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#### Witerary | Department.

Written for the Banner of Light. ASLEEP.

BY ELIZA M. HICKOR.

An aged man, at the close of day, Sat down by the open door, And thought went wandering to the past And traced its records o'er. The soft breeze lifted his thin, gray bair,

And gently fanned his brow; And he mused, as memory brought to mind The scenes of long ago:

"I will turn the leaves of the unsealed past, I will scan its pages o'er; I will take a last and backward glance O'er the way I shall walk no more; For the mists of age seem swept away, And my mind is clear to-night; And the dream-like scenes of the past stand forth In a clear and vivid light.

Oh, youth! when the future seemed all of joy, And I knew not grief or care! Ere I pass in thought from its pleasant scenes. I will pause a moment there. The home and the friends who loved me then Have long since passed away; And the dearest spot on earth to me A stranger holds to-day.

It is long since I looked upon that spot-For I wandered far away-But I close my eyes, and I see it all, As clear as the light of day. I had loving parents to guide me then: I had brothers and sisters, too; But they left me here, and all passed on To the world beyond my view.

And then, in my manhood's prime, I won A gentle and lovely wife. Ah, tender and dear are my thoughts of her, For she gladdened my heart and life. Oh, the world was blank and lonely and drear, When she was called from my side; But the hearts that were one through all life's years

Even death could not divide.

Then my noble boy, the pride of my heart, Whose roung life mas mithant a stain. Went out to fight for the dear old flag, And he never came back again. Next, his sister fair, so gentle and pure, Though dearly loved, could not stay, And, drifting out on the chilling tide, Was borne from my sight away.

So the loving ones that gladdened my heart . Have left me, one by one; And I only await death's messenger, For I feel that my work is done. Looking back, I see o'er the way I've come An ever-changing scene: There are smiles and tears, there are joys and griefs, In the years that intervene.

Now I calmly wait, for I've nothing here, My treasures are all above: I shall joyfully go with the 'boatman pale' To meet the ones I love."

The sun went down, and the night-shades fell, Till darkness gathered o'er The earth: but he sat in his arm-chair still. And he slept, to wake no more! They found him there, with a peaceful smile On his aged face impressed; Then they gently said, "It is well with him," And they laid him down to rest.

#### [From Owen Meredith's "Now Poems."] A GREAT MAN.

That man is great, and he alone, Who serves a greatness not his own, For neither praise nor pelf; Content to know and be unknown: Whole in himself.

Strong is that man, he only strong, To whose well-ordered will belong,
For service and delight,
All powers that in the face of Wrong,
Establish Right.

And free he is, and only he, Who, from his tyrant passions free, By Fortune undismayed, Hath power upon himself, to be By himself obeyed.

If such a man there be, where'er eneath the sun and moon he fare, He cannot fare amiss. Great Nature hath him in her care; Her cause is his:

Who holds by everlasting law, Which neither chance nor change can flaw: Whose steadfast course is one With whatsoever forces draw The ages on:

If such a man there be, where'er Beneath the sun and moon he fare, He doth not fare alone: He goeth girt with cohorts, powers, The monarch of his manful hours, Whose mind 's his throne.

He owes no homage to the snn: There's nothing he need seek or shun; All things are his by right; He is his own posterity; His future in himself doth lie; His soul's his light.

Lord of a lofty life is he, Loftly living, though he be Of lowly birth; though poor, He lacks not wealth; nor high degree In state obscure.

The merely great are, all in all, No more than what the merely small Esteem them. Man's opinion Nather conferred, nor can recall, This man's dominion.

## CHARITY,

FOUNDED ON FACTS.

Written Expressly for the Banner of Light, by Lois Walsbrooker.

CHAPTER III. Mrs. Taylor's Story.

"I was the youngest child of rich parents. There

were five of us, three sons and two daughters. My father owned one of the largest farms in county, in the old Empire State, beside some city property. I was the pet and darling of the household, and my days passed like a summer dream. At twenty I married the man of my choice, for some years a clerk, and afterwards partner in the store of my mother's brother, in the city of New York.

We went to housekeeping in a pleasant cottage, that has since been torn down to make way for the advancing tide of business, and a splendid block of stores now stands in its place. In about fifteen months my Helen, here, was born. She grew finely; and I doubt if there were many happier homes anywhere than ours was. But alas! our sunshine did not last. True, the clouds, at first, were not dark enough to obscure our heart happiness; still they were clouds, and heavy ones.

George had gone largely into business, depending upon father to help him, if he should get into a close place. Indeed, father had encouraged him to do this; but just as he was about to avail himself of the offer, word came that through some unfortunate speculations, together with a heavy endorsement for a friend who had failed, and left the debt for him to pay, my father had lost his splendid property and had become a poor man. One of my brothers came forward and saved a small remnant of what had been so ample, but the other two were still at home, and what little they had saved went in the general wreck. The shock was too great for one who had never known aught of poverty, and poor father sank under it. Mother went to reside with the brother before spoken of, but she tarried not long. The loss of property, I believe, she could have borne, for she was a woman of great fortitude, but of a deep, strong, affectional nature; and when father left. and soon after brother Houry was accidentally killed, under circumstances that were particularly It was more than her frame, already weakened by disease and years, could bear.

I thought I should go wild with grief, but I saw that something troubled George, and I strove to be as cheerful as possible on his account. Finally he came to me one day and said, 'Amy, darling, I might as well tell you all, I must bring my business to a close. I can go on no longer. I may possibly save a few hundreds, but that will e all, and we shall have to leave here with comparatively nothing, go into some new place and start anew.' 'I can bear it,' said I; 'anything, if you and the children are left me.' Eloise was then about six months old; Helen five years. George had struggled on two years, after father's death, and he could struggle no longer. I said that the clouds at first were not dark enough to obscure our hearts' happiness. They were light, compared with what followed. I loved my parents, I loved my brother, but the love I felt for them was as nothing compared to that I bore my husband, and looking back, all clouds seem light compared with the one that overshadowed my

life when he was taken from me; but I anticipate. Mr. Merrill made a statement of his business to his creditors, and told them that if they would leave things in his hands, so that he could dispose of them without sacrifice, they should lose nothing, or next to nothing; but if not, there would be loss, and he could not prevent it.

They trusted to his honor, and left him to dispose of his goods at the best advantage he could. Every creditor was satisfied, every debt was paid. and we saved just one thousand dollars. With this money we moved to Rochester, bought us a little home, and my husband went to clerking again, and I tell you, Mrs. Reid, I never was prouder of him in my life than then; for had he not been honorable—had he not come forth like gold tried in the fire, with not only name but conscience untarnished?

We were happy in our new home, for I cared not for wealth, so that my husband and children were with me; so you see that the clouds had not even yet obscured the sunlight of our hearts. A year sped away, a year of blissful content, and then the thunderbolt fell, and the lightning reached my heart. My husband sickened and died, and the light went out of my life. I would have gone too, but my children held me-my children, his children, and for his sake I must live and care for them. There were no debts. and George, when he bought our little home, had it deeded to me; consequently there was no court or law to step in and interfere with me. It was mine; and no one could take it from me.

So you see I had a home, but what should I do for a living? How should I support myself and children? I would sooner have died than part with them. I had no resources but my own hands and brain, and I set to work. I commenced taking boarders. I had some nice things that we brought from New York, which I sold, and bought plain, substantial ones to put in their places. I sold my gold watch, my best jewelry, and two of my best dresses, and also Mr. Merrill's clothes. for I knew that if he could see me and know what I was doing, nothing could please him better than to have all that belonged to him used for the benefit of his family. With the money thus obtained. together with a hundred and twenty-five dollars that was due to him from his employer, I put up an addition to my house, giving me more rooms, and soon I was in a condition to take ten boarders, and make them comfortable. Helen was in her seventh year, and Elolse

about two years old, and with the help of a small | it a Christian duty to see that the poor do not | kept it as it was, had they had time to think begirl to wash the dishes, and a woman to wash suffer, especially when sick. Now, however, you and do what else she could one day in a week, I are well situated, with all the comforts of life Then, finding that I should break down if I did change?' not, and that I could afford it, I hired a good 'To wh strong girl to take my man, and took care of the their impudence. Their manner said more than children and did my sewing myself. And this I their words; still I did not dream of what they kept up six years. I then married Mr. Taylor, the father of my little Mary. I had been acquainted with him about a year, he boarding I never once imagined that aught could be brought with me a part of the time. He was not willing up against me in that direction. that I should continue to toll as I had done, so I gave up my bearders for awhile, and he supported us with labor. I say labor, for he had no means, married, and never accumulated property.

We lived very happily together for about three years. He was very kind, and his love and sympathy were far better than living alone; but my trials were not ended. At the end of that time his old disease, that with which he had suffered so many years, and had finally believed cured, came back upon him with redoubled force. He was taken with bleeding at the lungs, and after air of one who belonged here.' six months of suffering he went hence, and I was again a widow.

I went back to my old business of taking boarders, and kept it up till some seven months since, and then, as some of my old neighbors were going to Cincinnati to make themselves a home, I sold my place and started to go with them. I came as far as Cleveland, when Eloise was taken sick, the journey proving too much for her. I stored my things in a warehouse, renting a single room for a month, and taking such things as would make her comfortable moved into it, intending to go on as soon as she got fully rested and able to travel. But she became very sick; and when she was at the worst, and so weak that I knew the least excitement might carry her off, these tract distributers came to see me. They were not distributing tracts then, but some one had told them of my child's sickness, and they came, seeming fully impressed that I was an object of charity, and would be thankful for whatever crumbs they chose to offer.

I was full of anxiety for my da; ing; my heart was sore with graft lest I should lose her; and their manner was so patronized. It was very gra-insulting, so I don't suppose that was very graclous; and beside, I never did believe in their They took it for granted that I was a hardened wretch, who rejected God's mercy, and seeing the condition Eloise was in seemed to think it their duty to save her if they could do nothing for me, so they began to talk to her about dying, asking her about Jesus, and other things of the kind, and I had absolutely to forbid them saying anythey would desist; and then they left, filling my hypocrites had made." re with warnings of the wrath to come. became so excited from the scene, that I feared for her life; but by giving her as strong an opiate as I dared to, I at length got her quet.

And this was my first experience with those who are now distributing religious reading that?" through your city, and they have been the bane of my life since."

"How so?" asked Mrs. Reid; "I do not see why they should willfully injure you."

Well, willfully or not, they have injured me by their mean, suspicious and sland rous tongues, till I feel sometimes that I cannot forgive them, even if God does."

"Forgive us, as we forgive those that trespass against us."

"True; but one cannot always feel that. I am not like you, Mrs. Reid-I wish I was. You are the only woman that has treated me as a Christian should, since I have been in the city. Do you believe in their three Gods, their election, and their hell-fire?"

"I cannot say that I do; at least, not as these things are generally understood."

"I thought not."

"I know many good people who do." "Perhaps so," said Mrs. Taylor, while Helen asked, "Do you not think that such a belief has

a tendency to make people hard and unfeeling toward those who differ from them?" "It may," said Mrs. Reid. "I never have thought much upon that point; and still it must be so, for how else can I account for the cruelty of this professedly Christian nation toward the

black race?' "What else could you expect from those who believe that God from all eternity elected some else could you expect but cruelty, not only to the black race, but to all who do not come within the pale of their sanctified circle? But to continue my story. Eloise gained but slowly, and I saw that she was not going to be able for some time to stand a journey of three hundred miles by the slow process of canal travel, so I rented a cottage on - street, took my things from the warehouse, and concluded to make myself as com-

fortable as I could there. I had been there about six weeks, when those women came again, and this time they were distributing tracts. Stanford, the owner of the house, had just been there, and his manner had been such that we were exceedingly annoyed thereby, so much so that I resolved to leave as soon as the month was up. They seemed surprised to find me there, and, feeling bitter, no doubt, as they remembered my want of submission to them on their previous call, came immediately to the very worst conclusion they could possibly arrive at.

'You seem much improved in your condition since we last met, said the elder lady, glancing about the room.

'My child is some better,' I replied.

did the work for ten boarders for six months, about you. To what shall we attribute the

'To what you please,' said I, for I was vexed at

their words; still I did not dream of what they were insinuating. I had passed through much, but my character had remained untouched, and

'To what we please?' she repeated. 'We should be very sorry to think anything wrong." They had already told their business, and seemed only his salary as head clerk. Having been out to be selecting such tracts as they thought would of health a great portion of his life, he had never suit my case. 'We should be sorry to think anything wrong, but circumstances are against you.'

'What do you mean?' I exclaimed. 'It is plain enough what we mean. Your beautiful daughter, and your changed circumstances. changed from that poor, scantily furnished room to this beautiful, well-furnished cottage, belonging to one of the worst libertines in the city, and he leaving here just as we came in, and with the

I was dumb with astonishment. I do not be lieve I could have spoken to save my life."

"And yet a few words of explanation right here would have saved you much trouble," said Mrs. Reid. "We need to be wise as serpents, as well as harmless as doves. Had you quietly told them of the mistake they had made-that you had just learned the character of your landlord and wished to find another house, asking them to assist you in the matter, you would have turned the tide in your favor. Ah, Mrs. Taylor, with all your independence of character, I find you do not understand human nature."

"Not the nature of wolves in sheep's clothing, I confess, Mrs. Reid, and I do think that these extra religious ones are the most impudent people upon earth; and as to doing what you speak of, I could as easily have died as to stop to make explanations and ask the assistance of those who had so grossly insulted me. As I was saying, I was struck dumb with astonishment. They took my silence as evidence of guilt, and proceeded to warn ms of the mercy of God that would be extended to those who turned from the error of their ways. They were proceeding to say more, but something in my look must have startled them. for they broke off abruptly and left. I don't know what I should have done if they had not." "They did n't forget to leave their tracts, though,

but I made short work of them," said Helen. "Yes, Helen put them into the fire before the women were fairly out of the house. I tried to check her, but she was too excited to listen. I

should like to have looked at them, just for the thing to her, to tell them I would not have it, ere sake of knowing what selections the pharisaical "Ah, Mrs. Taylor," said Mrs. Ried, with "you will never be happy so long as you entertain

such feelings. Bitterness of spirit is incompatible with true peace of mind. Why not pity their weakness and self-conceit, and let them go at "That we may do, Mrs. Reld, when not affected

thereby; but when we are so situated that they can sting us to the soul, it is quite a different thing. I know that there are not many like you. but I doubt if even you could have borne it with perfect equanimity."

"Perhaps not. I have borne much, however, in my time."

"Let me see: this was on Monday," continued Mrs. Taylor, "and the next evening a young man by the name of Holden came and invited Helen to go to a party with him the following night. She went, and was treated in such a manner that he was obliged to bring her home again."

"Where did Helen become acquainted with

this young,man?" asked Mrs. Reid. "Oh, he was one of Eloise's friends; she always attracts every one to her. He had been to Albany on business, and came in the packet with us from Rochester to Buffalo, and there we took the same steamer for Cleveland. Well, the attraction between him and Eloise was mutual; she thought there was no one like him, and when taken sick she could not bear to have him out of her sight for a moment. I expected to go to Cincinnati, as I told you, and still intended to go on when we parted with Mr. Holden at the landing. I thought the child would be better off the Lake; but she grew worse instead, and I was obliged to remain. Soon after we moved into Stanford's house, Eloise having so far recovered that she could go out a little, to salvation and left others for damnation? What | the girls met their, or rather her old friend-for Helen had barely spoken to him on the boat-on the street, and Eloise was so delighted that, childlike, nothing would do but he must go and see where we lived. Thus the acquaintance was renewed. We found that we were near neighbors. The young man brought his sister to see us, promised that his mother would call, and things were going on very pleasantly till those women came around. From that time everything was changed. The young man went to New York city soon after. and with the exception of an occasional letter to Helen the acquaintance was entirely broken

"Yes, mother," said Helen, "and the last letter I wrote him, telling him that I was not willing to keep up a correspondence, with his family feeling as they do-it was last week, you know-well, I had it in my hand, with two or three other letters, on my way to the office, when I dropped it. I should not have known it, only some one who was walking behind me saw it fall and called to me. Upon turning about, I found myself face to face with these very women."

"Did they read the address, think you?" asked

Mrs. Taylor.

"I think they did. Indeed, I am certain they Glad to hear it; but I was not thinking of that did; and had they known who it was that dropped particularly. You seemed to be need before, it I don't think they would have called to me at and that was what induced us to utili, we think all. I believe, from their looks, they would have possible. Reports are in circulation prejudicial

fore I took it."

"I wish they had kept it and given it to William's father, for then they would have known that you are not seeking to entrap their son. Yes, I wish they had; it would have been much better than now, for those saints will be sure to inform the Holdens, and it will make trouble; you see if it do n't, now."

"You say," said Mrs. Reid," that from the day these women called at your house last, the pleasant relations between your family and the Holdens ceased. What reason have you for thinking that they had anything to do with it? You have been complaining of them for drawing conclusions without a proper understanding of the facts in the case. Are you sure that you are not running into the same error?"

'Helen, my daughter, are you willing that Mrs Reid should see the first letter Mr. Holden wrote you after he left the city?"

"Certainly, mother; I will go and get it." The letter was brought and put into Mrs. Reid's hands. There was nothing in it but what one friend might write to another; but the portion that most particularly interests us was as follows:

"I can never forgive myself for subjecting you to the insult you received on that never to be forgotten evening. Strong in my consciousness of your innocence, I thought I could protect you and make others see as I did; but you see how miserably I failed. But I am most vexed when I think how the reports against your fair fame originated. I always did hate those long-faced, sanctimonious people, who are always talking of man's depravity and God's mercy and goodness. As for the mercy and goodness, I can't see it, if their doctrines are true. As I was saying, I always did late that class of people, for if you fail to accord to them the certain degree of deference that they demand of you in virtue of their saintship, they are as cruel and vindictive as they represent God to be to the finally impenitent. Well, my folks seemed well pleased with you till these tract distributers came around and filled mother's cars with a long story of charitable conclusions drawn from certain facts put together to suit themselves. to wit: that Stanford—the old sinner—had boasted of his 'pretty bird,' and that they had found you in a miserable room with scarcely any furniture, the first time they saw you, and the next time you were in that nice cottage, with everything comfortable about you, and Stanford just learing the house. Now mother does not pretend to be a Christian, but she always accords those who do a certain amount of respect that keeps her in favor with them; and she is particularly sensitive in regard to the honor of her family; so when I came home she began to upbraid me with keeping such company, and above all for taking my innocent sister there. This made me angry, for I had seen enough of the world to know that you were as innocent as beautiful. Would to beaven you were less beautiful, for then you would not excite the envy of cross old maids and ministers' mothers! Perhans it is not just according to etiquette for me to tell you this, and I would not. did I not know that you and your good mother have been cruelly wronged, and I believe the most of it has been caused because you would not kiss the Pope's great toe in the form of modorn Protestantism. Yes, I became angry, and in a spirit of defiance invited you to that party; but heaven knows that I would sooner have cut my right hand off than to have taken you there had I supposed it possible that you could be so cruelly insulted. One thing is sure, however: I shall never see a tract distributer without hating

This was all that had any bearing upon the subject in hand, so I make no further quotation.

Mrs. Rold handed back the letter without a word of comment, while a look of triumph from Mrs. Taylor said as plainly as words could have spoken it, "you see that I have evidence in the case."

After a moment's silence, Mrs. Taylor resumed: "I thought my poor girl's heart was broken. She wept incessantly for two days; but she had not borne enough yet. On Saturday of the same week Stanford came back. This time he did not stop at hints, but came out boldly with his infamous proposition; offered a price for my child, and when rejected with indignation, said that her character was gone now, and she might as. well be his in deed as in name, and when peremptorily ordered from the house, left vowing vengeance. This was on Saturday evening, and on Monday morning, just as I was preparing to go out to look for another house, a gentleman called and asked to look at the place, saying he understood it was for sale. He looked over the house and yard, talked with Eloise of the book she was reading, asked what books she liked, and managed in one way and another to prolong his stay till I began to be impatient for him to leave; still he was so gentlemanly and respectful that I could find no excuse for dismissing him. I noticed, however, that he was one of that class of persons who have their eyes open; keeping boarders so long made me somewhat observant, and I saw that he was studying us without seeming to do so. I saw also that he had not made known the real object of his call. At length he said to me: 'Madam, I hope you will not consider me intruding, but do you know the character of the man to whom this house belongs?

'I have recently become aware of it,' I replied. 'How?'

'In a manner that leaves no possible room for

doubt.

'Pardon me,' said he; 'I should not have asked you that question; but if you will permit me to be frank with you, I will acknowledge that my excuse for calling here this morning was a feigned one. I am bad enough, heaven knows, but I have never yet been guilty of betraying innocence; and my advice to you is to leave this house as soon as to you; but they do n't deceive Ben Wilson. I have seen enough of the world to be a good judge of character, and I know that you do not deserve the name they give you. I called for the purpose of learning for myself whether these things were so. I am satisfied that they are not; but Stanford is utterly destitute of principle. I know him of old. He is not only a libertine, but a malicious, vengeful one. He seems to have an especial spite toward those he takes a fancy to, if they hold out against him. I have known of more than one poor girl who has been made desperate, and at last fallen into his power through reports that he first set in circulation against her. I tell you he will stop at nothing; therefore I advise you to leave this house as quickly and as quietly as pos-

'Thank you, sir,' said I, 'for your advice, but it is uncalled for. I was just preparing to go out on that very errand.'

He seemed confused at the promptness and quietness of my reply, but rallying therefrom said,

'Madam, I know I am a villain for intruding myself upon you, and especially as I acknowledge the motive was not a good one; but when I learned my mistake I desired to make all recompense in my power for ever daring to think evil of you; and now I most humbly ask your pardon, and hope, for the sake of this sweet child, turning to Eloise, who, being absent during the latter part of the above conversation, had just reentered the room-'I hope for the sake of this child you will allow me to be your friend, for I feel that I can learn lessons of virtue from her innocent face."

'The past is forgotten,' I replied, touched by the carnestness of his manner, 'and the future depends on yourself."

'Thanks, a thousand thanks, madam. I will see that you have no cause for complaint,' said he,

I then started on my tour of house-hunting, and succeeded in finding this little retreat, where I have since lived in peace. It being near the church, Eloise has been able to go to Sabbath school, and part of the time to church once a day. Helen and I do not go, for, as I was saying, the minister's mother is one of those who made me so much trouble, though they say he is a good man. As warm weather comes on, Eloise seems better, and I hope after a little to be able to leave the place. Warm weather always seemed to agree with her better than cold, and that is one thing that induced me to leave Rochester last autumn. I thought the winter would be warmer in Cincinnati than there; but, poor child, she was not strong enough to go through, and so I was obliged to stop here. Could I have foreseen how things would turn, I should have stayed where I

"Do you ever hear anything from the gentleman you last spoke of-the one who advised you to leave Stanford's house?" asked Mrs. Reid.

" He calls occasionally, and brings Eloise books to read. He seems kind and respectful, but I do not encourage him in his visits, therefore he comes but seldom. I should not permit him to come at all but for her sake. The child is lonely; she has not been used to such a retired life; she therefore hails his visits with delight. Then he always brings her something to read, and his selections are excellent."

Here comes in the conversation related at the close of the last chapter, when the return of Eloise puts a stop thereto, and Mrs. Reid, after cooth ing her to sleep, returns to her home.

[To be concluded in our next.]

### THE FUTURE LIFE.

In all ages the idea of a life beyond the present has engaged the thoughts of men, much as it does now. Faith in the after-life was just as positive before the advent of Christ as it has been since. The evidence which establishes this fact was as well known before the Christian era as afterwards. The percentage of annihilationists was not larger before what is styled Christianity dawned upon the world than since. The status of belief and unbelief in this doctrine, as the property of the human race, was not essentially af fected by the introduction of Christianity, yet Christians insist the world is indebted to the resurrection of Christ for the first positive light that flashed upon mankind in confirmation of this fundamental doctrine of religious belief.

According to common chronology, what an idea that God, for four thousand out of six thousand years, should withhold all knowledge of the next life from the children of men. But what does the alleged resurrection of Christ prove, as the case is stated and argued by Christians? With very little dissent it is argued he was physically put to death on the cross, and that he bodily rose from the dead on the morning of the third subsequent day. But what does this prove, allowing it to be so?—the immortality of the soul? Not a word of it. It proves that a man was crucified and supposed to be dead, and that the third day his body was resuscitated, or resumed the functions of animal life. But if the resurrection of Christ is a type of the resurrection of all men to an indissoluble life, must not his resurrection and theirs be the same in kind? But the more enlightened of the Christian family of sects deny that these physical bodies of ours have any part . or lot in the truly Christian resurrection. Then what becomes of the physical resurrection of · Christ as an evidence of the resurrection of all mankind, his being physical, theirs spiritual, with , no analogy between the two?

.What we want is an evidence of the immortality of the soul, Christ might have died and been bodily raised from the dead, without affording the slightest supposition that man has or ever will have a soul that will never die. The future resurrection of all the physical hodies of all the members of the human family that have or will live on the earth is simply absurd or preposterous. What we want is proof that man has an immortal soul, or a deathless entity, that survives the dissolution of the body, and it is nothing to us what became of Christ's body, or the bodies of the millions who have or who will live and die on the earth. If Christ's resurrection is a type of ours, and ours is a resurrection of the soul out of the body at death, then this must have been the nature of his resurrection to have any bearing in the case. But from Adam to the latest of his posterity this kind of resurrection has been going on, so that Christ's resurrection was neither the first nor the last.

According to the revelations of Spiritualism, these resurrections are going on every day, and ever have been since death invaded the ranks of the human family. Time runneth not, since coeval with the human race spiritualistic or angelic ministrations were not common, proving if a man die he shall live again. Taking the Bible for authority, it was just as absolute proof man will live hereafter, when Samuel appeared at Endor in the presence of Saul, or when Moses and Elias appeared on the mount of Transfiguration, as was the resurrection of Christ, whether physical or

Beasoning from the premises of the Church,

what becomes of the doctrine of a continued life beyond this world, were the infidel to prove Christ never rose from the dead in any sense? Are we not all in total darkness? "Great God, on what a slender thread hang everlasting things." What can such feeble logicians do toward converting intelligent unbelievers to faith in the doctrine of life and immortality beyond the grave? Spiritualism gives a satisfactory solution to these questions. Nevertheless, how impervious the Church is to the unanswerable arguments of the spiritualistic philosophy. Having ears Christians hear not; having eyes they see not. Yet the hopes of the world rest upon the alleged facts of Spiritualism. As a clergyman, I cannot do less than make use of the data Spiritualism furnishes. For so grave an offence as this, the chances are that I shall be thrust out of Christian fellowship.

Nothing has more astonished me than the attitude the churches have assumed toward phenomenal Spiritualism, when I think of the weakness of the attack of the clergy on the citadel of unbelief. It is too late now to tell men to believe theological absurdities or be damned. Argument is what is wanted. And why should not the clergy make use of the revelations of Spiritualism to win the honest unbeliever to a belief in the spiritual realm? Spiritualism has become a power. Its evidences cannot much longer be ignored by candid minded people, in or out of the Church. If the Church persists in ignoring it. then Spiritualism will prove to be the rock on which if they fall they will be broken; and if it falls on them, it will grind them to powder. To ignore Spiritualism in discussing the futurity question would be, as logicians say, like leaving Hamlet out of the tragedy of Hamlet.

CLERICUS.

### RESPONSE TO "PHYSICIAN."

In the Banner of Light a few weeks ago, I read an ably written article over the signature of Physician," in which the writer takes the ground that the living foctus does not receive the divine principle—the living soul—until about the seventh month after concention. This, he says, (I do not pretend to quote the exact language,) is ascertained and proven by scientific and physiological investigation. What mode of investigation could be instituted leading to conclusions so momentous we are left in doubt in regard to—ay, in utter darkness, as no anatomical investigation can possibly lead to the first spiritual fact. Spirit is not tangible to the touch, nor, except to the clairvoyant eye, can it be seen, and until invested with the living physical, can its presence be judged of much less can the spiritual be understood by an examination of the lifeless form.

Aside from the evil tendency the promulgation of such a doctrine would unquestionably produce upon society in giving greater liceuse to that alarming evil in our land-infanticide-it is, in my view, contrary to what we know of physical growth, both in the vegetable and animal kingdoms, and, through inspiration, are daily learning of the spiritual.

"And how can we reason except from what we know?" Looking to the vegetable growth in such examples as are the more familiar-for instance, take the grain of corn, bury it in the earth, where it can partake of warmth and moisture, and vital action soon takes place, resulting in all of the physical forms known in the full grown stalk. wherein is seen the form of the grain in its soft, milky consistency, containing an the properties, in its individualized negative existence, which belong to the feminine portion of the future grain, sending out to the external a fine magnetic nerve or conductor, usually termed the corn's silk; while on the same stalk the swelling petals open to the sunlight, bearing in their pollen all the elements that belong to the male or positive principle, so small as to amount to a mere particle of the finest conceivable dust, yet perfect in every essential going to make up the masculine in the perfected

Here then are the two individualized forms; first, the female in the grain's envelope or shell, and second, the male in the pollen; each holding by day and hour by hour, but at last he got able within itself the spiritual belonging to its individualized physical nature. Now what is it that takes place having the effect to produce or create the new existence? There is but one mode, and its action is governed by a natural law, as fixed and immutable as the God who gave it. The pollen, or male form, is parted from the petal by some passing breeze or otherwise, is drawn to and falling upon the silken cord by the law of sympathy or attraction, they embrace, the posltive physical with the negative physical, and the positive spiritual with the negative spiritual, both at the same instant of time, and a new creation both in body and spirit, is formed, needing only the developing nutriment to produce the perfect grain,

Analogous to this is the reproduction of the animal or human, differing only in this, that the male and female principles in the corn are projected separately upon the same stalk, and are matured to that perfection necessary to the production of their kind in a few weeks, while the human-male and female-walk the earth for years before reaching the same degree of individualized perfection. And not until a similar union takes place, in all its particulars, in the human, as the one just described in the vegetable, is a new creation formed.

From the paraliels thus maintained, and from the teaching, through clairvoyance, that all physicals have their spiritual forms also, I argue that the man holds all the elements in his constitution, individualized in the physical and spiritual male forces, necessary to reproduction; and that it is the same with the opposite sex, except with her it is of the feminine or negative order; that these principles are individualized as body and spirit-the one in all its essentials as the male. and the other as the female part of a new creation-held in abeyance until by the law of symnathy and attraction they are united, forming a living body and a living soul; and thus united

they can never in the spiritual be separated. The physical may take new forms, because all materiality is subject to the law of change, but the soul-principle-when thus united, the male with the female—at once becomes an individualized entity—an emanation from and as indestructable as the Intelligence who directs and governs the universe.

As all material substances of like nature, when in liquid form, are drawn to and unite with each other by the law of affinity, so is it with the spirit-

In connection with these views, I hold that as these male and female principles predominate in the ante-natal condition, one over the other, so will the sex be determined and brought into existence. Furthermore, that these principles—the positive and negative-throughout nature, in all its ramifications, are equally balanced, however much isolated cases may seem to oppose such a theory. T. A. M.

Terre Haute, Ind.

Regret not a golden age that is behind. There is one before, and it beckons you.

## Children's Department.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office box 89, 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 air."
[LEIGH HURT.

#### UNCLE OLIVER'S RECOLLECTIONS.

NUMBER ELEVEN.

"Oh, Uncle Oliver," said Susy, running to him almost breathless with excitement, " is n't it so lucky? we've found the nicest little trowel you ever saw! It was just what we wanted to work with in our garden. We found it beside the road. almost up to Covey Brown's, and we are going to have it altogether. Reuben is coming with it."

"Yes, here he is," said Uncle Oliver. "A very good trowel, and it evidently belongs to a mason. You found it not far from Mr. Brown's. He is quite a skillful mason, I have heard."

There was a pause, for all the children, who, meantime, had arrived, seemed to be pondering Uncle Oliver's remarks. There was something in the simple expression, belongs, that was more powerful than a sermon. At last Reuben spoke:

"We found the trowel, and of course it belongs to us; it is not our business who left it there. Of course if any one misses it it will be inquired for, and then we should return it."

"If Caleb had taken your jacket that you left beside the fence the other day, instead of bringing it to you, what would you have called him?"

"But then that is different; he knew that the jacket was mine." " His knowing made it more difficult for him to escape detection, perhaps."

"Why, Uncle Oliver," said Susy, "you talk as if we were all thieves."

"If one takes what does not belong to him what shall we call him?"

"But, Uncle Oliver," said Reuben, "we don't know whose trowel that is; we simply find it; we could n't leave it, of course, and we bring it home and call it ours till somebody calls for it.

"Now you know very well," said Uncle Oliver, that there is but one mason in town. You also know that he lives on the road where you found the trowel; you know that he is a poor man and has a sick child. Now I do not wish you to decide about this matter in a hurry, because I want you to feel the right in such a case. So if you choose to listen I will go back to one of my recollections."

"Oh, do, Uncle Oliver," said Susy, "but please lon't make us think we have been stealing."

"You will have your own free thoughts, my little one, and no one is really condemned that loes not condemn himself. But I will hasten and lraw your thoughts from yourselves, that you may see just how this principle of justice and right should operate: There lived in the city of Munich a poor cobbler. He was a thorough but not an expert workman, and, though he toiled faithfully, he gained only enough for his simplest necessities. When he was sorely pressed one cold winter, when work was scarce, there fell to his care a grandchild, Gerta by name—a bright, fair girl, with sunshine in her heart that shone through the old man's very soul and made life beautiful and lioly to him.

But with all this beauty there came the care and anxiety for the little one. It was necessary for him to toil in his slow; plotting way every moment to gain money enough to barely live. But there came times when he could get little to do; then he had to suffer from fear and anxiety lest his dear Gerta should lack some necessity of her young life. After such a season he fell sick, and then want came stalking in at the door and took up his abode there. Gerta grew pale and thin, and her face took on the shadows that belong only to age. The good old man groaned in spirit, day o sit up, and tried to work a little at his tasks.

'Oh, Gerta, if only thou couldst find me some ight work, how well I could do it.'

'So I can, grandsire. I will get work from a princess; only let me tie up my hair with a new ribbon and put the great handkerchief over my shoulders, then they'll think me a woman, and I'll tell such a nice story about you that everybody I speak to will send you work. Will you that I try?'

'If only I knew thou wouldst not beg.'

'Is there a beggar's look in my eye, and do I walk like a beggar? No, I'll hold my head like a queen, and I'll not even ask for work; but I'll

And so Gerta went forth with her handkerchief folded over her shoulders, giving to her young, sweet face a look of peculiar womanly beauty. Her first efforts chilled her zeal a little, for no one wanted shoes mended. But she was determined not to be baffled in her efforts, so she went from house to house, wondering why she saw only common servants and no fine ladies.

At last she saw entering a carriage a woman so beautiful and stately that she thought her a queen, and hardly dared approach her; but there was on her face a smile so kindly and full of the goodness of the summer-time, that she ventured a few steps nearer. The lady saw her and thought she wanted alms, and said gently:

'Come here, little one, you shall have what you want, for so dear a face can only entreat for what it needs.'

Gerta dropped a courtesy, and approaching nearer said:

'Please, my lady, will you give me some shoes to be mended? My grandfather will do them as if they were his own, and with never a stitch to be seen. Oh he's a famous hand at his work,'

'Shoes to mend? why, my little one, do n't you know we have no need to mend, but can give away our worn shoes? Shall I give you a pair?'

'Oh no. I only want work; please do n't give me anything. I told grandpa I would never beg.' 'Stop a minute,' said the lady; 'now I think of a pair of slippers that could never be replaced, and if your grandfather can mend them, I'll pay him double what they are worth. They were bought for me by one who 'll never buy anything more. I'll run and get them. No, you come with me; I want to ask you something.'

So Gerta followed the lady into an elegant mansion, such as her little feet had never entered, and she saw sights of leveliness that she had only dreamed belonged to heaven, when she looked through the clouds of sunset to the golden light far over the hills. There were pictures and

statues and vases of flowers, and singing birds. Gerta stepped softly, as if she was indeed in heaven, looking about with a glad smile, and with her little hands clasped before her. She entered the private room of the lady, and stood, while she made a little package of the slippers, that Gerta could see were embroidered in gold on a velvet ground. The lady then pressed Gerts to take

something for her comfort or use. She showed good. It may bring a temporary pleasure, but in her tempting things, a little shawl, a piece of the end it brings trouble." gingham for a dress, but Gerta would take nothing. She said simply:

'Why, grandpa wants only work.'

Well, then go, but go directly home, for if anything should happen to this little package, it would be worse for me than to lose all that is in this room.'

Gerta hurried out, and ran home without pausing a moment. With breathless haste she found her grandfather, and gave him a history of all that had happened. He looked with glad surprise on his beloved child, and thanked God for this wonderful luck. He wrapped the slippers in their cover again, and put them in a safe place until the next day, that the sun might be bright and clear and his sight strong when he began so important a work.

The next morning while Gerta yet slept, he roused himself to begin his work. He had scarcely examined the delicately embroidered slippers, and began to fit a last to them. But something resisted his hand as he pushed it on. He put his hand into the slipper, and found in it a little leather case. He opened it, and it contained four large diamonds.

Now Pierre, the cobbler, had once known inti mately a lapidary, and had become familiar with all kinds of precious stones. He immediately recognized the great value of these. His eyes gleamed with delight, in response to the flashes of light that shot forth from the exquisitely cut stones. Pierre was a good man, but he had never had any great temptation. He felt now the full delight of holding something so valuable, and this delight soon began to take the nature of a real sense of pleasure in possession. The stones seemed fairly to grow to his hand, they seemed to belong to him.

Was it not, after all, he reasoned, intended by some good power that he should in this mysterious way get possession of that which would make him forever a rich man? No more labor, thought he, no more want, and my Gerta forever free to do as she wishes. Then he began to dream of a snug little home in the country, of a little garden such as his father had, and everywhere Gerta was like the queen, reigning over all his pleas-

After all, it was Gerta he wished to bless, he said; as for himself, poor old man, he could do with very little. It must have been a Providence that had heard his prayers, and had thus answered thom.

But Gerta suddenly entered, shaking the sleep from her eyes, as she shook into place her gleam-

'Ah, grandpa, you have cheated me,' she said. slept so long, and I was all the time longing for a peep at those slippers.'

'Never mind the slippers, pet, but run and get me some breakfast; my hand is unsteady even now.' And he hid the leather case in his waistcoat pocket. Gerta soon had his porridge and bread ready and begun her busy chat, but the old man silenced her so sharply, that she wondered what had so suddenly come over him. When he had finished his meal, he said:

'Now go out and see if you cannot get another job for me. You are a fairy, and have wonderful power; but hurry, you may miss a chance."

Gerta was surprised at her grandfather's mood, but she left him and went out to wonder if other kindly faces like the lady's she had met were to be seen in every stately house.

When Pierre was left alone again he opened the case and held the precious stones, to satisfy him-that that wars really show. He necessary more and more excited as he added up their value and thought of all that was his by the possession of them. Did he never think of returning them? Did he never say they were not his? Oh yes; but he tried to reason away all such thoughts, and to convince himself that they could not possibly belong to any one but himself.

'How do I know,' he repeated over and over: how do I know to whom these belong? I never took them; they came to me; they were forced sion: should I not be a fool to le to my noss them go?

When Gerta returned she was surprised that the slippers were not mended, but she was delighted to see her grandfather so well. For many a day he had not seemed so strong, yet he was so fretful at her, wishing all the time to get her out of the way, that she did not much enjoy his changed condition. The truth was, Gerta was a continued reproach to the old man. Her artless questions, her simple, truthful pictures of all she had seen, drew him from the ambitious thoughts that were burning within him; nothing but solitude seemed to serve him now, and the time spent alone was devoted to gazing at his treas-

At last the slippers were mended, and Gerta day, and had taken particular delight in arranging her hair and making herself as trim and neat as possible. She was ordered by the servant to go as before to the lady's room. Here she met the same sweet smile, the same kindly manner, and same sweet smile, the same kindly manner, and again she dreamed she was in heaven. She lost her timidity, and talked freely of herself; telling in her sweet, artless way, many pleasing things of compatible with the nature of this imperfect state her life with her grandfather. The lady seemed to have perfect trust in her, and left her alone in the room.

A few days after this Gerta went out for her grandfather, as he had urged her, and she did not return. Nightfall had come, and the little room was desolate without her. Fearful apprehensions selzed Playre's mind. He felt not the security of A few days after this Gerta went out for her seized Pierre's mind. He felt not the security of mind at peace. All night long he turned upon his pillow, wondering about the dear child, and if harm could really have come to her. He could not but associate her absence with the leather case that he had thought so valuable.

The next morning he could see nothing but gleaming diamond eyes staring at him, and could hear nothing but "thou shalt not steal." He hid the case of jewels before it was fairly light. In an hour officers filled the room and the case was found. It had been missed, and Gerta was suspected and was imprisoned.

The terror of her situation in the darkness and alone, the thought of her grandfather, the injustice of her accusers, all came upon her like a tornado. It was too much for her; she bent her head to the ground, her brain reeled, and she knew nothing more. Gerta was a maniac.

Old Pierre seemed stunned by what befel him but he roused his courage and went to the owner of the slippers and told the whole story; but no one believed him, and all said, 'It is the child that he wishes to screen.' He went home, laid down on his bed, and in a week died.

After all this was over the lady one day remembered that she had herself put away the case for safety, and that all the old man's story was true. She took Gerta home and cared for her with all the tenderness that a mother would care for a child, and gradually she recovered, but it given several concerts at Berlin and Leipsic, and was years before her mind was wholly restored. Now all this sad history has but one moral: that "A wet May," says an old saw," makes plenty which does not really belong to us can do us no of hay," which is some slight consolation.

"Come," said Reuben, "let us hurry up to Mr. Brown's with the trowel. I expect it is his; in

fact, I have no doubt but it is." "So let us," said Susy; "I had been thinking

where we could hide our treasure; that's a sure sign there was something wrong about it."

"That's true, little one; nothing needs to be concealed that is right."

"Only think," said Mary, "we came near being thieves!"

"A miss is as good as a mile," said Reuben; thanks to Uncle Oliver, we are all right yet."

#### Washington Irving's Ideas of Spirits and a Spiritual Theory.

As the following very interesting remarks were rritten by that great and good American, whom all delight to honor, long before the advent of modern Spiritualism, it may be well to place them before our readers, to let them see how one of and now unfolded them with the greatest care, America's brightest literary stars expressed himself on this subject. He says:

I have sat by the window and mused upon the I have sat by the window and mused upon the dusky landscape, watching the lights disappearing one by one from the distant village, and the moon rising in her silent majesty, and leading up all the silver pomp of heaven. As I have gazed upon these quiet groves and shadowy lawns, silvered over and imperfectly lighted by streaks of dewy moonshine, my mind has been crowded by "thick coming fancies" concerning those spiritual beings which spiritual beings which

"-walk the earth Unseen, both when we wake and when we sleep." Are there indeed such beings? Is this space between us and the Delty filled up by innumerable orders of spiritual beings, forming the same gradation between the human soul and divine perfection that we see prevailing from humanity downwards to the meanest insect? It is a sublime and beautiful doctrine, inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations, to take care of the welfare of good men, and to guard and guide the steps of helpless infancy. "Nothing," says. St. Jerome, "gives us a greater idea of the dig-nity of our soul, than that God has given each of

us, at the moment of our birth, an angel to have care of it." care of it."

Even the doctrine of departed spirits returning to visit the scenes and beings which were dear to them during the body's existence, though it has been debased by the absurd superstitions of the vulgar, in itself is awfully soleran and sublime. However lightly it may be ridiculed, yet the attention involuntarily yielded to it whenever it is made the subject of serious discussion; its prevalence in all ages and countries, and even among newly discovered nations, that have had no prenewly discovered nations, that have had no pre-vious interchange of thought with other parts of

the world, prove it to be one of those mysterious and almost instinctive beliefs, to which, if left to ourselves, we should naturally incline.

In spite of all the pride of reason and philosophy, a vague doubt will still lurk in the mind, and perhaps will never be perfectly eradicated, as it is concerning a matter that does not admit of rective demonstration. Exerything connected positive demonstration. Everything connected with our spiritual nature is full of doubt and dif-

ficulty.\*
"We are fearfully and wonderfully made"; we are surrounded by mysteries, and we are mysteries even to ourselves. Who has been able to comprehend and describe the nature of the soul, its connection with the body, or in what part of the frame it is situated? We know merely that it does exist; but whence it came, and when it entered us, and how it is retained, and where it is seated, and how it operates, are all matters of mere speculation and contradictory theories. If then we are thus ignorant of this spiritual essence, even while it forms a part of ourselves and is continually present to our consciousness, how can we pretend to ascertain or deny its powers and operations when released from its fleshly prison house? It is more the manner, therefore, in which this supersition has been degraded, than its intrinsic absurdity, that has brought it into contempt. Raise it above the frivolous purposes to which it has been applied; strip it of the gloom and none of the whole title by visionary creeds could more delightfully elevate the imagination, or more tenderly affect the heart. It would become a sovereign comfort at the bed of death, soothing the bitter tear wrung from us by the agony of our mortal separation.

What could be more consoling than the idea

that the souls of those whom we once loved were permitted to return and watch over our welfare? that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours? that beauty and innocence which had languished into the tomb, yet smiled inseen around blest drams wherein we live overagain the hours of past endearment? A belief of this kind would, I should think, be a new incentive to virtue, rendering us circumspect even in our secret moments. from the idea that those we once loved and hon-ored were invisible witnesses of all our actions.

It would take away, too, from that loneliness and destitution which we are apt to feel more and more as we get on in our pligrimage through the wilderness of this world, and find that those who set forward with us lovingly and cheerily on the journey, have one by one dropped away from our side. Place the superstition in this light, and I confess I should like to be a believer in it. I see nothing in it that is incompatible with the

tender and merciful nature of our religion, nor revolting to the wishes and affections of the heart. There are departed beings whom I have loved as I never again shall love in this world; who have loved me as I never again shall be loved! carried them to the lady. She had longed for the If such beings do ever retain in their blessed day and had taken particular delight in arranging spheres the attachments which they felt on earth; if they take an interest in the poor concerns of transient mortality, and are permitted to hold communion with those whom they have loved on earth, I feel as if now, at this deep hour of the night, in this silence and solitude, I could receive

of being.
We are here placed in a mere scene of spiritual thralldom and restraint. Our souls are shut in and limited by bounds and barriers; shackled by loves are made up of transient embraces and long separations. The most intimate friendship—of what brief and scattered portions of time does it consist! We take each other by the hand, and we exchange a few words and looks of kindness, and we rejoice together for a few moments, and then days, months, years intervene, and we see and know nothing of each other. Or granting that we dwell together for the full season of our mortal life, the grave soon closes its gates be-tween us, and then our spirits are doomed to remain in separation and widowhood, until we meet again in that more perfect state of being, where soul will dwell with soul in blissful communion, and there will be neither death, nor absence, nor anything else to interrupt our felicity.

With this noble example before us, any man may esteem it an honor to be a consistent believer in Spiritualism.

True, this was the state of the case when the great and true hearted author penned his views on the subject. But since then, the facts, truths and teachings of spirits and Spirtualism have been given to the world, and good spirits have again and again declared that they have now come expressly to remove "the vague doubt "and " perfectly eradicate it and further, to show to mankind that it is "a matter that does admit of positive demonstration."

There is a young Prussian violinist who executes difficult compositions without arms, of which members the artist is utterly deprived by nature. He places his violin on a stool before him, takes his bow between the toes of his left foot, and presses the strings with the toes of his right. He has is soon to perform in Paris.

## The Lyceum.

QUES .- What are the seasons, and what do

QUES.—What are the seasons, and what do they represent?

ANS.—By Marcus II. J—, of Liberty Group: The seasons are different divisions of time; they represent the different conditions of the year. From this subject we may gain two points of consideration: First, the conditions of development in Nature and their results. Second, the conditions of development in man and their results. First, in Nature, when the springtime dawns, with the sun's genial warmth, the snow and ice of the past winter rapidly disappear, and in their place Nature provides for the earth a carpet of green. Then the trees put forth their songs of gratitude, and the farmer drops into the ground the seed which in time will germinate and come forth. Next cemes the summer season, with all its pleas-When in the summer season, with all its pleasure and enjoyments, with its scorching sun and refreshing showers, which fill the farmer's heart with joy, as he watches with great pleasure the rapid unfolding of the results of his springtime labor. Next comes the autumn, the time of harvest, when the grain and fruits are ripening for use, and when in the right condition the farmer gathers them into storehouses. Then comes the gathers them into storehouses. Then comes the winter season—the cold, frosty winter—when the earth is wrapped in its white mantle, and Nature is seemingly still and inactive. But from careful observation, we may see that she is not idle, but is even through this season still blessing her children from her bountiful store, which is never exhausted. Now, having considered the first, we will take the second. When we are thrown into this sphere of action, then begins the springtime of our being, and from the sun's genial warmth of parental care, the seed within the soul, the divine spark of life, receives its strength and nourishment, which causes it to germinate and come forth. Next comes the summertime of our being, when from the sunlight of joy and prosperity, and forth. Next comes the summertime of our being, when from the sunlight of joy and prosperity, and the storms of sorrow, sadness and persecution, the soul is quickened to action. Through these conditions, that seed within the soul which is ever sepiring and reaching up for that which is beyond, is developed to a higher condition of nobleness, virtue and truth. There are beings in the material sphere as well as in the immortal realms, who watch with great pleasure the rapid unfoldment of that seed, the great principle of life. Next comes the autumn of our being, the time of harvest, when we are ripening for our immortal vest, when we are ripening for our immortal lome, and when, in the right condition, we are taken from the tree, the old body, and borne across that beautiful river into our much loved summer-land, where we shall still continue to unfold and develop throughout the golden days of the grand future that awaits us. Then comes the restreet of our being rather was return to our the winter of our being, when we return to our loved ones of earth who mourn our absence, to communicate the fact that we still exist. Then it is that we meet with the cold icebergs of refusal and rejection. Then we feel the cold, frosty at-mosphere of denunciation and repulsion. Yet still we struggle on through this cold, frosty win-ter of experience, until at last the powerful sun of immortal wisdom and truth melts away the snow and ice of superstition and bigotry, and in its place arises the grand fact of immortality, and the soul that enjoys the many blessings which it is destined to give, is forced to utter, "Oh grave, where is thy victory? Oh death, where is thy sting?"

By —, of Sea Group: The seasons are spring, summer, autumn and winter, and represented by human life.

By —, of River Group: The seasons are spring, summer, fall and winter, and represent our life.

By Sucle W—, of Star Group: The seasons are spring, summer, autumn and winter. They represent the greatness, goodness and power of God, his love and good will to us, his children—that we may enjoy the bounteous blessings he has

we may enjoy the bounteous blessings he has given us.

By William E. D—, of Temple Group: The seasons of the year are spring, summer, autumn and winter. Spring may represent youth's hopes, the light and life of give and beauty. Summer may represent the dusty, sweaty, toilsome manhood, with its load of cares, bearing the heat and burden of the day. Autumn comes crowned with the fruits of labor and life—sally deficient sometimes, pale and sickly as the sear and yellow leaf. Winter comes at last, and the bell toils to call to darkness and the grave. But there is light and hope beyond. The day-star is beaming somewhere; a few rays, faint and glimmering, struggle down through our frigid, fettered atmosphere, and we perceive them even here. But the grave once passed, all is light, life and joy—we have entered on the perfect day. on the perfect day.

By Philander F--, of Temple Group : Spring,

summer, autumn, winter. They represent the human life. Spring is birth and childhood, where childhood and manhood. Autumn signifies fully developed manhood, when the fruits of the provious life are brought forth in lean or bountiful harvest, according to earlier neglect or culture. Winter corresponds to the frosts of old age, when the physical powers decline and decay, returning the spirit to commence its further progress in the spring of immortality and summer-land of eter-

By Lottie H—, of Temple Group: By the seasons are meant the changes and varieties which are produced in nature by the revolution of the earth around the sun. They are four in number. These seasons represent the different periods of These seasons represent the different periods of the life of mankind. Spring represents infancy. In spring the buds appear, and as the seasons wear on, they fade and die. So it is in the life of man. The infant is the bud of life, which bursts into blossom in summer or youth. In autumn or manhood, the fruits of life, whether good or evil, are seen, and in winter or old age, they wither and fade, but unlike the buds and flowers, they pass on to a higher life, continuing in the path of progression, in which to walk forever and ever. By H. C. S—, of Temple Group: The seasons are spring, summer, antumn, winter. Spring is when the vegetable kingdom commences its growth from the seed or root; having slept through the winter, becomes active by the magnotism of the sun and the moist condition of the

earth to a positive or upward growth of the shoot, and the negative or downward growth of the roots. The trees open their buds, spread out their leaves to take in the sunlight and dew, and develope in size and beauty. Spring is

And the grass is green and the flowers springing,
When the trees are blossoming one by one,
And the days grow long in the lingering sun."

Summer in our climate is ushered in with all the beauty that nature seems able to display. is filled with nature's gorgeous dress; the air bears perfumes as pleasant to the sense as its balmy breezes are healthful to the body. Oh lovely June! thou queen of the year! Would that thy sister months were as lovely as thee! It answered that it would, and has done so five times senson progresses, and with it the growth of the vegetable kingdom toward maturity. The early fruits, the strawberry, raspberry and blackberry, gladden our taste; the peach, cherry and pear trees yield their rich repast; the new mown hay, the ripening fields of grain, rejoice the husbandman, as he prepares for gathering them into out of the water, but that his wife would not. pear trees yield their rich repast; the new mown hay, the ripening fields of grain, rejoice the husbandman, as he prepares for gathering them into his barns, while the cattle are grazing upon the hillside, or laying in some shady spot protected from the burning sun. Thus the summer passes, and autumn with its cool nights and ripening sun follows; and that which spring commenced and summer matured, is gathered for the winter. The trees begin to put off the garment of green they have worn through the summer, for the sear and yellow leaf, and finally stripping for battle with the storms and cold of winter, when nature, closing its productive labor, rests. The seasons represent the humdn life, commencing with the vernal equinox. To be more particular, each month represents a decential of life. The birth, childhood and youth, are the spring of life; the his barns, while the cattle are grazing upon the hillside, or laying in some shady spot protected from the burning sun. Thus the summer passes, and autumn with its cool nights and ripening sun follows; and that which spring commenced and summer matured, is gathered for the winter. The trees begin to put off the garment of growth with the storms and cold of winter, when nature decased's father having examined the reservoir and yellow leaf, and finally stripping for battle with the storms and cold of winter, when nature closing its productive labor, rests. The seasons represent the human life, commencing with the vernal equinox. To be more particular, each, the stated that he thought the first-development of man in miniature; its tender of the first-development of man in miniature; its tender of the control of man in miniature; its tender of the control of the decased's sister, but his wife being at the of promise to be developed into maturer life, the of promise to be developed into maturer life, the

Questions and Answers.

Improvement is visible at each session of the Children's Lyceum. Mercantile Hall is filled each Sunday to witness the interesting exercises. Some of the answers given by the scholars to the questions propounded, evince cultivation and thought, as the following will show:

Ques.—What are the seasons, and what do

Oues.—What are the seasons, and what do hopes and pleasant prospects. These sometimes truit. We should in the summer of the labor for the reward of the nutumnal harvest—useful to ourselves and others—that we may gather a harvest of good things into the storehouse of life. Then as we enter the winter or evening of life, we may partake of the bounties realized from honorable toil, devoted study, and generous deeds, ready to be transplanted into the fairer soil of the Spirit Land. Spirit-Land.
Lake Group: Who are happiest in the summer-

land?

land?

A.—By a little miss: The good and true.
By another: Those that do right on earth.
Star Group: What is true friendship?
A.—By Susie W.—: A true friend is one that will comfort you in the hours of darkness, peril and need; one who will comfort you in sadness; by kindnoss, sympathy and love lead you in the right path when you stray, and when in sorrow their hands and hearts are open to relieve you. This is what I call true friendship.

Temple Group: What benefit do we derive from trials and afflictions?

Temple Group: What benefit do we derive from trials and afflictions?

A.—Trials arise from our inability to accomplish a desired purpose, whether from another's crossing our path, or our own want of power to adapt means to ends. When we enter upon the duties of life we think that everything is at hand to help us, and success is sure to attend our efforts. Were we perfect in judgment this might be, but, with our imperfections, we are liable to err; and these produce trials.

"Through our life's mysterious changes, Through the sorrow hasnited years, Runs a law of compensation For our sorrows and our tears,"

The trials we meet are like the child's just learn-The trials we meet are like the child's just learning to walk. Its many falls make the effort more desirable until accomplished. Would it learn were it always carried? By its trials it learns. So with us; trials show where ignorance exists and knowledge is required, and, when we meet them, to seek for the cause and overcome by active knowledge. In this way trials are a benefit; the dark cloud will show a cityer light at the second. dark cloud will show a silver lining; then

"All the tear-drops shed in anguish.
Change, by angel-smiles, to gems;
And they say our souls shall wear them
In immortal diadems."

Afflictions, in the sense of bereavements, are much as are incident to life, and benefit us in the

knowledge that
"This life of mortal breath
Is but a suburb of the life olysian,
Whose nortal we gall death; "Affliction's blast linth made me learn To feel for others' woo";

to comfort the sick and relieve their wants; to bear each other's burdens, fulfilling the law of love,

Let us be patient; these severe afflictions | Kot from the ground arise;
But oftentimes colestial benedictions
Assume this dark disquise. Then will the angelic host minister to us, and we be comforted with visions of the joy that awaits us, and we can say, "He doeth all things well."

# Spiritual Phenomena.

From the North Cheshire (Eng.) Herald, Saturday, May 2. Modern Spiritualism: Singular Confirmation of its Truth.

On the night of Thursday, the 2d of April instant, a man named John Charlesworth, by trade a limewasher, residing at Gee Cross, near Hyde, Cheshire, was missing. He had that day been engaged following his employment in Newton. He was assisted by a man named Kennedy, and when their day's work was done they had something to drink, after which, with that pertinacity which frequently attends drunken men, they definding it impossible to get Charlesworth bome, left him in the fields, and from the circumstances which transpired at the inquest, it would appear that Charlesworth, on coming to himself, tried to proceed homewards, and doubtless missed his way and walked into the reservoir belonging to the Godley Cotton Mills, where he was found in

deceased. Mrs. Savage, having seen spiritual manifestations before, proposed to have a sitting at the table, and asked Miss Charlesworth to join her. They put their hands upon the table, and had not sat more than five minutes before they received a communication. In answer to the question, which rether they may a salist received. all is fresh with new development. Summer question whether there was a spirit present, it represents youth, the transition period between the leg of the table. They asked it to tell them whether "John" was in the water, and if he was to give three raps, which it did. Mrs. Savage asked if he would be found, and the table gave asked if he would be found, and the table gave three raps in reply in confirmation. Mr. Joseph Jackson, grocer, Newtou, near Hyde, Cheshire, a cousin of the deceased's, went to a lecture delivered in the Temperance Hall, Hyde, by Mr. J. F. Morgan, of Manchester, on the subject of "Modern Spiritualism," on the Sunday following this, the 19th April inst., being a believer in Spiritualism before. He had heard the statement given above by Miss Charlesworth, and having to pass the house of Mrs. Savage on husiness on Monday. the house of Mrs. Savage on business on Monday, the 20th inst., decided to call upon her. Mr. Jack-son mentioned the circumstances attending the first sitting in Gee Cross, and he asked Mrs. Savage if she thought they could not get some manifestations if they two were to try, and Mrs. Savage said she thought they might do, and they sat down at the table. In about ten minutes after down at the table, in about ten minutes after-wards the table began to move. Then Mr. Jack-son asked if a spirit was present, and if so to give them one rap, which it did. Mr. Jackson asked the spirit its name. It gave the initial letters of the alphabet, "J. C." He then asked if they were to understand that that was the spirit of the deceased, John Charlesworth; it answered "Yes," by giving three raps as requested. He asked the spirit if its body was in water; it gave, as requested, three raps. He further asked if the body was in the water under the railway arches near the Godley Mills. It gave an affirmative answer, and these questions were repeatedly confirmed. It may be as well to mention here that the reservoir in question had at this time been dragged and searched twice, under the direction of the police, at one time for more than six hours, with-

out having found the body.

In consequence of his successful answers, Mr.

Jackson then asked the spirit if it knew who it the beauty that nature seems and to display. Jackson then asked the spirit if it knew who it The sun has opened the petals, and painted the flowers with all the colors of the rainbow, on tree and shrub, on plant and vine, until the eye is filled with nature's gorgeous dress; the air son then asked the spirit if it would be kind bears perfumes as pleasant to the sense as its enough to come to his (Mr. Jackson's) house, and balmy breezes are healthful to the body. Oh lovely Junel thou queen of the year! Would the subsequent stitutes held of

out of the water, but that his wife would not. In consequence of these manifestations Mr. Jack-

also confirming the previous information. On the Saturday evening Mr. Jackson had further manifestations, the spirit informing those present who it was that had recovered his body, and that he knew what the verdict was as given at the inquest. He recognized all the persons in the house, including two neighbors who cannot be that the continued the vertical was as given at the inquest. He recognized all the persons in the house, including two neighbors who came in whilst the manifestations were taking place, and also gave the correct number of persons then present. He said that the burial of his body would take place on the next day, Sunday, April 26th. At this time this was very improbable, as it was thought (the body having only been recovered that morning) arrangements could not be made; but these difficulties were overcome, and the body was interred at St. George's Church, Hyde, on Sunday, the 26th inst., as the spirit had told Mr. Jackson. The spirit of the deceased was again present with the friends at his father's house on Sunday evening after the funeral. He said he was happy, and that it was a great pleasure to him to come and converse with his friends.

The chief facts revealed by these manifestations having been made known by Mr. Jackson to several people on the Wednesday previous to the body being found, caused this investigation to be

eral people on the Wednesday previous to the body being found, caused this investigation to be made. This narrative has been compiled in answer to questions put to Miss Charlesworth, Mr. Joseph Jackson and Mrs. Jackson, by Joseph Ogden, reporter, Hyde, in the presence of James Highibotham, greengroeer, Hyde, and John Smith, secretary to the Cooperative Society, Hyde, who give their names as attesting witnesses to this report, taken at the house of Mr. Jackson, on Wednesday, April 29 1868, and is subscribed by the port, taken at the house of Mr. Jackson, on Wednesday, April 29, 1868, and is subschied by the parties hereto present at the same time.

HANNAH E CHARLESWORTH.

MARK

JOSEPH JACKSON.

ELIZABETH JACKSON.

Witness the signatures of the said parties hereto:
JOSEPH OGDEN, Reporter, Hyde.

JAMES HIGHNBOTHAM. Greengrocer, Hyde.

JAMES HIGINBOTHAM, Greengrocer, Hyde. JOHN SMITH, Sec. Cooperative Society, Hyde.

## Correspondence.

Spiritualism in Belvidere, Ill.

Presuming you are glad to her of the growth of our cause throughout the country, I send you a few notes of its progress in this place.

I have just completed my half-year of labors here. Six months ago, a few friends of Spiritualism sent for me to debate with Rev. Dr. Eddy, Baptist clergyman. As he was not at that time prepared to deliver his lecture against Spiritualism, the friends engaged me to locate. I have been informed that the Doctor, upon further investigation of Spiritualism, concluded that there is not enough difference between the Swiritualists and vestigation of Spiritualism, concluded that there is not enough difference between the Spiritualists and himself to discuss! He certain y is very liberal in his views. Where is all this liberalism of the age to end? Can the churcher retain it? Spiritualism with a Unitarian, Universalist, or even Baptist name, is not repulsive to church-goers. There is a great deal in a name. The history of Spiritualism proves it. There are people in Belvidere, moving in fashionable, Orthodox society, who have mediums for astourding physical manifestations in their own families. They enjoy the privilege of spirit-communion, without incurring the odium of "associating with Spiritualists." Orthodoxy in Belvidere, or anywhere else, without inviting-cushioned pews, soul onrapturing music, gorgeous architecture, would not be as popular as Spiritualism. The sympathies of the people are in unison with its hallowed influences and beautiful truths. To so great an extent is this beautiful truths. To so great an extent is this felt to be the case among Spiritualists generally, telt to be the case among Spiritualists generally, that they take no pains to heighten the effect of the beautiful picture by appropriate framing (surroundings), but depend almost entirely upon the intrinsic value of the Gospel of the Angels to bless the world. So we often see congregations of people seated upon rude, dusty benches, and upon every bench can be written in plain characters, "Shiftlessness." A place of meeting may be clean at least.

There are a few earsest souls in Belvidere

be clean at least.

There are a few enrest souls in Belvidere, who dare brave pubic opinion by attending spiritual meetings. There are those, too, who care but little for what Mrs. Grundy maynere working, paying to spiritual spiritualism thought is frequiar in a day.

On the 8th of last December we organized a Children's Progressive Lyceum and instituted.

On the 8th of last December we organized a Children's Progressive Lyceum, and instituted a Select Dancilg Assembly. Sociables and Circles are held weekday evenings. There is now nothing to hinder he growth of Spiritualism in Belvidere, except perhaps the mistaken idea, as I believe, of economizing by holding meetings in a cheap hall. Onlgiving my address last Sunday on the "Success of Spiritualism," and showing that only by zeal, energetic, systematic effort, on our part, could we expect to cooperate with the angels and gain a commanding influence in society—which we have a right to claim—at the close, friends gathered round, congratulating

plain talk as they needed.
Whether I remain with the Belvidere Society
or not, I am anxious it should become a "tower
of strength." Pleasant associations cluster around my half-year sojourn among this people—the Lecture Room, the Seciables, the Circles, the Dancing Assemblies can never be forgotten. W. F. JAMIESON.

### Matters in Providence.

I have been sojourning in the city of Providence I have been sojourning in the city of Providence for a few weeks, and have been able to make some observations in regard to the progress of Spiritu-alism. The ministrations of Bro. Moses Hull during the month of May have been blessed with full and appreciative audiences, and I predict for the good people of this place a feast of spiritual things during the month of June, under the in-spirational utterances of our gifted sister, Mrs. Alcinda Wilhelm, than whom there is no better in But I wish to say one word in regard to the Ly-

ceum movement here. I am surprised in a city of over sixty thousand inhabitants to find so small a number in attendance. The Spiritualists of Providence should awake to the importance of this movement, and lend their influence and aid to its support, for the future temple of Spiritual-ism must be builded, and these little ones of ours must be the chief corner-stones. I notice an important omission in the exercises of this Band, and that is the Banner and Target Marches; also the absence of badges for officers and children. By all means have them, as they are all auxiliaries to the growth and development of these little gatherings not children love colors, love flowers, love emblems, and all these means are so many attractions to induce them to come in. In other respects this is promising Lyceum, and I discover talent in embryo that only needs a master-hand to bring out.

I was particularly pleased with the wing move-ments, which are very fine. The worthy Con-ductor, Mr. Foster, who has lately been called to fill the chair, seems to be in earnest in the good cause, and the excellent directorship of music by Mrs. Robinson, is a credit to her taste and ability. I see no reason why this Lyceum should not be as I see no reason why this hydeun knowld not be as flourishing as any in the land, and I bid it God speed, as I do all other Lyceums. My heart is in the work, for I want to see these children of ours lifted out of the dominion and bigotry of old Theology—out of the coldness and skepticism of materialism into the warmth and sunshine of the Father's smile and the loving presence of the dear ther's smile, and the loving presence of the dear departed. I should have said in connection with their meetings, that for the present they are free, and like a good many other Societies the burden falls on the few; such things cannot long continue—all should be willing to give in accordance with their means.

### Send Lecturers South.

struction at this time, will arise mediums of respectable distinction. The right kind of spiritual labor in that field, I think, would yield a bountelabor in that field, I think, would yield a bounce-ous harvest in a shorter season than in any other locality within my conception. I think the white population of Middle Tennessee less wedded to the fabled superstition of the more Northern States, and could not fail to embrace a religion based on reason and natural philosophy. I hope the proposition of Mrs. Waisbrooker will meet the favor of others as it does wine.

the proposition of Mrs. Waisbrooker will meet the favor of others as it does mine.

I am too far advanced in years, or I would forward my name as a proselyte in the scheme to emigrate, as one of a colony, to Alto, Tennessee, pursuant to a plan suggested in this week's number of the Banner.

W. W. Culver.

Bluff Point, Yates Co., N. Y., June 5th, 1868.

#### Correction.

To the Editor of Banner of Light:

DEAR SIR-You will confer a favor on me by giving publicity in your next to my entire repudiation of the authorship of the letter extracted by you from The Round Tuble, to the editor of which I have written more amply on the subject.

I am at a loss to conceive how any one could take such a liberty as not alone to narrate my experiences, but to assume my initials, and mention the names of my friends in full, without my cognizance or authorization.

The statements therein advanced being accurate, I have no intention of controverting them, so far as regards facts and convictions concerning which I make no mystery; but I decidedly claim the privilege generally conceded, both in public and private, to independent individuals, of speaking for myself, when, where and how I choose; hence, not to be held responsible in print for the 'confusion worse confounded" which such an unscrupulous plagiarist has succeeded in concocting from the desultory "omnium-gatherum" of my colloquial liberalits, you will, I am sure, admit that it is altogether too bad, especially when one is rather given to systematizing, to awake one fine morning to the startling discovery that such a heterogeneous amalgam of things sublunary and divine has been gratuitously laid at one's door, and kindly enable me to disabuse your readers, no less than yourself, of the erroneous supposition that I am accountable for so illdigested a document, by charitably affording me space in your columns for these lines. Yours sincerely,

HELEN BULLOCK WEBSTER. Quincy, Mass, June 5, 1868.

THE TEETH .- A writer in Harper for June says: Rousseau said that no woman with fine teeth could be ugly. Any female mouth almost, with a good set of ivories, is kissable. The too early loss of the first teeth has an unfavorable influence upon the beauty and duration of the second. The youngest children should accordingly be made to brush them several times a day with a little ordinary soap or magnesia and water. Grown people should clean their teeth at least five times in the course of the twenty-four hours; on rising in the morning and going to bed at night, and after each meal. A brush as hard as can be borne without pain should be used, and the best of all applica-

pain should be used, and the best of all applications is pure soap and water, always lukewarm.

After eating, the particles of food should be carefully removed from the teeth by means of a toothpick of quill or wood, but never of metal, and by a thread passed now and again between the teeth. Tooth powders of all kinds are injurious both to the enamel and the gums, and, if employed, every particle of them should be removed from the mouth by careful rinsing. The habit which some women have of using a bit of lemon, though it may whiten the teeth and give temporary firmness and color to the gums, is fatal to the enamel, as are all acids. No one young or old, should turn even for women to bite off, as they often acid the ends of the thread in sewing. It is not safe to bring very hot food or drink, especially if immediately followed by anything cold, in contact with the teeth.

close, friends gathered round, congratulating your correspondent on giving them just such a plain talk as they needed.

Whether I remain with the Belvidere Society a tooth-pick until they bleed slightly.

#### LIST OF LEGTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK

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

pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. Madhon ALDN, Principal of the Industrial Institute, Ancora, formerly Blue Anchor, N. J., lectures on Sandays at the institute and at places within easy reach.

C. FANNIR ALLYN will speak in Milford, N. H., during Junc; in Stafford Springs, Conn., during July; in Putnam during August; in Salom, Mass, during September; in New York during October; in Cambridgeport, Mass., during November, Address as above, or 6 Gloucester place, Boston, Mass.

Miss. ANNA E. ALLEN (Intel IIII), inspirational speaker, 129 South Clark street, Chicago, III.

J. G. ALDR Chicopee, Mass.

Miss. ANNA E. ALLEN (Intel IIII), inspirational speaker, 129 South Clark street, Chicago, III.

J. G. ALDR Chicopee, Mass.

Miss. N. K. Andross, trauce speaker, Delton, Wis.

BR. J. T. ANOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

MARY A. ANGHERT, St Rich street, Columbus, O.

REV. J. O. IRABERT, Sychnore, III.

Miss. SARAH A. BYERES will speak in New York during Junc; in Cambridgeport, Mass, during July. Would like to make further engagements for the fall. Address, 67 Spring atrect, East Cambridge, Mass.

Miss. SARAH A. BYERES will speak in New York.

Miss. H. F. M. BROWN, P. O. drawer 5856, Chicago, III.

Miss. ANDR N. BURNIAM, Inspirational speaker, Weston, Ms. Miss. SEMA F. JAR BULLER, 161 West 121 st. New York.

Miss. Nallell. BROWSN, Ph. O. drawer 5856, Chicago, III.

Miss. Nallell, T. T. Binoham, Elm Grove, Colerain, Mass.

Miss. Nallell, T. T. Binoham, Elm Grove, Colerain, Mass.

Miss. Nallell, T. BROWSN, Ph. O. drawer 5856, Chicago, III.

Miss. Blow, M. D. will answer calls to lecture on Sundays, and also attend funcrais. Address, Cacheville, Yolo Co., Col.

Dr. JAMES K. BALLOU, inspirational speaker, Mankato, Minn.

J. H. Bickyon, Inspirational speaker, Mankato, Minn.

Champlin, Hennepin Co., Minn.
Miss Emma Chawvick, inspirational speaker, Vincland,
N. J., box 272.
Mrs. J. F. Coles, trance speaker, 737 Broadway, New York.
Dr. H. H. Chandall will answer calls to lecture. Address
P. O. box 778, Bridgeport, Com.
Mrs. Eliza C. Clark, Eagle Harbor, Orleans Co., N. Y.
Mrs. D. Chadwick, trance speaker, Vincland, N. J., box 272.
Mrs. I. Chapter, San Francisco, Cal.
J. B. Campell, M. D., Cinclinati, O.
Dr. James Cooper, Bellefontaine, O., will lecture and
take subscriptions for the Banner of Light.
Mrs. Bahletta F. Choos, trance speaker, will answer calls
to lecture. Address, Hampstead, M. H., caro of N. P. Cross.
Jedob A. G. W. Canter, Cinclinati, O.
Charles P. Chocken, inspirational speaker, Fredonia, N. Y.
Mrs. Amella H. Colby, trance speaker, Lowell, Ind
Thomas Cook, Berlin Heights, O., lecturer on organization.
Miss Lizzie Dotze, Pavillon, 57 Tremont street, Boston.
Herry J. Dudois, inspirational speaker, Cardington, O.
George Dutton, M. D., Rutland, Y.
Ambraw Jackson Bayts can be addressed at Orange, N. J.
Mgs. Cora L. V. Daniels will speak in Bangor, Me., during
August.
Mos. E. Delawan, trance speaker, Oulney, Mass.

Mas. Ourse in trance speaker, Quincy, Mass.
Mas. B. Dellawan, trance speaker, Quincy, Mass.
Du. E. C. Dunn, lecturer, Rockford, all.
Mas. Aguss M. Davis, 347 Main street, Cambridgeport, Ms.
Hishry Van Dorn, trance speaker, 48 and 50 Wabash ave-

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

A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. E. EMRRY, lecturer, Routh Coventry, Conn.
A. T. Foss, Manchester, N. H.
B. J. FIRNET, Troy, N. Y.
Miss Eliza Howe Fuller, inspirational speaker, San Francisco, California, Cali

beco, Cal.
Mas. PARKIE B. FRLTON, South Melden, Mass.
J. G. Pisu will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Hammonton, N. J.
Mas. M. L. Farkou, Inspirational speaker, will receive calls of lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Address, Hammonton, N. J.

Mass. M. F. Fiendi, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Maddess, Ellery street, Washington Village, South Boston, Maddess, Ellery street, Washington Village, South Boston, Mass. Bine Anchor, Camden Co., N. J., during June. Will answer calls for early fail and winter. Address, Bine Anchor, Camden Co., N. J.

REV. J. Francis, Parishville, N. Y.

Miss. Clana A. Field, lecturer, Newport, Me.

Miss. Almedia B. Powler, impressional and inspirational speaker, Omatia, Neb.

A. B. French, lecturer, Clyde, O.

18AAO P. GREENLEAP S Cottage place, Bosten, Mass.

N. S. Greenleap S. Cottage Place, Bosten, Mass.

Miss. Laura De Force Gondon will lecture in California, Oregon and Washington Territory during the coming fail and winter. Address, Virginia City, Nevada.

JOHN P. Gulld, Lawrence, Mass. will answer calls to lecture,

Miss. C. L. Gade, tranco speaker, corner of Barrow and

Washington streets, New York.

Sahah Grayes, Inspirational speaker, Berlin, Mich.

J. G. Gilke, Princeton, Mo.

Dr. M. Herry Houghton, Allegan, Mich.

Miss. Julia J. Hussahen will speak in Houlton, Me., during

June, and will answer calls to lecture week-evenings in that

vicinity: in Nonth Autton. Mass., July S. Address during

June, care N. S. Stevens, Houlton, Me., after that, box 293

Hoses Hulla, Hussahen will snewer calls in the West for

the fail and winter months. Address as above.

Miss Nalle Hayries, 20 Wilmot street, Worcester, Mass.

M. C. Hayred, Boston, Mass.

Miss Nalle Hayries, 20 Wilmot street,

don, England.

Mies, M. S. Townsend Hoadley, Bridgewater, Vt.

James H. Harris will answer calls to fecture and attend

W. A. D. Hung, 1989, Adington, Slaw.

W. A. D. Hung, 1989, Adington, Slaw.

W. A. D. Hung, 1989, Adington, Slaw.

James C. Howg, Inspirational speaker, Laona, N. Y.

Mies Steir M. Johnson will speak in Sturgis, Mich., June 21; in Grand Hapids, dune 22; in Grand Hapids, dune 21; in Grand Hapids, duning States during the spring and assumer. Address, Afton, Enhon Co., Iowa.

W. H. JAMIRON, inspirational speaker, Helvildere, Ill.

ABILATIAN JAMES, Pleasantville, Venango Co., Pa., box 34.

S. J. JOHRSON, Cecturer, Lact Trumbnil, Ashtabula Co., O., 1988, E.S., Chicaga, Ill.

O. F. KRILDOG, lecturer, East Trumbnil, Ashtabula Co., O., 1988, E.S., Chicaga, Ill.

O. F. KRILDOG, lecturer, East Trumbnil, Ashtabula Co., O., 1988, E.S., Cana occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit
ual Philosophy and reform movements of the day.

Corrias E. Layax, emic-conscious trance speaker, 164 Tyler and the lecture. Subject: Integral Education, or the Era of our New Bell Bulley and Spiritual St., 1988, E.S., Lovas, emic-conscious trance speaker, Will answer calls to lecture. Subject: Hutgral Education, or the Era of our New Bell Bulley and Spiritualism, success and subject in Hung, and the spiritual Spiritualism, success and spiritualism and Spiritualism, success and spiritualism, success and spiritualism, success and spiritualism, success and success and spiritualism, success and Peaker, St. Laukas, and M

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

Miss Nettir M. Pease, trance speaker, New Albany Ind.

A. A. Pond, inspirational speaker, North West, Ohlo.

Mrs. J. Pupper, trance speaker, South Hanover, Mass.

Lydia Ann Pearsall, inspirational speaker, Dieco, Mich.

Dr. W. K. Ripler, Foxbory, Mass.

A. C. Robinson, Hi Fulton street, Brooklyn, N. Y.

Dr. P. B. Kandolf, lecturer, eare hox 332, Boston, Mass.

J. T. Rotse, normal speaker, Eox 281, Beaver Dam, Wis.

Mrs. Jennik B. Rudd will speak in Quincy, Mass., Jule 28;

in Putham, Corn., during July. Addiess, 46 Randari street,

Providence, R. W.

W. Rose, M. D., inspirational speaker, Springfield, O.

Mrs. E. B. Rube will answer calls to lecture and attend
functals. Address, Providence, R. I. (Indian Bridge, C.

H. Rikes, inspirational speaker, Boston, Mass.

J. H. Randall, Appleton, Wis.

Mrs. Frank Rith, inspirational speaker, Kalamazoo, Mich.

Austen E. Simmons, Woodstock, V.

Dr. H. B. Storer, 56 Pleasant street, Boston, Mass.

Mrs. H. T. Steams may be addressed at Springfiel, Mass.,

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Mrs. H. T. Steams may be add

AUSTEN E. SHEMONS, Woodstock, VI.

DR. H. B. STORER, 69 Pleasant street, Boston, Mass.

Miss. H. T. Strarks may be addressed at Springfield, Mass.,

Miss. H. T. Strarks may be addressed at Springfield, Mass.,

illi farther notice.

J. W. Seaven, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at necessible places.

Mrs. Nelle Shirli, impressional speaker, Sturgls, Mich.

Bielm Van Nickle. Greenbush, Mich.

Miss. M. E. B. Savere, Baldwinsville. Mass.

Abiam Smith, Esq. inspirational speaker, Sturgls, Mich.

Miss. Mart Lotisla Smith, Irance speaker, Tolcho, O.

Miss. L. A. F. Swain, inspirational speaker, Union Lakes,

Rice Co., Minn.

Dr. E. Sprager, Irance speaker, Schencetady, N. Y.

Miss. Fanne Davis Smith, Miliord, Mass.

Miss. E. W. Ridner, Irance speaker, Fitchburg, Mass.

Miss. C. M. Stowe, San José, Cal.

E. R. Swackhamer, 128 80. 36 street, Profiland, Mo.

Miss. C. M. Stowe, San José, Cal.

E. R. Swackhamer, 128 80. 36 street, Brooklyn, N. Y. E. D.

James Trark, Icetin Helghis, O.

Bennamin Todd, San Francisco, Cal.

Miss. Sanah M. Tiomeson, Inspirational speaker, 36 Dank

street, Cleveland, O.

J. H. W. Toohky, Providence, R. I.

Miss. Almin M. Tiomeson, Inspirational speaker, Delank

street, Cleveland, O.

J. H. W. Toohky, Providence, R. I.

Miss. Challotter F. Tahra, trance speaker, New Bedford,

Mass., P. O. box 302.

Dr. J. VOLLAND, Ann Arbor, Mich.

N. Frank White will lecture in Willimantic, Conn., during

Junet address during August, Seymour. Conn. Applications

of Spiritualists. Persons wishing lectures under the direction

of Spiritualists. Persons wishing lectures under the direc

Mass., June 21 and 28. Address, 11 Dewcy street, Woivester, Mass.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue Hotel, New York.

Miss. S. E. Warner, Dox 329, Davenport, Iowa Miss. R. Warner, Sadires, Room 11, Fullerton Block, 22 Dearborn street, Chicago, III.

Henry C. Wright, Care Rela Marsh. Boston, Mass.

Mas. E. M. Wolcott will make engagements for the ensuing spring and snumer months. Address, Dn. by Vt.

Miss. Mary J. Wilcoxson will receive calls to lecture on the route from Chicago to Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 193

South Clark street, Chicago, III.

Miss. Hattie E. Wilson (colored), trance speaker, 70 Tremont street, Roston, Mass.

Lois Watsdengower, and be addressed at St. Louis, Mo., care of Henry Stagg, Esq., till further notice; permanent address, box 58, Hudson, Summit Co., O.

A. B. Whitting, Abbon, Mich.

Miss. Eviha Wheelock, normal speaker, Janesville, Wis.

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

Mas. Mary E. Wither, Inspirational speaker, 187 Elm street, Newark, N. J.

A. C. Woodbruff, Battle Creek, Mich.

MES. N.A.Y. L. WITHER, Inspirational speaker, by Lim street, Newark, N. J.
A. C. WOODRUFF, Battle Creek, Mich.
B. H. WOODRUFF, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trainer state, also to organize Childern's Lyceums. Address, Buffalo, N. Y. box 1454.
J. G. WHITHER, Inspirational speaker, Rock Grove City, Floyd Co., Iowa.
ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.
GILMAR WASHIUER, WOODSTOCK, Y. L. inspirational spiraker.
PROF. E. WHITHER, lecturer upon Geology and the Spiritual
Philosophy, Ciyde, O.
MES. JULIETTE YEAW will speak in Lynn, Mass., during Getober, Address, Moston, July 8 and 12 in HillingJune and September; in East Buston, July 8 and 12 in HillingJune, Alig. 21 in Warren, R. L., Aug. 9; in Cambridgeport, J
Mass., during October, Address, Northboro', Mass.
ME. & MIS, W. M. J. YOTHO will answer calls to lecture in
the vicinity of their home, Boise City, Idaho Territory.
MES, FANNIET. YOUNG, Boston, Mass., care Bauner of Light.

Letter from Manchester, England.

To the Editor of the Banner of Light: Having become acquainted with you, through your very valuable and interesting paper, I thought I should like to make the acquaintance of your readers, and tell them what we are doing in England for the cause of spiritual progress. You know John Bull is very slow to move. We are thoroughly conservative, and cling to old customs, old habits and Old Theology, most tenaciously. But there has ever been a band of radical reformers-whose ranks, I am happy to say, are fast increasing-who have bid defiance to the old heresies, and entered the contest in behalf of the principles of truth.

Spiritualism has made but slow progress here. Very few, comparatively, believe in it. Just now, as your readers will be aware, a most remarkable trial has agitated the public mind-that of our brother, D. D. Home. Spiritualism by this means has been brought to the foreground. In Manchester, where we are thorough go-a-heads, some nine months ago we formed an "Association of Progressive Spiritualists," and we have been the means of opening the eyes of a few skeptics, adding to our ranks daily.

About six weeks ago the spirit of a dear friend of mine, Washington Wilks, impressed me to give a lecture on the great spiritual truths, at Hyde, (a little town about eight miles from Manchester). I arranged accordingly for a meeting. It was the first time Spiritualism had been imparted there. A few thoughtful men came and discussed with mo. I went in a few Sundays after to give a second lecture, and the enthusiasm was great, about two hundred persons being present. Several circles were formed, and at one the messages led to the discovery of a missing man. The excitement became intense, and on Sunday, May 10, when I went over for the third meeting, the room was densely crowded, and two or three hundred could not obtain admission. It was clearly the largest meeting on Spiritualism ever held in England. The spirit of inquiry has been set on foot here, and the good spirits are at work, healing the sick and giving loving messages and consolation to the mourners. A few of us in England are developing the "double" very rapidly-being able to converse audibly when many miles apart. This, to me, is an interesting development.

I wish we had some of the fire and earnestness of our American brothers, so that we might boldly go out and meet the prejudice and objections which are ever brought against our great truths. I long to meet my brothers across the Atlantic, and I hope ere long to be able to shake hands with the warm-hearted pioneers of the Harmonial Philosophy. I intend visiting America some day to make your acquaintance. If you can find a corner for a letter occasionally, I shall be glad to send one, and let the brethren know how we are progressing here. We are just starting a new penny spiritual

monthly, to be entitled "Daybreak." Will send you a copy when ready. Hoping I have not trespassed too much on your

truly valuable space, believe me, Yours in the bond of truth, JOHN F. MORGAN.

Manchester, England, May 17, 1868.

\*See the account on our third page .- ED. BANKER.

Physical Manifestations. DEAR BANNER-Last evening I had the pleasure of attending one of Mr. C. II. Read's séances, 45 Carver street. Of the many physical manifestations I have witnessed, I do not hesitate to say that those that comments and the most satisfactory of any of them all. As far at least as the proceedings of that evening were concerned, the truthfulness and perfect honesty of the medium were transparent, and the genuineness of the phenomena placed beyond a doubt, especially that of the removal of the medium's coat. This was done in several instances under the best of test conditions, and in one where a skeptical gentleman present refused to be fully convinced until he was permitted to take the collar of that garment, whilst on the medium, and in the light, firmly in his hand; but no sooner was the light extinguished than the coat fell upon the floor; and on the lamp being relit, the gentleman, to his surprise, found his hand still firmly clutched in vacancy-the collar having unconsciously escaped from his grasp. He said he was convinced.

Those whose spiritual development is not sufficient to enable them to receive spiritual truths without the aid of material or physical evidence, should attend one of Mr. Read's scances.

THOMAS R. HAZARD. Boston, June 9th, 1868.

### Professor Denton in Buffalo.

Prof. William Denton has just finished a course of lectures on Geology, before an audience composed of some of the best minds in this city; and it is the unanimous expression of his hearers that for thrilling interest and instructive matter, they excel any lectures ever given in this place. It mas with extreme reluctance we bade farewell to one who-with his scholarly attainments and purity of private life-combines so many of the genial qualities of the true gentleman. If the Spiritualists of this country could only realize how necessary a knowledge of the various sciences is to give solidity and grandeur to the great temple they are striving to build, they would keep such speakers as Mr. Denton continually in the field, cost what it might. S. II. WORTMAN.

Buffalo, N. Y., June 5, 1868.

Buffulo, N. Y., June 5, 1868.

L'xiverraliam, Old And New.—The Rev. Miss Olympia licown, the Universalist minister at Weymouth (Mass) was one of the speakers at the meeting of the Free Religionists, referred to in another column. It seems odd to see women in the preaching business; but it is one of their "rights," no doubt, if they see fit to exercise it, yet we are sorry that any of them are found initiating so poor a "ford-of-creation" example. Sins brown is a woman of intelligence, but not so pleasing an orator nor as liberal in her sentiments as Miss Lizie bloten, the Spiritualist, who was also a speaker at the above meetlag, and spoke very well indeed. She is one of the few women speakers of the day who appear to good advantage on the platform.

Miss lirown, being a Universalist, complimented her sect, of course. It had done a great deal for mental freedom. Very true, so far as the remark applies to its pioneers—such men as John Murray, Winchester, Bailou, Halfour, Streeter, and Whittemore. They did much toward liberalizing public opinion in regard to religion and in giving old pod-augur Orthodoxy its eternal quietus. Let them have the credit that is their due, and let them slaways be remembered with praise and gratifuld. They were strong men, in their way, and we may safely add that they were the "last of the Wampanoags," for genuine I aircrassism seccas to have died with them, there being none of the seci left to take their place. The Universalism of 10-Jay—as Miss Olympia must know—is upon the back track, and more bigeted, if anything, than modern Orthodoxy. It expelled Mr. Connor for heres, and shat its public sagainst him; while Mr. Tyng, an Rissopalian heretic, was simply reprimanded by his sect, and the Orthodox invite him to preach in their churches. What a failing off in one case, and going ahead in the other! We augrest to the Weymouth minister that she take tiese facts as a text for her next sermon.—Boston Intestigator.

Senator Martin H. Bovee, of Wisconsin, by whose exertions the gibbet has been abolished in several of the Northwestern States, intends next winter to enter upon an anti-hanging campaign in New York and New Jersey, in furtherance of the cause to which he has devoted his life. We trust he will find many and powerful helpers, and that his efforts may be crowned with success.

The late Samuel Gorgas, of Philadelphia, bequeathed a farm worth \$50,000, and \$60,000 in cash, to found an asylum for indigent women.

J. BURNS, PROGRESSIVE LIBRARY. T WELLINGTON ROAD, of Indian Lands. KEEPS FOR SALE THE BANNER OF LIGHT AND

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

OTHER SPIRITUAL PUBLICATIONS.

BOSTON, SATURDAY, JUNE 20, 1868.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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

#### Free Discussion at the West.

We have read complaints of a want of liberality in the matter of free speech, in certain parts of the West, that argue but poorly for the practical working of that large spirit of liberty and toleration which stamped itself on the local institutions of that section. An Iowa paper before us makes the charge distinctly, that those who, in this spirit of charity and liberty, had donated handsomely to the erection of churches, now find the doors of the same closed to them when they would listen to a speaker whose views were opposed to the individual occupying the pulpit. Which is as much as to say, that after the priests had once succeeded in getting bodily possession, they had resolved to act on the well-known maxim of the law that possession is nine points in the ten," and to defy the approach of any and all outsiders in opinion, even though they contributed generously to the erection of the house the priests aforesaid occupy.

There is much in such treacherous conduct to excite honest indignation, yet it is a question if the mere expression of the same is likely to lead to any good result, or at least to any practical one. We must perforce take the world as we find it. Men are just what they are; and so long as unworthy ones are ready to scheme and plot for a temporary advantage, it does not become us to halt on our way to quarrel with them, but we shall find it far better to leave them to the enjoyment of their imaginary triumphs, and leave them far behind, too, by reason of our own steady progress. We should be fatally at fault if we gauged our conduct by that which we know and declare to be mean and unworthy; and if we refuse to do that, then, too, we are summoned with equal reason to refuse to stop and fight a spirit which draws its very life from being opposed. Keep scattering the good seed, rather, and leave these partisans to their own devices. When the harvest is at last bending to the reapers it will be a poor satisfaction indeed for them that they are disqualified for going into the field, and that the world will move forward without their influence or company. This is a better result than can be attained by fighting the commitment of insane persons to asylums. them, for it is a clean and unqualified victory.

If the ecclesiastical establishments would not undertake to assume so much authority and so many airs, there is no doubt they would be treated with much greater respect by dissentients of sons may be placed in a hospital by their legal every sort. But as they show little or no tolerance for others, but on the contrary set themselves up with all the importance of rulers and governors, to whom the durate all the special provides the opposition of others, incur their prejudice, and excite their passions, and the result is anything but what people could desire whose purpose it is to become more religious, being the excitation of feelings and sentiment's just the reverse of those which are the natural fruit of religious aspirations. If the churches at the West are going seriously to enter on this hateful career of censorial life, thunlering their anathemas against all who dare to surely come a warfare with them some day which broad West to challenge the combat. For this is no age for the imposition of yokes, whether by pulpit or conventions. The human mind is struggling for freedom in every direction-not for more bonds. It will not be long before these same intolerant pulpits will find themselves permanently out of repair and their occupants out of a salary.

### Parker and Willis.

The Radical for June, in its table of Book Notices, takes Mr. Willis to task for not apparently fulfilling all the intellectual conditions of Theodore Parker's well-known earth-life in the single inspirational narrative which the former has given of Mr. Parker's spirit-life. There is no special criticism in the notice, whether the work of Mr. Weiss or Mr. Wasson. The burden of the story is, to make out that Mr. Parker did not, and would not, communicate concerning his condition in spirit-life through a medium which the writer, impliedly at least, regards as insufficient for such a work. Mr. Parker was neither afraid nor ashamed to offer of his personal friendship and sympathy to Mr. Willis, when in the form, after the latter had been driven from the Divinity School of Harvard College because he would not disavow the spiritual phenomena; should be be loth now to come to the friend whom he then went to rescue and comfort, and to speak to him and through him words of similar import to those which he was wont to use? The trouble in this matter is here: the biographer of Theodore Parker wants him all to himself, and would have the world think he would communicate through no other channel. He neither relishes the matter nor manner of the narrative, but prefers to disbelleve everything, with a patronizing sneer.

It is amusing to note the concelt, of some men. If not themselves gods, they would be thought to carry the keys of the room in which the gods are kept. Mr. Weiss, or Wasson, is in mortal fear lest Parker shall not get his own through this simple representation of Willis. In his fear we detect a good deal of the old Unitarian aristocratic hatred which cherishes such intolerance for those who are not willing to become its creatures. He cannot bear to believe that Parker loves flowers and vines, bowers and cool cottages, smiling gardens and happy children, in the spirit-sphere, instead of knocking down opponents with his doublefisted arguments, and denouncing and defying all those forms of evil against which, in this life, his soul was so deeply stirred. He is simply willing that Mr. Willis shall cherish a proper feeling of gratitude and veneration for Mr. Parker, in requital for the friendship which the latter offered him when in trouble and persecuted; but as for Mr. Parker's presuming to speak to the world through such a medium, who, of all others, is the very one for him to lay hold of, he much prefers to be happy in his naked disbelief of the probability of any such thing. Were religion to rely on such cold allies as this critic, it would penetrate

but few human hearts.

## Another Alleged Swindle in the Sale

Here is another specimen of the way "justice" done the Indian. If he presumes to demur, then a war of extermination is waged, to defend such swindlers against the "ingratitude" of the red man. The New York papers of the 8th inst., publish a telegram which states "that in Washington, last Wednesday, the Commission appointed to sell the reservation of the Osage nation, with the Indian Commissioner Taylor at their head, by fair promises, some intimidation and a few presents, induced the Osages to sell eight million acres of land to Mr. Sturgis, of the Leavenworth, Lawrence and Galveston Railroad, for \$1,000,000, being exactly twenty cents an acre, payable in fifteen years. This is the greatest job ever put through, and only awaits the action of the Senate and of the President of the United States to become valid. The lands are the best in Kapsas, and are worth at least \$15,000,000. There were other and better bidders, but Mr. Taylor and his commission paid no attention to them. Gen. C. A. Blair, of Fort Scott, bid \$2,000.-000, with the guarantee of a reservation for halfbreeds and school lands, of which no mention whatever is made in the Sturgis treaty." Comment on such a transaction is hardly necessary.

The Senate last week ratified a new treaty rela ive to the so-called Cherokee neutral lands. A compromise between the two parties to whom the lands had been sold by the different Secretaries of the Interior Department is effected. By the terms of the treaty the Indians receive about a million dollars, and the rights of the old sellers are protected. We hope the Government will protect the Indians also in their rights.

The "ring "of land sharks, supply speculators, Indian laters and camp followers at the far West have renewed their shouting this season, calling out, "Indian depredations!"" driving off settlers!" destruction of the white settlements!" and all the old stock phrases which have formerly stirred up war between the Government and the tribes of the Plains. This "ring" is growing hungry for more of its accustomed provender. It has so long lived and thriven off of these insensate assaults on the Indians, that it has come to regard the red man as their main resource—their chief stock in trade. Their shouts of bloody murder and scalpings last year were proven, in the fall, to have been false and hollow, and so they will be shown to be now. There are stories of the Cheyennes having left Kansas reservation, and moved on Lyon Creek, where they are destroying everything as they go; also that " five hundred wild Indians" (tribe not mentioned) were on Diamond Creek, driving of stock and committing other We shall wait for confirmation depredations." of these stories. A word from the Peace Commissioners is worth a whole month's howling from these land-sharks in the shape of grasping white

#### Matters Needing Legislation.

The Superintendents of Insane Asylums, at their recent Convention in this city, had a long discussion on the question of a general law in regard to There was a wide difference of opinion in regard to requiring a judicial investigation, but a proposed law was finally adopted, the most important section of which provides that insane perguardians or by their relatives and friends, but never without, the certificate of one or more responsible physicians, which must also be acknowledged before a magistrate, who shall certify It is high time the existing abuse in regume of the insane, or those prenounced so by mercenarily inerested parties, received the attention of the lawmakers in every State.

The Massachusetts Medical Society also held a session in this city last week. Anong other matters discussed was the treatment of children. The committee on the infant mortally in hospitals reported that its excessive rate was due to ineffidisagree with their dogmas, then there will as cient management, especially a food. At Tewksbury they were fed only on skimmed milk, and will end in their overthrow as there is intelligence | that is a general rule. Periaps our wise legislacommand their serious attention. These evils are easily remedied when their a will.

### A New Poem-"The Three Voices."

Mr. Warren S. Barlow is about to bring out a new Poem, of which he is the author, entitled "THE THREE VOICES"—divided into three parts, and showing up the rigid and inconsistent features of Orthodoxy at a telling rate. This new and striking production comprises the Voice of Superstition, the Voice of Nature, and the Voice of a Pebble. The first Voice is much the longest. and is designed to illustrate the real character of the pretended conflict between God and Satan, in which the latter is represented to have come off victorious. The versification is pleasing, and as smooth and flowing as the polemical character of the Poem would reasonably allow. There is a burden of real, weighty meaning to the verse, and those to whom portions of it have been read from the manuscripts, have testified their extreme pleasure by at once ordering from one to five copies each. We expect that this Poem will create a positive stir in the world of thought and faith, if it does not make a'profound sensation. It is cordially endorsed by A. J. Davis and the well-known poet William H. Burleigh, who, with whatever of candid criticism he has spoken of this production, has not hesitated to pronounce it a remarkable affair. We shall publish "The Three Voices," and have it for sale at our Boston and New York offices in a few days, and shall be prepared to fill orders to any number.

### Tree Planting.

Much is said about planting trees on the Western prairies, to break the force of the winds, to provide more regular and abundant supplies of moisture, and to furnish that amount of wood from whose lack the country is likely to suffer, unless some artificial arrangement like this be carried out. The better to secure the benefits proposed, it is suggested that the work be performed by large tree-planting associations. The whole country is being rapidly denuded of its forests. Unless some counter provision is soon adopted we shall be without timber. No country can long go on as we have gone, and not come to the end of the chapter. That means a catastrophe; for we must needs raise our building materials, in a country so extended as this, or we are at the mercy of other nations that can at any time take advantage of our condition.

### Pienic in New Hampshire.

The Spiritualists of Cheshire County will hold picnic at Chesterfield Pond, June 24th. We hear that Dr. S. D. Pace, of Port Huron, Mich., the well-known lecturer, healer and clairvoyant, will be present, besides other good speakers. A pleasant time may be expected. Should the weather be unfavorable on the 24th, the pionic will be postponed to the next fair day.

#### The Talmud.

Rev. Dr. I. S. Nathans read another lecture, on the evening of June 9th, at the Warren-street Chapel. He touched upon the gospels in the Talmud. Some of the Talmudical writers were cotemporaries with Jesus. The Christian gospels, especially those parts which treat of the Messiah, may be called a tract from the Talmud.

Allusion was made to a story of Jesus, recently published in the Atlantic Monthly, that he was of rare beauty and with wonderful eloquence, and worked miracles. This he did by using the omnific name of Jehovah, which he obtained by entering into the Holy of Holies in Jerusalem. But while asleep it was taken from him, and then he fell a prey to his enemies. This legend, though supposed to be, Dr. Nathans declared was not in the Talmud, but was taken from another Hebrew work.

In the temple were apartments appropriated to the different offices of the Mosaic law. There was the great hall, where the Sanhedrim or senatorial body held its sessions. Another apartment for the convenience of scribes or scriveners and those who needed their services in the drafting of deeds, contracts, and copies of the sacred writings. And another part was used as muniment rooms for the safe custody and preserva tion of manuscripts. The approach or grand entrance way, was called the gate of the temple. Into the temple no youth was permitted to enter until he had passed the age of thirteen years.

A story from the Talmud was read, narrating that as certain Rabbis were sitting in the gate, a lad passed by. "Here comes one," said Rabbi Eliezer, "not born in wedlock;" alluding to a current rumor that Jesus was not the son of Joseph. "How are we to understand that word?" said another Rabbi. Then they referred to and canvassed various texts, to sustain their different interpretations. From this Talmudical legend arose the New Testament story that Jesus was found in the temple in the midst of the doctors: both hearing them and asking them questions. As Jesus was, at the time of the alleged incident, only twelve years old, he would not have been permitted to enter the temple, and Dr. Nathans thought the New Testament writer had misapprehended and erroneously related the matter, The phrase Son of God, really means Son of Strength. Synagogues were teaching-houses. The dogmas of the resurrection and of immortality were taught in the Talmud. Hillel taught that the earthly life is but the entrance to another life, as a hall is the entrance to a house. Another Talmudist says, the righteous are constanty perfecting and developing themselves. To them there is no rest, no death; they go on from was then declared and written down that the Talmud was closed.

Dr. Nathans expressed his desire and purpose if he should receive the necessary assistance, to prepare a narrative of the life of Jesus, to be taken from the Talmudical writings. He referred to Renan's remark, that as Christian theology and Jewish theology really follow two parallel paths, the history of either cannot be well understood without the history of the other. Numberless material details of the gospels find their commentary in the Talmud.

It was announced that the lectures would be suspended during the summer.

#### Spiritualism in England.

We are permitted to print an extract from a private letter addressed to Nov. F. R. Young, of Children England, recently with the cul-nominally a Unitarian clergyman, with the culture peculiar to the denomination, he is free, bound by no chains, and in deep sympathy with the spiritual movement. We are all highly pleased with him:

"On Monday evening we had our private circle, ordered by the spirits, consisting of seven persons. The wonders we had were most wonderful. The spirits presented themselves in form to those who spirits presented themselves in form to chose who could see. Though I saw but dimly, I felt their presence. Our big table was lifted up, turned right over, and gently put on my head. [Mr. Young says it is a very heavy circular table.] Mr. heaven; but what he saw he says it is impossible

On the following evening we had another sitting, with the same phenomena, and very nice talking, too.

When Mr. R's spirit is taken away the fooling

When Mr. B.'s spirit is taken away, the feeling and the appearance are very much like death. Last night we had a sitting in Brunel street, and again we had the same phenomena, except that Mr. B., instead of going into the spirit-world, was taken back twenty years to the potteries, where you and Uncle Ben appeared to be; and in this state he related some of the pranks you state he related some of the prairies you were playing. Then he sung a song in a stentorian voice and repeated much of Shakspeare's poetry. It was very ludicrous. This spirit has promised to entrance me in a fortnight, and take me to where she is. Won't that be glorious?"

### Movements of Lecturers and Medlums.

Mrs. J. F. Coles, trance speaker, 737 Broadway, N. Y., will start on a lecturing tour West the last of June. She would like to make engagements to speak on the route to St. Louis.

Mrs. S. Helen Matthews, the well-known lecturer, who, on account of ill-health, has not been very actively engaged in the lecturing field for the past year, has so far recuperated as to be able to enter again upon active duty. She will answer calls to lecture or attend funerals, and will provided for. The illustrations always pertain, and are full of also give psychometrical readings of character. point. This story has been running through Every Saturday, Her address is Quincy, Mass., care of Dr. Roundy. C. B. Lynn, the lecturer, may be addressed at

East Mansfield, Mass., till further notice. H. D. Clark speaks in Thompson, Ohio, the first Sunday, in Leroy the second, and Wiloburgh the

third Sunday of each month.

### The Picnic on Thursday.

June 18th is the day selected by Dr. Gardner for his first grand Union Picnic of the season, to take place at that favorite picnic ground, Island Grove. Abington. If the weather is favorable thousands will gather there to partake of the festivities of such an occasion. All are sure of having a good time in this beautiful grove, where they can breathe the fresh and invigorating air, sheltered from the rays of the sun by the tall pines, whose branches spread out with an especial regard for the comfort of their guests. Good speakers will be there to provide the mental feast of the day. Let no one miss being counted among the happy throng.

### The Lyceum Banner.

This excellent monthly for children is improving by age, and gaining a strong foothold with by his knowledge of the spiritual philosophy. the young folks. It should be introduced into every Lycoum in the land. It is edited with ability, by Mrs. H. F. M. Brown, and published at Chicago, Iil.

One of the neatest, most central and airy dining-saloons for ladies and gentlemen in Boston, is that of the Messrs. Presho, Nos. 10, 12 and 14 City Hall Avenue. Meals served at all hours of the day, Sunday not excepted.

#### Becciving the Embassy.

The formal reception of the Chinese Embassy by the House of Representatives—the body which stands politically for the whole people of the United States-was so unprecedented and interesting a public ceremony, that we make it a matter of record here by giving it as reported in the proceedings of Congress. The Occident and the Orient meet and join hands. The mystic chain of brotherhood has been bound about all the nations of the earth. It is, as Mr. Burlingame remarked in his response, a "mighty revolution," for it opens the new era of universal intercourse and a common brotherhood. Here are the proceedings:

Soon after the opening of the House, June 9th, and while the Clerk was reading the Journal, the Chinese Embassy were announced. The House received the visitors standing, and they entered with the Reception Committee, Messrs. Schenck,

Banks and Brooks.

Mr. Schenck, after the Embassy had reached the front of the Speaker, said:

"Mr. Speaker—The Committee charged by your appointment with that duty, have the honor to present to the House of Representatives His Excellency Anson Burlingame, and their Excellenced by Assistants of the Chinese Embasse."

ceiency Anson Burningame, and their Excenen-cies, his Assistants of the Chinese Embassy."

The Speaker, rising, pronounced his speech of welcome in the following words:

"Your Excellency—The House of Representa-tives intermits its ordinary labors to-day to re-

ceive in this Hall the Embassy which the oldest nation of the world has commissioned to America united States we bid you welcome. Spanning a continent in our area, from the Bay of Fundy to the granite portals of the Golden State, we turn our faces from the fatherland of Europe to clasp hands in closer relations than ever before with those who come to us from that contineut, which those who come to us from that continent, which was the birth-place of mankind. Nor does it lessen our pleasure that the Chief of this Embassy, transferred as he was from membership here to diplomatic duties abroad, so won the confidence of his Imperial Majesty to whom he was accredited, that he returned to our midst honored with his distinguished associates as the custodians of the most remarkable trust ever committed by

an Emperor to his Envoys.

This Embassy of the Chinese Empire, which this Embassy of the Chinese Employ, whose has attracted such universal attention, has been halled throughout our land, not only as marking an onward step in the world's history, but as being of peculiar interest to this Republic. With our western States fronting the same Pacific sea on which the millions of China have looked ages before our country was born into the family of

before our country was born into the family of nations; with our Pacific Railroad rapidly approaching completion, and destined, with the steamers plying from its termini east and west, to become the highway of commerce between Asia and Europe; with our possessions on the Pacific slope nearest of all the great nations to the Empire from which you came, we hail your appearance, at this Capitol, as the augury of closer commercial and international intercourse. Wishing for you a cordial greeting wherever you Wishing for you a cordial greeting wherever you may go—on the Thames and the Seine, the Danhost to host. The Talmud was canonized in the ube and Rhine, the Baltic and the Atlantic—I second century of the Christian Era; that is, it give you again an earnest and heartfelt wel-

Mr. Burlingame responded to the Speaker's ad-

Mr. Burlingame responded to the Speaker's address of welcome. He said:

"Mr. Speaker—In behalf of my associates and myself, I thank you for this warm and unusual reception. It transcends all personal compliment. It is the greeting of one great people by another. It is the Occident and the Orient for the first time in that electric contact whose touch makes the whole world kin. It is the meeting of two civilizations, which have hitherto revolved in separate spheres. It is a mighty revolution. Let us hope, sir, that it will go on without those convulsions which are too apt to mark great changes in human affairs."

#### New Publications.

AFTER DEATH; or, Disembodied Man. The World of Spirits; its location, extent, appearance; the route thither; inhabitants; customs; societies; also sex and its uses there, etc., etc., with much matter pertinent to the question of human immortality. By the author of "Pro-Adamite Man." Boston: Printed for the Author.

In this extraordinary work Dr. P. B. Randolph discusses a bill the setta ordinary work Dr. P. B. Randolph discusses a bill this extraordinary work Dr. P. B. Randolph discusses a line in the setta of t confessing the author's powers, although many may question his infallibility, or that of the spirits who make him their in trument. The book is eminently a suggestive one. Dr. Randolph has seen a good deal of life and human nature; and has passed through most of the extraordinary phases of mediumhip. We may not always agree with his views, but we must admit the ability with which they are presented, and the glimpses of high secrship which he gives us. We commend the book to all investigators; as it contains matter well wor thy the attention of the philosopher, the psychologist, and the inquiring Spiritualist. Here is a good specimen of the author's style:

"You cannot see air, gas, or clear glass, yet all these are gross and heavy. You cannot even see a man. We are just as intangible before, as after death. You see his coat, his skin, intangible before, as after death. You see his cont, his skin, blood, bones, nerves, brain; his qualities and properties all the time, but not himself. Spirit forever cludes physical sight, save under extraordinary conditions, quite exceptional to the rule. We universally speak of my body, because we instinctively know that the body is not us. No man ever sar another, for the reason that man himself resides in sealed chambers in the brain. The body is his general organ, his nerves the feelers, and his eyes the windows through which he knows the outer world. It is no argument against immortality that souls are unsecable; for we cannot set the essence of any-qualinted with anything."

The whole argument on immortality is carried out with much originality, freshness, and force of illustration.

much originality, freshness, and force of Illustration

CECIL'S BOOK OF BRASTS. By Sellm II. Peabody. Chicago: Clarke & Co. For sals in Boston by Lee & Shepard. This is a handsome illustrated book—the first of a series on natural history—describing the habits of the beasts. The young people in particular will follow its pages with unal loyed delight, and it will prove of permanent value to them. as well as to their olders. "Cecil's Book of Beasts" is well known among readers of natural history description. This volume is published in wery handsome style, and will com mand instant patronage.

UNCLE TIMOTHY; Or, Our Bible Class. By Mrs. Caroline Fairfield Corbin. Chicago: Clarke & Co. For sale in Boston by Loc & Shonand. Fairfield Corbin. Chic ton by Lee & Shepard. The authoress of this Sunday School and Family Tale wrote

Rebecca; or, A Woman's Secret." The title conveys its scope and purpose. It is a book of \$50 pages, and published in the attractive style of the enterprising house that announces it.

"FOUL PLAY," the new novel by Charles Reade and Dion Boucleault, is published in handsome pages, paper covers, by Ticknor & Fields, and all the idlosyncrasies of the authors are n which it attracted marked attention. It is highly dramatic, and its scenes are shifted with great rapidity and skill. Who ever sits down to read the first page will read on till he comes

"WHAT IS SPIRITUALISM ?" is the title of the address delivered by Thomas Gales Forster at Music Hall, Boston, on Sun day afternoon, Oct. 27th, 1867, and which is published by William White & Co. It is just what Spiritualists should read and circulate among skeptics. Price 25 cents.

J. Burns, of London, publishes a pamphlet entitled, " Mon-EEN SPIRITUALISM: A Lecture, by John F. Morgan, of Man-ohester, Eng." It duly sets forth the salient points and attractive features of our common faith

The Petersons publish in cheap but excellent style, for the million, "ST. ROBAN'S WELL," by Scott, and the "WRECK OF THE GOLDEN MARY," by Dickens. Lee & Shepard have both on their counter.

"Descon Dye" has written "LIVES AND EMINENT PUBLIC

SERVICES OF GRANT AND COLFAX," and appended to the same the platform of the Chicago Convention.

We had the pleasure of meeting in our office, a few days ago, our friend, J. H. Atkinson, of San Francisco, Cal., who is making a brief husiness visit to our city. He has been an earnest worker in our cause on the Pacific coast. He is strong in his faith, and his soul is strengthened Success attend him wherever he goes.

Robert Cooper died at Manchester, England, May 31, aged forty-eight. He was well known as a liberal and socialist lecturer. He is the author of several books, such as the "Infidel's Text-Book," "Scriptures Analyzed," etc.

A parrot died recently in Durham, England, at the age of seventy-five years.

#### ALL SORTS OF PARAGRAPHS.

The horrors of the middle passage of the modern civilized Coolie traffic may be judged from the fact that a ship laden with Chinamen arrived lately in Callao, Peru, after a passage of one hundred and ninety-two days from Macao, and landed only twenty-one of the two hundred and fiftythree who sailed.

If half the pains were taken by some people to perform the labor allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

France pays \$3,000,000 for its Legislature, and \$5,000,000 for its Emperor. Steep.

The vulgar use of the cigarette at the dinnertable by Parisian ladies is at length beginning to be a custom.

King William of Prussia gave 50,000 thalers to aid the German Arctic Expedition which recently sailed from Bremen to determine the exact position of the magnetic pole.

When the late Marshal Narvaez, of Spain, was told on his death-bed by his confessor that he should forgive all his enemies, he is said to have exclaimed: "Enemies! I have none. I have shot them all."

The telegraph offices in London give steady employment to more than three hundred women.

A visit to Dr. Wm. B. White will satisfy any one that his apparatus will expel disease and pain from the system, by imparting electricity and magnetism—the life principle of all things.

Kit Carson followed his wife into the other world within a few days of her departure.

Trial is being made of a new machine at the London Times office, which is expected to transcend anything yet extant. The paper is made in an immense length, and delivered out from a roller. The machine is intended to print 46,000 sheets, or 23,000 perfect copies, per hour, which is a greater number than has ever yet been accomplished; and it also cuts the paper into sheets, folds them, and records the number printed.

Col. Shivington (formerly a Methodist minister), who commanded the U.S. forces at Sand Creek. where six hundred and fifty defenceless red men. women and children were cruelly murdered, by his orders, has just married his late son's wife!

An Austrian, condemned to six years hard labor, has made a curious time-piece, mostly from refuse of his rations of rye-bread. The clock indicates the hours, minutes, seconds, the days and months of the year. The hands are of wood and the figures and dial plate of straw; the rest, even to the key, is made from the crumbs of bread.

It is estimated that the machinery of Great Britain does the work of four hundred million

The letter of the Emperor of China to the United States Government, formally presented on Tuesday last, extended over twenty-five feet of parchment.

Spiritualism is making headway in Lawrence, Kansas, as we learn from H. L. R. Jones. E. V. Wilson has been lecturing there with great suc-

PRAYERS FOR PLEASANT WEATHER.—Archbishop Spalding, of Baltimore, has just issued a circular to the clergy of his Church, directing that circular to the clergy of his Chitich, directing that the prayers for pleasant weather, directing that Catholic Church be added to the mass during the entire month of June. The faithful are also in-vited to recite the Litany of the Saints once, in their respective families, for the same object.

It is fortunate for farmers and others dependent upon the product of the soil that such officious interference with Nature's laws has no effect.

A negro barber, who lately died at Louisville, left \$165,000 worth of real estate.

Carlton is about to issue a new novel by Mrs. Mary J. Holmes, entitled, "Rose Mather."

The ancient assertion that man was made after the image of God, is explained by a spirit, in the Message Department of this paper.

That was a shrewd girl, and not devoid of sense, either, who remarked, when other girls were making fun of her short skirts and pants, and affected to be much shocked at the exhibition thereof, at a party, "If you'd only pull up your dresses about your necks, where they ought to be, they'd be as short as mine." She was n't troubled any more.

What is often found where it is not? Fault.

A lady of Fauquier County, Va., was paralyzed a few days ago from excessive use of hair dye containing sugar of lead.

The "Summer-Land" is the popular name given by Spiritualists to the other world. This is not so hot a name as given to a portion of it by many theologians.—Arostook Pioncer.

A man proves himself fit to go higher who shows that he is faithful where he is.

Nineteen young ladies have availed themselves of the privilege of entering the college classes of Bloomington, Ind.

A. A. Wheelock and wife, the State Missionary, intend a vacation in July, and a probable journey to the seaboard. They have been hard at work and need rest. We bespeak them a welcome East. If a place were found near the sea, friend Wheelock would speak a few times during his visit. In fact, it might be dangerous for him to be quiet; he is so full that serious results might follow the entire cossation of his work, even for a month .- The Ohio Spiritualist.

Mr. Wheelock is an eloquent speaker, and any audience would be instructed and gratified by listening to one of his able lectures. If he comes this far East, we hope our friends will not let him return till he has given them of his brilliant thought. We shall be pleased to take him by the hand.

The new fountain on Boston Common, presented to the city by Gardner Brewer, Esq., is the admiration of all.

Charles Dickens has given seventeen thousand dollars to Dr. S. G. Howe, the same to be appropriated to printing, in raised letters, two hundred and fifty copies of the "Old Curiosity Shop."

The Round Table, in an article on "Disagreeable Duties," says: "The contemplation of perfection, even, is rather wearisome to sinful mortality. Paris is, on the whole, a pleasanter place of residence than Boston, despite the big organ and the frog pond."

People oftener want something taken away to freely offers her services to lecture on this occamake them agreeable, than something to be slon, and also the choir of the Summer street added.

Strauss has accepted a four months' concert tour through the United States, for which he is to have \$60,000 in gold.

Jean Paul beautifully says that the Infinite has sowed his name in the heavens in burning stars, ner of Light, or of either of the Committee. but on the earth he has sowed his name in tender flowers.

CANADA POSTAGE.—The postage on paid letters to and from Canada was reduced on the 1st of April last from ten cents to six cents for each half ounce letter. Notwithstanding this reduction, it is said that a large number of letters are still prepaid with ten cent stamps. Unpaid letters only are charged ten cents. Canada postage includes Nova Scotia and New Brunswick, but not Newfoundland and Prince Edward's Island. To the latter the charge remains at ten cents.

In Jalapa, the garden of Mexico, people are reported to be dying of starvation; kidnapping and pillaging have shortened supplies, and consequently there is great suffering and misery.

A SINGULAR REVELATION.—A most singular incident occurred to the wife of Rev. P. W. Ish, of Springfield, Pa., recently, by which the substance of a dream was verified. On Monday night Mrs. Ish dreamed that a brother of hers, employed in a saw-mill, had been killed. Something in the nature of the dream led her selections in the nature of the dream led her selections. thing in the nature of the dream led her to relate it in the morning to her family and neighbors, and before night she received a telegram sum-moning her to attend the funeral of her brother, who had been suddenly killed, as foretold in her drenm .- Exchange.

The trial trip of the train over Mont Cenis was every way successful, and the regular trains were to commence on the 8th of June.

The Free Public Baths, in this city, were opened last week for use.

During the month of May, six thousand passengers by steamer arrived from New York at San Francisco-the largest number ever known within a similar period.

A remark of Ex-President Buchanan's the day before he died, shows that he had no confidence in his religious doctrine, but rather expressed a faint hope that the Spiritualists' belief might be true. He had requested a drink of water from his favorite spring, and after partaking of it, he said to his physician, "Doctor, I do not know whether the spirits of the dead ever revisit the haunts of earth, but if they do I believe that my spirit will be found hovering around that spring."

California promises twenty million bushels of grain this year.

In Congreve's comedy of "The Way of the World," one of the characters is thus made to speak of a lady in allusion to her glibness and inveteracy of talk: "She has got that everlasting rotation of tongue that echo has no chance with her, but must wait till she dies to catch her last

A chord of love runs through all the sounds of creation, but the ear of love alone can distinguish

The man who was brought up standing must have worn out many shoes and boots.

#### An Extraordinary Doctor.

Have our readers ever observed, walking quietly along through our streets, or riding with careless ease and grace, a tall, slight, nervously organized, sensitive, spiritual looking medicine man? Evidently a true seer, one to whom our good mother, Nature, has freely opened her divine secrets, perhaps because he is of kin with those children of Nature who lived so near her heart that they knew the many virtues of those roots, herbs and leaves, which she so kindly and bountifully provides for the healing of nations. This remarkable and interesting man is Dr. J. J. McBride, one of the good gifts to the world of the "Mother of Presidents"; many of whose best citizens are proud to trace their lineage to the noble Pocahontas. No one can come into the presence of Dr. McBride without feeling that he has the privilege of seeing no common man.

To the Doctor (a fact which will not surprise our readers, as it might materialists and mammon worshipers) the human organism is an open book, in which he reads at a glance, without going through the tedious operation of spelling out, symptom by symptom, letter by letter, as the ordinary physician does. The first step toward curing a disease is to understand it fully, which in many cases it is impossible to do from such an account of symptoms as the patient, unfamiliar with physiology, and in a nervous, unbealthy state, can give of himself. Dr. McBride sees and understands, intuitively, the difficulty, and knows how to apply the remedy. We advise those who need treatment to call and see the Doctor at No. 20 Boylston street.

### Message from Judge Hall.

[The following message was given at our Free Circle on Monday, June 8th, through Mrs. J. H. Conant, with the request that it be printed in advance.]

Now I am no physician, or I make no pretensions to anything in that line. Still, I have a very dear friend on the earth who is not any way well, that is to say, he is not in a state of health; and I am very anxious to keep him here on the earthfor selfish purposes, you know—it is a selfish world all round—and I am not only auxious, but world all round—and I am not only anxious, but others are exceedingly anxious, because, you see he is a most excellent battery on this side, and may not prove so good if he should lay off the body—not so good as now, poor as it is. I want to give him this one piece of sensible advice: cease running the mental machine so fast. Do n't turn the wheels of your spirit any faster for the next six months than your body will sanction. Do the very best you can toward shutting out all thoughts that will tend to run the spiritual machinery too fast, for it is nothing but electrical friction that causes the war in your system.

I am Judge Hali, of Davenport, Iowa, and I wish this communication to go to my friend,

I wish this communication to go to my friend, George S. C. Dow. [Do you want it published in advance?] I would like to have it, because it is rather necessary. [Very well.]

### Lyceum Committee Meeting.

At the meeting of Conductors of the Lyceums, held according to notice given in Banner of Light, a Committee, consisting of one from each Lyceum represented, was chosen with full power to make arrangements for a grand Union Picnic, viz: Mr. Dustin, Chelsea; Mr. Dutemple, East Boston; Mr. Richardson, Charlestown; Mr. Whittier, Stoneham; Dr. Young, Boston; Mr. Chase, South End, Boston; Mr. Robinson, Salem; Mr. Greenleaf, Lynn; Mr. Marriott, Lowell; Mr. Green, Newbury-

Due notice will be given in regard to time and DR. RICHARDSON, Sec. place.

## Aid the Lyceums.

An entertainment is to be given next Thursday evening, June 18th, at Springfield Hall, in aid of the Children's Progressive Lyceum, recently organized by the friends at the South End, to enable them to procure Badges, Banners, Targets, etc. That popular and instructive speaker, C.

Fannie Allyn, whose heart is in every good work, Lyceum, led by Mr. Charles W. Sullivan, have kindly volunteered their services.

These efforts, we sincerely trust, will fill the hall; the price of admission being only twentyfive cents,

Tickets can be procured at the office of the Ban-

A. J. CHASE, Conductor. MRS. M. J. STEWART, Guardian.

## New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE ..... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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Complete works of A. J. Davis, comprising twenty-two volumes, inheteen cloth, threeonly paper: Nature's Divine Revelations, 39th edition, just out. 5 vols., Great Harmonia, each complete-Physician, Teacher, Seer, Reformer and Thinker, Magio Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Special Providence, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just Issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

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

00. Complete works of Thomas Paine, in three volumes, price to national cts. Complete works of a nomas raine.

\$6: p-stage 90 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Sond post-office orders when convenient. They are always safe, as are registered latters under the new

law
We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. Burns, London; price 63,00, postage 20 cents. "Ideal Attained" is being frepublished in this magnaine as a story, bit is not concluded yet. Burnan Nature is a radical and well conducted monthly, and devoted to zoistic and other sciences

conducted monthly, and devoted to zoistic and other sciences as well as Splritualism.

Send us five dollars, and we will send by mail Arabula, Rtellar Key, Memoranda, and the large and ciegant lithograph likeness of the author, A. J. Davis, of which we have a few yet left. To secure this liberal discount you must send soon.

"Young England "is sold, but we have another rare and remarkable English book, Calisticates, on Pestalozzian principles, by lienar ye Lasivez, slowing every position of the human body, in two thousand figures (only one copy, price 85,00). Teachers of gymnastics; if not in possession of a copy of this book, would find it of great value; but as a library book it is not valuable for reading, as its 164 large pages are mostly taken up with the engravings.

#### Organization.

We are happy to announce to our friends throughout the country that the Spiritualists of New York are now organized, and will be fully represented by a State delegation in the next National Convention, having held a second session and elected delegates, State officers and a committee, to prepare for Missionary work, which we trust will be soon carried out practically. We deeply regretted our inability to meet with the friends at Buffalo, for it was at the loss of a rich social treat which many enjoyed.

We trust that all who are interested in Spiritualism, by this time know that these organiza tions are not designed to put any straight-jacket on any person. They are not to settle points of faith or belief, nor to establish bounds to human thought or inquiry; but while they declare by resolution the facts we have fully established, and our sympathy with reforms in general, we also hold the shield of protection over all who are seeking in the fields of nature and rationalism for more truths, and most deeply sympathize with our brethren in the churches who have outgrown the creeds by which they are bound, and yet are not quite strong enough to break entirely away and come into the ranks of Spiritualists, where the conscience has scope according to its powers to receive new truths.

Thus far, our National and State organizations have served a greater purpose in making us acquainted with each other, than in concentrated action for efficient and practical measures of advancement for the cause in which we are all en-

We trust, however, that the time is not far distant when we can adopt some more practical work than getting up, reading, and printing in our report, only a series of theoretical essays, which are truly valuable, but which very few ever see or hear, and these few, the ones that least need them. It is about time we started a National hall and library, in which all valuable historical and literary matters pertaining to Spiritualism. could be preserved; and we also need a school for the development and support of mediums, whom the spirits select and would assist, if we did our part in fitting them for teachers in this new science of life after life, through transitions of death. There are now Spiritualists enough, and means enough in their possession, to do something as well as say something to and for the race and we shall ere long.

### Cure for Cancer.

A friend wishes us to put this cancer cure in the Banner of Light, that it may reach the many who read the account. Our friend cut it from a paper, and has full confidence in it, as we have in him, and yet the best marksmen sometimes miss the

"A Milwaukee paper states that some eight months ago Mr. T. B. Mason of that city ascer tained that he had a cancer on his face the size o a pin. It was cut out by a doctor and the wound partially healed. Subsequently it grew again, and, while he was at Cincinnati on business, it at tained the size of a hickory nut. He remained there since Christmas under treatment, and is now perfectly cured. The process is this: A piece of sticking plaster was put over the cancer, with a circular piece cut out of the center a little larger than the cancer, and a small circular rim of the healthy skin next to it were exposed. Then a plaster made of chloride of zinc, blood root and wheat flour was spread on a piece of muslin the wheat nour was spread on a piece of muslin the size of this circular opening, and applied to the cancer for twenty-four hours. On removing it, the cancer will be found burned into, and appear of the color and hardness of an old shoe-sole, and the circular rim outside of it will appear white and parboiled, as if scalded by hot steam. The wound is now dressed, and the outside rim soon would is now dressed, and the cutside rim soon separates, and the cancer comes out in a hard lump, and the place heals up. The plaster kills the cancer, so that it sloughs out like dead flesh and never grows in again. The remedy was discovered by Dr. Fell of London, and has been used by him for six or eight years with unfailing success, and not a case has been known of the representation. appearance of the cancer when this remedy has been applied."

### Dr. J. R. Newton.

This wonderful man was at the Everett Rooms on Sunday, May 30th, and after relating how the astonishing power of healing came to him and worked through him, and after giving "God the glory" (not, however, in an Orthodox way), gave the many invalids present the benefit of these powers, and if we can believe the patients, it was with great, even astonishing success.

On Monday several others met him in our office and received and felt the healing and blessing power.,

### Books.

Our friends should remember that we will send any books published in New York on receipt of price, if they let us know the address of the publisher, with the titles, and send postage, where postage is advertised with price. Our own assortments are largely increased, but mostly in liberal and spiritual literature. Be particular in addressing letters, as we always are in directing books.

### J. G. Atwood, M. D.

This successful healer of the sick has fitted up and opened one of the most extensive bathing establishments in the city, on the N. E. corner of 17th street and Irving Place, where he can not only give all varieties of bathing to his patients, but electric, magnetic and medical treatment under the most favorable surroundings and skillful management.

#### A. S. Hayward.

It gives us pleasure to be able to add our testimony to that of Bro. Peebles, to the ability, utility and faithful service of Bro. Hayward and his wife as among the most efficient workers in our cause, and in that most difficult work of restoring those who are mentally and physically deranged or obsessed. We are knowing to some valuable success of Bro. H. in cases of obsession and temporary derangement, and we take pleasure in recommending him to all who need and can procure his aid.

#### N. Frank White.

This brother has been lecturing in Brooklyn with good success the last three Sundays of May, and has dropped into our office about as often as the sunshine, which of late has not been half as often as desirable. We are sorry to have him leave us, but he will carry soul-sunshine wherever he goes.

### Report of Proceedings

At a Quarterly Meeting of the "Genesce Association of Spiritualists," held in Lyccum Hall, Buffalo, N. Y., June 4th, 1868.

This meeting was specially called by the President, on short notice, for business purposes and conference, and to meet ad interim of the State

Association, convening at the same place, Lyceum Hall, Buffalo, N. Y. J. W. Seaver, President, called the meeting to order at the appointed hour, and made remarks in reference to the origin, success and present condition of the Association.

The meeting was informed that G. W. Taylor had labored most efficiently in the employ of the Association as an itinerant missionary since September last; that upwards of three hundred dolors have the statement of the second se lars had been raised for the work, and if continued the funds would need to be increased.

The session was mainly called to consider the propriety of merging the organization with the State Association.

Mr. Clark, of Gasport, moved that a committee of three be selected to take the subject into consideration and report at the next session. Seconded. Before the motion was acted upon, Mr. Clark spoke in favor of uniting the two organizations. S. Chamberlain, of Le Roy, and Dr. Havens, of Buffalo, also spoke in favor of uniting the two

interests.

The Secretary called attention to several points which such action involved, viz: the extinction of the Genesee Association, and cessation of its specific labors, &c. He stated also that previous to the formation of the State organization, leading members of the "Genesee" (comprising ten coun-ties) had suggested the formation of other large districts, which night be auxiliary to a State Soclety, as a plan of greater efficiency in so large a State. He deemed it possible, if desirable, to adopt and act harmoniously upon some such plan, stating that the President of the State Association had approved of it at the time when pro-posed. The Secretary had no view of his own to nrge, but would suggest these ideas in order that

the maturest counsels might prevail.

The motion to elect a committee was carried, and J. W. Seaver, A. C. English and Mr. Clark were elected, to consider and report at the opening of the next session.

June 5th.—On the adjournment of the morning session of the State Association, J. W. Senver announced the business of the Genesee Association to be in order, and the following Report Committee was accepted and its provision adopted:

Resolved. That we recommend the Genesee Association of Spiritualists to cease to act as an independent organization, and to transfer its interests to the State Missionary Association, and any halance of funds remaining in the treasury after all claims upon it are liquidated be paid into the missionary fund of that organization. G. W. Taylor made appropriate remarks in re-

lation to the work now transferred, and Mr. Seaver, after stating that the Treasurer's report would be published in the Banner of Light, informed the whose agency the Association originated, was not discharged by the action of this meeting.

Adjourned sine die. Fr. Rice, Recorder. Greigsville, N. Y., June 5th, 1868.

### The First Grand Union Picnic

Of the Spiritualists of Boston and vicinity, for 868, will be held at Island Pond Grove, Abington, on Thursday, June 18th. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater, will be conveyed to and from the Grove by the regular trains, at half the usual fare. A special train will leave the Old Colony Depot for the Grove at 83 and 12 o'clock.

Fare from Boston and return: adults, children, 50 cents.

H. F. GARDNER, Manager.

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.

We hope that all the Lyceums that can will be present, as it is our desire to have it a Grand Union Picnic of the Lyceums, for in "union there is strength." S. M. FITZ, Secretary,

### Business Matters.

Mrs. E. D. Murfey, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. J6.4w

THE HERALD OF HEALTH for June-price 20 cents per copy—is for sale at this office.

JAMES V. MANSFIELD, TEST MEDIUM, answer ealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Miss M. K. Cassien will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 24 Wickliffe street, Newark, N. J. M30.

THE LONDON SPIRITUAL MAGAZINE (price 30 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

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

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

IF YOU ARE TROUBLED with Worms partake of a few of HOLLOWAY'S VERMIFUGE CONFECTIONS and these annoyances will soon cease to exist This remody has long been in high favor with medical men, being a gentle but effective mode of treatment, and can be administered to all with the greatest facility and success. Johnston Holloway & Cowden, proprietors, Philadelphia.

### MORNING CONCERTS.

At FENNO'S, in DOCK SQUARE.

Go when the sun is rising, And on the Common stand, Anear the summit of the bill, And list to Nature's band.

Made up of feathered songsters.

How sweet the music floats Out on the balmy air around, From Robin Redbreasts' throats. They seem almost as happy,
So free from vexing care,
As Boys who've donned a bran new "Suit"

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

DR. J. K. B .- \$3,00 received.

#### Special Notice.

Every town, cliv and village in the UNITED STATES, (including OALLEORINIA, the PACIFIC STATES and TERRITORIES,) CANADA and ENGLAND, should have an agent nate or female, for the sale of Mrs. Spence's Positive and Negative Powders. Sole Agencies of one or more townships, or of a County, given. Terms to Agents, Bruggists and Physicians sent free. Prices reduced, and in all cases Frof. Spence prepays the postage, expressing or cost of transportation. Six advertisement in another column. Address PROF. PAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY. Feb. 5.

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

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

For New Advertisements see Eighth page.

#### LETTER FROM JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to scaled letters have given him so great a celebrity throughout all parts of the United States. As one of the ploneer mediums to California, years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

May 18th, 1864. PROF. PAYTON SPENCE-For more than two years I have not only noticed your Positive and Negative Powders adverthed, but have frequently been asked, by my numerous correpondents, what I knew of their efficacy.

In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made As for myself, I had, for years, adopted the Homeopathic

mode of doctoring, and found it usually sufficient for self and But for the last year my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homeopathle remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Refore he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly,

and now is about his daily avocation, as well, if not better than Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedies used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansdeld then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as si.e

At the same time we had in our family a young gentleman from Boston, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mausfield, I think tho game of life is about played with me." He was making preparations to go home, and as we thought (and no doubt as ho thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. I consider the young man out of all danger, and as likely to live twenty years as any one I know of.

There are several others I could speak of, whose cases have ome under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than afteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his business. He said he felt symptoms of the old attack for neveral days, but as he continued to take the Powders from time to time, he tells me he is freer from those had feelings than at

any time during the last ten years. As before said, I have other cases to relate to you; and when I have a felsure evening I will call at your office and relate

them. Until then I remain, yours very sincerely,

JAS. V. MANSFIELD,

No. 102 West 15th street, New York. The magic control of the Positive and Nega-ive Powders over diseases of all kinds, is won-terful beyond all precedent. THE POSITIVE POWDERS CURE Neu-THE POSITIVE POWDERS CURE Neuralgin, Readache, Earache, Toothache, Rheumntism, Gont, Colie, Pains of all kinds; Chotern, Diarrhora, Bovel Complaint, Dysentery, Nausea and Vomiting, Dysentery, Indigestion, Flatificace, Worms; Suppressed Menatruation, Pathful Menetruntton, Falling of the Wonds, all Fennia Weaknesses and Derangements; Cramps, Fits, Hydrophobla, Locklaw, St. Vitus' Bance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Mensies, Scarlatina, Eryshelas, Puenmonia, Pieurisy; all Inflammations, acute or chronic, such as Inflammation of the Lunes, Kidneys, Womb, Bindder, Stomach, Prosinte Glaud; Caturrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousnes, Bleeplessness, &c.

tion, Bronchitia, Coughs, Colds; Serofain, Nervousness, Sleeplessness, &c.
THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhois and the Typhois extreme Nervous et Muscular Prostruction or Relaxation.
For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

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

The Positive and Negative Powders do no violence to the system; they cause no purging, no unuseau, no vomiting, no increotizing; yet, in the language of S. W. Richmond, of Chenon, Ill., "They are a most wonderful medicine, so silent and yet so effectious."

As a Family Medicine, there is not now, and never has been, anything equal to Mirs. Spence's Positive and Negative Powders. They are adapted to uli ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

Fever, the Positive and Negative Powders know no such thing as fail.

To AGENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.

PHYSICIANS of all schools of medicins are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There fore we say, confidently, to the entire Medical Profession, "Try the Powders."

Powder terms to Agents, Physicians and Dengelsis sont

Printed terms to Agents, Physicians and Druggists, sent free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special critien directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

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June 20.

TENNESSEE, WEST VIRGINIA and
NEW JERSEY lands for sale or exchange, in large or
ameil tracts, by B. FRANKLIN CLARK, 1 Park place, New
York.

4w—June 20.

DR. WILLIAM F. PADELFORD, SPECIALIST,

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## Message Bepartment.

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

Mrs. J. II. Conant.

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

The questions propounded at these circles by

mortals, are answered by spirits who do not annonnce 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.

The Banner of Light Free Circles.

These Circles are held at No. 188 WASHINGTON STREET, Room No. 4, (upstairs,) on MONDAY,
TUESDAY and THURSDAY AFTERNOONS. The
circle room will be open for visitors at two o'clock;
services commence at precisely three o'clock, after which time no one will be admitted. Seats
reserved for strangers. Donations solicited.

Mag. Con any receives no visitors on Mondays.

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

#### Invocation.

Our Father, may the kingdom of thy holy spirit come so near unto these waiting souls, that they shall seek thee no longer in any temple apart from the temple of their own lives; shall worship thee no longer at the altars that other men and other women have reared, but may they straightway build altars for themselves, of holy and good deeds, and thereunto may they worship in all sincerity and in all truth, nevermore departing from them, nevermore seeking to find an altar whose inscription may be to the unknown God. whose inscription may be to the unknown God, but henceforth may they know thee and love thee and worship thee more truly. May they forget that they have enemies, and remember all in the light of friends. In the light of heaven's love may they remember that thou art their Father, may they remember that thou art their Father, and no less the Father of all. May they remember that thou art good and gracious, that thy love is from everlasting to everlasting, that thy mercy is everywhere, that thy truth is free. Oh may they understand thee to be a God of love, and no longer may they fear to come near unto thee; no longer may they fear to question thee and tells. longer may they fear to come near this thee, no longer may they fear to question thee and talk with thee face to face through thy most beauteous creations. May they read the book of life more truly, more understandingly, and as they read may they become still more and more in love with thy greatness, with thy wondrous power, with thy wondrous beauty. Thou hast given them the earth, which is their mother; thou hast given them the spirit-land, which is their future given them the spirit-land, which is their future home; thou hast given them all with which thou hast crowned the earth in all beauty, and yet they fail to understand thee. Oh commence with them, thou Spirit infinite and holy, this hour; water the dying flowers in their hearts, and may they each one be drawn to thee with new resolves, thanking thee for past favors, and reiolizing it hallight of the present. May they have he joicing in the light of the present. May they have their past darkness, and clasp hands with present light. May they turn away from error and em-brace truth; and as they receive from the great fountain of love and mercy, so may they freely give; and as thou dost bless them, so may they bless their fellows; and when they go forth from this place, oh grant that their souls may enlarge, that all the benefits fallen to their hands may rise up in thanksgiving and go out into this world everywhere. And may bodies crown them while here to suit their earthly needs, till they shall have done with the things of time. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr. Chairman, for your propositions.

Ques.—Is oxygen an elementary body?
Ans.—It is so considered. The strictest chemical analysis that has been made by earthly sci-

entists determine in that direction.
Q.—Is chlorine a simple body? and if not so, by what agency can it be decomposed in its constit-

A.—Scientists inform us that it is capable of A.—Scientists inform us that it is capable of being decomposed, disintegrated, but that the proper process by which this may be done is not fully understood by earthly chemists, although in time it will be. There is a certain class of scientific minds with us who determine that all things, all elements, can be decomposed an almost infinite number of times, till their parts because further to a number. Concerning this now.

come infinite in number. Concerning this posi-tion, I—your speaker—know very little, and what I have to give on this occasion, therefore, is the experience of others—it does not belong to me. A.—Because it is inimical to life. That is the

most straight-forward, direct and conclusive an-

No. 3 straight of war, direct and constant the same that we can give.

Q.—What is the proximate cause of the germination of the seeds of plants?

A.—Air, sunlight and soil, together with the various conditions that are born of air, sunlight

O -Is there any connection between the action of the globules of blood regarding respiration, and

the proximate cause of germination?

A.—Certainly. The functional action of the system is thoroughly connected. It may not seem to be so, but those who have made this science a study have so determined, and I believe it to true. Every single distinctive function of the human system is connected with all others. Each one exercises its appropriate duty toward all one exercises its appropriate duty toward all others, therefore producing harmonious action. Although inharmony sometimes seems to reigh supreme, yet we are told by those who have made this a matter of thorough investigation, that if there were positive inharmony in the body, the spirit could not retain possession of it.

Q.—Does Larosier continue his experiments on

the crystallization of carbon? and did he arrive at a satisfactory result? If so, is be willing to communicate his experiments to mortals?

communicate his experiments to mortals?

A—liere you are again as of old, you mortals, asking to know how you can enrich yourselves with the things of this world—with the toys that pass out of your hands perhaps at the next breath. "How shall we crystallize carbon in order to make it valuable?" This chemist, who threw away a large portion of his best energies in this direction, is in one sense very sorry that he did so, because he did so from wrong motives; and in that the he is very solad because it has all him. another he is very glad, because it has led him out of certain dark places into lighter ones. He would inform you, were he here speaking, no doubt that if there are any individuals on the earth who desire to know what he knows with earth who desire to know that he knows with regard to this subject, simply because they desire to gain good and to do good, he will exercise all the powers of his being to transmit that knowl-edge to them. But if they desire it from selfish, unwise purposes, he would be the last spirit to return giving that knowledge. Carbon in the coal and carbon in the diamond, we are told, are precisely the same. But the crystallization depends on the coal and carbon the same is a specific to the coal and carbon the same is a specific to the coal and carbon the same is a specific to the carbon the car pends upon the peculiar soil in which it is found, upon atmospheric and climatic conditions, upon the peculiar condition that exists between the rays of light and the soil where the carbon exists. If you can ascertain just how to regulate this nat-If you can ascertain just how to regulate this natural machine, you have effected your desire. If you can talk to the sun, and find out how he will send down just such a peculiar kind of light and shade as you need to crystallize the carbon here in this Northern clime, perhaps you can make diamonds. But if the sun cours speak, I rather think he would be pretty likely to tell you that he and the soil—for instance, of Brazil—can do far better in that way than all the chemists on earth, or in the spirit spheres.

O.—What is the result of some of the researches

Q.—What is the result of some of the researches of Archimedes, of Syracuse, which we could possibly make useful to ourselves?

A.—He himself informs us that the result is as

A.—He himself informs us that the result is as yet unsatisfactory. It is not rounded out into full life. He himself is waiting to receive the fruits of his labors.

March 3.

### Chauncey Robinson.

I am most happy to meet you in this peculiar and beautiful way. Before my change came I studied the philosophy of Spiritualism, and to my own satisfaction I proved it to be a solemn truth In my spirit I have reason to believe that before death I often visited this place, and I used to

think, many times before my death, what I would do when I came; what I would say and how I should feel—what success I should have.

I speculated a good deal concerning it, and I at last came to the conclusion that if it were possible for me to come after death, I should do the set I could toward throwing my mite into God's great scale, wherein truth and error are being weighed. I never did care to remain in the background when there was any new movement at flex as each, wherein truth and error are being weighed. I never did care to remain in the background when there was any new movement at flex as each, wherein truth and error are being weighed. I never did care to remain in the background when there was any new movement at flex as each, wherein truth and error are being weighed. I never did care to remain in the background when there was any new movement at flex as each, wherein truth and error are being weighed. I move did care to remain in the background when there was any new movement in the control of the could be in the set of the se

l said to one good brother who came to me, (who died in the full faith of being saved by the blood of Christ,) when he asked me what he should do to be saved—I questioned him in this wise: "What dld you do on earth?" "Oh, I did so-and-so." "Well, did you ever think that perhaps you could serve God better in another direction?" "Oh, yes, many times; but I thought it was the voice of the devil, trying to lead me astray." "Well, now," said I "My dear good brother it was the voice of the devil, trying to lead me astray." "Well, now," said I, "My dear good brother, it was the voice of God, trying to lead you on through progress, but you mistook that voice; you did not understand it. I pity you. The same voice is calling you now. Go back to earth and do your duty there." And they stauggle back, and find it very hard to retrace their steps. So I thank God I took what was a like in the various reference the dear. The steps I did in the various reforms of the day. [Do you wish to give that brother's name?] Yes, I presume it will make no difference. His name was Millard—David Millard, a preacher of the Gospel—his Gospel, not mine.

that I did not know personally—or did not when here—but whom I have seen here in trouble and in darkness. Oh, it does my soul good to go down into the dark places of this earthly life and lift up those poor suffering ones that do not know how to get up themselves, who do not know where their strength lies, or, if they know, do not know how to use it. It does me good more than it does them. Oh, I am benefited a thousand fold by all I do for them, and I only hope that I shall never fail to do my duty, for my own sake if for nothing

ing else.
Well, my dear good brother, I did not intend to preach a sermon. That was n't my forte. But I did intend to cast my little mite into the scale for truth. It is true. We can come back. It is true that millions of spirits are watching over the earth, going wherever they can, and as they can, to those who need them, shedding their light, lifting up the down-trodden and whispering peace to troubled souls; everywhere they are going. Oh, you do not know how thankful you ought to be that you live in this generation! You do not know how much light is being shed upon you. Why, a glorious flood is going over the land and working through all places; there is no place where it can-

not come.

I am Chauncey Robinson, of Holley, New York State; have been here two years and a half—one of your old subscribers. Good day. Aged seventy-four years—a good long life. I ought to have done something.

March 3.

#### Charlie Meyer.

My people would be glad to hear from me, I think, for I died away from them. I died in one of the places they had in Andersonville, Georgia. I was unfortunate enough to be wounded and I wow unfortunate enough to be wounded and I would be a three I was unfortunate enough to be wounded and taken prisoner. I saw pretty hard times there. I

here. My mother was of Quaker faith; did n't believe in fighting. A good many of my people think that going to war is equivalent to letting yourself for murder. Well, I don't know but what it is. I think it is a bad business if you follow it ever so well. I think if I was on earth again, if there was any fighting to be done, those that made the row could do it. I should n't. But, that made the row could do it. I should n't. But, as a general thing, those that are the instigators of all these troubles are always in the rear themselves, in some safe place. [It is too often the case.] Yes, too often the case. If I had my way I'd put every one of them in the front ranks and get 'em killed off as soon as I could. There's Jeff Davis, how much has he suffered? Not a great deal, I take it. And there's some of the worst of the rebels having a good time. They have got rich by the war, many of them—and those that have n't, have n't made a bad thing out of it—and they ought to have been in the front ranks, every one of them. They are the ones that tell how one of them. They are the ones that tell how much they have done for the country, and the real truth is they never did anything only what they could to bring it to rain. Not one of 'em.

I want my folks to know that things here are

not what they will expect; that there is no special localities divided off for different sects here, but you naturally gravitate to your own proper place. You can't get any higher; you can't get any lower; you go wherever you ought to go, and no amount of pleading will change your condition at all. But I believe all are pretty well satisfied with the quarters they get, because they see that it is the very best they have made for themselves. I want very best they have made for themselves. I want them to know that the Quakers here do n't occupy any higher position than some who do n't believe as they do. It is n't what you believe that gives you a good place; it is what you do. It matters not what you are or where you come from.

I should stay longer, perhaps, if I could, and say more, but I am decidedly weak here, just as I was heare death. Have old were record.

I was before death. [How old were you?] I was in my twenty-sixth year. [In what part of Cleveland did you reside?] Near about the centre. I am about as weak as I can be. It was an unfor-March 3. tunate way to go.

### "Belle Wide-Awake."

[How do you do?] Pretty well, as I always am. A gentleman asked me if I could come here and ive any satisfactory, reasonable solution to the nystery that seems to hang around the Eddy meliums. He says "if Spiritualism is n't a humbug why should those renowned mediums come out and declare it to be such. Since they know so much about it, how is it that you can reconcile these things? If you can, I should be very glad to have you. Won't you go to that place in Boston and give us some explanation?" Well, here I am; but I do n't know how much of an explanation.

nation I shall give.

Now you see, to begin with, two of the Eddy mediums didn't know much about Spiritualism anyway, and didn't care much about it. They didn't know whether it was a truth or a lie, and didn't interest themselves enough to find out. didn't interest themselves enough to find out. They didn't know how the manifestations were made. They knew that they were made, and that they had something to do with it; that is, their presence was necessary, but further than that they knew nothing. Well, now, the devil comes in, in the shape of money, and he says: "Here, if you will go out into the world and say that Spiritualism is a humbug and you make all these manifestations yourselves, I will give you so much money. Open your pockets and I will fill them. Now you see that you cannot do much while you are en-

#### Isaiah Talbot.

[How do you do?] I am as well as I deserve to be, I reckon. Stranger, I've got a little ac-count to settle. [You want us to help you, I sup-pose.] Yes, I do. In order to settle it, well I must go back some twenty years. Twenty years ago my brother and myself were in business together. After a while, differing in opinion in business matters, he went his way and I went mine. In the course of the settling up of the business, I defrauded him out of something—as near as I can reckon—three thousand dollars. You see I had always attended to the money matters, and he had always been willing I should. He Gospel—his Gospel, not mine.

I said: If I find Spiritualism true, I am sure I shall come back. And in various ways I have come, and have shed all the light it was possible for me to upon those that left, and very many that I did not know that I left, and very many that I way that I started the business and had the hard work to do in the beginning, and it was no very that I started the business and had the hard work to do in the beginning, and it was no very that I started the business and had the hard work to do in the beginning, and it was no very that I started the business and had the hard work to do in the beginning, and it was no very that I started the business and had the hard work to do in the beginning. more than fair that I should, now we were closing up, receive enough to make me all right. But it was a bad operation, and it has troubled me evel since. It is nearly two years ago since I went since. It is nearly two years ago since I went out to Texas, and about six months since I died, as you say. I had made matters as nearly right as I could before going away, but had made no provision for this brother. It had got to be a sort of a settled thing that it was a right action on my part, and so I let it sleep. But when I got awake on this side, it was—well, stranger, it was truck I did n't want to carry here, and it has been a constant trouble. I have to tote it everywhere with me, and I do n't like it; and I come to the conclusion I better get rid of it. I've been advised to come and make a clean statement of the affair here, and do what I can toward repairing affair here, and do what I can toward repairing the damage, by asking that my wife may do what she may be able to, toward making this thing right for my sake. If they will take the trouble to look over my affairs—over my papers of twenty years ago—sixteen, eighteen years ago—somewhere along there, they will find wherein I made the mistake, and how they can best rectify it, aven at this late day. It troubles me stranger even at this late day. It troubles me, stranger. I don't like it. It's a wrong thing. I have to ask forgiveness of my brother, and tell liim that I did wrong. He regrets that he was not able to bring my body from Texas. [Was he there?] No. I was there, took the fever and died there. And in consequence of its being the fever it was, you see, he could n't carry out his good wishes. I thank him for them. It's more than I deserve. Now, sir, my name was Isaiah Talbot. My brother's name was Joseph.

taken prisoner. I saw pretty hard times there. I had slow fever, and wound up, I think, with starvation, as near as I can make out. I am from Cleveland. My name Charlie Meyer. My brother Daniel was killed in action. My folks have heard that I was shot, but I was n't. I was sick about five or six weeks perhaps. One of my comrades was shot for trying to get away, but I had not the strength, so I didn't try. I knew I could not live, anyway—never should get away from there. I dreamed so, the first night I got there, and the dream was so real that I had confidence in it, and never thought I should get away.

I want my folks to know that it is well with me here. My neither were Constitutions. I can do what I can do tward it. It's all I can do leave you? Fifty-three. Old enough to regret some of the mistakes I made. I want my folks to know that it is well with me here. My neither were formed and the decam was so real that I had confidence in it, and never thought I should get away. n it, and never thought I should get away.

I want my folks to know tkat it is well with me leve in fighting. A good many of my people leve in fighting. A good many of my people hink that going to war is convalent to letting life here, you may run such risks, but if you have not, look out. And if you won't be warned by those who come to warn you, why take the results of your labors, as I have, that's all. I've got it, I tell you, to my satisfaction since I been here. If I have not been made unhappy enough from that one circumstance here, why then I hope I shall get more of it. That's all. The best advice I could give to any mortal, friend or foe, is this: "Don't ever do anything that your conscience is ashamed of. For if you do and don't science is ashamed of. For if you do, and do n't make it all right before you come to your spirit's abiding-place, after death you will find it's a very poor article to have with you. No sale for it anywhere. [I think you have done well, and shown true courage in coming back, and trying to rectify the error.] Well, I had to do it, stranger. It wasn't a thing I wanted to run over again, but better do that than have it like a millstone to my neck for ages. No. I did wrong. I was a thief and a robber. That's just what I was. And I continued to be so till I made a fair expose of myself, and determined to do better in future. I think if we are ever absolved from any

of our sins, we have got to do it ourselves.

I think I should have carried that thing throughout all future eternity, if I had n't got rid of it as I have. I have taken now the very best step I think that I could. And if I see any more that ought to be taken, I shan't be slow in taking them. Shall do the best I can, but it's a bad, bad, bad place to mend.

Scance conducted by Lorenzo Dow; letters answered by Cousin Benja.

### Invocation.

Our Father and our Mother God, in unison with the praises thou dost receive from all thy works, we thy children lift our thoughts to thee praying that we may come into a nearer con-sciousness of thy divine relationship to our souls of thy love, in the majesty of thy wisdom and thy power, praying that we may behold thee in the glory of thy love, in the majesty of thy wisdom and thy power, praying that we may outwork all those diviner gifts of nature for thy glory, and the good of thy children everywhere. Oh may we be holy instruments in the hands of those who are wiser than ourselves. And turning away from all darks than ourselves. And turning away from all dark-ness, may our faces ever be toward the sunlight, and our hands ever outstretched to aid those who have need of our strength. Oh grant that our words may fall like holy incense in the hearts of words may fall like holy incense in the hearts of thy mortal children, and simple and humble though they may be, yet perchance they may bring forth fruits of righteousness and peace. Oh grant that thy children who have gathered here may learn of theo-and in learning of thee, they will learn of themselves. Oh grant that they may each one enter the holy of holles of their own inner lives, and there commune with thee face to face. May they praise thee while they pray unto thee, not alone in words but with re-solves, such as shall be carried out into their lives in the external, in good deeds, holy thoughts and in the external, in good deeds, holy thoughts and ministrations of love unto thy suffering children who have need, in their midst. And may benevo-lence with open hand walk among thy children, and may charity with fair white robes be the guest of every household. May purity, like a dove, settle around the inner lives of all thy children, teaching them of good, teaching them also that thou hast made all things, and pronounced all very good. Our Father and our Mother, we lay our prayers and our praises upon the altar, of hu-

#### Questions and Answers.

QUES.—"Where will wisdom be found, and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed for the price thereof."

he gotten for gold, neither shall silver be weighed for the price thereof."

ANS.—Wisdom is the element to which every soul instinctively turns. The intelligence that is manifested through childhood, turns toward wisdom from its earliest understanding, and it continues to reach out toward it through all its being, whether in this condition of earth, or in those which follow it. Wisdom, I believe, is to be found everywhere. It is the divine teacher that is stationed at every turn in life, and whosoever will, may avail themselves of his teachings. The rocks, the waters, the soil, the stars, sun, moon, flowers, grains, all kinds of life contain a throne, upon which sitteth the great teacher wisdom, and whosoever will, may learn of this teacher. Wisdom is everywhere. Wisdom may be called the little rills that flow from the great fountain, God, the wondrous ocean of inspiration, whose waves are so numerous that we cannot remember them.

Q.—What is meant in the verse where Jesus

Q.—What is meant in the verse where Jesus says, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter the kingdom of God." John iii: 5.

A.—To my mind it had no reference to the ordinance of baptism—none whatever. To my mind it refers to material elements and spiritual

life. No soul can behold the fullness of the glory of the spirit-land, till it is born into this spiritual life—till it is born of the spirit. No soul can understand the conditions of this life, can be made acquainted with the experiences of earth, without being born through earthly conditions, earthly elements. Jesus understood the law, and he well knew that whosoever would make themselves acquainted with the law and its revealments, acquainted with the law and its revealments, must come under the law—must be born by the law. Progress, through all our numerous departments, is natural. We are born into this world, and receive the experiences of this world by virtue of our natural birth. We are born into the spirit world, and receive the experiences of that world by virtue of spiritual birth—cannot in any other way. Jesus intended no doubt to convey this idea to his hearers, namely, that in order to become acquainted with the experiences of any law whatever, we must be born under that law, must live under the direct rule of that law. We cannot understand earth, unless we are earthly. We cannot understand the spirit-land, unless we are born of the spirit.

Q.—Will you explain the difference, if any exists, between the will-power and mesmeric influences? also their different modes of operation?

is the personification of the divine power, whereever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in
minerals, in the atmosphere, in the water, in the
skies, everywhere is God. There is no power outside of this law, that we can recognize as God. No
great intelligence fashioned with a human body.
By no means—and the sconer you cast off this
mental and theological darkness, the sconer you
will rise into clearer light. I know it is almost will rise into clearer light. I know it is almost impossible for the human mind to conceive of law without conceiving of a law-maker; but I know also that the impossibility arises from your education here, and from nothing else. You go to work here, and you make laws for the various departments in life. There is the maker. There is the image of God simply because he holds within his physical form all the elements that exist in the universe. There is nothing, no kind of life that man in the physical does not hold within himself. He is a microcosm of all beneath him, and stands as the crowning glory of creation. In this sense, and in this alone, may be be said to be created in the image of God. Because created in the image of all things beneath him, he represents all things, holds all things, embraces everything. In this sense is he in the image of God. March 5.

### Edith Jones.

You see I am affected here with my old earthly disease. I thought I should be able to avoid it, but it seems impossible. I am Edith Jones. My carthly life numbered twenty-seven years two months and eight days. I was born in Charlestown, Vt. But for sixteen years and over, before the war I lived part of the time in Maryland, and the last part of the time in Alabama. During the first year of the war I was much engaged in the hospitals at the South, and by exposure I contract-ed a disease of the lungs. I was in Winchester, trying to come North, when Winchester was taken by the Union troops; and while there I met with a strange being who told me of these things. He said that he had been directed to come there by his spirit-father—that he should do good there by his spirit-father—that he should do good there—and he had somehow got through the lines. He was n't in the army, he told me, because he did n't believe in war. He told me that his name was Smith—that he was from Massachusetts. And he told me also that I should soon know that Spiritualism was true. [Do you remember his given name?] I did not know it. He told me many things about this new philosophy. I smiled at his foolishness—for such it seemed to me then. But he exacted this fromise of me: If I should ualism was true. [Do you remember his given name?] I did not know it. He told me many things about this new philosophy. I smiled at his foolishness—for such it seemed to me then. But he exacted this fromise of me: If I should find he was right, would I return afterdeath, if he spirit-world, and speak of the circumstance of his talking with me. I said, "Oh yes, I will come back"—not thinking, you know, that I could, not believing in the power for a moment. But when I got free, his words seemed to haunt me, and there was no rest for me till I was willing to return. Then I sought out many ways, but found none, except this public way. And now I hope not only to reach him and tell him that I was thought I would get along very well. and there was no rest for me till I was willing to return. Then I sought out many ways, but found none, except this public way. And now I hope not only to reach him and tell him that I was mistaken, but I hope to reach those I left. Oh tell them, tell them that this is true—this wild, welrd, beautiful, glorious philosophy is true. I am sadly distressed here, but they say when I

come again I shall not suffer. [Not as you do now.] I lived less than four months after that time — I mean in the body. I would give the world, if I had it, if I could meet that strange visionist again. [You will be able to on leaving here, if you so desire.] Oh, I do desire to, for I owe him everything, everything! I never should have known of the way of return but for him, and what he told me. In spite of all my trying, I or the word me. In spite of all my trying, I could not shake it off. I thought of it, and thought of it, and the more I thought the brighter it grew, till to-day it is the very way by which I return. Farewell. March 5.

### Henry Carroll.

Unlike the fair spirit who has just left, I was somewhat acquainted with spiritual things, although I find my knowledge was very meagrs when compared with the great wisdom which reigns in the spirit-world concerning these matters. I have many dear ones here who would be very glad to heaf from me, and who have, in sev-

man life, asking thy blessing and feeling sure that we shall receive it. May we receive good into our souls, while we dispense that which thou wilt give unto us from thy great kingdom of wisdom and love. So shall thy kingdom come on earth, and thy will be done here among mortals, to-day and forevermore. Amen. March 5. eral ways, on different occasions. We are all very auxious here—I mean the great army of boys who crossed over on the red tide of war to the spirit-world—to do all we are able to toward spreading this great light. Those who passed out from the battle-field are better able to do some portions of the work than those are who lingered in the hospitals, and died after becoming very weak. I became very weak before death, but it is fast leaving me, and I am losing more and more of my earthly disturbances the more I come in contact with earthly things. I find that there are some things on earth that are very much like the things on earth that are very much like the sponge, that will drink in whatever liquid is placed in contact with it. So when we, these disabled spirits, return, if we are fortunate enough to come in contact with some of these sponges, we to come in contact with some of these sponges, we lose our weakness and take on their strength. In order to manifest to spirits on the earth, we are obliged to become more or less material. We are obliged to connect ourselves in some way or other with material things because it is only in that way that we can appeal to your senses, and being thus obliged to come in contact with material things, we are at the same time obliged to come under the law again by which we were governed when in the material life, and therefore we suffer. I would have my dear friends who are on the earth know that I am proceeding on in this glorious way, finely. I am rising step by step, and I have so much more power than I had here, so many advantages that I did not when here, that it would be an impossibility to stand still. I see that some of my folks are somewhat disturbed that some of my folks are somewhat disturbed with regard to the condition of the country. I would say to them there is no need of being disturbed because the matter is in the hands of those who know how to manage it, and will bring order out of chaos, light out of darkness, and a peace out of these warlike elements such as has never out of these warlike elements such as has never been known, certainly not in my time; for I never remember of a time when there was not more or less ill-feeling between North and South concerning certain pet questions. I died in the hospital at Washington, in June, 1865. You will find my name on the roll of Company I, 8th Vermont Regiment. Henry Carroll. March 5.

#### Mike Fagen.

[How do you do?] Pretty well, sir. Yes, sir, I am just as lively as a lark. [Are you going to sing?] Well, sir, I was n't one of the kind that could sing when I was here, but I do n't know but could sing when I was here, but I do n't know but I could tune my pipes now. [You said you were lively as a lark, I did n't know but you could sing.] Yes, sir, so I am—a lark in June, too. Oh I had the joillest time last night ever you see in your life. [Did you?] Yes, sir, and I told 'em I should come to this place and report myself today, and they said if I did, I should be credited with having considerable power, and I should never be turned away empty, that is, I should always have a welcome when I come there again. wavs have a welcome when I come there again, You see I upset the concern altogether.

Q.—Will you explain the difference, if any exists, between the will-power and measmeric influences? also their different modes of operation?

A.—The will-power in each individual differs according to the capacites of the individual, and yet it is will-power, after all. The will-power that the measmerist exercises over the measmeric subject is simply will-power. It is his or hers. The will-power that belongs to the subject is will-power-nothing more nor less. But it belongs to the measmeric subject, not to the measmeric operator. Will-power is that force by which all spiritual motion is made. It is the life of intellect, mental motion—without it there could be no exercise of mentality.

Q.—The material universe, and, as far as we can understand, the spiritual universe also, are governed by fixed laws. Now-law implies a law-maker, or, in other words, an intelligence. Is that intelligence an individualized intelligence? If not, in what sense are we made in the image of God and after his likeness? God being assumed to be the name of the author of these laws by which all things are governed?

A.—You correspondent, like thousands of others, is laboring under a great mistake when he confounds God's laws with human laws. For human laws pre-suppose the existence of a law-maker, but it is not so with divine laws. To my mind the law of life is the God of life—the power by which all life is expressed and perfected. It is the personification of the divine power, wherever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in the proposition of the divine power, wherever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in the proposition of the divine power, wherever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in the proposition of the divine power, wherever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in the proposition of the divine power, where ever y by and by they began to like me pretty well, and they talked to me, and I to them, about the things of the other world, you know, and when I got ready to leave, "Now," says I, "s'pose you call for the bishop; maybe he will come now; maybe for the bishop; maybe he will come now; maybe he will like very much to step in just as I step out."
Well, you see, he could u't come at all—not at all—and then they took a sort of a thing, I don't know what the devil at all it was—a sort of steel thing. They had it on the table there, and they said the bishop could come and make the sounds on that thing. [What was it they had?] It was steel, sir, with a glass covered over it, and I was to make the sounds on that. Well, I thought, "The devil! I don't know how to do that at all." I was n't at all posted in that way. And they said that was the test of partments in life. There is the maker. There is the law that poverns in the law. It is not so with the law that governs in that way. And they said that was the test of the universe. It is not so with the law that holds you and me in our proper places. It is not so with that power which determines concerning our with that power which determines concerning our livil see what I can do," said I. And now, would well-being. It is a power, an all-pervading expired by the law that has all forms for its own, but claims no speciality of form whatever. Man is made in the glass all to the devil, and they didn't know, the image of God simply because he holds within myself at all? I you need to make mysel. Well what at all was the matter, and I did n't know, what at all was the matter, and I did n't know, myself, at all? [You used too much power.] Well I do n't know at all. I took the power and I tumbled it in, anyway. Well, I broke the glass, but I got along very nicely. I made the sounds, and spelled out the words, and they told me I was a bad speller, and where did I go to school! And I told 'em I went to school to the—to the Catholic Church. And they said I did n't do well—that the Catholic Church was n't much honored in me as a scholar. Well, after saying a great many things I told 'em I should come here and report proceedings. "Oh, do n't you do that," they said; but you see I was never to be coaxed nor hired nor driven, nor nothing of the sort. I was used to coming here, and I was coming to say what I had to say. That 's right, I suppose. One of the priests said, "Oh, let him come, he will not do any harm at all." And they say, "Well, Milce, if you come you will not mention the locality of the church." "No," said I, "I won't, but I 'll tell all the rest, and I want that to be for my passport back here." And they told me if I could come here and report, I should have a welcome every time I come.

You see I got something to do there, and it was very important I should come here. Do n't you see?

time I come.
You see I got something to do there, and it was very important I should come here. Do n't you see?
[Yes.] Now we will see if they keep their part of the bargain. If they do n't I will make such a ringing that they will be very glad to get me out some way. Oh, they knew all about how to talk with me better than I knew myself. [Phey are investigating, I believe.] Oh, yes, sir; investigating! they been doing it all the time and keeping it from the likes o' me. The priests know all about it, only they think it belongs to the priest, to the clergy, and not to the common people. "That's to the clergy, and not to the common people. "That's the way you take it?" says I; "well, does God

thought I would get along very well.
Well, here's a health to the Church, and the priests I was in communication with last night, and if they have anything to say agin my coming here, they may say it to me when I come there next time to one of their sittings. They appoint ed a time—the seventh night from that time. I will be there, and if anything happens: I will come here and report—that is if you pay me wall for it.
[You must get your own pay.] Oh, the devil!
you can't pay? How do you know what I ask at
all? You neverask me how much I ask; all I ask
is a welcome when I come here. [You will have
that.] All right, then; we are square. Good-by. is a welcome when I come here. Lave. Good-b that.] All right, then; we are square. March 5.

### Annie Stevens.

How do you do? I am well now. I was sick when I died. What do you suppose that I rishman said to me? [I don't know.] Why he said — just as quick as he left he knew. I was coming to go to my mother, and he said. "Poke yourself in there quick," and then I was frighted and he laughed as hard as he could. And he went off dancing, he did. I guess he is funny all the time. I am Annie Stevens. I we heet all this time learning to come. [How long?] Over three years,

We lived on Charlestown neck, and mother lives in Boston now. That's why I come here.

I'll soon be eleven years old—I mean I should have been if I had stayed here with my mother. My mother thinks I am in heaven. I don't know where that is, do you? [It is wherever you' are happy.] Well, I am happy everywhere; only when I was sick, I was n't happy then, and when mother cried so I was n't happy then. But you must tell her I am happy and I am well, and I am not above the stars, and that I come to her as close as I can, but I can't come so near as I could if she knew I could come, and called for me. My father's gone away. [Has he been absent long?] Yes, most a year. He has gone West. My mother will be happy to hear I can come. I know she will, only she will be frightened at first. Tell her I shan't never take that body sgain that I used to live in—shan't never take it. They say so here; they told us here that we should be resurrected. [That is what many people believe.] But it's a great lie. An awful lie—it is. I want my mother to know it is—an awful lie. Good-by. March &

Seance conducted by Theodore Parker; letters answered by H. Marion Stephens.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, March 9.—Invocation; Questions and Answers:
Harriet Thompson, of Foxboro', Mass., to her husband and
parents; Michael Donahoe, of Boston, Mass.; Margaret Ward
Barrow, of Steubenville, O., to her brother Charles.
Tuesday, March 10.—Invocation: Questions and Answers;
George Wells, Second street, Chelsea, to his friends; Isanc
Taylor, of Northaeld, Vt.; Lizzle Clarke, of New Bedford,
Mass., to her mother.
Tuesday, Jane 2.—Invocation; Questions and Answers;
Rachel Toppen, to her friends, in Philaielphia; Lieut, William A. Shantley, of Weldon, Tenn... to his mother and other
friends; Samuel Perry, of Chelsea, Vt., to his wife.
Thursday, Jane 4.—Invocation; Questions and Answers;
Joseph F. Smith, son of Admiral Smith, commanding the
"Congress"; Margaret Maloon, to her sister and children;
Samuel Augustus Seoti, of Saco, Me., to his mother; Daniel
Johnson, of Salem, Mass.
Monday, Jane 8.—Invocation; Questions and Answers;
James Eagan, of Jackson's Court, Boston, to his father; James
M. Carter, of Zanesville, O.; Judge Hall, of Davenport, Iowa,
to his friend, George 8. C. Dow; Catherine Stevens, of New
Orleans, to her father.

#### Donations in Aid of our Public Free Circles. Received from

#### Obituaries.

Passed to the Summer-Land, May 29th, at the residence of his father, in Dorchester, Mass., Edward Haynes, 2d, aged 32.

The circumstances attending the birth of this young man into spirit-life were such as seem to demand something more than a merely passing notice. Although but a young man his solourn in the form had been long enough to gain for him the respect and love of all who had the privilege of an intimate acquaintance with him; his pure and manly life, and constant cheerfulness, like a ray of sunshine illumined and made glad not only the family circle but all who enjoyed his society. At an early day he embraced the beautiful philosophy of Spiritualism, and for the last eight years he has been in almost constant communion with one to whom he had formerly been strongly attached, whose lovely spirit took its flight to a more congenial clime some nine years since; her frequent communications had created in him an intense interest in every thing relating to the life hereafter, and served to establish in his mind a well defined and clear idea of the higher state of existence, so that when he found disease had fairly become seated upon his langs he informed his physician that he believed his case beyond the reach of any remedies he might offer, and upon learning that his family and friends had for soveral days feared that such was the case he expressed much satisfaction, saying that it had lifted from his mind a heavy weight; as for himself, he was happy, rejoicing in the belief that he was soon to pass through the change that awaits us all. He called for his parents, and brothers and sisters, and told them he knew he was soon to meet the dear ones gone before, and requested them to be cheerful, to shed no tears for him, for he should be with them and interested in all that related to the family the same as usual; to put on no mourning or have any parade at the funeral, but let his body be quietly hid away. For several days he continued to become weaker, but would never acknowledge suffering in any way; he was Passed to the Summer-Land, May 29th, at the residence of

"By angel hands prepared to bear the spirit home."
Thus ended a life in the form which will be remembered by his inlimate friends and acquaintances as a beautiful flower whose fragrance will not be lost but be long cherished by them. The funeral ecremonies took place on Hatuntay. May 30th, and were particularly marked by a cheerful sadness such as none but a family who were full believers in the soul-inspiring philosophy of Spiritualism could exhibit. The choir with which he had been connected were present an isang rome very appropriate pieces, and his particular friend, Rev. Mr. Mum ford, the Unitarian clergyman, read a spiritual poem commencing with "There is no death, what seems so is transition." after which Rev. Mr. Tilden made some very encouraging remarks; then Rev. Mr. Mumford, with much feeling, offered up a prayer of thanksgiving for the example he had left of a true and exemplary life, and his living faith in a future existence. "By angel hands prepared to bear the spirit home."

offered the and exemplary life, and his living faith in a future existence.

It is often asked by those who know but little of our soulsustaining religion, "What good does Spiritualism do?" and
"Will it support you in the last hour?" To such I would
only point to the life, sickness and change of this young man,
who had everything to live for which material prosperity or
loving and devoted friends could give, yet with a cheerfulness
and loy greater than ho would have felt at the prospect of a
pleasant visit to a foreign land did he look forward to his departure from this and his reception in a brighter and more
glorious spiere of existence. To him the eternal, conscious
existence of the spirit, was a fact, a positive knowledge which
no power could shake; it not only sustained him, but made
his sick chamber a benediction to all who entered it. E. H. The tender mandate of sympathy dictates a few lines of re-

cord and consolation, occasioned by the removal from mortali-ty of Miss Emma A. Webb, of Milford, Mass., which took place May 25th, on the morning after she had completed her

She was the eldest of two sisters, daughters of Amos W, and Hannah P. Webb. The worthy husband and father was suddenly taken from his family by a distressing casuality, some ten years ago. The widowed mother, with a sad and anxious heart, and often enfeebled by ill health, has watched over these daughters must devotedly from childhood to early womanhood. No pains have been spared in their nurture of body or mind. But just as Emma seemed ripe for usefulness and social enjoyment, she has been summoned to a higher spilers. This bereavement casts another heavy shadow over the hearts of a desolate family, and especially that of the widowed mother. It is true there is a bright and beautiful light shining from "beyond the river," and neither faith nor reason are at fault, yet sense and affection are baptized in profound sorrow. Emma was so intelligent, loving, dutiful, grateful and patient—so meek, amiable and promising—that the loss of her social presence seems an inexplicable calamity in every earthly aspect. May the All-Father send down to the mourners, by his ministering spirits, that sweet, soothing consolation which the best of earthly comforters are poorly adequate to impart.

The now emancipated soul experienced a very long and distressing sickness; it was of fourteen weeks duration, and she was a great sufferer all the way through. There were kind, devoted friends who joined their utmost efforts with those of the anxious mother to rescue the atruggling patient from the grasp of the destroyer. Nothing of medical appliance and skillful nursing were lacking; nor did the ever meek and patient sufferer relinquish her hopeful attachment to life in the fiesh till it was no longer reasonable to expect recovery. Then she looked upward to her spirit home, resigned her all to the divine disposal, and longed to enter into her rest. She saked only patience to bear the angulsh of dissolving nature. This was granted her, and her grateful appreciation of all that was done for her, rendered it a blessed privilege for friends She was the eldest of two sisters, daughters of Amos W, and Hannah P. Webb. The worthy husband are so Amos W.

ceased, and her annealed spirit was translated to her mansion in the immortal realms.

She had a host of friends, and was universally esteemed and loved. All these mingle their affectionate sympathies with the bereaved relatives of the immediate family, and with one voice pronounce her memory blessed. So be it forevermore. So be her spirit in the blissful circles of the higher life; and in the fullness of time may the new grieving mourners join her, in their robes of celestial brightness, to sigh no more.

A. B. Left this sphere for the "Summer-Land" on Sept. 30th, 1867.

Left this sphere for the "Summer-Land" on Sept. 30th, 1667.

Mrs. Eleanor R. Moulton, aged 59 years and 3 months.

The subject of this notice had for a long time been an earnest believer in and faithful advocate of the teachings of spirit communion, and during the wearisome months of her suffering, the star of Faith, all the while growing brighter and brighter, shone into her soul and threw a penceful halo around her whole being, enabling her to converse cheerfully with her loved once in regard to her condition. As the time for her departure approached, sho thought of it only as an individual contemplates and anticipates a pleasant, journey. No gloomy forebaling hung around the future, no dreatness linked itself to the grave for she saw beyond it and many times expressed a wish to be there. She left a companion and a circle of affectionate children, each of the daughters being mediumistic, and many times during her iliness was she made to realize the immediate presence of her spirit loved ones by holding sweet communion with them. They will miss her earthly presence, but mourn they cannot, for "her spirit is where so oft it longed to be." They realize that her physical sufferings are ended, and without a doubt they gaze forwant to that reninon which shall be theirs when they shall have crossed the shining river that borders upon the other and brighter land. She was administered unto during her liness by members of her own lamily, and, after the spirit had left the form, tender hands of beloved children robed the casket and made it beautiful for the grave. According to request, funeral services were held at the house, the writer attending to ofter words of sympathy sone home; loving ones welcomed her there; and, widowed companion, herefit children, your wife, your mother is near you in the garb of an angel now, murmuring how often in your liminest souls: "I still live!"

R. E. B. SAWYEL. Mrs. Eleanor R. Moulton, aged 59 years and 3 months.

Passed to the higher life, May 11th, in the 57th year of her age, Mrs. Miranda Messenger, wife of Mr. Jerome Messenger, Age, Mrs. Miranga Messenger,
of Coldwater, Mich.
This estimable woman devarted this life, as she had lived,
with unshaken faith in the consoling facts of Spiritualism, and
in the ever blessed truths of the Harmoniai Philosophy.
NEXTLE PEASE, Vermont Convention.

The Spiritualists of Vermont will hold their next Quarterly Convention in Stowe, Vt., on Friday, Shaturday and Sunday, the 19th, 30th and 21st of June. Will organize at 10\footnote{10} A. M. on Friday. Entertainment at the Manufeld House, \$1.25 per day. Proprietors of the stage line will carry for fare one-way. 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 be fore the meeting.

MMS. SARAH A. WILEY,

MMS. S. PRATT,

MMS. O. CRAKE,

ALONIO BROWN, for the State.

ITMAY BARBER.

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

SPECIAL NOTICE.—Atrangements have been made with the

SPECIAL NOTICE.—Arrangements have been made with the Vermont Central and Suilivan Hallmads to furnish return tickets to those who attend the above Convention and pay full fare. Tickets good till the 22d, inclusive.

Three Days' Meeting in Sturgis, Mich. Three Days' Meeting in Sturgis, Mich.
There will be a Three Days' Meeting held in the Free Church at Sturgis, Mich., on Friday, Saturday and Sunday, the 18th, 20th and 21st days of June. A general invitation is extended to all to attend this meeting, and especially to Spiritualists and the friends of progress, liberty and free thought. A mple arrangements will be made to accommodate atrangers from abroad. E. S. Whiceler, Mirs. H. F. M. Brown, Miss Susise M. Johnson, and other able speakers will address the meeting. It is expected that this will be one of the largest gatherings of the people ever held in this place on such an occasion. Services to commence on Friday at 103 o'clock A. N.

By Order of the Executive Committee.

Sturgis, Mich., Moy 15, 1863.

Spiritualist Grove Meeting and Picnic. Bpiritualist Grove Meeting and Picnic.
The Spiritualists will hold a two days Grove Meeting and Picnic near Founiant Lake, in Belmon, Portage Co., Wis., on Saturday and Sunday, the 4th and 5th of July. Good speakers, both trance and normal, are expected to be in attendance. Good music is engaged for the occasion.

DAVID STERRECK,
TRUAN CARPENTER,
J. C. STRINGHAM,
STRILIMAN F. DEVOIN,
Arrangements,
LUMAN TATLOR.

Grove Meeting. On Saturday and Sunday, June 27th and 28th, the Spiritualists and friends of progress of Knox Co., ill., will hold a Grove Meeting at Maqu. n. Ample provisions will be made to enter tam strangers and on Sir day friends will bring substantials in baskets to the grove, and a true glosy repast will be spread. Subjects of Vital Importance will come up for the consideration of the Convention, J. S. Loveland and J. T. Rouse are expected to be present. All are cardially invited to attend.

Quarterly Grove Meeting. The Quarterly Grove hierating at the Spiritualists of Crockery, Mich., and vicinity will be held at Nunica, Saturday and Sunday, June 71th and 28th, 1868 birs. Pearsall and other speakers are expected to be present. A general invitation is extended to all friends of progress.

B. Murray President.

Nunica, Ottawa Co., Mich. Picnic at Chesterfield Pond, N. II.

The Spiritualists of Cheshire County, N. H., will hold a Picnic on the 24th Inst., at Chesterfield Fond, commencing at 9 A. M. A corolal invitation is extended to all. Please bring your own refreshments

Westmoreland, N. IL., June 1, 1863.

S. D. CLARK Picnic at Clear Lake, Ind. The Annual Picule Meeting of the First Religio-Philosophical Society of Hillsdale Co., Mich., will be held at Clear Lake, Ind., on the 1th and 12th of July next. CLARA E. CONFY.

\*\*Camden, May 25th, 1868.\*\*

\*\*Sec y of Society.\*\*

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Published by WILLIAM WHITE & CO., BANNER OF LIGHT OFFICE, 188 WASHINGTON STREET, BOSTON, and BRANCH OFFICE, 544 BROADWAY, NEW YORK. Apr. 4.

SEXOLOGY AB THE

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formity with natural sequal law; giving woman not tree place in its governmental orders.

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ING OR FLUTTERING AT THE PIT
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THE HEAD, HURMED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN
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It is a well established fact that fully one-half of the female portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The Toxic will prove invaluable in these cases.

## TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 18, 1867.

I find HoofLand's Greman Toxic 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.

## A

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania. PHILADELPHIA, April 28, 1866.

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Jan. 4 -- 00 mlg

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2w\*-June 13.

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May 30.—4w\*

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restoring lost action, &c.; as cheap as any in the market.

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## Miscellaneous.

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June 13.—4w\*
MES. Anones.

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Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their letters containing reinfigures direct to the Boston office. Its Washington street, local matters from the West requiring inmediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for subscribed to the Boston office, and papers intended for subscribed to the directed to J. M. PERBLES. Persons writing us in Jame will direct to Hammonton, S. J.

#### The Mediumistic Brain.

The human organism, with functions, faculties and principles, lies open to the gaze of angels, like the keys to a beautiful instrument. The brain is the key-board, with scale running from low to high, from the back-brain to the soul's parlors in the arch. And as the keys are touched, whether by mortals or immortals, so the response. In many, the music-tones of benevolence, sympathy, love, conscientionsness and spirituality seem to slumber in a silence dead as the harp that hung on Tara's walls:

- "I have heard of a mystle organ, which God's own hand has
- Not a single note from its silent keys through the dim years has pealed. The hands of angels are searching to waken the strains sub-
- That shall make glad tidings reache through the corridors
- It is the mission of the reformer-physician of the body and musician of the soul-to find, touch and tune the rusted strings, bringing them into thythmic harmony with nature's laws and melo-

As friction from the contact of flint and steel eliminates the spark, so mind is the result of two conditions of substance-physical and spiritual. Essential spirit, the positive principle, is everywhere dependent upon matter for the production of manifestations, and the molding of forms visible to the sensuous eye. Births from blendings, is the universal law.

Though absolute spirit cannot become less than spirit, and though philosophically true that nothing can effect it in its nature and essence, it is equally true that it may be buried, clogged, and its legitimate aims and efforts for a season be thwarted. It is generally conceded by sound thinkers and scientists, that gross thoughts, gaming saloons, alcoholic drinks, and licentious practices, not only destroy the health and harmonles of the body, but ruin the mind-that is, ruin it practically for high, divine uses.

The organ that manifests mind in the highest degree is the brain, and the nerves are the channels through which it transmits to, and receives impressions from, all parts of the vital domain. Moreover, the delicate tissues, nerves, fluids and forces of the human mechanism are so connected with the brain, that whatever affects one must necessarily affect the other. Mediumship as well as physiology and psychology demonstrate this. Psychologic, impressional and inspirational mediumship, have vastly more to do with the brain than the body; but the brain cannot be well balanced, healthy in action and harmonious in relation, when the body is physically diseased or contaminated with immoral practices. It is very important that mediums understand this. Some have already lost, while others have greatly impaired their mediumistic gifts, through perverted appetites and passions; while others from love of gain for selfish ends and varied misdirections, have come into sympathetic relations with less unfolded, ceil spirits, opening the way for obsessions and temporary mental shipwreck. Compensation is certain—as mortals make their beds, whether of thorns or roses, so they must

The blessed spirits, the very trend of whose white feet make music in the heavens that overshadow us, are anxious, oh, so anxious to have their mediums live in strict accordance with the physical, mental and spiritual laws of their being; for upon favorable conditions and the purity of mediumistic life depends, to a very great extent, the character of the communications; the body being the sounding-board, and the brain-organs the keys and strings to the instrument.

Place in the hands of Vieux Temps on elegantly made, rich-toned, four-stringed violin, and give to Ole Bull, (who has just sailed for Europe,) a broken, rickety, shattered, ill-fashioned fiddle-while one would discourse most delicious music, the other would only grate out wretched discord; and yet both excellent musicians. Well, the body is that exquisite instrument upon which the mind plays, and both body and mind combined as one-wheel within a wheel-constitute a mediumistic instrument, for angelic fingers to touch in demonstration of immortality, and sweet communion too, from the loved dwellers of the heavenly land.

Remembering, then, the close relations existing between brain and body, health and harmony, instruments and those using them, forget not the natural and necessary connection between physical contamination, moral deprayity and a useful normal and beautiful mediumship.

### The Woman Suffrage Question.

It must come. Justice, though under the waves to-day, is sure to ride triumphant upon their silvery caps to-morrow. Shall England leadlead Republican America in this matter? Such is the present look. Sisters, wives, mothers, as brother of you all, permit us to plead, beg, beseech of you to be up and doing.

A petition of over twenty thousand signatures has recently been presented to Parliament asking the right for women to vote for members to constitute that body. Among the more eminent of these signers are Florence Nightingale, Frances Power Cobbe, Mary Howitt, Mrs. Somerville, Harriet Martineau, Harriet Grote, and many others, only less famous in literature and science. A good many able men appear on the list, and the leader of the movement in the House of Commons is John Stuart Mill, the most influential political economist in England. The women of England have much to encourage them in the fact that the present sovereign of the land is a woman, and that the two most prosperous reigns in English history are those of women-Elizabeth and Victoria.

Over a hundred women-God bless them-voted in Sturgis, Michigan, the past spring, and it was universally conceded there never was such quiet and order manifest before in the election of offi-

### Our Civilization.

"The Minnesota Historical Society has come into possession of a treasure, the real and only soalp of Little Crow. It is tanned and will keep." -Exchange.

### Comments are unnecessary.

Taking Nature as the standard of civilization and the promptings of common humanity as the standard of true life and sentiment, the Indians are the peers of "Christians," and Christian nations. Listening to the testimony of Kit Carson, the celebrated mountaineer, recently passed to spirit-life; conversing hours, and days even, while West, with Gen. Harney, Father De Smet, Ex-Governor Arney, of New Mexico, and the Hon, A.

tory, relative to the Indians and the Indian question, we do not care to read the filmsy floating effusions of penny-a-liners and newspaper paragraphists, manufactured either for Eastern markets or Western war-inducing purposes.

A highly intelligent gentleman, conversant with the movements of the Indian Commission, recent-York Tribune, says:

"It is evident to every unprejudiced man who comes here that there is a certain class of men who are determined to have an Indian war at all hazards, and at whatever cost of life and treasure—all for selfish, speculating purposes. Some are anxious to possess the Indian country, supposed to be very rich in mineral wealth; others want a large army on the plains, hoping to be able to secure large contracts. Some want an Indian war, so as to take advantage of it to become popular and ride into power, while others are anxious that trouble should continue, so as to enable them to get up false claims against the Government on alleged Indian depredations, while another class of roughs Indian depredations, while another class of roughs take advantage of trouble to run off stock, and engage largely in horse and cattle stealing. All of these people do not constitute a majority of our Western population, but they are active and corrupt, and can do a great deal. The best of the people are desirous of having peace with the Indians, and they second the efforts of the Peace Commissioners to secure it. If the Indian Committee of the House of Representatives, made up as it is mostly of men from the border, succeed in the attempt to smother the appropriation bills recommended by the Commission, and necessary to be passed at once to secure peace with and the settlement of the Indians on permanent reservasettlement of the Indians on permanent reservations, the passage of which was so elequently advocated in the House by Gen. Butler—if they succeed, with the aid of their allies here in the West,
au Indian war cannot be prevented.

Occasionally, even now, some of our people are
killed by Indians. Red Cloud is not satisfied that

the Government means peace; he is not yet convinced that the Peace Commission are able to make their promises good, and he often finds white men ready to confirm his suspicions, and hence he is disposed to be troublesome and not end the

#### Rev. Olympia Brown's Statement.

The exercises held by the "Free Religious Association," during Anniversary week, in Tremont Temple, were very interesting. It is a propitious sign of the times, and full of promise. Names count little to us-truths, principles, everything. The statements of the speakers, Frothingham, Higginson, Potter and others, touching Spiritualists and Spiritualism, were fair, manly, honorable. To this there was but a single exception. Olympla Brown said in the course of her remarks-we have it from the reporter:

"The Spiritualist refuses to cooperate with those who will not swear they are in direct telegraphic communi-cation with the spirit-world."

Though probably not designedly, this statement was incorrect-absolutely untrue. In making it, the lady, if possible, was more unfortunate than in the personal scolding she gave the good-natured Fred Douglass, upon the Equal Rights platform, on Thursday evening of the New York Anniversaries.

Spiritualists, believing in the Fatherhood of God, the brotherhood of man, the sisterhood of woman, the certainty of rewards and punishments as cause and effect, the necessity of pure spiritual lives as prerequisites to heavenly states in all worlds - acknowledging these, as well as a present ministry of spirits and angels to earth, they take a deep interest in all the legitimate reforms that glitter like gems upon the brow of this century. Not a sect, trampling on all creeds, their platforms and pulpits are free to all true workers, male and female; and they welcome every new thought, every fresh idea, if in consonance with reason, as an evangel from the skies. Accordingly Spiritualists cooperate with the more liberal Universalists, with radical Unitarians, Infidels, independent thinkers, all-that dare be free-and are true to principle.

#### What does the Radical Peace Movement Mean?

This question, pointedly put to Alfred H. Love, (rightly named,) was thus handsomely answered by him in the Philadelphia Evening Telegraph :

"This Universal Peace Society says there is no peace, and can be none while the conditions of war remain. Hence, it would remove theft, inwar remain. Hence, it would remove their, injustice, oppression, torture and man-killing, crimes which conspire to create war, and which war in turn produces. It finds Europe discouraged through arming and starving, and twenty-five thousand Cretan women and children crying for bread. It tells the poor man that he does the fighting softier the terror and track the construction. fighting, suffers the poor man that he does the fighting, suffers the torture, and pays the war tax. It arraigns the past Indian policy because of broken treaties, and demands for the red man good faith, representation and homestead rights. It favors impartial suffrage, irrespective of sex. It recommends an International Court of Arbitration. It shows that the Church which sustains the killing of men for purposes of political economy, cannot with efficiency preach the gospel of Jesus to the Feejee Islanders, who kill men for purposes of domestic economy. It maintains that war is opposed to the inalienable rights of life, liberty and property

liberty and property.

It finds organizations in Europe ranging from one thousand to over seven thousand adherents, who extend the hand of fraternity, and as they cannot hold meetings in some places because of the rigor of Governments, they conjure us to be

Hence, Messrs. Editors, you must see, when Hence, Messrs. Editors, you must see, when the positive and radical character of the Universal Peace Society is understood, there will be no need of asking, 'What does it find to do?' but you and all other friends of morality and progress will rather ask a multiplication of meetings, and a universal endorsement of its views, that we shall have peace in good practical earnest, and then the Society will dissolve, and never, we trust, till then."

### Egyptian Theology and Chronology.

J. M. PEEBLES-I have read with deep interest your contributions upon Egyptian History in your department of the Banner of Light. Saying nothing on the deep research manifested in these articles, much light has been thrown upon the shortcomings of Bible chronology thereby. Thinking that some remarks from me upon Egyptian theology and chronology might also be interesting, I quote a few extracts from Bayard Taylor's travels in Egypt, interspersing them with comments of my own.

In reading Taylor's travels, the passages describing the ruined temples, and their yet magnificent sculptured remains, one is strongly impressed with the analogy between ancient Egyptian and modern Christian theology. Judaism is the rusty link connecting the two.

In describing Dendera, he says: "It was devoted to the worship of the Egyptian Venus, Athor, the mother of the God 'Orus, the third person of the Egyptian triad or trinity -which consisted of Osiris, Isis, and Horus, constituting in some mysterious manner a triune Deity-the incarnation of Orus the third person, being analogous to the second person of the Christian's trin-

Taylor, speaking of Philes, says, "It was devoted to the worship of the Triad, or Triune Godhead." In this temple he found in wonderful preservation a splendid group of magnificently sculptured statues, representing the theological views of those ancient worshipers. Here Isls is represented suckling the young God Horus (or Orus). It says it strongly reminded him of sev-

J. Faulk, the present Governor of Dakota Terri- eral Christian paintings he had seen of the Virgin and young child Jesus.

The wonderful analogy here set forth between the Egyptian and Christian systems of theology. would not be complete without another person representing the evil principle. The Egyptians had it; their devil being represented by a personage having a short, plump body, large mouth, ly writing from Cheyenne, Dakota, to the New bat ears, and was no doubt considered as important in their religious dogmas as is the Christians' devil in theirs. Is it not true that hell and the devil are made the selfish motives in getting up revivals of religion, and carrying out what are considered the essentials of Christianity?

From the foregoing analogy, have we not a right to infer that the Christian theology was mainly derived from the Egyptian?-though we hope, for the wisdom of the Egyptian, that it surpassed the creeds of modern Orthodox theologians.

Of the antiquity of the Egyptian history, there can be no doubt. The temples referred to were doubtless ruins when Moses was found among the bullrushes; and even he, brought up in Egypt, was a rigid Deist-the Old Testament account being true.

There was a great resemblance between those ancient religions; but as a thinking, reasoning individual, I can only accept that as truth which commends itself to my highest judgment.

I hope for the instruction of those deprived of large libraries, you will continue your researches in the line of Oriental literature, thus showing the relations of the past to the present.

Truly yours, DAVID PALMER. Batavia, Genesec Co., N. Y.

# Proposed Spiritualist Convention.

There has been much 'talk about a State Convention of Spiritualists in this State, but nothing definite. I now propose something more tangible. I propose calling a Convention, to meet at Des Moines, on the first day of September, and

Des Moines, on the first day of September, and hold through the week. We can have not only a meeting, but a real spiritual revival—"a feast of fat things"—as we Christians used to say.

There is but one question to decide: Will the friends at Des Moines provide a place of meeting and entertain the guests? If there are any Spiritualists in the place, these questions would be unnecessary. If the "one righteous person" cannot be found, (and there is one, I know—the initial letter of his name is Kelsey,) then we can tial letter of his name is Kelsey,) then we can wait on ourselves, as Spiritualists are all capable

of doing.

Friends, what say you? Shall the Convention be held as above indicated? May there come up from all the regions round-about an affirmative reply, and a firmer resolve to be personally rep-

esented there.

May the Lord be there if he wants to; but we have served this "unknown Lord" so long that we became weary in waiting, and have lately transferred our services to angel friends whom we have seen and heard. They promise their presence and assistance. A. C. EDMUNDS. presence and assistance.
Newton, Iowa, June 3, 1868.

#### Spiritualism in Michigari.

Spiritualism in this State is marching on with rapid strides. Since last January over one hundred Societies and eleven County Circles have been organized in this State, and still the work is going on; so you see we have not been idle in Michigan.

In April we attended a Quarterly Meeting at

Lawton, and another at Hillsdale. Both meetings were largely attended. The last Sabbath we lectured in Hillsdale many went away unable to get into the hall. This mouth we are speaking for

Into the hall. This month we are speaking for the good people of Sturgis, and start for New Albany the first of June.

The good spirits have consented to give me the poems that have been given, from time to time, at the close of the lectures, so that I can have them in book form.

NETTIE PEASE. Sturgis, Mich.

### Worthy of Commendation.

The Spiritual Society of Staunton, Macoupin Co., near Southern Illinois, with only four active Co., near Southern Illinois, with only four active male members, have taken the lead, being the first to pledge themselves to the amount of \$40, in quarterly installments, for the support of the State Missionary movement. Who will follow suit?

J. N. Marsh, Sec. of the Illinois Missionary Bureau of the S. A. S.

### Minutes.

The Missionary Bureau of the Illinois State Association of Spiritualists met Tuesday evening, June 2d, in Chicago. Milton T. Peters, Dr. S. J. Avery and Julia N. Marsh present.
The business of the meeting consisted mostly in a review of the proceedings of the Board up to the present time, preparatory to the assembling of the State Convention, to occur the

tory to the assembling of the State Convention, to occur the present month.

Letters of Information from a large number of persons and places in various narts of the State, respecting the condition of Spiritualism, number of Spiritualists, wants of the people, &c., were examined, and so abridged and arranged as to be made to constitute a portion of the forthcoming report of the Missionary Burcau.

Upon application therefor, a certificate of recommendation, bearing the signatures of the Vice President and Secretary, and also the scal of the Burcau, was issued to Dr. J. R. Doty, of Burlington, Iowa, his character and ability as a lecturer, &c., having been previously declared by the written testimony of numerous individuals residing in the vicinity of his travels. Upon montion, the meeting was then adjourned, to be again convened, in extra session, at the same place, on the evening of the 25th inst.

J. N. Marbh, Rec. Sec'y.

### SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS,

BOSTON.—The First Spiritualist Association hold regular meetings at Murcantile Itali, 32 Summer street, every Sunday afternoon and evening at 2½ and 7½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vico President and Treasurer. The Children's Progressive Lyceum meets at 10½ A. M. John W McGuire, Conductor; Miss Mary A. Sauborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 66 Warren street.

The Sourn Exd Lyceum meets every Sunday at 10½ A. M., at Springheld Itali, 39 Springheld street. A. J. Chase, Conductor; Mrs. M. A. Stewart, Guardian Address all communications to A. J. Chase, 72 Springheld street.

Cincus every Sunday evening at 42½ Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Bunday, 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. Martha S. Jenkins, Guardian. Speakers engaged:—Mrs. N. J. Willis, June 14 and 21; Sylvanas Cobb, Jr., June 22; Mrs. Juliette Yeaw, July 5 and 12; Mrs. Famile B. Felton, July 19 and 26.

Charlestown.—The Flat Spiritualist Association of Charles.

July 5 and 12; Mrs. Famile B. Felton, July 19 and 29.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 22 and 72 P. M. Children's Lyceum meets at 102 A.M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian, Speaker engaged:—J. O. Barrett durbing June.

CHELSSA.—The Children's Progressive Lyccum meets every Sunday at 10½ A. M., in Fremont Hall. L. Dustin, Conductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings disontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunay in Winnisimuet Division Hall, at 3 and 7 r. m. Mrs. M.

Ricker, recular speaker. The public are invited. Scats
rec. D. J. Ricker, Sup't.

CAMBRIUGEPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7½ r. m. f. E. Hall, President. Children's Lyceum meets at 10½ A. m. M. Barri, Conductor; Mrs. D. W. Bullard, Guardian. Speak-res engaged:—Mrs. M. Wood, June 21 and 28; Mrs. Barnh A. Byrnes during July.

A. Byrnes during July

Lowell, Mass.—The First Spiritualist Society hold meetings every Sunday afternoon and evening in Lec-street church.
The Children's Lyccum is united with the Society, and holds its sessions at 10M a. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, 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. Children's Progressive Lyceum meets at 11 o'clock A. M.
WORCESTER, MASS.—Meetings are held in Horticultural
Hall, every Sunday, at 2M and 7 r. M. E. D. Weatherbee,
President; Mrs. E. P. Spring, Corresponding Secretary.
SPRINGFIELD, MASS.—The Fraternal Society of Spiritual
ists hold meetings every Bunday at Fallon's Hall. Progress
ive Lyceum meets at 2 r. M.; Conductor, H. K. Cooley;
Guardian, Mrs. Mary A. Lyman. Lectures at 7 r. M.
STONEHAM, MASS.—The Spiritualist Association bold meetings at Harmony Hall two Sundays in each month, at 24 and
7 r. M. Afternoon lectures, free. Evenings, 10 cents. Wm.
II. Orne, Fresident. The Children's Progressive Lyceum
meets every Sunday at 19 a. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Quardian.
Flictures Mass.—The Spiritualists hold meetings every

Firchera, Mas.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyccum meets at same place at 10 A.M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guanlian; N. A. Abbott Secretary.

FORDORO', MASS.—Meetings are held every Eabbath in Town Hall, at 14 r. M. Progressive Lyceum meets at 10 a. m. Maj. C. F. Howard, Conductor; Miss Addle Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 19 r. m. Speaker engaged.—Dr. W. K. Ripley until further notice.

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

hall at 10] A. M. W. Greenleaf, Conductor; Mrs. L. Booth Ouardian.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 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.—Meetings are held at Central Hall every Sunday at 1½ r. M. Progressive Lyceum at 10½ a. M. Speaker engaged;—C. Fannic Allyn during August.

er engageu:—C. ranme Anja during August.

Haufford, Conn.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Conductor. BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 16 A. M., at Latayette Hall. James Wilson, Conductor, Mrs. J. Wilson, Guardian; Mr. Glines, Musical Conductor.

Conductor.

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. M. E. Whiting, Conductor.

QUECOT.

CONCORD, N. H.—The Children's Lyccum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main atrect, at 7 o'clock p. M. The Progressive Lyccum meets in same hall at 2 p. M. Dr. French Webster, Conductor; Mrs. Hobinson Hatch, Guardian; Mrs. J. L. T. Brown. Secretary.

Brown, Secretary.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapelevery Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. M. Adolphus G. Chapman, Conductor; Miss M. B. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August.

DOVER AND FOXOROFF, Mr.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10 j. A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 18 1. M.

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

Guardian. A conference is held at 13 . M
HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.
PORTLAND, ME.—The Spiritualist Association hold meetings every bunday in Temperance Hell, at 2 and 7M o'clock P. M. James Forbish, President; R. I. Huil, Corresponding Scoretary. Children's Lvecum meets at 192 A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Giardian. Bpeaker engaged:—Mrs. A. Wilhelm, M. D., during September.
New York City.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thity-Fourth street. Lectures at 193 A. M. and 73 N. M. Children's Progressive Lyceum at 23 P. M. P. E. Farinsworth, Secretary, P. O. box 5579.
The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Broadway, Conference every Sunday at same place, at 2 P. M. Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 P. M. Conference at 3 P. M.
WILLIAMSBURG, N. Y.—The "First Spiritualist Association" has been regranized for its 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 solletted.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hall, corner Futton Avenue and Jay street, every Sunday, at 32 and 73 P. M. Children's Progressive Lyceum meets at 104 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

The First Spiritualists Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 103 o'clock A. M.; lectures at 3 and 74 P. M. Swaark, N. J.—Spiritualists and Friends of Progress hold

at 3 and 7½ F. M.

NEWARK, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ F. M.
The atternoon is devoted wholly to the Children's Progressive
Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons,
Guardian of Groups.

Guardian of Groups.

Guardian of Groups.

Pinnessen, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary, H. H.

Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12 P. M. Hosoa Allen, Conductor; Mrs. Portia Gago, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Hammonton, N. J.—Meetings held every Sunday at 10 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. Bansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

BALTIMORE, MD.—The "First Spiritualist Congregation of Groups.

Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mirs. F. O. Hyzer speaks till further notice.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phanix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Reln, Conductor.

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

Conrr. PA.—The Children's Progressive Lyceum meets in

the lecture commencing at 11½ A. M. Evening lecture at 7½.

Corr, PA.—The Children's Progressive Lyccum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Langston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D. C.—Meetings are held and addressesde livered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. M. Progressive Lyccum meets at 12½ o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Conference, Tuesday, at 7 P. M.; Platonio School, Thursday, at 7 P. M. John Mayhow, President.

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

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyccum in same place every kunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Cincinnati, O.—The Spiritualists have organized them-

Wheelock, Guardian.
CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings sundays, at 10 h x and 7 h x.

meetings dundays, at 10½ A. M. and 7½ P. M.

CLEVELAND, O.—The First Society and Progressive Lycoum
of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lycoum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker.
Lycoum at ½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Secretary.

CLYDR, O.—Progressive Association hold meetings every
Sunday in Willis Hall. Children's Progressive Lycoum meets
at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple,
Guardian.

Guardian.

Belvider, 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. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian, Speaker engaged:—W. F. Jamieson until Nov. 22. ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2 P. M. Friencs of Progress meet for conference Sundays at 2½ P. M.
SYCAMORE, ILL.—The Children's Progressive Lyccum meets
every Sunday afternoon at 2 o'clock, in Wilkin's New Hall.
Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.
The Free Conference meets at the same place on Sunday at 3
o'clock; session one hour; essays and speeches limited to ten
minutes each. Chauncey Ellwood, Esq., President of Society;
Mrs. Sarah D. P. Jones, Corresponding and Recording See'y.
Cutaago, 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 7½ P. M.
SPURGHIELD, ILL.—The "Springfield Spiritual Association"
hold moetings every Sunday morning at 11 o'clock in Capital
Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; H. M. Lamphear, Secretary. Children's
Progressive Lyccum meets at 9 e'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.
Richkond, Ind.—The Friends of Progress hold meetings ev-

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10} A. M. Children' Progressive Lyceum meets in the same hall at 2 P. M. ery Sunday morning in Henry Hall, at 10 A.M. Children's Progressive Lyccum meets in the same hall at 2 P. M.

87. Louis, Mo.—The "Society of Spiritualists and Progressive Lyccum" of St. Louis bold three sessions each Sunday, in the Polytechnic Institute, corner of Seventhand Chestnut streets. Lectures at 10 A.M. and 7 P. M.: Lyccum 2 P. M. Charles A. Fenn, President; Mrs. M. A. McCond, Vice President; Henry Stags, Corresponding Secretary; Thomas Alten, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyccum; Miss Barah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Eaq., with a view of lecturing for the Society.

Cauthaoz, Mo.—The friends of progress bold their regular meetings on Sunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

DETROIT, MICH.—"Detroit Society of Spiritualists and Friends of Progress' meet in Good Templars' Hail, No. 180 Woodsard avecue. Lectures 10 A.M. and 7 P. M. A. Day President; C. C. Randall, Corresponding Secretary. Ly ceum at 2 P. M. M. J. Matthews, Conductor; Mrs. Rachael L. Doty, Guardian.

Battle Cerk, Mich.—Hectings are held in Wakelee's

ceum at 2 P. M. M. J. Matthews, Conductor; Mrs. Rachael L. Boty, Guardian.

Battle Creek, Mich.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lyceum between services. D. M. Brown, Secretary.

Adrian, 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.

Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A. M. and 7½ P. M., in Temperance Hall, Market street, between 4th and 5th.

Geoncerown, Colobado.—The Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

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

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