.

The Banner of Light has entered upon the publication of its twenty third volume. By contrasting its contents with those of the dreary sectarian religious press, it will be seen that Spiritualism has a living, moving, advancing soul, and that Theology is a dead, dul, dry and withered corpse, without motion and insample of any. There is without motion, and incapable of any. There is food for the intellect and the heart in spiritual papers, but only the driest of husks may be obtained from a perusal of the "religious" organs.

—San Francisco Banner of Progress.

Cleveland, Ohio, now claims to be the third city in size on the northern lakes.

The only real superiority of man over man is in understanding and conduct; and those who possess the best understanding, and show the most irreproachable conduct-no matter what their station in life-are the most respectable. people after all.

DR. LIVINGSTONE.—Although the murder story is settled, we are still left in doubt respecting the whereabouts of the great African explorer. His last letters are a year old, and written when he was on the shores of Lake Tanganyika. Beyond this all is mystery. He may turn up at any moment-he may be "dead."

Youth and white paper take any impressions.

During the past week or two half a dozen ma-niacs have been arrested, whose delusion was of a religious type, and not one of them was a Spirit-ualist. We do not know how Elder Knapp feels. —San Francisco Daily Critic.

"Religious" papers please copy.

A face that is full of the expression of amiability is always beautiful. It needs no paint and no powder. Cosmetics are superfluous for it. Rouge Company in Salisbury has a salary of \$15,000 a cannot improve its cheeks, nor lily white mend

> Prof. H. W. Longfellow, the distinguished poet, sailed for Europe, in the Russia, from New York, May 27th. He is to be absent a year or two. He is as widely known and cherished all over Europe as any American author. Dr. J. G. Holland went out in the same steamer on a two years' tour.

> It is expected that people can ascend Mount Washington by rail in August.

A zealous young Methodist convert in Bloom-field, Ct., remarked to his brethren and sisters in religious meeting that they must not walt, as they did last year, until the winter was half gone, but must go at it right after having, and get up a revival, as time was money, and money made the mare go.—Springfield Republican.

Virginia.

There are in this city a goodly number of believers in our beautiful faith, but as yet there are no meetings, no organization. There are also a large number of very good media; but there is nothing doing in a public manner. Now if a trauce medium were to come here for the love of the cause, and to do the work of the good spirits, I make no doubt but that in the course of a very brief period there would be some beneficial results, and such medium could make a living.

As far as I am concerned, I am doing all that can be done in my condition. The sick in most cases are cured by the laying on of my bands, and there is a growing curiosity to investigate the beautiful religion of Nature and Nature's God, There is a reading room here, belonging to the Post Band, and your beautiful Banner is donated by me. It is doing its work in regenerating the race, and telling man that he is not imperfect, but that be is the noblest and most perfect creation of Father God and Mother Nature. D. C.

Camp Grant, near Richmond, May 22, 1868.

Grand Union Picnic of the Lyceums. 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 belonging to the Lyceums. The best speakers will be engaged for the occasion.

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 ball 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 S. M. FITZ, Secretary. is strength."

Lyceum at the South End, Boston,

We are happy to announce to the friends of Lymanently organized at the south part of the city, who hold their sessions every Sunday at 101 A. M. at Springfield Hall, 80 Springfield street. We invite our friends to meet with us as often as con-A. J. CHASE, Conductor, venient.

MRS. M. A. STEWART, Guardian. P. S.-All communications should be addressed to A. J. Chase, 72 Springfield street.

New Publications.

LIFE OF GEN. ULTSSES S. GEANT. By J. S. C. Abbott Bos-ton: B, B. Russell. Mr. Russell is out seasonably with Abbott's Life of General Grant, and ought to make a good start in his sales in requital of his enterprise. This volume is written in the style of Mr. Abbott, always eulogistically warm toward his chosen sub-jects, and in some instances not sufficiently critical; yet in the present case he has shown a judgment in his selection of vital facts, and a discreetness in their treatment, which will make this Life one of the most popular which will be presented to the public. We have space for not much more than the editorial mention of such a book; it would cost us columns to go through its romantic and important contents as we should like. While it is a carefully written biography of weshould have the most noted Captain of our age, it is nevertheless treated with that warmth and glow which ensures for such an undertaking a wide and immediate popularity. There are over three hundred pages in the book, an excellent half-length likeness of the General, and a portrait of his father and mother taken together. There are also other steel engravings of striking scenes, and lithograph mans. This Life of Grant is sold only by agents, at \$1,50 and \$2,00.

J. P. Mendum, of Boston, republishes in good and highly readable style "The System of Nature" of the Baron D'Holbach, and the "Essays and Treatises" of David Hume, both standard works from truly philosophic minds which progressive men and women would do well to read with thoughtful care again at the present time. Much of what is accounted old, among intellectual productions, is always new because of its universal application; and there are no states of society to which the speculations of such penetrating intellects as Holbach and Hume will not prove themselves adapted. The community of sound readers are under a debt of gratitude to Mr. Mendum for his enterprise in rethey should promptly requite by a liberal purchase of the two

THE ATLANTIC MONTHLY for June has four articles of striking interest, and, to us, of a contagious influence; they are "Beauty of Trees," "The Talmut," "Yix," and "A June Idyl." Any one is worth the cost of the number many times. Lowell outdoes himself in his sweet idvl. Reccher's "Non wood " is gently, but firmly and critically, reviewed in the Book Notices: Bayard Taylor has an article in prose and another in verse; there is a timely resume of the Abyssinian and King Theodore business; the discovery of Etherization is discussed; and there is the proper sprinkling of tales. The June Atlantic is just of a character to take a secret and rather consuous pleasure in, if the weather ever allows us to go out again among the trees and across the grass.

We have from James Burns, of London, a handsomely bound volume of "HUMAN NATURE," a Monthly Record of Zostie Science and Intelligence, embodying physiology, phrenology, psychology, Spiritualism, philosophy, the laws of health, and sociology. It is an "educational and family magazine," and deserves substantial preservation in the shan the publisher has given it. There is a treasury of thought and truth between its attractive covers.

A HOUSE TO LET, by Charles Dickens, PEYERIL OF THE PEAK, by Sir Walter Scott, and THE GREAT IMPEACHMENT AND TRIAL OF ANDERW JOHESON, all from the press of Peter-son Brothers, and in cheap and popular style, are for sale by

To Correspondents.

(We cannot engage to return rejected manuscripta.) D. C., CASSAPOLIS, MICH.-Money received.

Hebe Bork Department. is an exception, because it has placed conscience above creeds, and admitted the nature in man as

BANNER OF LIGHT BRANCH OFFICE.

FOR MEW TORK ADVERTISEMENTS SEE SEVENTH PAGE.

544 BROADWAY. WARREN CHASE,LOCAL EDITOR AND AGENT.

Very Large Assortment of Spiritualist Books. Very Large Assertment of Spiritualist Rooks. Complete works of A. J. Davis, comprising twenty-two volumes, nincteen cloth, three only paper: Nature's Divine Revelations, 39th edition, just out. Svols. Great Harmonia, each complete—Physician, Teacher; Seer, Reformer and Thinker. Hagle Staff, an Autobiography of the author. Penetralia, Harbinger of Health. Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Spicial Providences, Harmonial Man, Free Thoughts Concerning Religion. Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) 286; a most valuable present for a library, public or private.

Four hooks by Warren Chase—Life Line; Furtitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

mplete works of Thomas Paine, in three volumes, price Complete works of Thomas raine, in three volumes, pro-\$5: pastage 90 cts.

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Send us five dollars, and we will send by mail Arabula. Stellar Key, Memoranda, and Death and After-Life, all well bound, or any other fifty-cent book in place of the latter.

The Round Table and "Memoranda."

The literary critic of the Round Table, whose caustic pen spares neither friend nor foe, and who has won for his department of that able weekly a good share of its credit, has dipped his pen for our last book by A. J. Davis, the "Memoranda," we think, in the wrong dye pot, and rather blunted its usually keen point. He seems to have overlooked the fact, so plainly stated by the author, that this was only a MEMORANDA, and not a work on the Harmonial Philosophy at all; but as the reviewer did not find the usual amount of sound philosophy in this book which he had seen in the other works of Mr. Davis, he at once concluded the author was losing his gift, or his intellectual power. We could have shown him in a very few minutes that the evidence of weakness in this book was in the articles copied so largely from the press in its comments and attacks on Spiritualism, and not in Mr. Davis's own writings, which, however, are only notes, many of them written before his works which this writer seems to appreciate. We also discovered a weakness in the book, but found it local, and in the parts which were extracts from papers and other authors, and as we looked for nothing from Mr. Davis but Memoranda, found these both interesting and instructive. We are gind this volume is added to his long list of valuable books, as it records the march and progress and notes the incidents along the steps by which we have attained our present position. Some of the readers of the Round Table have aiready sent to us for this book. evidently to judge for themselves of its merits and its author, and it is already added to many private libraries, and is largely read by those who always appreciate Mr. Davis's writings and selections.

The Meeting at Cooper Institute,

Called to get and give expressions on the subject of our national dealings with the Indians, was well but not largely attended, and by some of the houest and carnest souls who feel that the original owners of this country have not been treated with that brotherly love and human kindness nor even honorable dealing, that might be expected from a nation of civilized people, not to speak of its pretensions to a Christianity which claims to be higher and better than the nature of man. We do not admit the claims of Christiani ty, but admit that the aborigines of this country have been treated with unnatural barbarity, prietors, PHILADELPHIA. which has too often justified in them and their uncultivated condition the cruelties so often attributed to them. If we see the wrongs in the Indians, we see the causes in our own race and nation, and we are glad at every effort made to find the causes and remove the evils that have so long existed between this abused race and our wn. To us it seems that justice requires at ou hands protection and even support, when required, for the remnants of these once powerful tribes, who seem to be slowly but surely falling and perishing before the march of civilization and the unparalleled growth of our nation.

The meeting above referred to spoke the sentiments which we heartly approve, and we are glad to see the press generally speaking favorably of the subject and expressions. Spiritualists have long held a leading position on this subject, and they are among the first to call on the nation-to do justice to the Indian.

Theological "Freedom."

Every day brings new evidence that Churchianity must be fortified to maintain its standing in society. A friend writes us from Vermont, Fulton Co., Illinois, a little town with an uncommonly intelligent population, that J. S. Loveland has been lecturing there with marked success, and that he invited replies and questions, &c., in his meetings, and that one minister accepted and questioned him, stating his views, &c., after which he gave notice that he would lecture on Spiritualism and Mr. Loveland's positions, &c., upon which notice Mr. Loveland asked permission to ask questions, &c., such privilege as he had gladly given the preacher, but of course was refused, as the church cannot defend itself in its own house but must keep the arguments of the enemy away from its believers and out of its holy placer. One year would use up the churches if the pulpits were open to occupancy and attack from Spirit-

Mrs. R. L. Moore,

Whose notice will be found in the Banner of Light is very successful in her examinations and prescriptions for the sick, and we take pleasure in adding our testimony with many others to the correctness of her delineations and success of her prescriptions. Those who are suffering with disease and can visit good mediums in person we advise to do so, but those at a distance from any such agency, or who cannot afford much expense. we advise to comply with the low price which we persuaded Mrs. M. to fix on her prescriptions, on purpose to reach the poor, but which her guardians still insist should be doubled. Patients should write themselves, their age and sex, and not let any one handle the look of hair after it is cut from the head, as many of the mistakes of mediums arise from a mixture of magnetisms, caused by different persons handling the articles used by the mediums to reach the patients.

The Liberal Christian.

We take pleasure in recommending to our readers this ably conducted and most LIBERAL Christian paper. It is the ripened fruit of PROTESTANT Christianity standing out of the sectarian shackles of creed-bound societies. It defends the Christian religion in the sacred manhood of intellectual freedom, and yields to us, and all, the right it claims for itself, to think, speak and act by the highest dictates of an enlightened conscience. It is not often that we see anything under the name of Christian we can recommend, but this journal

capable of cultivation and development, and worth improving, while most Christians blasphemously condemn it as totally depraved, and deserving extermination by a change of heart.

The Advent Herald and Sabbath Review, the religious character of which may be known by its name, is printed at Battle Creek, Mich., and is still waiting for the Advent of its Saviour, and its editor is hoping if not looking for the coming of the Lord "in the clouds of heaven," which the poor deluded mortal is destined never to witness. It is to us a mystery how intelligent persons can be found in this country to get out and to support so large and mechanically well executed a paper as the Advent Herald; but religion does cut up the strangest freaks with the human intellect of any subject or influence in our world. Men and women who on all other subjects are rational and intelligent seem to lose all power and use of reason on religious questions, and " go it blind"; and this is the only explanation we can find to excuse our Advent friends, many of whom seem rational on all other subjects, and yet "stick" to this ridiculous folly.

The Herald of Health for June is on our counter, well supplied with excellent and valuable reading matter. This monthly has been stendily improving since its commencement, and it was good on its first appearance, but it goes deeper now into human needs, and takes more earnest hold of important reforms, and we hail it as a co-worker for human progress, reform and improvement, and especially in domestic and social life. The number before us has no less than four articles on the rearing and training of children, containing much valuable information which all families should possess. The article by Mrs. Horace Mann, and the one on Kindergarten, by Miss Peabody, are especially valuable. Our friends can get this and other numbers by sending us twenty cents for each.

Business Matters.

MRS. E. D. MURPRY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Ju.4w

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

MISS M. K. CASSIEN will sit for spirit answers o sealed letters. Inclose \$2 and 4 red stamps. 24 Wickliffe street, Newark, N. J.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. J6. C. D. & I. H. PRESHO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 514 Broadway, New York.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, 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. few patients can be accommodated with rooms for treatment.

PERSONS OF ALL AGES are more or less af flicted with worms, the most effectual rentedy for the expelling of which is undoubtedly Hollo-WAY'S VERMIFUGE CONFECTIONS. They have a pleasant flavor, are mild in their action, and can be administered to young children with ease and safety. JOHNSTON HOLLOWAY & COWDEN, pro-

Special Notices.

RETURNING SPRING. Stern Winter's dismal reign is o'er, And Joyous Spring returns once more; Nature from her long sleep doth wake, New forms of beauty soon to take. The snow, ere long, will disappear, The voice of birds again be heard, And hearts, long sad, with joy be stirred. How will both old and young rejoice, But more especially the liors, Who flock to FENNO's, in DOCK SQLARE, To buy a new "Spring Suit" to wear.

Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES and TERRITORIES).) CANADA and ENGLAND, should have an agent male or female, for the sale of Mrs. Spence's Positive and Negative Powders. Sole Agencies of one or more townships, or of a Cenny, given. Terms to Agents, Bruggists and Physicians sent free. Prices reduced, and in all cases Prof. Spence oprepays the postage, expressage or cost of transportation. Sie advertisement in another column. Address PROF. PATTON SPENCE, B. D., BOX 5517, NEW YORK CITY. Feb. 8.

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June 6—lw*

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Mrs. J. H. Conant.

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

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nounce 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-TON STREET, ROOM NO. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which lime no one will be admitted. Donations solicited.

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

Circle Room-Reserved Sents.

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

Invocation. Leave us sot in temptation, and when the shades

of ignorance grow dark around us, come near unto us, oh ye whose light is greater than our own, and veil us in the sunshine of thy wisdom that we may thereby lose our ignorance, even as night loses its shades in the glowing arms of day. Oh Holy Spirit, whose life is a part of our lives, whose presence is ever near unto us, and whose benediction rests ever upon us, whose love leadeth us through time, through eternity; thou who art at once our Father and our Mother too; thou art at once our Father and our Mother too; thou who giveth life to the blossoms, to worlds and systems, and to our souls; thou who art all of life and being, we kneel in thy presence to receive thy blessing. Thou hast taught us in Nature that we should ask that we may receive. Thou hast opened the volume of thy being for us, that we may learn of thee, to talk with thee, to praise thee, to worship thee, to understand thee and our relations to thee. And because thou hast thus blessed us, it is, oh Lord, that we day after day lift up our souls in prayer and in praise unto him lift up our souls in prayer and in praise unto him that was, and is, and ever shall be. In the midst of the confusion and darkness that is sweeping over this nation like a great tornado, oh we thank thee that we are enabled to behold thy light; and the hand of wisdom writing upon the walls of this nationality, oh Lord, we see, and in part un-derstand. Oh grant that thy servant who sits at the head of this nation, who presides over the political interests of the country, oh grant that this prayer may constantly find expression by him: Leave us not in temptation, but deliver us from evil." We pray that his soil may be strong in right, and that his feet may learn to walk in wisdom's ways. May his thoughts be akin to angels thoughts, and his deeds, oh may they be fashioned thoughts, and his deeds, on may they be fashioned by holy thoughts. Oh grant that the angels that surround him may be strong and mighty, leading him in the way of right, bathing his soul in the waters of truth, and unfolding his spirit to the commands of the higher life. Oh grant that he may successfully perform his duty, whatever it may be. If it be to go down in material darkness of grant that he way go asking struggth of ness, oh grant that he may go asking strength of thee. If it be to rise and shine brighter and still brighter, oh grant that he may go upward with humility and wisdom. And whatever, oh Lord his destiny may be, oh grant that the people may understand that thy hand is leading him, thine angels are carling for him, and though he may seem to stumble, thy truths will still be begotten by him. Oh Lord our God, may thy children everywhere learn that thy servants are ever in thy hands, and that thy will they will surely perform. Open the eyes of those who are politi-cally blind. Lead them out into the daylight, and do thou open also the ears of those who are deaf, times, calling them to action, renewed action, more perfect, more in accordance with truth and justice and love than they have ever known. Oh we receive thy blessing, our Father and Mother, and we offer thee therefor our most devout thanks.

Amen. Feb. 24.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready to answer your propositions, Mr. Chairman. QUES.—Do male and female spirits mate in marriage, as on earth, or analogous to it? ANS.—Yes, notwithstanding it is said in the holy Scriptures that "in heaven they neither marry nor are given in marriage." It is true that

there is not that kind of marriage that is current here, and I thank God for it. But there is a kind which is in itself so divine and so perfect, that two souls are merged in one, and the harmony is

Q.—One man passes from earth well developed in his moral and spiritual organs. Another passes away in an undeveloped condition. The first re-turns to earth full of joy, and tells us that he moves in an atmosphere of light. The other like-wise returns, but complains that he dwells in darkness. Is the light and darkness spoken of an actual local condition of the atmosphere, applicable alike to all soul existences, or does it grow out of the condition of each individual spirit?

A—It is a mental condition, not an atmospheric

condition. You have thousands, millions of souls condition. You have thousands, millions of souls on the earth who are in darkness, just the same kind of darkness—notwithstanding the sun may shine ever so brightly—that exists with souls after death. It is precisely the same. They do not understand themselves; they do not need to know that help had been to know what they had better do to gain happiness. They desire it, but know not how to reach it. That is the very worst kind of darkness.

Q.—Will you explain the difference between trance and inspirational control? A.—The difference is in degree. If I wish to control a subject inspirationally, I do not obsess

control a subject inspirationally, I do not obsess that subject, either from the external or the internal, but I simply come in rapport with the subject, and through that inagnetic rapport I give the subject my ideas, and they are given out by the subject in their own clothing after the capacity of their own intellect. Do you understand?

QR.—Yes; but it only answers half my question.

A.—There are also different degrees of what is called trance control. Sometimes the spirit controls by overslandowing or surrounding the subtrois by overshadowing or surrounding the subject, as I do to-day. Sometimes they are absorbed by the subject, and express themselves from the internal to the external. Sometimes one organ, or two, or more, as the case may be, is controlled, while others are left in an entirely normal state. Sometimes all the organs are controlled they are the case may be a surface or the case of the cas Sometimes all the organs are controlled thorough ly. I do so to day, although I surround the subject, and control through the external, as the mu-

sician controls the instrument. He does not enter it in the external; he controls it, and it answers his purpose, becomes his agent. Q.—When you enter or obsess the medium, is the spiritual part of the medium externalized

from the form?

-Yes, it is very often the case. The animal magnetism is never absent from the body. It is a part of the body, and cannot be absent without producing the chemical change called death. But the intelligent magnetic part, with its organic structure, that which belongs to it as a pirit, can absent itself from the body, and very often does, particularly when the body is under the control of

-Mr. Davis says, in his works, that the clairvoyant state may be produced without spirit aid. What do you say?

A.—I say so too, Q.—Do you spirits all agree on that point? A.—No, I presume not. I should be very sorry if we all did, because I myself am very fond of variety. As much as I love roses, I would not

want roses altogether.

Q — When the medium is possessed by the spirit, is the spirit of the medium always dispos-

A .- Not always. -Then two spirits can occupy the same mag-

netism at once? netism at once?

A.—Yes; one is in a subdued, subordinate state, the other is in activity. It takes the control for the time being. There is an understanding between the two occupants. One does not infringe upon the other. The indwelling spirit agrees to the external expression. But it is always best, if it is possible, to render the subject unconscious, when the other terms resulted to buttle high

Victoria Thomas.

master was Sparrowhawk. He was from Virginia. Silas was his first name. Again I changed my name. The name of my third master was Brown. He was from Maryland — Samuel C. Brown. The was from Antynan Sander C. Brown. The name of my fourth master was Thomas - William H. Thomas. Through my whole life I was suffered to retain my first name, which was Victoria. So you see it is hard for me to be able to decide which of these names I ought choose. Perhaps it should be the latter. I was a favorite with my last master. I was very strongly attached to his daughter, and she to me; and during her sickness—a very severe sickness which she had—there seemed to spring up between us a very strong sisterly love. very kind to me, but she was always telling me that I was very kind to her. And when she re-covered, she insisted that her father should educate me, which he did. And she also insisted that I should be freed. I have been told that my freedom papers were all made out, but I know I never received them.

I was treated with great consideration till about the time that that great convention was held at Charleston. [You mean before the war, do you not?] I do. [The Democratic Convention.] Yes; where so many seeds of rebellion were sownwhere many of your politicians declare the rebel-

lion was hatched. I seemed impelled-though I know my interests counseled in another direction—but I seemed impeled to speak against it. My master was in the convention. He was one of the number; at any rate, he was largely interested in it. But I spoke against it, and when war was declared I prayed in my soul that the North might conquer. I thought it was right. I pitted those who had bad masters and mistresses. I did not need freedom; I had all I wanted. I did not need that an Emancipation Proclamation should be issued; no, but my people did, and therefore I felt in harmony, not with the rebellion, but I felt in harmony with the war movement, because I thought that by it my Well, I omitted to say that my master had a second wife, who was not the mother of this daughter I speak of. And when my master engaged in the war, and I foolishly expressed my opinion with regard to it, I was at once persecuted, and sold—sold for a field hand. I had never been one, I sold for a held hand. I had never been one, I was—perhaps it is saying too much, but I think I was—as white as the subject I now control. I had been liberally educated; I had received every kindnessatthe hands of my master, but his daugh. ter was powerless to aid me after her father had entered the army. I was secretly sold, taken away, and a speedy death followed. It matters not how; I am not here to speak of that, but I am here to seek out Amelia, if I can, and manifest to here to seek out Amelia, if I can, and manifest to her. She is still very dear to me, and I know her spirit calls loudly for me. I know she would hear from me—I know I should be welcome; I feel it; but I cannot get near her. I cannot understand why, but like thousands of others I have been drawn here, and I expect I shall be successful. I wish to tell her that I died in the full faith of forwish to tell her that I died in the full faith of for-giveness beyond death. I was not mistaken. I have been greatly employed since my death in seeking out those who needed aid, those of my people who are calling for help, and I have known no idle moments. But now I seemed impelled here. I would meet Amelia, and communicate with her concerning the beautiful things in the home that is now mine. I would tell her that I shall receive her when she comes, and that I shall shall receive her when she comes, and that I shall be ready to and happy to.

And to those who so fearfully wronged me, per-

haps there is no need of my saying to them that there is a just God who visits all his children in judgment and mercy. None need expect that he will fall to see them, or that they will fall to be brought to judgment for all the wrong deeds of their earthly lives, for they surely will. Now, sir, I presume I should take the name of

Victoria Thomas. [Have you made any provision for this?] Yes, I have. [All right, You will doubtless be able to reach your friend when you leave here] I have been told so. Good-day.

John D. Merrill.

Well, this is what I never expected to do. This coming back to earth after death, I had no idea of when I was here. I heard that there was some people who believed it, but I myself knew nothing about it. It is quite a strange thing for a man to come back and tell about the manner of his death, is n't it? I had no Christian burial, but that makes no difference—it makes no sort of dif-ference. You see it is like this: I moved from Springfield, Mass., here to Boston. I came here to get work; it was a little better than thirteen years justice we cannot measure, whose love we cannot ago. I came here with my wife and two children, a boy and a girl. I got a room on one of the streets running down by Hanover street—running across. I will tell you in a moment what the street was—Salutation street; I was thinking of Salvation all the time. Well, the very night—the day of my death I had been over to East Boston to see a Mr. Bird about getting work, but I was told it was rather a had time to come, and I better come in the morning; so I didn't leave any name, but I started for the city. I never knew how it happened, but I walked off the wharf; of course I intended to come over in the boat. [On the ferry?] Yes. Well, now, don't you think it was a pretty hard case that a man's family should be so near, and that are passing out of darkness into light; we

some foreign port, because I was discouraged, and to get rid of my family, and she do n't know to this day where I am. [Can you give the time when this happened?] Oh it was just a little better than thirteen years, in the winter time—can't tell you the date. I might he able to give it straight, and I might not. But I know the day, it was Friday, in the afternoon, because I said to myself, "Well, I got about seven dollars left, and if I only get work so I can commence Monday morning, you know this seven dollars will take if I only get work so I can commence Monday morning, you know, this seven dollars will take me through next week pretty well, and at the end of the week I will have something coming from my work." Well, I had the seven dollars with me, and my wife had nothing, not that I know of. I she had, I didn't know it. I was unfortunated and any know of sny greater. fortunate—poor—and I don't know of any greater curse that anybody can have, under the existing customs of the earth. Don't know but you may the external expression. But it is always best, if it is possible, to render the subject unconscious, to shut out their own mentality, to build a high wall between their mentality and the mentality desiring to control—and for this reason: it is always to be expected that something may most always to be expected that something may be said that would clash very rudely with the ideas of the spirit who owns the machine, therefore under such conditions there would be inharmony produced at once, and one or the other would be obliged to leave.

Q.—Am I to understand that in cases where you enter the body of the medium, the spirit of the medium may still be within?

A.—Yes; the organ, the brain, is generally thrown into a negative state, under such circumstances, by the indwelling spirit, and the foreign spirit who desires to control takes advantage of that negative state, and thereby uses it with greater facility than if it was left in its positive state. This may be called a partially abnormal state, not entirely. There are many degrees of spirit control, many different phases, each one differing to suit the needs of the spirit who controls and the body which is controlled. Feb. 24.

Victoria Thomas. have met here in the spirit-world a negro woman by the name—the name she had here was Besson, so she says, and she tells me that she lived in a Victoria Thomas.

Since it is your custom to receive the names, the earthly names, of the parties who visit here, in proof of their presence, I presume it is expected that I shall follow that course, that I may be identified. [Certainly.] Unfortunate circumstances of this life make it almost impossible for me to be able to give what may be considered my true name. Perhaps it may be well for me to relate a few of the incidents of my earthly life, that I may by them be recognized. During that earthly life—which numbered only twenty-four years—I was called by four different occasions I took the name of my master. I was born, so I have been to the angle of my master. I was born, so I have been to the name of the name of the earth—a deserter—one to the earth—a deserter—one take a few of the name of my first master. name of my master. I was born, so I have been told, in Tennessee. The name of my first master I am somewhere on the earth—a deserter—one was Bennett—so I have been told—and till I was sold I bore his name. [Do you wish to give his me-why, it is the most wicked thing that I can first name?] Matthew. The name of my second think of. I do n't like to feel that they think of think of. I don't like to feel that they think of me in that light.

(To the Chairman.) Well, sir, I shall be greatly obliged to you if you will help me. [We shall publish this.] So she said. She used to take the paper before she died; knew all about it.

Feb. 24.

Himie Tubbs. I told my grandfather and grandmother that I was coming here, and so they are expecting me to.
[When did you tell them that?] I teld them so
more than four months ago, and I've been trying ever since to come here. But there's such a crowd here, a little fellow like me can't get in, not very often. I've been here before. You don't know me, do you? Little Himle. [Hiram Tubhs?]

me, do you? Little Hinde. [Hirdin Tdoos?] Yes, sir, it's me; and I'm bigger than I was then. [You must have grown since then.] Yes, I have. [It is a long time since you were here.] Yes, sir; and I thought it was about time I came again. Do n't you think so? [Yes, I do.]

I like to come here, because I 've heard grandfather and grandmother and mother and father, and all of them that a true heard Rotter. and all of them, tell so much about Boston, that I like to come here. [Was n't you born here?] Wasn't I? No, sir. [Where were you born?] In California. [In San Francisco?] Yes, sir. You remember what I said about that when I was here before? [No; I have forgotten.] Well, I said I was born here, and I thought I was, because I had heard Frankle tell so much about it. I thought I was. And then they told me I was n't, and I had to take it back. [You have come to correct it?] Oh I did then. [Did you?] Yes, sir. Tell grandfather that's a jolly place he is in Tell grandfather that's a jolly place he is in now, and tell him I go there often, and I wish I could have a medium, so I could go all the time when I wanted to. [Are there not some out there?] Oh yes; but I want one I can go to just any time I want to. [You mean at home?] Yes, sir. Grandfather keeps asking me out there, "Hiram, when are you going to the Boston circle?" And I got ashamed, you see, and I just come here, and I been a good many times before, and I come last week, and they said I could not the said I could not said the said I could not said I coul and I come last week, and they said I could n't speak then, that day, but I should the next time, if

everything was favorable. So you see I've come now. And I know all about what 's going on out there. And I know all about was a going of out there, too. [Do you? Tell me some news then. I should like to hear about your grandfather and grandmother, and all the rest.] Some of 'em is going to die—coming here. [Who?] Oh, I shan't tell. They won't feel good about it. I should if I was there and knew I was going to die; I should I was there and knew I was going to die; I should I was the work won't. They's first what grand. like it; but they won't. That's just what grand-father asked me the last time I communicated to father asked me the last time I communicated to him. He says, "Now, Hiram, can't you go to Boston and bring me some news?" Well, I did. I told him what was going on here. [You can tell him the medium is quite well, and we are all in good condition.] Well, I came then, and got the news, and went back. [Did you?] Yes, I did. And grandfather said he did n't think it took me very long. He wanted to know if I went by steamer. Guess not. [You don't go by any such "slow coach," do you?] No, sir; I go in a

Well, what will I take back? Your love? [Oh yes.] And tell them you are coming out there? [I can't say that; would like to see them this way.] Well, I reckon you won't just now.

Oh I have a jolly time! [Do you?] Yes, I do. I can go and come when I want to, and—and you don't get cold have. That is the best of it. I'ver. I can go and come when I want to, and—and you don't get cold here. That's the best of it. [You are not sick?] No, you don't get cold and get sick. [Are your annts and uncles well?] No. [Who is sick?] Uncle Oscar. [Did you know his mother came here the other day'] Yes; I was here. [With her?] Yes. Don't you think I'll be tired before I get back there? [I can't say, not knowing how you travel.] I told you how. [But I don't know how much power you have to exert yourself. It's a long distance out there, I know.] Was you ever there? [No, only part know.] Was you ever there? [No, only part way—enough to know it's a long distance.] Well, I'm going now. [Be a good boy, and come again.] Good-day. Feb. 24.

Scance conducted by Theodore Parker.

Invocation.

Oh thou who keepeth watch over us even in our darkest night; thou who doth not forsake us even when we pass through the valley and shadow of death; thou who measureth the capacities of souls and nations, of things and worlds: Well, now, don't you think it was a pretty hard case that a man's family should be so near, and that his body should be carted by them, should be carted to the dead-house and remain there three or four days, and then be disposed of according to the order of the city authorities? [Yes, rather hard] My wife don't know to this day what has become of me. My children don't know. At first I was most miserably unhappy, because I saw their sorrow. I knew my wife had to be helped by the city folks, and finally to take to washing and going out of work and do any way—and not knowing where I was, what had become of me. The idea was I had shipped on board some vessel; I was not a sailor, but she thought I had shipped as a green hand on board some vessel and gone to

record their answers, and mete out unto each the just recompense for deeds performed. We need not ask thee to rear upon the askes of this once united people a more perfect and lasting structure than that which is now being crumbled to ruins. than that which is now being crumbled to runs. We beed not ask thee to remember in mercy the souls who shall be tried with exceeding great sorrow on this account; for thy mercy is from everlasting to everlasting, and no soul is without it. We need not ask thee to remember him who represents this great people, for thou canst not forage him, because he is thy child; but we ask that angle of instice pray hover a near him that that angels of justice may hover so near him that he shall feel their presence and be baptized by their light; that angels of justice and truth, and mercy too, may come so near his inner life, that his external deeds shall be in accordance with thy law. We thank thee that the signs of the times betoken good in the future; we thank thee that night, political night, is shutting down upon this once foir young republic for the morning this once fair young republic, for the morning will dawn, and a new dispensation will be heralded in by the songs of angels who love justice for justice's sake, who love that which is of spirit and not of form entirely. Oh we thank thee, thou spirit Eternal, thou perfect love, for all the manifestations in this age. It is an age filled with wonderful experiences, and oh, grant that each experience through which the children may be called to pass may write its own record upon the tablet of their souls, never to be effaced. Oh may every soul remember to know what justice is in all their unseen acts; may they bow down before it, wershiping in spirit and in truth. We praise thee that the veil is about being rent in twain that has covered so much corruption so twain that has covered so much corruption, so much infamy, so much of all that has caused the angels to mourn. We thank thee, oh our Father, that thy kingdom is coming, that thy will is being done upon earth even as it is done in heaven. Feb. 25.

Questions and Answers.

Ques.—In the Banner of Light of Jan. 11th, the controlling spirit says, "Many of the planets have passed out of their material into their spiritual orbits, as the earth will do by-and-by." Will you give a more definite explanation of this statement?

ANS—Planets as well as spirits have an inner

ANS.—Planets, as well as spirits, have an inner and an outer life. It has been said, and truthfully too, that all things have a soul. This being true, the planets cannot be an exception; it presupposes that there will come a time in the expe riences of planetary life when each shall pass out of the material orbit into a spiritual one—one which shall become so ethereal, so spiritual, so far removed from crude matter, unrefined matter, as to be able to sustain only spiritual existences. It is a well known geological, scientific fact, that the animals that existed upon this planet thousands of years ago, could by no means exist here to-day, because the planet has grown more spiritual. It has ascended from a rude, undeveloped material, into a more refined spiritual condition; and it will continue to ascend—that is the law. It is the law of all things, planets and souls. This has been proved beyond question; not by souls on earth, surely, but by those who have passed beyond earth. But everything moves on in slow and distinct degrees, so slow that your human senses can scarce take cognizance of the movement, except by comparing past and present. You cannot understand that this earth is not to day what it was yesterday. But it is so much nearer the spiritual plane. You say, "Why, it seems to me to be just the same." So it is, when weighed and measured in the balances of finite reason; but when weighed and measured by infinite, immutable law, it is not the same. Understand us to affirm that all planets, all things—it matters not what from the grain of sand under your feet to the worlds in the spaces—which you cannot reach with the external vision, are all possessed of souls, inner lives, germs which propel them out of crude ma-terialism into spiritual existence. They change their forms and their conditions to correspond with the needs of their inner being. When the soul, the germ that exists despite all the storms of physical life, which outlives all, when it can no longer manifest itself, unfold itself through these physical forms—then—what then? Why, it enters another orbit, and revolves there till it has performed its mission; then it enters another— and I believe there is no bound to it. I can find no starting place for matter; I can find no place where it ends.

Q.—If God spoke to Moses, as recorded in the Bible, is it not singular that he does not speak to us in the same manner?

A.—Why certainly, it would be very, very singular. We have no evidence that God spoke to Moses, any more than he speaks unto every soul. I know there are many who will not agree with me in my opinion upon that subject, but it matters not. God speaks to every soul; if not in the same way, he is sure to speak to them. He speaks to them through the beauty of the flowers; through the grandeur of the mountains and the ocean; through the beauty of life everywhere; through

constantly speaks to every soul, and in that sense you are all Moseses, every one of you.

Q.—Is it true, or not, that chills and fevers are the result of the sudden but periodic birth and leath of immense numbers of animalculæ, generated in the blood by miasmas, vapors, &c., peculiar to local conditions? and if so, is bitter a specific against that disease, because it destroys that peculiar species of animalculm and prevents their

A.-A certain class of medical men hold to that theory, while others declare that it is dependent entirely upon the inharmony that exists in the fluids of the system—the inharmony between the fluids and the solids—therefore congestion takes place and fever follows. For my own part, I should be very much inclined to embrace the latter theory, I think. Perhaps I might judge differently if my attention was particularly turned

should be very much inclined to embrace the latter theory, I think. Perhaps I might judge differently if my attention was particularly turned to those things.

Q.—Can you spirits see animalculæ in water or blood, without magnifying?

A.—We have the power to magnify all the forms with which we may come in contact, but we do not always use that power. You have the same, only yours is conducted upon a different same, only yours is conducted upon a different proper.

A.—Ours suffs our spiritual condition rearry no there are many people interested in this thing. plane. Ours suits our spiritual condition, yours suits your material condition.

Q.—I see that Moses W. Leavitt, with whom I

was well acquainted in Chicago, has appeared in person—spiritually—at your circle and reported, and talks as though he had no great distance to travel—as well as all others—and entered into the organism of the medium and said what he had to say. Now I understand Mr. Davis to say that the spirit magnetizes the medium at an im-measurable distance, even while in the stellar

regions, and causes the medium to say what he wishes. How is that?

A.—Yes, it is true. But because it is true, you are not to suppose it is all truth. This can be done according to the theory of Mr. Davis, and it can be done according to the theory of almost appropriate who has speculated concerning it. any spirit who has speculated concerning it. Everything can be made the agent of the spirit. All the circumstances of life become mediums for the spirit—all the forms of life. The physical body is the electric and magnetic machine through which intelligence is most perfectly manifested. Now I can psychologize this subject and at the same time be thousands of miles away, and the psychological influence will be very perfect, or I can come within her immediate sphere—surround her, or be absorbed by her physical life, and produce the same effect. Some persons find it very hard to penetrate earth's atmosphere and come in contact with earthly conditions there come in contact with earthly conditions, there come in contact with earthly conditions, therefore when they influence media, it is done perhaps while they are a great distance away. Others find no difficulty in coming to earth. It is a pleasure to them to come. The earth's atmosphere is not repulsive to them. They can exist in it—can come in and feel quite at home in it. The Esquimaux would not feel at home here in this latitude. Why? Because it is not native to him. You would hardly feel at home there him. You would hardly feel at home there. There are elimatic influences acting in the spirit-world, just as much as in the material world. Some people do not like to live at the South. Chills and fever follow them there; and again there are some who cannot live North; consumption overtakes them there. Every soul possesses an unerring guide within itself, that will always determine what is best for that soul, either concerning localities or upon any other pointat issue, if you will only allow it to lead. Spirits who have become divested of material life, or of these physical forms, at least, have learned, or most of them have, a very great and good lesson. It is and the other thing. I just attended to myself, and went over. It's a good thing to have mough; bad thing not to have enough—just as bad as to have too much. Don't you say so? [Yes, both extremes are bad?] Yes, you better get by that, because it is the best; because the

result will be most satisfactory to both the inner and the outer. But the crude experiences of your earthly lives have oftlines such a powerful effect upon you, that you are baptized with their power

the time being swallowed up in the outer.

Controlling Spirit.—"Are the acts of Mr.
Johnson constitutional or unconstitutional?".

This question, which all will understand to be a question of vital importance at this time, we have near requested to give an online concerning. been requested to give an opinion concerning.
Our answer must be very brief, as our time has been nearly all expended in another direction.
In these days it is very hard to determine what is constitutional and what is not, for the Con-

stitution seems to bear very much the same rela-tion to the political world that Christ and Christianity bears to the religious world—a something that can be twisted and thwarted and made to subserve the interests of A, B, C and D, who may all differ from each other. The various religious sects that all fling out their hanners, under the auspices, so they tell us, of Christ and him crucified, all see and understand Christ from a different standpoint. To one he is one thing, to another he is another thing. All differ. The Protestant church does not see him through the same glass that the Romish church does. And yet he is the one head, the one spiritual fountain in which all are seeking to bathe and be freed from

The South said, before the first gun was fired at The South said, before the first gun was fired at Sumter, that they were going to abide by the Constitution—what they proposed to do would be to them thoroughly constitutional. The North, when it heard the boom of guns, when intelligence was received here—you all know what you felt concerning it. You all know what you determined in yourselves—that the South had gone against the Constitution; that their cause was unconstitutional, and you went to war against them with the Constitution at your back, and unconstitutional, and you went to war against them with the Constitution at your back, and the Union over your heads. You could not ask a single soldier in the ranks what he was fighting for, but he would say for the Constitution and the Union. North and South, rebel and loyal, all give the same answer: "We are fighting for the Constitution. That is our supreme head."

No Northern loved heart need he told that this No Northern, loyal heart need be told that this civil war was brought about in consequence of

negro slavery, and none need be told, who is fa-miliar with the Constitution, that the Constituinitiar with the Constitution, that the Constitu-tion has nowhere provided for negro slavery. No provision is made concerning slavery. It is true, that a tacit understanding existed between the thirteen States with regard to slavery, that it should be abolished as soon as practicable, but the Constitution had nothing to do with it. The States alone could deal with that. It was a something which your forefathers seemed to fear to handle, so no provision was made concerning it. nande, so no provision was made concerning it.

But in these latter days, when its Gorgon head
rose in such fearful proportions that the North
was in rebellion against it, and the South, consequently, was in rebellion against the North—
what then? Why, civil war must come as a necessity. Now then, as this civil war was brought
about by slower and as the Constitution does about by slavery, and as the Constitution does not provide either for or against slavery, why, it seems to me that it is very hard to tell whether an individual who is acting in the reconstruction question is acting constitutionally or unconstitutionally. tionally. The States have been divided by negro slavery. The first sword was drawn in its de-fence, the last in its emancipation—and all out-side of the Contitution. Now then, how are we to expect that reconstruction can take place under the Constitution? It cannot be. No harmony can exist, because the radicals see the Conattention through one glass, the conservatives through another. Indeed, almost every mind sees it in a different light, so all determine that they are fighting for the Constitution, and what will be the result? Why, the poor bone of contention will be destroyed, and the Constitution that was, will be the Constitution no longer. Ten years ago we predicted this, ay, twelve, fifteen years ago. And at the same time predicted the years ago. And at the same time predicted the civil war, and the political war that would follow it. How many believed us? They, certainly, who believed were far in the minority. The events that have fast followed one upon the other, have proved that we were correct. We told you then that the Constitution was not large enough for the people, and we tell you so to-day; and because it is not, what then? Can the people contract themselves to come under its folds? No, they cannot. They will not. Then as a natural result either the people must be without a Constitution, either the people must be without a Constitution, or there must be a new one, and a larger one made, one that shall provide not only for one class, but all classes; one that shall meet the demands of this age, not the demands of an age out of which you have grown. The clothes of the child will not answer for manhood. Oh I know it is very hard to tear these idols from us. This same Constitution has been actived before which same Constitution has been an idol before which thousands have bowed. It is well. It has served you admirably in the past. It has done its work, and you might as well think of trying to hold on to your bodies when death has seized them, as to try to hold on to the Constitution of these disunited States. Mr. Johnson is one of the worshipers of this idol. Your speaker reverenced it with all his soul. And yet he any upon it, even in his earthly life, spots, blemishes that the fair sun of justice disclosed to him. It has failed to do its duty toward all. And yet it has served the masses well. Pence to its ashes. When you rear your monument over its grave, write this inscription: "Requiescat in pace." It has done well, but something else to-day will do better for you.

Alexander Thompson.

I am from the Second Pennsylvania Battery, and I hope by coming here to establish communi-cation some way with my friends that I have left. My name, sir, was Alexander Thompson, but I

earth. Do you know anything about whether or no there are many people interested in this thing in Charlottesville? [I do n't know.] Well, I do n't; but that 's what I'd like to know. [I think we have subscribers there, but am not sure.] Then I am all right. I've no special news to bring from this world, because I know everything is so entirely diffuser, from what sure. entirely different from what any of our people suppose, that they will think it is a wild story, if I tell the thing just as it is. So what can I tell? Better say nothing. I am satisfied with it. It's the best world I ever was in. Instead of being obliged to pay one man all you are worth for enough to keep soul and body together, there's enough for all, and everybody seems to know it.
And nobody seems to want any more, except the
miserly class that's down somewhere in hell, I
do n't know where. That's what they say. I've
been told that such folks are down there. I don't know anything about it. I s'pose they want a good deal more than they have any use for. But where I dwell, there don't nobody want any more to be round than they have a use for. This having a dozen houses to look after, and as many ships on the water, and any amount of merchandise, and all sorts of traps to look after at the expense of the interests of your own soul—that's why so many folks go to hell.
Did you know it? It's rather plain talk, but then
it's true—that 's just what so many folks go to hell
for. They get so many things on top of 'em it
sinks'em. I was n't one of the kind. I wanted sinks 'em. I wasn't one or the kind. I wanted enough to eat and drink and wear, and I always wanted to have a dollar to give to a poor chap that did n't have so much as I did. That's all I wanted. Always managed to have enough for that, and I did n't want no more. I once leard an uncle of my father's was about to die, and he was very rich, and we were his heirs. Says I, "I am serve for it. I do n't how what to do with it am sorry for it. I don't know what to do with it if I get it." My brother thought I was very the same. I might have been down in the lower regions with the rest of the misers, if I had followed the advice of some of my friends on the carth. But I did n't, and I'm in good condition-good conditi I am pretty well situated here—you will report

I am pretty well situated here—you will report that concerning me to the folks—and also report that if they come here short I shall be in a condition to lend. Oh my brother used to say, "Alection will never save enough to bury you with." Well, now, there was n't no occasion for it. I used to tell him there would n't be. No occasion at all. It was some time before I got buried, and then it didn't amount to much. I got under ground, but had n't even a winding-sheet. I just went out of sight—hardly out of sight. I happened to come to the top of the pile. [You were buried with a good many others?] Yeś, several others, and those that went in first, you know, got the most earth. Perhaps it suited them better than it didn't want too much on top of me. That's just so, sir. I stood just there.

So you will be kind enough to bear my respects to my brother, and tell, him the bill has never been sent in to him for that burial, and I do n't think it will be, because it's a shallow affair. [Give me your brother's name, and I will send him a paper.] And what do you suppose he will say. I am willing to do him a good turn.] You may get a kick to pay for it. His name, sir, is Silas. No relation to the old chap in the Bible, though he

Indiana Btate Convention.

To the Spiritualitis and progressive reformers of the Executive Committee of the indiana Actat Association, have decided to call the Second Annual Convention to meet in Eden's Hall, in the city of Indianapolis, on Thursday, the lith day of June, 1883, at 7 ociock in the evening, and to continue in session until Runnal Convention to meet in Eden's Hall, in the city of Indianapolis in the other day with first-class boarding heads and an energisting the add to content and account on the other and above those they can themselves entertain, for one dollar per day.

It is sufficient to evening, and to continue in session until Runnal Convention to meet in Eden's Hall, in the city of Indianapolis and to continue in season until Runnal Convention to meet in Eden's Hall, in the ci that concerning me to the folks—and also report that if they come here short I shall be in a con-

a paper.] And what do you suppose he will say if you do? [It does n't matter what he will say. I am willing to do him a good turn.] You may get a kick to pay for it. His name, sir, is Silas. No relation to the old chap in the Bible, though he relation to the order to the bids, though he used to like the Bible pretty well. [Charlottsville, Penn., you say?] Just outside of that, sir. Just in the edge of it. A small, broken-down plantation, not worth a picayune. Well, I traveled this way, and now I'll travel out. [Thank you for coming.] Well I will receive your thanks and now coming Well, I will receive your thank, and put it in the treasury of the Lord to your account. Feb. 25.

Hannah Sayles.

I never expected to come to this country—never thought I should, because in my early life I had nothing to call me here, and when my children have come here I was n't young enough to think of coming. I had my home near where I was born, and I had no desire to leave it. I have two children in this country. Thomas Sayles and Matilda Sayles. My name was Hannah Sayles, I was from Belfast, England. I have come to tell them that I am no more on the earth. My niece who lived with me and took care of me, was one of these kind of people, a medium. And through her I learned about coming back, and I told her if it was possible I should come here and inform my children of my death before she and my nephew could send their letter—before their letter would reach them. My niece said, "Aunt, be careful, because you know that our cousins do n't believe in these things, and they think that I am taking I never expected to come to this country-never in these things, and they think that I am taking advantage of your age and feeble condition to lead you astray in these things for wrong purposes." So she begged me not to come, but I determined to come. I did not think she was right in counseling me not to come. I was eighty-five years old in January last. My body has scarcely been disposed of, though it rests in our family place, yet it is an occurrence so recent I might almost fancy it had not been done. I come to almost fancy it had not been done. I come to prove that these things are true—to prove it to my children here—and I am sure if I can succeed in doing it, it will be worth more to them than all they will gain in a worldly way by my death. Don't you think so? I do. In what part of the country are your children located? My daughter is near this city—Boston, is it? [Yes.] My son is in Ohio. [Did you' leave any property for them?] Yes, I did. At their father's death they received their nortion—till my death, when all received their portion—till my death, when all that was mine would come to them, with the exception of what I reserved for my nephew and niece who lived with me and took care of me. My daughter married an American sea-captain, which brought her here—and my son became largely interested in business here, so he finally came to like so well that he stopped altogether. came to like so well that he stopped altogether. He too married an American woman. [Do you wish to give your daughter's present name?] Yes, if I can only think of it—Perry, I think—yes, Perry. There has been a little feud between us on account of my keeping this nephew and niece, so our correspondence has not been what it would have been under other circumstances, you see. Feb. 25.

Annie Holborn.

Tell my mother that I am happy. I am Annie Tell my mother that I am happy. I am Annie Holborn, and my mother is Mary A. Holborn. We lived in New York. I told my mother I would come and tell her how I was and who took care of me. I am happy, tell my mother, won't you? [Certainly.] I am nine years old to-day, and my teacher promised me I should come here, if it was possible, on my birth-day. I have been away from my mother since December. My father was killed in the war. I don't live with him. I live with my teacher. It is n't my father was killed in the war. I don't live with him. I live with my teacher. It is n't my grandmother—it is n't my aunt. I don't know who it was when here, but it is my teacher; and I like her, and I live with her. Tell mother I'm glad she did n't spend all her money for my casket, because I liked that one she got, and she had some money left. She thought if I could come and see it I would n't like it. But I did, tell her, and my shoes too. I liked my shoes. They could n't get any boots on my feet, and I never her, and my shoes too. I liked my shoes. They could n't get any boots on my feet, and I never liked shoes, and mother thought I would n't like it if I could see them. But I did. They was little slippers, and I liked them, you tell her? [I will.] Good-day. [You have n't told who took care of you.] Yes, I did. I do n't know her name. [Ah, you did n't mean who took care of you here.] My mother took care of me when I was sick. She took me up before I died. I died in my mother's lap. [Did she understand that you could come back?] She thought I'd come. [Will she get this?] Do n't you put it in the paper? [Yes.] She takes that. Do n't forget to tell her I can't bringany word from father. I do n't live with him. [You have seen him, have n't you?] Yes. Good-day.

Séance conducted by Theodore Parker; letters answered by H, Marion Stephens.

MESSAGES TO BE PUBLISHED.

Thursday. Feb. 47.—Invocation: Questions and Answers; Gen. Felix Zollicoffer, to his friends at the South; Barah; M. Fackard, of Lawrence. Mass., to her instand; Mary Ellen Newman, of New York City, to her sister Margaret.

Monday, March 2—Invocation; Questions and Answers; Charles H. Vose, of Charlestown, Mass; George Browp, of Sands Court, Boston, to his wife; Harry Sanborn, of Virginia, to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

Tuesday. March 3.—Invocation; Questions and Answers.

h may come before said Convention.	16
Tallo Ruine President:	
WARREN CHASE, Fice President,	for New York;
A. B. Justice, "	Pennsylvania;
THOMAN GARRETT,	" Delaware:
JACOB WBAVER	" Maryland;
A. JACKSON DAVIS. "	" New Jersey;
HORATIO ALDEN.	" Maine:
Frank CHASE.	" New Hampshire
D. P. WILDER.	" Vermont:
WILLIAM WHITE. "	" Massachusetts ;
A. T. F069.	" . Connecticut ;
INMANUEL BRAKLE. "	" Rhode Island:
· · · · · · · · · · · · · · ·	" Alabama:
BERDETT C.MUBBAY,"	" Texas;
Rudson Tuttle. "	" Ohio :
	Nebraska :
W. T. Norris,	" Illinois:
MARY SEVERANCE, "	Wisconsin :
JOHN C. DEXTER, "	" Michigan :
CHARLES A. FENN, "	" Missouri;
MosEs MULL.	" Indiana ;
210022	" California;
Julius H. Moss. "	" Dist. Columbia
HENRY TORNER "	". Kentucky;
J. E. MERHIAN. "	" Tennessee ;
	" Kansas:
HENRY J. OSBOUNE, "	" Georgia;
JANES EASTON. "	Minnesota;
S. Y. BRADSTREET, "	" lowa:
L. K. JOSLIN, Treasurer, Rhode	Island :
NBY T. CHILD, M. D., 634 Race street,	Philadelphia Sec.
WET TO CHIPPI WITH DISCOUNT STATE SHICKS	a minameritation vices

Indiana State Convention.

Michigan State Spiritual Association. The Semi-Annual Meeting of the above Association will be held at PAN Paw, Van Buren Co., Mich., commencing on Friday, June 12tn, 1868, at two o'clock P. M., and continuing over Saturday and Sunday following. The citizens of Paw Paw will make arrangements to accommodate a large number of delegates and visitors. It is hoped that every society of Spiritualists in the State may be represented.

that every society of spiritualism.

Seated.

The unparalleled progress of the cause of Spiritualism 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 adjournment.

Dozus M. Fox, President. L. B. BROWN, Secretary.

State Convention of New York.

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

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

By order of the Committee, WARREN CHASE, Pres.

Third Annual Convention.

The Wisconsin State Association of Spiritualists will hold their Third Annual Convention at Fond du Lac, Wis., commencing Thursday, the lith of June, 1868, and continuing in seasion until Saturday evening the 18th.

The members of this Association consist of delegates elected by the various local Societies, each Society being entitled to three delegates for each local organization, and one for every additionant ten over the first twenty members.

A general invitation is extended to all who are interested in the subject of Spiritualism.

Alb. Smedly, Pres.

Miss. Pauline Roberts, Vice Pres.

Mrs. L. A. Hooker, See y.

Fond du Lac, Wis., April 28, 1868. Third Annual Convention.

By Order of the Executive Committee.

Sturgls, Mich., May 15, 1868.

Convention at New Boston, Ill.

Convention at New Boston, III.

The Spiritualists and Liberalists of Mercer Co., III., will hold a Convention at Roberts's Hall, New Boston, III., the first Saturday and Sunday (6th and 7th) of June, at which time and place the question of a Couaty Association will be discussed, and if deemed advisable such an Association will be organized. J. T. Rouse and Mrs. S. E. Warner are engaged. J. S. Loveland and other speakers are expected. Speakers, mediums and all others who can arrange to meet with us will be cardially received and entertained. Visitors will report at the Myers House.

**Cor. Sec. New Boston R. P. S. Cor. Sec. New Boston R. P. S. R. S. CRAMER, Car. Sec. New Boston R. P. S.

Quarterly Meeting-Ohlo. The Spiritualists and liberalists of Lake and Geauga Cos., will hold their first Quarterly Meeting in a grove on J. Hun toon's farm, in Concord, Saturday and Sunday, June 13th sud 14th. Good speakers have been engaged. The Palnsville Children's Progressive Lyceum will be present on Sunday. A general invitation is extended to all.

Per order, H. L. CLAHK.

Annual Meeting at Fillmore, Minn. The Filimore County Association of Spiritualists will hold their first Annual Meeting Saturday and Sunday, the 13th and 14th of June, at Eins, Filimore Co., Minnesota. A cordial invitation is extended to all.

RACHIE A. MICHEKER, Sec y.

Quarterly Meeting.

The regular Quarterly Meeting of the Spiritualists of Macomb Co., Mich., will be held at Disco, on Saturday and Sunday, the 8th and 7th of June. Charles A. Andrus, Mrs. Lydla Ann Pearsail and other speakers will be present.

CHARLES S. HUCHINS, President.

Quarterly Meeting. A Quarterly Meeting of the Northern Wisconsin Association spiritualists will be held at Fond du Luc, on Saturday, the th day of June, 1858.

J. G. BOTTSFORD, Pres.

A VERY INTERESTING WORK. THEODORE PARKER

SPIRIT-LIFE I A Narration of Personal Experiences,

INSPIRATIONALLY GIVEN TO FRED. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual intercourse, and makes plain and simply natural the life that we all so much desire to know shout. It will be read by thousands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimpeachable integrity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages. The work is issued in pamphlet form. Agents will please send in their orders at once. Single copy 25 cents. At wholesale, 50 copies, \$8.00; 100 copies, \$15.00.

**EP Published by WILLIAM WHITE & CO., BANNER OF LIGHT OFFICE, 158 WASHINGTON STIERT, BOSTON, and BRANCH OFFICE, 648 BROADWAY, NEW YORK. Apr. 4.

INGREASING DEMAND FOR A. J. DAVIS/S WORKS.

INOBEASING DEMAND FOR A. J. DAVIS'S WORKS. THIRD THOUSAND OF ARABULA JUST PUBLISHED.

to his mother in Boston; Elizabeth Foster, of New Bedford, to her children.

Tuesday, March 2.—Invocation: Questions and Answers; Chauncy Bobinson, of Holley, N. Y.: Charlie Meyer, of Cleve land, O., to his mother and other friends; Belle Wide Awake; Isalah Taibot, to his brother Joseph.

Thursday, March 5.—Invocation: Questions and Answers; Bdith Jonest Benry Carroll, Co. I, 8th Vermont; Mike Fagen; Annie Stevens, of Charlestown Neck, to her mother.

Monday, March 9.—Invocation: Questions and Answers; Barriet Thompson, of Foxbore', Mass., to her husband and parents; Micnael Donatice, of Boston, Mass.; Margaret Ward Barrow, of Rieubenville, O., to her brother Charles.

Tuesday, March 10.—Invocation: Questions and Answers; George Wells, Second street, Chelsea, to his friends; Isase Taylor, of Northield, Vi; Lizzle Clarke, of New Bedford, May 19.—Invocation; Questions and Answers; Olive Gray, of Manchester, Eng., to her son William; Henry Stanlt, of New York, to his siter Marie, in France; Isase Gordun, of Chicago, Ill., to his family.

Monday, May 20.—Invocation; Questions and Answers; Frances Alexander, of Georgetown, D. O. to her mother; Riephen Swallow, to his son Henry, Springfield, Mass.; John King; — Oliver, to friends; Thomas Boott, of Chester, Vt.

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The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debili-lts functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE MCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS

BURN, DISGUST FOR FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICHENCY OF PERSPIRATION, YEL-

CHENCY OF PERSTRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

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

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TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867.

I find Hoofland's German Tonic is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system.
Yours truly, GEORGE W. WOODWARD.

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

PHILADELPHIA, April 28, 1866. I consider Hoopland's Greman Toxio a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. JAMES THOMPSON. Yours truly,

From Roy. Jos. H. Konnard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appro-priate sphere, I have in all the practice as out of my appro-priate sphere, I have in all the practice as out of my appro-priate sphere, I have in all the practice as out of my appro-ciate sphere, I have in all the practice as out of my appro-priate sphere, I have in all the practice as out of my appro-ser proof in various in the practice as out of my appro-fulness of Dn. Hoogenshu's Uernan Torio, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and raluable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who usually, I doubt not, it was suffer from the above causes.

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I3w—Apr. 4.

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May. 30.—248°

May. 30.—2w.

DR. GEO, B. EMERSON, Psychometric and Magnetic Physician, developed to the electrons of the most limit them unto himself, at any distance. Can examine persons, tell how they feel, where and what their disease is. One examination of the electrons of characters also accurate from the electrons of characters also accurate information on business, &c. Office, No 1 Winter place, Boston. Hours from 9 A. M. 10 5 P. M. 4w.—May 23.

AURA HASTINGS HATCH, Inspirational Medium, will give Musical Scancea every Monday. Tuesday. Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend street, Boston. Terms 25 cts. May 23.—4w*

MRS. EWELL, Medical and Spirit Medium, Apr. 23.-13w²

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. MRS. R. COLLINS still continues to heal the sick at No. 19 Pine street, Boston, Mass.

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Miscellaneous.

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Diseases that are most certain of being cured are—Wark Etris, Partial Busdinses, all diseases of the Given of the Brain, Wark Sprises, Tabus, Falling of the Womn, all kinds of Sected Warkness, Internal Ulcardin, Dispersial Rheim, Nervors

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Limbot and Brodenial Organic Limbot and Brodenial Organic Cans, Effects of Foison, Hender and Brodenial Organic Cans, Effects of Foison, Humons of the Blood of Advision of the Brodenial Organic Cans, Effects of Foison, Humons of the Blood of Advision of the Brodenial Organic Cans, Acc, &c.

Paralysis is slow and uncertain; cometimes, though rarely, these patients have been fally restored with one operation; they are, however, always benefited Darkness is the most doubtful of any matady.

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

Apr. 18.

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Mr. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be siccessful; the physical and mental adaptation of those in training marriage; and linus to the inharms microlymetric delineation, 81,00 and red stamp.

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GRAND LODGE OF THE UNITED STATES, actits session in 1882, adopted it as an organ for communicating more directly with the Fraiernity at large, and recommended it to the patronage of Odd Fellows everywhere.

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[W—May 16.]

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as Inflammation of the Laugs, Kidnleys, Womb, Bladder, Stomach, Prostate Gland; Catarria, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousnes,
Siceplessness, &c.

The Nectorian

der, Stomach, Prostate Glanst; Caturrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Bleeplesaness, &c.

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Miscellaneous.

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DR. J. T. GILMAN PIKE,

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

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curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment
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July 27.

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Medicines, Pure Wines and Liquers, Proprietory and Popular Medicines, surranted pure and genuine. The Anti-Scropla Panacea, Molher's Cordial, Israing Extract, Cherry
Tonic, &c., are Medicines prepared by simely, and unsurpassed by any other preparations. N. B.—Particular attention paid
toutting up Brightual and other Prescriptions. Apr. 4.

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NEURAPATHIC BALSAM

CURES PILES, CATARRH, HUMORS and all SKIN DISEASES, Womes, Humors, Somes and all diseases of the Threat and Bronchial Tables. For sale at the Offices of the Banner of Light in Boston and New York; by Br. J. Cooper, Belleton taine. Onlor S. H. Bulkley, Norwich, Conn.; in Boston by M. L. Burr & Co., J. T. Brown, J. I. Brown & Son. Melvin & Endger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Choate and F. W. Simmons, Druggists
Mar. 7.—13w E. HAYNES & Co., PROPRIETORS, Boston.

Western Department.

J. M. PERBLES.....EDITOR. Individuals subscribing for the BANNE OF Light by mall, or ordering bonas, should send their letters containing remitances direct to the Boston office. Iss Washington street, Local matters from the West requiring immediate attention, and long articles included for publication, should also be sent direct to the Boston office. Letters and papers intended for its should be directed to J. M. PLERIES. Persons writing us it Mac will direct to Charlestown, Mass., care of David Inil, 4. Russell street.

Slanderers and Slandering.

Character is what a man essentially is. Reputation is what the world thinks he is. Social positions may make or unmake reputations for the passing hour. But neither can touch character; that pertaining more to the innermost, bears God's seal.

There are three ways to put slanderers down. One is, to knock them down. This is the pugliist's method; and its brevity corresponds with the general non-responsibility of mischief-makers and defamers. Another method is to "law them" down in courts of justice. This, though sometimes a tedious, is often a justifiable process. A third and better, is to live them down. Each true, moral, upright person in community, holds every insinuating coward that prowls along the lower shelves of society, at a fearful disadvantage. For though blow may meet blow, and argument argument, in the hands of attorneys, those who put their blows and arguments into a true life, and strive to overcome evil with good, are invincible.

Henry Ward Beecher says in his own inimitable style: "Life would be a perpetual flea-hunt if one were obliged to run down all the inuendoes, the inveracities, the insinuations and the suspicions which are uttered against him. • • When the absent are spoken of, some will speak gold, some silver, some iron, some lead, and some always speak dirt, for they have a natural attraction for what is evil. They mouse for defects as cats watch for mice. . God has appointed certain insects, buzzards and beasts to be destroyers. Consuming decaying matter-they feast on filth. To their palate, life is insipid - death has flavor."

The Rev. Dr. Chapin, in his earlier life, feeling the shafts of the envious, anxious to pull him down to their level, said: "Slander has crushed a thousand hopes and stung to the very earth many a fair and spotless reputation. They must be few who can take a reputation that has walked among men respected and esteemed, and breathe upon it till it withers. Slander begins with vague significant surmises and small broken bints. It continnes with whispers and malicious menaces werse than death, till it shadows and beclouds the brightest character like a breath upon a looking-

The poet Pollock said the slanderer was the "foulest whelp of sin; with tongue set on the fire of hell, and whose legs were faint with haste to propagate the lie his soul had framed."

These defamers, censurers, tale-bearers, are the moral vipers of society, leaving a slimy trail in their wake. Like the tarantulas of California, they weave threads of candor into webs of wiles, and smile while they breathe out their poisoned utterances; and yet such is the divine law of compensation, that in the end they die from selfpoisoning.

Jesus, while teaching and healing in Judea, was a man of bad-rery bad reputation among the sleek, lawn-sleeved, prayerful Pharisees. Saying nothing of such minor offences with which he was accused, as being a "wine-bibber," eating with "publicans and sinners," and recognitions of "Mary Magdalen" and the "woman by Samaria's well"-these were the legal charges brought against him:

- I. Jesus is a seducer.
- II. He is seditious. III. He is an enemy to the law.
- 1V. He calls himself falsely the son of God. V. He calls himself falsely King of Israel.

VI. He entered into the temple followed by a multitude, bearing palm branches in their hands. These satisfactorily proven, Pontius Pilate, acting Govenor of Lower Galilee, pronounced the sentence that Jesus should suffer death upon the

cross. And yet Jesus lives to day fresh in hu manity's great leart.
In the higher, better sense, It is rather a compliment than otherwise, to be persecuted and slandered by those who cherish personal piques,

or by such envious, jealous, suspicious souls, as feel inclined to make their superiors seem as victous as THEY really arc. "Wo unto you," said Jesus to his disciples, "when all men speak well of you," "Blame is safer than praise," says R. W. Emerson. "A great man is always willing to the misunderstood. Were he to sit in a cushion of ease; ho would sleep; but when belied, pushed, defeated, he has a chance to learn cometing. He is put on his wits, and puts on a more hisfling manhood. And then being get-ing cures of self-conceit, learns self-help.

New York Matters Returning to Boston from our home in Hammonton, and stopping in New York to attend the "Equal Rights" and "Universal Peace Society" Anniversaries, we called first at the "Banner of Light " office, 544 Broadway, finding Bro. Chase in fine spirits, and as usual at his post on duty. His husiness talent and executive capacity were clearly manifest in the order, system and neatness characterizing the establishment. He not only keeps all the Spiritualist books in the market for sale, but a large supply of those treating upon the reforms now all the part and shaking the nation. Our and see all the his assortment of reading matter.

DR. J. P. DATAST.

pleasant note breathing friendship and hospitality, previously received, made us feel at once at home in the doctor's fine residence, 325 West Sith street, recently parchased. We were delighted listening to personal sketches of his California and Oregon experiences. His trip was successful every way; and the healed upon the Pacide Coast continued to tender thanks and invoke upon him Heaven's blessings. It is his purpose to hereafter remain permanently in New York, and though now receiving some patients that press their claims upon him, he is preparing to receive all applicants soon, much in the old accustomed way-the "poor without money and

without price,"

w. P. Anderson. Ruskin tells us in his "Precious Thoughts" that conversing once with a celebrated academician, he said in desponding accents, relative to curvilinear forms in a piece of rock, "If you look for curves, you will see curves-if for angles, you will see angles." In a general sense, the statement is correct-mortals find what they look for; and yet none with any pretensions to artistic appreciation can examine Bro. Anderson's recent spirit pictures without exclaiming, how beautiful! how magnificent in conception, in form and finish. His work, though elaborate, is in delicate pencilings, and the remarkable tests he has given, ultimately to be put in a volume we trust, are among

ity and spirit communion. Manifold blessings upon him and his excellent family.

Upon this subject of art, we may state that Mrs. Peebles is taking some very elegant spirit-pictures in crayons, under a partial spirit control. Several have been recognized. We may further say that Bro. M. Milleson, of New York, is becoming a fine spirit artist-also others are developing in this direction in different parts of the country. Concerning their merits, and to what extent of spiritunl origin, all must judge for themselves.

A. S. HAYWARD. Many the words of praise we have recently heard uttered touching the cures wrought by this brother blessed with the gifts of healing. His magnetic powers are not only invigorating and vitalizing to the physical, but harmonizing to the mental organization. Beveral cases of insanity brought to his notice, have been treated and cured by his controlling influences. Heart and soul in the work, and integrity unsullied, he can hardly fail of success and a well-earned fame.

THE MEETINGS. Inquiring of several working Spiritualists, we only heard words of hope and cheer concerning the progress of the Spiritual Philosophy in the city. The congregations are generally large, and the inspirational truths uttered each Sunday meet with glad soul-responses. N. Frank White's lectures were spoken of highly, and his letter in the Banner of May 9th was perused with deep interest, especially by several lecturers. The paragraph (evidently referred to) that he had "read," was in manuscript submitted to and approved of before publication) by our active brother who then had charge of the meetings.

This, no age for sugar-coating and shilly-shallyng, is an age demanding that facts, truths and principles be written and enunciated in sound, solid Anglo-Saxon.

C. Fannie Allyn is lecturing the present month in New York, to large and appreciative audiences They greatly admire the independence of the controlling intelligences, and are charmed with the true, brave words that drop from her lips. June she speaks in Milford, N. H.

Universalism Again-Letter from the Rev. C. Cravens.

As condiments to a spring breakfast, so is the following pithy, pointed letter, from a distinguished Universalist clergyman. Spirited-absolutely defiant even-we relish it. That denominational organ of Boston, the Universalist, refused year. to publish it. The refusal was in perfect keeping with the pitiable intolerance of the little sect.

MR. EDITOR-In the Universalist, of Feb. 29, occurs the following language in reference to my-self: "We believe he still enjoys the fellowship of 'The New York State Convention,' and lately, our readers will remember, denied the statement that he had withdrawn, or was about to withdraw from the ministry." And then, alluding to some remarks in regard to myself published in the Banremarks in regard to myself published in the Hain-ner of Light, you say further, that "if Mr. Cravens has not withdrawn from the ministry, every sen-timent of honor should impel him to do so forth-with." Do you not mean to say that every sentiment of honor should impel me to withdraw from the Christian ministry? It is my present purpose to preach God, heaven and duty and all related truths, whenever and wherever opportunity of-fers. Do you undertake to say that every sentiment of honor should impel me to cease from the public advocacy of the truth as I understand it? Please be a little careful how you talk about honor. A mere theologian might make a mistake in such a point as that. I can tell you, sir, that Christian editors are not our only sources of in-formation as to what constitutes honor. I go urther, sir, and give it as my deliberate opinion, that toward those who have fallen away from the faith as they understand it, they are quite as apt to practice severity as the principles of honor. You give it as your opinion that I should withdraw myself from the ministry forthwith. I am not aware that any particular authority attaches to this opinion: Therefore I am not bound to take any action in the premises. Whether I shall withdraw from the Universalist ministry or not, is a question which you will not be likely to be called on to help settle. I suppose I have the fellowship of the New York Convention. This convention should be able to shield me from convention should be able to smear me from attacks of outsiders. It is a rule of my convention that when any charges are to be made against a brother, they should be preferred to the proper committee. I suggested this rule myself, and it was adopted last August in Rochester.

But this a vary common thing for self-appointed

denomination? When any one calls on me to leave without charges or trial, I regard such demand as a misdemeanor, or, to say the least, an impertinence. If there is no tribunal to try me and put me out; if I have not made myself amenable to any penalty under a law or rule of the denomination, why this demand upon me to accuse, try and convict myself? I honestly believe that those who raise the cry of heresy, and usurn authority over their brethren, are more guilty be-fore God than any mere heretic. No howls of heresy-hunters on my track shall drive me out of any position I may hold. The meanest criminal is entitled to a regular trial. One great reason, no doubt, why heretics are insultingly called on to hang themselves, is that the result of a conviction is not severe enough to justify the time and trouble taken to procure it. If the olden times could only be revived, and heresy-hunting priests be allowed to hang, burn or quarter their victims, then, no doubt, intolerant bigots and zealots would think it worth their while to bring heretical culprits to trial. But now all that is left them is to

cry out impotently, "Do go out."

Before I close, I wish to ask you, Mr. Editor, whether an unchristian deed is as culpable as an unchristian opinion? If so, would it be right for me to call on every minister whom I believed to be guilty of an unchristian deed to leave the denomination? One of the greatest clamorers against beretics in the denomination has been guilty of the grossest injustice toward a brother minister. I can prove this. This heretic in morals was one of the loudest at Baltimore in the demand there made for a stricter interpretation of the creed. Shall I call on him publicly, through your paper, to leave the denomination? Shall I tell him that to leave the denomination? Shall I tell min that every sentiment of honor should impel him to withdraw forthwith? A ministry of nearly a quarter of a century should entitle me to a hearing. Please publish the above.

Yours truly, Washington, D. C. C. CRAVENS.

Back from the West.

Cephas B. Lynn returned to Boston, a few days since, from a very successful nine months' lecture tour in the West. During his absence he addressed audiences in Adrian, Toledo, Cleveland, Buffalo and other Western cities. Appreciating kindnesses, he highly culogizes the Western people, and they in turn seemed equally well pleased with him, both in his social life and public ministrations. It is pleasant to make such records of young speakers rising rapidly into future fame and usefulness. He anticipates returning West early in the coming autumn, and will receive invitations to lecture. Address 133 Tyler street, Boston, Mass.

Progress in Indiana.

The Society in La Porte, Ind., has already been noticed in the Banner of Light, but to show you that we "still live," I send you the following re-

The Society was organized in August, 1867. The the clearest known in demonstration of immortal- | members, though few in number, were steadfast

and hopeful, but somewhat lacking in business energy. The officers were as follows: President, J. H. Armstrong; Vice President, Mrs. B. Steele; Treasurer, James Mitchell; Secretary, Mrs. C. J. Armstrong.

During the fall and winter, Mrs. Tallmadge, of Westville, Ind., (trance speaker) was engaged to speak, and delivered several lectures, and although in ill health did much to promote the welfare of her charge. Mrs. A. H. Colby, of Lowell, in this State, a powerful trance speaker, delivered thirteen very interesting and instructive lectures. In March, J. O. Barrett lectured twice. In April, Dr. Pace, of Port Huron, Michigan, delivered two lectures. While these teachers were cheering us with counsel, good words, healing to the spirit, there were others dwelling in our midst who were moved by the invisible powers to heal the infirmities of the body. The Treasurer, Mr. James Mitchell, has been developed, within a short time, as a healing medium, who bids fair to rival the best. I testify with great pleasure to the good he has done among the people, and am witness to the cure by him of a severe case of inflammatory rhuematism in my own family.

We have been favored lately by two visits from Dr. Slade, of Jackson, Michigan. This gentleman's mediumship is well known to be of a most interesting character. He should be instrumental in doing great good, for with his mediumistic powers Nature has blessed him with a fine personal appearance, with which he happily combines modest, unassuming manners and earnest simplicity of speech. Manifestations through him cannot but be regarded seriously, even by those who are disbelievers in spirit communion. Spiritualists everywhere should endeavor to make the path easy for all true mediums; those who by lecturing, healing, or otherwise, labor and live for the truth.

La Porte, Ind., May 20, 1868.

Matters in Cincinnati.

DEAR BANNER-The last official report we sent you of the doings of our Society ended with the year 1866, and giving the report of the election of officers to serve for the year 1867. During this year Bro. E. V. Wilson spoke for us the months of January and February, giving his usual satisfaction, and eliciting quite a lively interest with his scances. In the month of February we engaged the hall we now occupy-Greenwood Hall, corner Sixth and Vine streets-on a lease of one

March and April, N. Frank White occupied the desk, after an absence of some eight or nine years. The weather was very disagreeable-raining nearly all the time-which seemed to have an enervating effect on the spirits of the people, and froze their wonted efforts in turning out to hear the highly inspired utterances of this pioneer reformer in behalf of the truths of our philosophy,

In May, Mrs. Emma Hardinge revived the laggards, and we had full houses, many anxious with curiosity to hear her, as she had been so highly praised by those who had been fortunate enough to hear her in former times when she visited our city. Eulogiums are unnecessary. Her reputation as an orator and writer are world-

Prof. E. Whipple spoke during June. His historic and scientific deductions of the progress of humanity in politics, religion and spiritualitybearing a close resemblance to the deductions and ideas of Buckle and Spencer, with the additional light of the Spiritual Philosophy in tracing the connecting link between materiality and spirituality-were favorably received, and evinced a thinker of no mean ability.

We suspended the meetings during the months of July and August, to be resumed in September. On the evening of the suspension of the meetings, the Executive Board, with the sanction of the Conductor of the Children's Progressive Lyceum, relinquished all claim to the management of the same in connection with the financial and business concerns of the Society, which had been kept conjointly, as previously adopted by the Executive Board, when they authorized the orngainst a brother, they should be preferred to the proper committee. I suggested this rule myself, and it was adopted last August in Rochester.

But it is a very common thing for self-appointed censors to call on those whom they deem heretical to take themselves out of the denomination. Now to every man who addresses such language to me it would be easy for me to return the compliment, and impudently ask him to take himself out. Who will say that one request would not be quite as authoritative as the other? Is it competent for one clergyman to command another to leave the denomination? When any one calls on me to out, and has not, as yet, been revived. The year and one-half it was in session varied from one hundred to one hundred and fifty in attendance of children and officers. We have been thus par-ticular, so that the many growing and prosperous Lyceums throughout the country may be warned from encouraging at Leader's meetings factions against legally elected officers.

For September and October, Mrs. Alcinda Wilhelm was the regularly engaged speaker. The first Sunday she was sick, and substituted A. B. French, of Clyde, O. This was the first time a Cincinnati audience had the privilege of hearing this gentleman, and he made his mark. His lec-ture on "Natural and Supernatural Salvation" rings to this day in the ears of many who were so fortunate as to hear its unanswerable arguments Mrs. Wilhelm's course of lectures were favorably out the engagement. The subjects she spoke upon were handled with ability, and as if she knew wherewith she spoke. Much weakened physically from her sickness, she did not fully recover during her engagement.

November and four Sundays of December found

that energetic and faithful brother in the cause, J. G. Fish, as our speaker. His lectures were good, sound, instructive and beneficial, but the eaven of discontent had not fully worked out of the Society. Financial embarassments, and other causes combined, tended to make the audiences slim, but perhaps he would say, "what they lacked in numbers was made up in quality." A faithful few gave him their free-will offering of "good cheer," and the consolation that in these days of sensation, women were more of a curlosity as teachers than mon; when hed held the reference as teachers than men: men had held the reins s long, it was no special surprise that the people should worship at the shrine of woman as a

teacher, for a while.

The last Sunday of December brought Mrs. Nellie L. Bronson with us, to revive the memory of the past, and with her ministrations up to date she has called out large audiences, and some feel so wedded to her lectures that they think she

so wedged to her lectures that they think she ought to be appointed by the Society as the regular pastor; but she has calls in other directions.

We had no election of officers the first of the year—the day set apart by our Constitution—interest in that direction having waned. Consequently four members from the old Board served voluntarily, up to Sunday, April 26th, when an election was held, and the following persons were elected to serve for the balance of the term, ending December 31st 1868: President Henry Rock. ing December 31st 1868: President, Henry Beck; Vice President, Dr. William Owens; Secretary, Vice President, Dr. William Owens; Secretary, A. W. Pugh; Treasurer, James B. Blinn; Trustees, Charles Graham, Joseph Gilbert and Joseph L. Taylor; Collectors, Mrs. Henry Beck, Mrs. Charles Graham and Mrs. William Belanzy; Ushers, Charles S. Kinsey and George W. Kates, Financially during this period the Society has fallen in the arrears. The depressed state of husiness all over the country has worked against

husiness all over the country has worked against the best efforts of the Executive Board to avoid such a state of affalts. But prospects look brighter, financially; spiritually they cannot deaden its out and the coming mouths may be so propitious as to see a revival of our Lyceum.

By order and approval of the Executive Board.

Secretary Religious Society of Progressive Spiritualists of Cincinnati.

Middleport, Chio.-Mrs. Bronson. Perhaps, a word from a section of country selom reached by the messengers of the New Dis-

pensation may not be altogether unacceptable.

April 23d, and again May 13th and 14th, Mrs.

Nellie L. Bronson visited this place, and gave us four lectures. The novelty of the subject called out full houses, and all seemed deeply interested, it the district extention given can be regarded as if the strict attention given can be regarded as

Mrs. Bronson is deeply entranced while speak

ing and the utterances that come from her lips are full of immortal light and love.

Foregleams of immortal life and its deep joys flash across the mind of the believer as he listens in rapt delight to the words of the blessed im-

in rapt delight to the words of the blessed immortals, as they describe through the mediumship of this dear sister, the true relations of our thoughts, purposes and actions here, and their effects upon our condition and destiny when mortal habiliments shall be laid aside.

Her last lecture, upon "The intellectual and moral conditions of those in the spirit-world, and the means by which they communicate with those still in the form," was, in diction, logic and rhetoric, one of the best I ever heard, worthy of the head and heart of the blessed immortal controlling. trolling.
We have long prayed for the ministration of

some one of our public speakers to expound our beautiful philosophy and religion. That prayer has been answered, and in a way that has awak-ened the gratitude of the tow here who have been baptized in this blessed light that cometh from What a duty there is imposed upon us to sustain the laborers in this cause. We should open

our hearts, as well as our purses, and receive them to our homes, give them our sympathy and love, which they so much need and so highly prize.
We know that you who live at the "Hub," would highly appreciate our sister, but we cannot afford to let you have all the good things of this life. If money, sympathy and love, can retain sister B. in the West, she will not leave us soon.

JAMES M. EVANS.

C. J. Armstrong. Vermont Convention.

The Spiritualists of Vermont will hold their next Quarterly Convention in Stowe, Vt., on Friday, Saturday and Sunday, the 19th, 20th and 21st of June. Will organize at 10½ A. M. on Friday. Entertainment at the Mansfield House, \$1,25 per day. Proprietors of the stage line will carry for fare one way. It is hoped the railroads will reduce their fare; if se, notice will be duly given. A general invitation is extended to all speakers and friends, belonging in this or in other States, to meet with us for the free discussion of all reformatory subjects that may come before the meeting.

MISS. SARAH A. WILEY.

MISS. S. PRATT.

MES. C. CHASE.

ALONZO BROWN, for the State.

HYMAN BARBER.

DR. UEO. DUTTON, Cor. Sec. y.

SPIRITUALIST MEETINGS.

BPIBITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 23 and 75 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. McGuire, Conductor: Miss Mary A. Sanborn, Guardian, All letters should be addressed to Miss Susan M. Fitz, Secretary, 65 Warren street.

Cincus every Sunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ r. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martias S., enkins, Guardian. Speakers engaged:—Mrs. A. P. Brown, June 7; Mrs. N. J. Willis, June 14 and 21; Miss Julia J. Hubbard, June 18; Mrs. Juliette Yeaw, July 5 and 12.

Charlesfown.—The PirstSpiritualist Association of Charles

CHARLESTOWN.—The First Spiritualist Association of Charles town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 23 and 73 P. M. Children's Lyccum meets at 103 A. M. A. H. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged:—J. O. Barrett dur-thy June.

ing June.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The libble Christian Spiritualists hold meetings every Sunday in Wianisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ r. m.

J. E. Hall, President. Children's Lyceum meets at 10½ A. m.

M. Barri, Conductor: Mrs. D. W. Bullard, Guardian. Speakers engaged:—Mrs. Fannie Davis Smith, June 7 and 14; Mrs. M. M. Wood, June 21 and 28; Mrs. Sarah A. Byrnes during July

M. M. Wood, June 21 and 28; Mrs. Sarah A. Byrnes during July
Lowell, Mass.—The First Spiritualist Society hold meetings every dunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elsha Itall, Guardian. N. S. Greenleaf, Cor. Sec.
Plymouth, 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. Woncaster, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. Springly Lowery Sunday at 2% and 7 P. M. E. D. Weatherbee, Itresident; Mrs. E. P. Spring, Corresponding Secretary. Springly Lowery Sunday at Fallon's Itali. Progress ive Lyceum meets at 2 P. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M. Stonenam, Mass.—The Spiritualist Asociation hold meetings at Harmony Hall two Sundays in each month, at 23 and 7 P. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A.M. E. T. Whittler, Conductor; Mrs. A. M. Kemphon, Guardian.

Fitchilden's Progressive Lyceum meets at ame place at 102. The Children's Progressive Lyceum meets at 2 progressive Lyceum meets at 2 progressive Lyceum meets and place at 102. The Children's Progressive Lyceum meets at ame place at 102. The Children's Progressive Lyceum meets at ame place at 102. The Children's Progressive Lyceum meets at ame place at 102. The Children's Progressive Lyceum meets at ame place at 102. The Children's Progressive Lyceum meets at ame place at 102.

Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lyceum meets at same place at 104
A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonda,
Guardian: N. A. Abbott, Secretary. Speaker engaged:—Mrs.
M. E. B. Sawyer, June 7 and 14.

M. E. B. Sawyer, June 4 and 14.

Foxbord, Mass. — Meetings are held every Fubbath in Town Hall, at 14 r. M. Progressive Lyccum meets at 10 a. M. Maj. C. F. Howard, Conductor; Miss Addic Summer, Guardian. Lyccum paper published and read on the first Sabbath of each month. Lecture at 14 r. M. Speaker engaged.—1pr. W. K. Ripley until further notice.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hall, Lincoln's Bulld ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.

ing. E. Whaer, 2a, Conductor; AIS. S. M. Dow, Guardian.
QUINCY, Mass.—Meetings at 2% and 7 o'clock p. M. Progressive Lyccum meets at 1% p. M.
Lynn, Mass.—The Spiritualists of Lynn hold meetings every 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 meetsat 12% o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups, —; Musical Director, Mrs. Wm. M. Robinson. Speaker engaged:—Alcinda Wilhelm, M. D., during June.

PUTNAM, CONN.—Meelings are held at Central Hall every Bunday at 1½ r. m. Progressive Lyceum at 10½ a. m. Speak-ers entaged:—Mrs. Hattle E. Wilson, June 7 and 14; C. Fan-nic Allyn during August. Harrord, Conn.—Spiritual meetings every Sunday evening for conference or lecture at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. n. J. S. Dow, Conductor.

Baldokrokt, Conk.—Children's Progressive Lyccum meets every Bunday at 16 A. M., at Latayette Hall. James Wilson, Conductor; Mrs. J. Wilson, Guardian; Mr. Glines, Musical Jonductor.

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 worship. The Children's Progressive Lyceum meets at 10% A. H. E. Whiting, Conductor.

ductor.

Cokcord, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 70°clock r. k. The Progressive Lyceum meets in same hall at 2 r. k. Dr. French Webster, Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T.

Brown, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings overy Sunday at the City Heil, at 2 and 6½ o'clock P. M. E. A. Seaver, President C. E. Freeman Secretary.

BAMGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyccum meets in the same place at 3 r. M. Adolphus C. Chapman, Conductor; Miss M. B. Curitis, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

DOWER AND FOXOROFT, Mr.—The Children's Progressive Lyccum holds its Sunday session in Merrick Hall, in Dover, at 10½ A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M. HOULTON, Mr.—Beilings are held in Liberty Hall (Cowned)

Lycoum holds its Sunday session in Merrick Hall. in Dover, at 10] A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ P. M.

HOULTON, Mr.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternuous and evenings.

PORLAND, Mr.—The Spiritualist Association hold meetings every Sunday in Temperance Hall, at 3 and 7% o'clock P. M.

James Forbish, President; R. I. Hall, Corresponding Secretary. Children's Lycoum meets at 10½ A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

New York Citr.—The Society of Progressive Spiritualists will hold meetings every Bunday in the Isrgo hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 7½ P. M. Children's Progressive Lycoum at 2½ P. M. P. E. Farmsworth, Secretary, P. O. box 5678.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 606 Broadway. Conference every Sunday at same place, at 2 P. M. Seatsfee.

The Spiritualists hold meetings every Hunday at Lamartine Hall, corner of 6th avenue and West 29th street. Locures at 10½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

WILLIAMBBURG, N. Y.—The "First Spiritualist Association" has been reorganized for list second 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.

BROOKELTN, N. Y.—The Spiritualists hold meetings in Saw-yer's Hall, corner Fution Avenue and Jay siteet, every Sunday, at 1½ and 1½ P. M. Children's Progressive Lycour at 1½ A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups:

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Bunday at 3 P. M., and Thursday evenings at 7½ o'clock, in Granda Hall (Upper room), No. 112 Myrtie avenue, Brochlyn. Also, Sunday and Friday evenings at 75 o'clock,

ribution 10 cents.

Roomastus, N. T.—Religions Society of Progressive Spirit nalitis meet in Soliter's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 24 p. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

Bt FFALO, N. T.—Meetings are held in Lyceum Hell, corner of Court and Pearl'streets, every Sunday at 10h A M and 14 P. M. James Lewis, President: R. O. Cooper, Vice Praidlent: J. Lane, Treasurer; E. Woodthoppe, Secretary. Children's Lyceum meets at 2 P. M.: N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Mary Lane, Gusrdian.

Oswzoo, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 F. M., in Lyceum Hall, West Becond, near Bridge street. The Children's Progressive Lyceum meets at 124 F. M. J. L. Pool, Conductor: Airs. S. Doolittle, Guardian, Morrisania, N. Y.—First Society of Progressive Spiritualisis—Assembly Rooms, corner Washington avende and Fifth street. Service ast 34 F. M.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Hiver streets, at 103 A. M. and 73 F. M. Children's Lyceum at 23 F. M. Seiden J. Finney, Conductor: Miss Libble Maccoy, Guardian.

NEWARK, N. J.—Sniritualists and Friends of Progress hold

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 23 and 23 r. M. The atternoon is devoted wholly to the Children's Progressive Lycemm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups.

Vineland, N.J.—Friends of Progress meetingsare held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hosea Allen, Conductor: Mrs. Lortia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizzie Randail, Guardian of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Haratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. Battimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Maratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks till further notice. Philadelphia, Pa.—Meetings are held in the new hall in Phonix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Rehn, Conductor.

The meetings formerly held at Sansom-street Hall are now held at Washington Hall, coner of 8th and Apring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ a. M. Evening lecture at 7½.

Cornt, Pa.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 a. M. Mrs. Langsion, Codductor; Mrs. Tibbals, Guardian.

Washington, D. C.—Meetings are held and addresses de livered in Harmonial Hall, Woodward's Block, 318 Pennsy vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 a. M. and 7 p. M. Progressive Lyceum meets at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Conference, Tuesday, at 7p. M.; Platonic School, Thursday, at 7p. M. John Mayhew, President.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ a. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Children's Progressive Lyceum. Lyceum meets at 10½ a. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Cincinnati, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10½ a. M. and 7½ p. M. Children's Progressive Lyceum regular Sundays session at 10 clock p. M. George Rose, Conductor; Miss Clara Curits, Guardian.

Clyde, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. M. a. B. French, Conductor; Mrs. C. Whipple, Gu

Guardian.

BELYIDERE, ILL.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even ing, at 10½ and 7½ o'clock. Culidren's Progressive Lyccum meets at 2 o'clock. W. F. Jamieson, Conductor; R. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Speaker engaged:—W. F. Jamieson until Nov. 22.

Rockford, ILL.—The First Society of Spirituslists meet in Brown's Hall every Sunday ovening at 70 clock.

YATES CITY, ILL.—The First Society of Spirituslists and Friencs of Progress meet for conference Sundays at 2½ p. M.

SYCAMORE, ILL.—The Children's Progressive Lyccum meets

Nates City, ILL.—The Pirst Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2½ p. m.

Sycamore, Ill.—The Children's Progressive Lyceum meets every Sunday aftermon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mirs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 2 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

Chicago, Ill.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ a.m. and ½ p. m.

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

Richmord, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Ilall. at 10½ a. m. Children's Progressive Lyceum "of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventia and Chestnut streets. Lectures at 10½ a. m. and 7½ p. m.; Lyceum 2½ p. m. Challes A. Farmham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Narah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Carthage, Mo.—The filends of progress hold their regular meetings on Sunday afternoons. C. C. Colby, President; A. M. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Adelan, Mich.—Regular Sunday meetings at 10% a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Dethor, Mich.—Proberott Society of Spiritualists and Friends of Propress' meet in

BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lycenm between services. D. M. Brown, Secretary.

LOUISYILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and 7 H. P. M., in Temperance Hall, Market street, between 4th and 5th.

Graperson.

GEOGETOWN, COLORADO.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mirs. Toft, clairvoyant speaking medium.

BAORAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Birs Laura Cuppy, regular speaker. J. H. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

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