

### VOL. XXIII. {83,00 PHR YEAB,}

# BOSTON, SATURDAY, JUNE 27, 1868.

# {SINGLE COPIES,} Eight Cents.

# NO. 15.

Riterary Department. CHARITY, FOUNDED ON FACTS.

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

OHAPTER IV.

Farther Developments of Charity. Mrs. Reid had been trying to induce Helen and her mother to go to church with her, and at length succeeded in obtaining a promise that they would go on the Wednesday evening following the Sunday that she had spent at their house, Eloise was so much better than usual that for the first time she was permitted to go out at night, and together they entered the well filled church and listened to a fine discourse from the Rev. Mr. Schoolcraft, given especially to the young, and more particularly to the young converts who had recently been gathered into the fold.

He painted in glowing colors the snares that beset the feet of the young, and especially the young men of our large cities. "Daughters," said he," are more particularly under the eye of the mother, but our young men go forth to breast the storms of life, and the seductions of vice meet them on every side-bright eyes and sparkling wine, and all the allurements that appeal to the senses; and while all need the grace of God, surely our young men need it in an especial manuer, if they would keep their feet from falling and their souls from sin."

William Holden's mother and sister were there, but they brushed by our little company in haughty silence; and Mrs. Reid noticed that whenever the minister spoke of the temptations that beset young men, scores of eyes were directed toward where they sat.

"I never realized," said she, to Mr. Whitney, the next day, "what it was to be under the ban before. It made me sick and faint. I do not wonder that the outcast is seldom, if ever, reclaimed; the manner in which society meets them, is enough to sink them to the lowest hell of degradation. Why, I would not go through another such ordeal as that of last night for anything; that is, nothing but a sense of duty, or the hope ef. doing good could induce me thereto, \_It is worse than working for the slave."

"You believe them innocent, do you not?" he asked.

" I do."

"And you yourself was acting under a sense of duty, or rather a desire to do good?"

" Most certainly I was."

"Then you have not half estimated the difficulties under which the outcast lles; for instead of conscious innocence and a noble purpose to sus- soon after."

"And so it is our duty to encourage the humble penitent, wherever found; but there is a limit to all things. There comes a time, the Bible says, when even the Spirit, God's Holy Spirit, ceases to strive with the rebellious."

"Have we a right, Mrs. Schooloraft, even if this be true, to decide when it has taken place?"

"Perhaps not; still we have our reason, and must judge something from appearances; and these women seem perfectly hardened; their conduct is shameless, and it is a disgrace for any decent woman to be seen in their company."

"Had you seen them weep, as I have, you would hardly call them hardened; and what have they done. Mrs. Schoolcraft, to merit the appellation of shameless?"

What have they donel Why, is n't it wellknown that Stanford, one of the worst libertines in the city, kept them for awhile, and then becoming offended with him, or he with them, I don't know which, they took up with Ben Wilson, a man of the same stamp, only he has no family to be disgraced thereby! They stole away from the cottage that Stanford provided for them, the very next day after Ben first visited them, and have kept themselves so sly that he never knew where they were till yesterday."

"How did you learn that?"

"Mrs. Holden told me last evening. Stanford told her husband so yesterday."

"And how did he happen to learn where they were at last?"

"Why, you see, Holden's folks have a son, who is perfectly infatuated with this girl; she has made him believe that she is purity itself; sheevidently designed to entrap him into marriage. They sent him to Mrs. Holden's brother's in New York city, in order to break up their acquaintance; and now it is ascertained that they are corresponding."

"How did they learn this?"

"Well, you see, sister Orowell and myself were out distributing traffs last week, and we saw a lady just ahead of us drop a letter; we called to her, to let her know of her loss; picking up the letter at the same moment, we found that it was addressed to William Holden, and as the person turned to take it, we saw that it was this very Helen Merrill. It seemed providential, for now Holden's people will be on their guard."

"And so you told Holden's people?"

"Certainly; I thought it my duty."

"Would it not have been more providential had you kept the letter and given it to them? They would then have known just what the girl was writing."

"I should have done so had I thought quick enough; but as it was, I could only inform them what I had discovered."

"And where they lived," continued Mrs. Reid, with an imperturbable coolness that somewhat

disconcerted her visitor, in spite of herself. "Yes, I told them where I saw Helen go in

it my duty and privilege, if I could, to do something by means of which I could earn enough to support and educate my remaining child confortentirely out of the ordinary track in which woman is accustomed to travel. I said I accepted hood when necessary." an agency; I should have said solicited, and with difficulty obtained the position. Stopping to canvass a little village, in the central part of the State, I boarded a for the publichouse, and one night at the table the anti-slavery ques-

tion was introduced, I, of course, defending the abolitionist. The landlord also kept a sore in a small way, and it so happened that the man whose business it was to furnish the country merchants with ready made men's wear, from a wholesale clothing establishment in the dty, was there that night. He was very warm in his opposition to me, and became somewhat excited when some of his arguments were too readily asswered to suit him. Some three months afterward he chanced to come to another village where I was stopping, and learning that I was there he took occasion to have his petty revenge. 'Mrs. Reid?' clusion of those who heard him was that I was a | it."

vile woman, and the report went through the village like wildfire; and had I kept a proud silence, as Mrs. Taylor has done, I have no doubt that I should have been driven from the place; but a little prompt action, and the forcing of the gentleman to an explanation of what he meant, by the means of the strong arm of the hw, soon put a different aspect to affairs."

"And were you really strong enough to face such an accusation and defend yourself?" asked the minister's mother, in astonishment.

"To be sure I was. Why should I not defend myself as well as another? I should stand by another to the last, if I thought them wronged, and for my child's sake, if not for my own, it was my duty to do myself justice. Besides, it taught that man and that community a lesson, and should another woman go there, intent upon her own honest business, they will be a little more careful how they listen to or circulate reports against her. So you see that I not only defended myself, but left my footprints there-

'Footprints, that, perhaps another, Sailing o'er life's solemn main,

A forior and shipwroked at a second start of the second ship was a second ship to the second start of the second s These were the words the man used, and the community pays him just the compliment he wishes them to, to wit: that he is a sensual man. and therefore the only interpretation that can be put upon such an expression is that the person alluded to is vile. I have no doubt that many a vile man can say of a virtuous woman that he knows all about her he wishes to, simply because of her being virtuous, and consequently of no use to him."

" Mrs. Reid, you ought to have been a preacher."

"Well, have you not?" "Perhaps I have; but I have not intended to

be unjust, and where was I to go for evidence? ably, so I took a step somewhat, or I might say A woman as vile as circumstances compel me to believe that she is, would hardly stop at a false-

"Suppose we dissect some of those circumstances, and then see if you will feel compelled to believe as you have done. In the first place, you found her with a sick child, in a poorly furnished room, and you concluded from that circumsance that she was very destitute." "Who told you this?"

"She told me herself."

"How did she learn what my inferences were?" "From a letter that William Holden wrote

Helen."

" Did you read the letter?"

"I did; and he accuses you of being the first one to make trouble between his family and them."

" Me!" " Yes; he says that you and Miss Crowell came and poisoned the minds of his parents and sister said he, with a contemptuous sneer, 'I know all by the inferences that you drew from circum-about that Mrs. Reid that I wish to.' The con- stances, and he feels very bitter toward you for

> "Better feel bitter toward me than to be drawn into a snare-to take a step that he would always regret."

"Well, as I was saying, you inferred from what you saw that she was poor, and she tells me that she sold her house in Rochester for fifteen hundred dollars, beside some money that she got for extra furniture, such as she did not wish to bring with her. She started to go to Cincinnati, but the sickness of Eloise prevented her going on with her friends, but as she hoped to proceed in a few days she did not wish to bring all of her things from the warehouse. It became too cold for her to travel ere the child became better; she then rented a house and decided to stay till spring, and then she, of course, had her furniture brought up and put into it. The fact of her leasing a house of a bad man was simply her misfortune, not her fault."

"And do you believe the story she tells?" " Why not?"

"It may be true, Mrs. Reid-I hope it is. I am sorry to believe evil of any out, but people think that she has told this to cover her conduct."

"I know it to be true, so far as the furniture is concerned, for I have been to the warehouse, examined the books, and find names and dates just as she told me; find that she did leave her things there for a time, and that she took them away just when she told me she did."

Well, you are a wonderful woman, I must say. Who but you would have thought of taking such a course?"

"I am sure any one ought, before taking upon hearsay that which, if true, destroys the reputation of a fellow creature; and true or false, the effects are the same, so long as believed to be

roborate what Mrs. Taylor and Helen have told me at different times, and speak of the family in torms of the highest respect."

Mrs. Schoolcraft was confounded. She looked at Mrs. Reid as if she had no power to utter another word. She managed at length, however, to ask:

" Does Mrs. Taylor know of this?"

"She does not; neither does she know that I went to the warehouse and ascertained the facts in reference to that; but I intend next Sabbath to have these letters read in church, as an especial piece of good news, and I have no doubt that you will all hasten to undo the wrong that has been unwittingly done to this family."

"Why, Mrs, Reid, you will not do that!"

"Why not? The wrong has been a public one, and why not make restitution publicly?"

"Perhaps you are right; but I must go home, it is getting late. Good-night, Mrs. Reid," and the lady left, evidently more chagrined at being found mistaken, than rejoiced at learning that a sister woman was innocent of the great crimes imputed to Ler.

# CHAPTER V.

The Finale.

Eloise had never seemed better since they left Rochester. Mrs. Taylor and Helen were joyful in their anticipation of soon leaving the place that had been to them the scene of such bitter experiences. The month was up the following Monday, and then they would start for the city of their original destination.

'T was thus they talked and planned on that very evening in which the conversation above related had occurred at the house of Mrs. Reid. T was thus they talked and planned, but they saw not the storm that was approaching. They had lived so quietly, minded their own business so thoroughly, that their immediate neighbors scarcely new of their existence. Good Mr. Whitney had accidentally learned their place of abode, after leaving Stanford's cottage, but had said nothing further than what we have already related of his conversation with Mrs. Reid, and had it not been for those women with their tracts, they could have left the city in peace.

These charitable souls, however, were so filled with righteous indignation that they could not restrain their tongues from utterance, and so they horrified the good people of the place with the in-formation that they had a vile woman, or rather two of them, in their midst.

The story of young Holden was repeated with variations, till every mother looked upon her son as devoted to certain ruin if these creatures remained in the place.

Husbands and sons laughed at their fears, but this only exasperated them the more. Groups were seen conversing here and there, anxiously asking what should be done. They supposed there were such women down in the heart of the city, but that they should come into the suburbs and settle down among decent people was alto gether too much to be borne. Stanford, who had panted for revenge ever since he was so summarily dismissed from their presence, sent one of his femalo friends up into the neighborhood, in order to spy out and report. On returning to him with an account of the excitement people were in, he hired her to go back and represent herself as a great sufferer on account of Mrs. Taylor and her daughter; they having decoyed both her husband and son by their suares. And this woman, once virtuous and good, but who had fallen a victim to Stanford's too well-laid plans, and, losing all self-respect, had since become the agent of his will, actually performed the part assigned her so well, that a company of quiet, well-to-do wives and mothers were raised to that pitch of excitement that they went to Mrs. Taylor's house and pelted it with stones and rotten And while the inmates were trembling with fear, Eloise having fainted from terror, the police descended upon them and took the whole family to the station house, to answer to the charge of disturbing the peace. It was too late that night to investigate the matter, consequently they must remain in custody till morning. "This is the work of those Christian women, who have followed us with their persecutions ever since we came to the city; and may God reward them accordingly," said Mrs. Taylor, in the bitterness of her spirit. Helen was silent, and the wretched mother continued, "Yes, may God reward them accordingly; they are murderers; they have killed my child. Eloise will never recover from this.

tain them, they have the added load of guilt to bear."

"Yes; and God help them, for man will not." "Rather say, woman will not; for if ever so innocent, and they get the reputation of being otherwise, the more a man tries to do for them,

the more it injures them." "But woman does not pull them down; she only nuts her foot on them after they are down. or are supposed to be," replied Mrs. Reid, with" some spirit.

"Woman is sometimes man's most efficient aid in dragging woman down, Mrs. Reid," answered Mr. Whitney.

"Not till she has herself been first degraded by him. I know that woman is cowardly, and sometimes cruel to her own sex, but her reputation is her all, and she knows it. Were she treated as leniently as man is, even by your sex, it would be cence. No, I have not found them, neither do I different; but with the man is power; he controls the whole machinery of society; can do about as he pleases, consequently can afford to be generous. When your sex pleads superiority over us in that respect, it makes me think of the generosity of the southern chivalry, compared to that of the northern laborer. One is called wholesouled and generous, because another earns his money for him, and he hardly knows how he gets it; the other close and small in his dealings, because having every dollar to earn by the sweat of his own brow, he knows just how it comes. Reputation, virtue, as the world styles virtue, is cheap to you, but to us it is not. The old adage expresses it correctly; I remember reading it in the old fashioned spelling book, so long ago as when I first learned to read: 'Man tarnishes his character and brightens it again, but if woman chance to swerve from the strictest rules of virtue,

- Ruin ensues, reproach and endless shame, One false step forever blasts her fame; In vain the loss she may deplore,
- In vain look back to what she was before, She sets like stars that fall to rise no more.

With this state of things to contend with, I think it hardly fair for man to hoast of his lenity, when compared with that of woman. Why, the highest men in the nation, many of them, are guilty of that which had a woman been guilty of the same, she would have been sent to Five Points instead of Congress,"

"Hold, hold, Mrs. Reid, and I will give up beat!" said Mr. Whitney, laughing. "Your arguments are just, and I only wish there were thousands like you, to advocate the cause of your sex."

When Mrs. Reid returned home at night, she found the minister's mother, Mrs. Schoolcraft, waiting for her; and after the usual salutations were over, the lady began:

"I called," Mrs. Reid, "to see what your idea was in coming to church last night with those women?

"What my idea was? Why, I supposed you held your meetings on purpose for people to attend; and I think it the duty of a Christian wo. voted his life to the cause of the oppressed, and myself. You think I have judged Mrs. Taylor man to ask her neighbors to go with her to the house of God,"

And was that the way that Stanford out?"

"Through the Holdens? Yes. Holden himself is a rough, good-natured sort of man, and meeting Stanford yesterday-he says he loves to tease the old scamp-well, meeting him yesterday, he says to him, 'Hello, Stanf, have you found your women yet?' 'What women do you mean?' he replied. Now this is what Holden told his wife, and she told me last night. She would not have thought of it, probably, had she not seen them at church. 'What women do I

mean? Now only hear the man,' said Holden; he has so many he don't know who I mean Why, the pretty widow, with her still prettier daughter, who slipped away so quietly.' 'What! the one your William was after? Hat hat it was a rich joke to hear the boy rave about her innocare to; I have had all of their company I want." What, both mother and daughter?' said Holden. Yes, both,' replied Stanford; ' I do n't want any-

thing more of them; but where has Ben stowed them away? I understand he has them now.' There. Mrs. Reid, what do you think of that? Is n't it horrible to have such characters around?" "If you mean such men as Stanford, I say yes. think it horrible that such men should be allowed to run at large, and more especially that a Christian woman should take aught that such a

wretch can say as evidence against any one." "What do you mean, Mrs. Reid? Do you in-

tend that as a reflection on me?" "I mean just what I say. I am astonished at

hearing a Christian woman repeat the slurs of so vile a wretch in evidence against one of her own sex, and as for Mrs. Taylor and her daughter, I believe them pure, so far as what they are accused of is concerned, notwithstanding all that has been said against them."

Why, Mrs. Reid!"

"I do, Mrs. Schoolcraft, and am prepared to give my reasons; but first let me give you a little of my own experience, as to the maliciousness of unprincipled men. You know that I am rather independent in my nature, advocate what I think

is right, whether others think so or not." "I know that you have suffered and sacrificed much in the cause of the poor slave, and I honor you for it. Would to heaven that all our women

were as earnest in this matter; the curse of slavery would soon be swept from our land." "That is true, Mrs. Schoolcraft; were all the

women in our land to unite in any one cause, they could make their influence so felt as to accomplish the desired object. But there are other slaveries than that of the black man. Woman is herself a slave, and if she dare to go contrary to the established usages of society, no matter how innocent and praiseworthy her object may be, she is soon made to feel her chains. Soon after

Mr. Reld's death, I accepted an agency that required me to travel. I was poor. He had dements are anything but remunerative, and I felt | of the question."

"Perhaps so; and yet it would be Paul's instructions."

" Well, a lawyer then."

"I think the day will come when women will preach and plead law too; but let me give you a little more of my experience. I went to one place where people seemed quite shy of me at first, but after a while I gained their confidence, and things worked so pleasantly that I stayed several weeks. One day my landlady said to me, 'Mrs. Reid, were you acquainted with a family of Johnsons when you came here?' 'In this place, do you mean?' 'Yes.' 'No, ma'am; I knew no one here but Mr. Peircy. I met him at his brother's in Marktown, and it was through his influence that I came here; but I have met a Johnson somewhere since I came here, and I cannot think where. Oh! I know now: it was at Mr. Warner's the other evening.' 'That is not the one I mean,' she replied; 'he is Mrs. Warner's brother, and a very fine man; but there is a family of Johnsons living opposite to where the old tavern was kept. They are very low people, the woman especially; and when you first came here it was reported that you met him on the corner near Burke's store, and talked with him half an hour, and the conclusion was that you were old acquaintances: But as I have seen nothing to find fault with in you, I concluded it must be a mistake.' And now, Mrs. Schoolcraft, what do you suppose that story was started from?"

"I am sure I cannot tell. Some of your eccentricities, I suppose; something like your going with those women to church last night."

"Well, all I could ever find it started from was this: The first day I went into the place, after getting a little warm I went to the post office for my letters, as I had ordered some directed there. The directions were given me where to go, but I got a little confused, turned the wrong corner, and stopped at the place the lady named, that is, by Burke's store, and inquired the way of some one who stood there. He stepped just around the corner and pointed out the place I sought. I did not then know and perhaps never should have known who he was, had not the landlady's question, and the story she told me in reference to it led me to make some inquiries, and I learned that that man was the Johnson referred to. I might tell you several more incidents, Mrs. School craft, to illustrate the point in question, to wit: the unreliability of these flying reports, but these will be sufficient, and such experiences have taught me a valuable lesson; consequently I never judge till I have heard both sides of the storyparticularly where a woman's reputation is concerned. What would you think, madam, of a without hearing the defence?"

"I should call him a very unjust judge, Mrs Reid; but I see what you are aiming at, and I think it hardly fair for you to make me condemn we were left without means. Woman's employ- and her daughter without hearing the other side

"But why did she not tell us this when we called? We would have been glad to assist her, but she repelled us."

" Mrs. Taylor is a proud woman, naturally reserved, and does not give her confidence readily; and the very fact of your believing her destitute made your offers of assistance offensive, in that your manner touched her pride."

'Yes, pride is pretty sure to bring trouble. I consider it one of the deadly sins."

'And yet, Mrs. Schoolcraft, we are none of us free from it."

'I know we are all miserable sinners before God, and so much the more need that we should be humble; for my part, I can't see why our offers of assistance should offend the woman."

" It ought not to have done so, but it did; some people are very sensitive on this point, and nothing touches them quicker than being considered objects of charity. I presume we all have our weak points. Beside, her child was very sick, and her anxiety-a mother's anxiety, might well be pardoned for forgetting to be as social as at another time."

'Yes, the child was very sick, poor lamb! I feared she would never be any better, but God has willed it otherwise: but when I attompted to talk to her of Jesus and heaven, the mother peremptorily forbade it, and how could I believe her other than a wicked woman?"

"She did this because she feared that if the child was excited it would make her worse; and beside, she has been brought up a Universalist, and does not see these things as you do. She had no fears for the child's future, and did not wish her disturbed."

"Yes, and that is enough to condemn her; a person who believes in no future punishment, thinks that the sinner goes to heaven as well as the saint-how can we expect such to be good? For my part, I think those who teach such doctrines should be indicted as destroyers of the public morals, and kept in confinement."

"And doubtless they would, were all of your opinion; but we live in a country of religious freedom, and such things are not allowed."

"Why, you do n't believe such teachings right, Mrs. Reld?

"I do not believe the sinner goes unpunished; but I have had some acquaintance with the Universalists, and I do not find them so much worse than other people. My grandfather, on my mother's side, was a Universalist, and an excellent man."

"Well, it may be so; but for my part, I can't see how any one can believe such a doctrine and judge who should listen to the evidence against a be good. I can't bolleve, after all you have said, prisoner, and then remand him for purishment that these women are good; we cannot all have been so mistaken."

"They must have grown bad very suddenly then; they were considered good people when they left Rochester."

"How do you know that?"

"I have written and ascertained. I received two letters from there this morning, and they cor

" Oh mother, don't say that," fairly shrieked Helen, while sobs shook her entire frame.

" Do n't cry, sister," murmured Eloise, faintly I shall soon be better.'

Every sign of emotion was suppressed almost instantly. They could do anything for her dear sake. They had believed her unconscious, and finding that she was not, they grew calm in a moment, while Helen, stooping and kissing her, replied with a smile, "Yes, darling, you will soon be better."

"Thank you, sister; now don't cry any more; God and the angels will make it all right. Kiss me, mother; I am tired, and want to sleep;" and with her head pillowed upon her mother's breast she sank away into a condition of unconsciousness, that seemed more like death than sleep, Little Mary lay in one corner of the room on a temporary bed that had been prepared for her. She had cried bitterly at first because she could not have her own bed; but childhood soon forgets, and now she was sleeping soundly.

But there was no sleep for Helen or her mother All night long they watched over the pale sufferer, and when morning dawned the mother knew that it would soon be over. The mother knew this, but Helen could not, would not admit the terrible truth; she could not give up her darling sister.

When the hour arrived for the keepers of the peace to look into the cause of the previous night's  $\mathfrak{D}$ 

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"I have no doubt," said he, with an insulting look toward them, "that they have their friends, but I have never found them inclined to make trouble, and I think the excitement of last night was wholly uncalled for."

"Hold, wretch!" exclaimed Mrs. Taylor, with flashing eyes, "wretch! hypocrite! You have caused this, and you know it, and you think by this means to accomplish what you have failed to do otherwise. I will not accept your offer. I would rather rot in prison than to fall into your power."

"Come, come, now!" he replied, with the same smooth smile, " it is n't worth while to hold anger; perhaps I have neglected you, but I am willing to make all right, and I can't hear to see you here." " Great heaven!" murmured the wretched wo-

man, "will no one protect me from these insulta?"

"Here comes one who will protect you, no doubt," said Stanford with a sneer, as Ben Wilson appeared on the scene.

"Yes, I will protect them with my life, if necessary," he replied. "Sir," said he, turning to the officer in charge, "I demand the instant release of this family. I will become responsible for them to any amount. There are not two purer, better ladies in the whole city."

" Very devoted lover!" sneered Stanford.

"Silence, or I will wring your worthless neck for you," thundered Wilson. Then turning to the justice he continued: " Ben Wilson is bad enough, heaven knows, but he was never guilty of circulating false reports of a woman out of revenge because she resisted him, as that miserable puppy has done in this case."

"You must be careful how you conduct yourself, Mr. Wilson," said the justice, "or we shall have to arraign you for contempt of court."

"Will you permit me to be sworn?" was that gentleman's reply.

" Certainly,"

The oath was taken.

" Now, sir, I shall recollect that I am under oath, and must tell nothing but the truth."

"Nothing but the truth," replied the justice.

"Well, then, gentlemen, some four months ago I became acquainted with these ladies. Through the insinuations thrown out by Stanford there, and from remarks that were made by a couple of goodly women whose business it was to go through the city and find out what they could of other people's business-pardon me, sir, I did n't intend to say that-whose business it was to go through the city and find out the religious condition thereof. and to distribute tracts to both saint and sinner; through these two sources I had inferred these ladies to be of a very different character from what I found them to be. I made an excuse to call on them; motives none of the best, it is true; but, your Honor, I found such an atmosphere of purity there that I could as soon have approached an augel right out of heaven with anything like disrespectful familiarity. They never encouraged my visits, still I have called occasionally, for I felt a better man in their presence; and especially was I attracted to that sweet child who lies there so still and pale; so much like an angel is she that one forgets even the thoughts of sin in her presence."

The sound of his voice had aroused Floise. She was listening, and when he said this she fixed her eye upon him, and, with a bright smile, said, "I snatt soon be with the angens."

Tears rushed to the strong man's eyes, as she uttered these words, and, bowing hastily, he said, " I am done, sir," and left the stand.

Two new actors now appeared upon the scene. in the persons of Mrs. Reid and Mr. Whitney. After pressing the hand of Helen and her mother. and kissing the lips of Eloise and little Mary, Mrs. Reid requested permission to say a few words. She then gave a short history of her acquaintance with the family, and of the circumstances that had prejudiced people against them; stated what she had done to clear up these suspicions, and ea of going to the rosult house books to ascertain the truth of that part of Mrs. Taylor's story, the stony look of despair that had settled in the face of the poor woman began to give way, and when Mrs. Reld referred to the letters she had received from Rochester, at the same time producing them, both mother and daughter wept such tears as are a relief to the heart.

"Taught of God," murmured the minister rever-ently, while Eloise continued:

"You have wronged my mother, Mrs. Schoolcraft, and my sister, too; but you were always kind to me. I feel that you did not intend to wrong them, so I am sure they will forgive you."

The proud woman was completely broken down, and, as the tears streamed from her eyes, she extended her hand to the stricken mother. Mrs. Taylor shrank from taking it, but the eyes of her child were upon her and she could not refuse.

A satisfied smile played over the features of the dying. The whole company were in tears. "Oh, Miss Eloise," sobbed Wilson, "when you

get to heaven tell my sister Mary that her brother Ben will try to meet her in peace." Eloise cast her blue orbs, radiant with the light

of that heaven he was speaking of, full upon him. 'Oh, yes, you must come; we could not do without you." Then, turning to her minister, she said: "I wanted to thank you for all the beautiful things you have taught me, but the angels are coming and I must go. Mother, sisters, friends, they have come for me. I shall wait for you all. Good by." And without a struggle the beautiful eyes were closed forever.

The funeral was held the following Sunday in church. Mrs. Taylor at first objected, but Mr. Schoolcraft said: "We ask it, madam, as a favor. You have been cruelly wronged, and do not deny us the privilege of making all the amends in our power, by testifying our respect for you and yours." And so she consented that it should be as they desired.

The tide that had so long set against this unfortunate family, when it turned, rose as rapidly in the opposite direction. The church was filled to overflowing, and again the minister spoke from the words: "And now abideth faith, hope, charity, but the greatest of these three is charity." And this time his words fell not among briars and thorns. for the fallow ground was completely broken up. There was not a dry eye in the house. And Mr. Schoolcraft, at parting with the family on the following morning, said:

"Madam, what you have suffered here - the wrongs that you have been called upon to bear, have made a greater impression upon the minds of this people, and will be productive of more lasting results than all of my preaching for a year past."

The body of Eloise was not laid in the Cleveland cemetary, but in an air-tight coffin, packed in ice; and on the following morning, instead of starting for Cincinnati, as she had intended, the bereaved mother went with her remaining loved ones and the beloved dead, on board a steamer, on her way back to Rochester, to deposit the dear remains beside the loved ones lying there. And so we bid them farewell.

### Concluding Remarks.

Those who read the above may deem it all fiction; but I visited the lady who figures therein as Mrs. Reid, at her Western home, five years ago in May. She gave me the facts from which I have woven this story, she taking the same part therein as she is represented to take. Of course I have changed names, places and circumstances somewhat, but I feel that I have been true to the spirit that was manifested in the case, as related by her.

"And now, Lois," said she, when she had finished. " you can write a story out of that, and a good one, if you try." "I will try," said I. And I have tried: how well I have succeeded is for the readence to quicken one soul in the variant of that charity that suffereth long and is kind, that thinketh no evil, I shall not have labored in vain.

Written for the Banner of Light.

### RURAL LIFE.

BY D. AMBROSE DAVIS.

We're out in the country just now on a visit, And oh! how delightful to breathe the fresh air.

To hear all the songs of the birds in the forest, And list to the husbandman's heaven-heard prayer!

# Children's Department.

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

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

### [Original.] UNCLE OLIVER'S RECOLLECTIONS. NUMBER TWELVE.

"Why need you go and leave us?" said Susan, as she put her hand affectionately in Uncle Oliver's. "Nobody loves you better than we, and wp all need you. You said the other day we oright to wish to stay where we could do the most

Well, little one," said Uncle Oliver, "you have touched my heart by your question, and yet I cannot answer it. I must go away from you or a while, and yet why I must I can hardly tell

s it because you are afraid we will tell?" said Reulen, with an air of offended pride.

" Not in the least; I trust you all. Yet I say I cannot tell you, simply because I don't really know myself."

There was a look of surprise on the faces of all the children, who did not suppose that Uncle Oliver so careful in all he said and did, could be in camest in saying he, was about to do that which he had no good reason for doing.

"Do i't think, my children, that I have not the very best of reasons for going away from you all; and yell have had no letter telling me friends need no, neither has a messenger been sent to me with any summons, and yet I know I ought to go. If I were to tell you that a voice seemed to speak to my spirit urging me to go, you would not uncerstand me, so I shall be forced to tell you a litle story to illustrate what I mean. Perhaps it will be the last I shall tell you for some time, but I am sure of picking up again whatever threads of my yarn may be broken. Yes, yes, I

shall tell you more stories when I am a little older, and I hope a little wiser, so do n't look so sorry, ny little bright eyes. There is a power that keeps us, wiser and better than we. It directs our steps and guides our ways. It will never let one of us go into wrong paths, if we trust it and listen to its whisperings in our souls." "But please, Uncle Oliver," said Susan, "I believe I dhall cry if you don't begin the story. I feel just as if I could n't keep it in."

A smae passed over Uncle Oliver's face, and he began:

"Stories are better than sermons, if they mean anything. They are like the reflection of flowers on the clear water of a lake, but remember, the flowers are the reality, just as our lives must be the reality, and all stories only an image more or less perfect of what we live.

When I was a young man I wondered what I could do in the world. I wanted to do almost everything. I wanted to be very rich, and very good and very wise, but I did not exactly know how to accomplish any object that I proposed, and I became quite unhappy because of the uncertainty I felt as to what I would be or do in the world.

I sat myself down one summer's afternoon under a birch tree, whose leaves trembled at every breath, and while listening to the sweet, soothing music, and watching the flickering shadows on the grass, I fell to dreaming, or, as the wise men of old would have said, I had a vision.

'Come, my sons,' said a father to his boys. don't be lounging about here any longer. Start off on your journeys; nothing is accomplished that is never begun;' and he forced them away from their home of indolent inaction. He gave them not a word of advice, neither did he tell them why they were to go, but he placed in the hands of each a crystal. They soon found that on turning this to the sun it would change its light, sometimes glowing with a radiance like that of the sun itself, and sometimes looking shadows and dim. They also learned that according to the brightness of the crystal was the pleasantness of the path that they were to tread, for it ever shone as they went toward the mountains, and in the paths where the atmosphere was clear and bracing, and free from poisonous vapors. I followed in my vision the paths of two of these brothers. Clement was resolute and earnest, Vivian was timid and doubting. The paths that they trod were such as any of us might find if we attempted to go across the country to any given point, avoiding the highways. Sometimes the way was pleasant and smooth, sometimes rocky and full of dangerous places. 'Now. brother,' said Clement, 'I have found that our crystal never tells us false. Let us consult it at every turn, then we shall escape dangers and reach the pleasant places we long for." 'Oh fiel' said Vivian. 'Our father is a whimsical old fellow, and I have no intention of worrying myself with his suggestions, or troubling myself with his gifts. I go in for a good time, and I shall hurry on to find it."

Vivian pursued his journey in a heedless, thoughtless way, taking no note of his crystal or its rays of light. He gained no treasures, and won nothing but fatigue and sadness of spirit. He returned to his father with his crystal dimmed, for he had never consulted it, and with nothing to show as the result of all his wanderings.

'My son, you bring back nothing but disappointment and loss,' said his father. 'You must begin again your journeyings, with little better hope than when you last started forth. The way will never be beautiful, until you seek to gain the best and truest from everything you see.'

Now when I awoke I was as much puzzled as if I had seen nothing, but a little reflection led me to interpret my vision. We have given to us an inner, spiritual power, that some call conscience, but which I like to call the Light. It has within itself a power of light, and also a power of reflection. Through it shine the rays of the glorious light we call God. If we are in any trouble, this inner light must guide us; if we turn it toward the great Father of Light, it will glow with the returned light, when we go in the path of right. Something within us and above us will tell us when we are in the right.

The journey of life is given to us that we may gain the treasures that we need from experience. We need affection, we need faith, hope, charity, patience. These virtues all meet us when we are in the path of right. For all the treasures of love that we gain, we keep an everlasting reward.

This I found to be a very good lesson to myself. I learned to trust this inner light and to seek the light of God, and I have never been led astray. I have always found some rich treasure of experience waiting for me.

Now let me tell you that as I sat thinking dreamily a few days ago, this same inner light bade me go ont once more to teach the poor, the ignorant, the suffering. I had thought I was too old, and that I needed rest, and that I would stay here and die; but since I resolved to go, I feel new strength within me.

See how the sunlight falls through the new grown leaves of the old elm until the grass is all aglow with spots of radiance. Just so the light of divine love seems to shine upon my heart until I feel young again, and fully able to toil awhile longer in giving out such treasures as T have to them who need."

'What shall we do?" said Reuben.

"Whatever we have to gain in the world, we must gain by steady, constant effort. If we wish to gain goodness or love, we cannot get it in an hour, and we must mostly work for ourselves.

You all have commenced the journey of life, and have traveled a little way quite prosperously and well. But I cannot hold the crystal for you; neither can any one; you must carry it yourselves. Here is my little Sue has a heart so tender and loving that without much trouble she can always tell what she ought to do. And here is Reuben, with his strong will, must go through some stubble fields and rough places, but he has clear bright light within him when he will not dim it by selfish calculation.

Ah, little children, when man gets to be old he knows he is but a child, and that he is coming every day nearer to his Father's arms, and he longs more and more for rest; but no one must pause on his journey before it is finished, so let us all go on with good courage. You will be finding treasures to enrich me while I am away, and I shall be able to bring some to you, I trust.

There is a beautiful legend that has been put most happily into verse by one of the good men of most happily into verse by one of the good men of teeds, we decled a succurately as in these, athough we claim only seventy per centum. To answer many inquiries, which come to us from all parts of the Union, and to give the read-read it. We will all remember that on this great is not the *Hanner of Light* as clear an idea of the system as the time and space a communication of this kind will admit, I will state that the indices our times. I would like to have you all commit sad and wearisome things will all pass away, leaving us always the rich treasure of experience. and also that the good and beautiful pass away, leaving also their rich treasures, and these treasures can never be taken away.

### THE KING'S RING.

Once in Persia reigned a king, Who upon his signet-ring Graved a maxim true and wise,

# PHYSIOLOGICAL INCEST.

BY J. P. COWLES, M. D.

That there are conditions in parents which result in mental and physical imperfections in children, aside, and different from those heretofore supposed laws of reproduction, is a fact so clearly demonstrable, that it does not admit of a doubt to those who have given the subject a fair investigation.

Every practicing physician has met with families, the parents of whom are as sound in body and mind as can be found, but whose children are afflicted with some mental or physical imperfection, which no skill of their's is able to remove; while on the other hand, we all have met with those who have unsound and feeble constitutions, dull intellects, and whose habits are rregular and in very many ways unfavorable to sound conditions, but whose children are healthy, intellectual, and often become the master spirits of the age.

We hold, however paradoxical it may seem, that certain physiological conditions combined in parents, will produce certain diseased or sound conditions in children, as the case may be; and so clearly definable are these conditions of parents, that we determine with great accuracy the mental and physical quality of the children.

We will give two illustrations:

When we first came to Ottawa, we gave a few public lectures upon this subject. In order to secure an intelligent audience, we called upon many of the leading men of the place, among whom was father T----, the Catholic clergyman, whom we found to have a very healthy appearance, black hair and fair complexion, rising over ix feet in height, and well proportioned; all things considered, representing a very perfect physiological man. After some conversation, he desired to describe his father and mother, which he did, stating they both lived to an advanced age, were very healthy, and there were twelve children;" now, what is their condition?" I immediately replied: "My opinion is formed, and you will bear me witness that I have not come to conclusions from your appearance. Most of your brothers or sisters, whichever they may be, have died of consumption, and the remaining ones are liable to diseases of the bowels." He appeared surprised, when I inquired "What are the facts?" He replied: "Eight of them are already in their graves from consumption, and I have been

brought near the grave several times from inflammation of the bowels; and what is most remarkable, there never was a case of consumption known in the line of either my parents' ancestry."

In another case, a lady sought my opinion as to her prospects for children. From the indices presented in herself and husband, I said: "Tuere are four results to be looked for, either of which, or all, may be true of your children: Early death . from brain fever or hydrocephalous; second, idiocy; third, insanity; and fourth, if the children live and are healthy, they will be llable to become intelligent rascals." She stated, "We have lost one child, and there are the other two," pointing to some children. I called them to me. The oldest had one of those organizations which every student of man pronounces the villain and murderer, and was already giving his parents trouble, in the character he manifested. The youngest, about two years of age, had a more promising appearance. The mother and one

child younger than these have since died. Here are two cases from the many; and in ninety-five per centum of those brought to us for tests, we decide as accurately as in these, although

by which we decide are explained by that branch of physiology known as the "Human Temperaments." But as the system we advocate differs so materially from all other systems of which we are acquainted, the reader can gain no correct idea of ours by comparison with others, and we cannot explain the difference without giving a full exposition of the whole subject, which would be too vo-luminous for the Banner of Light. But we can say this: We take, for example, the sanguine and bil-ious temperaments as a standard, or base. Each constituent part of these constitutions bears an even relation to every other part. We will place these two constitutions into one class, and for the want of a more appropriate term, denominate it vital. Then we have two elements, constituents of the body, which in relation to the other parts of the body, which in relation to the other parts are in excess—these are lymph and brain, and when in excess form another class, which we de-nominate non-vital. Now if one of the parties to a marriage be entirely vital, and the other more than one third non-vital, the children will be all right; but if both parties are vital or both nonright; but if both parties are vital or both non-vital the effect upon the children will be unfavor-able, varying in kind and severity, as the condi-tions in the parents are more or less incompatible. And now, kind reader, allow me to append to your reason. For ages past there have been, and still are, great efforts being made to reform the race. Religion in all its power and earnestness, schools, societies, houses of correction and other means, have all been brought to bear upon human pro-gress; and while we are able to discover here and there some traces of improvement, we are com-pelled to confess that most of these labors have failed to accomplish what was designed, simply because the labor has been bestowed upon reform, upon regeneration, instead of upon correct forma-tion, correct generation. We hold that parties to a marriage may know what kind of bodies their children will possess, what this of bodies ther health and duration of life, what the power and scope of their mental capacities will be, before, as after, the results shall have been realized. This is carrying reform back to first principles, where it should begin.

Wilson listened with a countenance expressive of so much joy that one expected momentarily to hear him burst out with "Hail Columbia!" or " Halleluiah!" but Stanford slunk away like a whipped cur.

A carriage was soon provided, and the wronged family were taken back to their homes; but it was evident that its most beloved member would soon be beyond the reach of earthly troubles. Indeed, she seemed beyond them now, so calm and happy was her frame of mind. Her perfect trust in the Infinite was beautiful to behold.

"God and the angels will make it all right," was her only reply to what had occurred. "They were with mo last night, mother, the beautiful angels, and they made the prison a palace."

Toward evening she asked to see the minister. He quickly responded to the call, and his mother came with him, Mrs. Schoolcraft had thought much since her conversation with Mrs. Reid the previous evening. As much as she desired to justify herself in the part she had taken toward Mrs. Taylor, when she compared her own course with that of Mrs. Reid's, she could not fail to see the difference; but what she felt most keenly was that she was the minister's mother, and, as such, ought to have set the example of defending the innocent, instead of being found among the maligners; and what would the people say when the facts of the case came to be known? She found herself in an awkward position, and was glad to selze hold of anything that would help her out of it, so when her son was sent for by Eloise she offered to go with him.

When Mrs. Taylor saw her coming a spasm of agony passed over her face. "Oh, I can't have that woman here," she groaned.

"Yes, mother, let her come," said Eloise.

The child did not ask who; she seemed to know instinctively. Mrs. Taylor had not intended the words for her cars, but it was impossible to keep anything from her; her quickened senses took in everything.

'Yes, mother, let her come; I want that she should." And so the mother schooled herself to 'bear for the sake of her child.

Eloise extended a hand to both, greeting them with a smile. "I am most home," said she to the .minister; and to his mother; " I wanted to see you before I went, and I am glad you have come. Mother and sister tried to keep everything from me that they thought would make me unhappy, but I have known more of things than they thought. It would have troubled me to have my good mother and sister misunderstood so cruelly, but something kept saying to me, 'God and the angels will make it all right.""

Oh it is better than heaping up treasure By strife and contention in city and town, For here Mother Nature gives heaping full meas-

uro.

With smiles in addition, and never a frown.

Then oh! how resplendent the picture before us, Where blessings unnumbered spontaneously flow:

Oh, surely there's beauty at every footstep Out in the country wherever we go! The squirrels are sporting around the old fences

The lambs on the hillside are briskly at play-The workmen are busy in every department, And charmingly fragrant the newmown hay.

The clear crystal brook that meanders the meadow;

Where the violets and clover so charmingly bloom,

Is chanting its chorus forever and ever,

And always invites us so kindly to come; And then how refreshing the green, fragran cornfield,

Beside the old orchard that covers the knolli Al, yes, it is good to be out in the country-Good for the body, and good for the soul!

The swallows are flitting around the rude shel-

-ters-The robin sits chirping upon the beech tree-And Nature seems vocal with melody charming,

From summit of mountain to shore of the sea;

Bright eyes about us, undimmed by pollution, Salute us with glances most cheerful and bland

And precious indeed are the sweet consolations That stand forth to greet us on every hand.

We here, being students in Nature's great college,

Are taught by the bees, and the blossoming flowers,

And the eloquent breath of the sweet gentle zephyr,

That whispers unto us in twilight hours;

Tutors have we, as if God and his angels Took note of our needs and had answered our call,

For surely it seems as if heaven's evangels Were waiting about us and watching us all.

Here we can live to be true to each other-True to ourselves and true to the world-True to that star-spangled banner above us. That glorious banner that never is furled:

Here we can worship in Nature's cathedral. Where the sweet anthem unceasingly rolls.

Oh it is good to be natural Christians, Good for our bodies, and good for our souls!

Often a man drives a pair of grays, while he himself is driven by duns.

Good newspapers are the only paper currency that is worth more than gold or sliver.

What ship has two mates and no captain? Courtship

'Then we must go different paths,' said Clement; ' for I have learned that pleasure comes not by any Lurried seeking.'

So Clement took his crystal in his hand and went forth. He thought it had never shone so brightly for him, as when he started alone on his path. He paused by a little brook, where clear waters run over a stony bottom. And as he looked down, he saw in the depths minerals that glowed like gold and silver. He gathered some, and went on. At the next stopping place, he found a skilled lapidary, who gave him silver and gold for the stones he had brought from the brook.

A little further on, where his crystal glowed with a light like that of the sun, he found some lovely flowers, which he gathered in abundance. For these, a celebrated doctor whom he met paid him generously. He went up a barren mountain and saw only moss and boulders; but the beauty of the moss pleased him, and he gathered it, and it proved to be a valuable cure for a dangerous disease; and the bundle he gathered was eagerly bought.

He went into a thicket, and then his crystal caught the light of the heavens, and reflected to his eye beautiful colors. Here he found fragrant barks and resinous gums, that healed wounds, and gave strength to the enfeebled; and for all that he received he gained some valuable treasure.

His journey was long and fatiguing, but at last he returned to his father with more treasures than he could well carry. His crystal was undimmed. It seemed even to shine with greater brightness, and to reflect beauty more clearly. His father received him with joyous welcome.

'Well done my child; now you shall enter my home, to rest and strengthen your weary spirit, and then you begin a more beautiful journey, where you will find less perils and greater rewards.'

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0 1118 eyes Gave him counsel at a glance. Fit for every change or chance; Solemn words, and these are they: "Even this shall pass away."

Trains of camels through the sand a ratus of cameis through the sand Brought bim gems from Samarcand; Fleets of galleys through the seas Brought him pearls to rival these. But he counted little gain Treasures of the mine or main. "What is wealth?" the king would say, "Even this shall pass away."

In the revels of his court. At the zenith of his sport, When the palms of all his guests Burned with clapping at his jests, He, amid his figs and wine, Cried, "Oh, friends of mine, Pleasure comes, but not to stay; Even this shall pass away.'

Lady fairest ever seen Was the bride he crowned his queen. Whispering to his soul, he said, "Though a bridegroom never pressed Dearer bosom to his breast, Mortal flesh must come to clay; Even this shall pass away."

Fighting on a furious field, Once a javelin pierced his shield. Soldiers, with a loud lament, Bore him, bleeding, to his tent. Groaning from his tortured side, "Pain is hard to bear," he cried, "But with patience day by day, Even this shall pass away."

Towering in the public square, Twenty cubits in the air, Rose his statue, carved in stone, Then the king, disguised, unknown, Gazing at his sculptured name, Asked himself, "And what is fame? Fame is but a slow decay; Even this shall pass away."

Struck with palsy, sere and old, Waiting at the Gates of Gold, Spake he with his dying breath, "Life is done, but what is death?" Then, in answer to the king, Fell a sunbeam on his ring, Showing by a heavenly ray, "Even this shall pass away."

But remember, children, that none of these things pass away without leaving their treasures. When your little plants shall have blopmed and the petals have fallen, then will be left the seed: when the seed rinens and falls, then, through its change, comes a new life, another plant. So it is with everything; each change brings something cated by the return of its rays. more beautiful and higher, if we only strive ever for the good, the beautiful and the true. We will have no sad parting, but a cheering good-by.

Bishop Janes asserts that the Methodists of the United States pay \$2,000,000 tax on tobacco used by them, while their missionary treasury is 870.000 in debt.

Many have such correct ideas of things as not to be easily imposed upon, and yet are not ready at explaining them to others.

Letter from Lims, South America.

The people here are panic stricken. Foreign-ers are falling in our midst, victims of yellow fever, as the dry leaves under a winter blast. Only our little band of Spiritualists are firm at their post; fearless of impending danger, they as-sist each other with true Christian charity. Dr. George Kavanaugh's Tonic has worked wonders. I have had up to the present time forty-two cases of yellow fever, including my own. Thank God and the good doctor, I have not lost a single case. Necessarily I have had cases in all stages of the disease, but without any exception all have been saved in two days, and within six days have been able to resume their business. The whole const, North and South, is infected. Many fly to Chile, others to the mountains. We Spiritualists have

resolved not to move from the city, and offer our services to the sufferers. The people here are firing cannons every day in the streets, expecting to frighten away the epidem-ic. This recalls to my mind the Perurians of ic. This recalls to my mind the Peruvians of ancient times, who, in order to frighten the huge animal who wanted to eat and destroy their god, "the Sun," during the eclipses would take their cauldrons and fry-pans—supposing they had any— and similar instruments, and make such a racket that the animal would immediately let go his held on the sum which to their minds was indi-

and on the sun, which to their minds was had-cated by the return of its rays. We have also processions, in which images of saints are carried, in order that the saints may be so well pleased as to fight with the epidemic, in like manner as St. Michael with the devil. Of course the worshipers of said images, standing the whole day long under the rays of a scorohing snn, come home in the evening in a feverish con-dition, and soon the disease makes its appearance and carries away, the greatest number. But never mind; they have prayed to the saint, and surely the good image will destroy the cause of the epidemic, and work wonders! Poor benighted people! and yet they call themselves civilized! Xours very respectfully, Augustus Lx PLONGEON.

a and the second JUNE 27, 1868.

# The Xyceum.

swers received: Lutie Van Scoten, Fountain Group: To make us grow up wise, noble and good men and women. Mrs. J. G. King, Leader: As I look around over the audience this beautiful morning, and observe the smillug faces before me, I cannot but think that at least one good has been accomplished: many have been made happy. But this is not the only good. I trust the many lessons imparted here by our faithful Conductor may be treasured up in these young minds, and be of the greatest benefit to them in future years. Our object is to practice what many are preaching, and carry out the doctrines of the Great Reformer—to feed the hungry and clothe the naked, and bring the out-cast and discarded to a knowledge of the truth. Stream Group-Miss Augusta Crawford, Leader: The object of the Lyceum is to bring us together on terms of equality and freedom, where we can express our own thoughts, and be instructed by the best thoughts of others; where the young mind will not be bent and blighted by creeds and dogmas of the past, but can range through the

dogmas of the past, but can range through the whole wide fields of Nature, culling the nectar of truth from all the flowers that bloom, from all stars that shine, from all the suns that illu-

Binate the shoreless regions of space. Sea Group-Barnet Starbird : To teach the truth. Corrinna Purdy : To teach us to do right. Lennie Cherry : To teach us to grow wiser and better

Shore Group-Dora Shulters : To improve all our

faculties, moral, mental and physical. I. Bassett, Lcader: It is to develop to a complete and consistent whole all of the faculties of body and soul. We seek this development be-cause we believe a person whose every faculty is developed completely and consistently, is a person capable of enjoying happiness here and making those by whom he is surrounded happy, and must ultimately carry his own happy disposition into the world beyond. Excelsion Group, \_\_\_\_\_: The promotion of

truth, and spiritual and physical improvement of

persons of all ages. Star Group-Dora Fish: We meet here because everything is bright, beautiful and cheerful, and because we learn to think for ourselves, and there-

because we learn to think for ourselves, and there-by prepare for the Summer-Land. Liberty Group-Nettic Benschoter: The object of the Lyceum is, first, to make our minds free; sec-ond, to learn us habits of grace and accuracy by means of our gymnastics; third, to teach us promptness, by means of our marching, which architises the united which wheth we ensymbolizes the united spirit with which we en-gage in the battle with old error; and fourth, to cultivate our minds, our intellectual and moral understandings, by means of the discussion of guestions in which we are interested. In short,

duestions in which we are interested. In short, its object is to promote systematic growth, both physical and spiritual. Sylvia Van Scoten: We come to the Lyceum to improve our minds and bodies, and learn the great lesson that to do good is the only way to be happy. I. M. Tuttle, Leader : Its object is to learn chil-

dren to think and to act for themselves, and to teach them to live in harmony with the laws of

Nature. Temple Group—Mr. Starbird, Leader : To estab lish a school free from the conventionalities of the past, where we may learn the true object of life, which is the attainment of mental, moral and bysical perfection, through obedience to natural laws; a school where the soul may grow in free-doba, checking only such traits of the forming character as are unlovely and are vicious in their tendencies; a school free as the beautiful leaves of the forest, spreading out their green foliage and catching the zephyrs as they pass.

Correspondence in Brief.

S. F. DEANE, DARLINGTON, LA FAYETTE CO., by close without congratulating you, as an expo-nent of Spiritualism, on the spread of our glorious. I had expected to lecture April 2d and 3d in Berca, but as

**The Milan Lyceum.** The Milan (Ohio) Lyceum has, under the Con-ductorship of Hudson Tuttle, and Guardianship of Emma Tuttle, in three months increased from thirty to over two hundred members. The most intense interest is manifested by every one in any way connected with it. On the day appointed by Gen. Logan for the decoration of the graves of our failen soldiers, the Lyceum joined the pro-cession, every member bearing a bouquet, and a choice one fastened to every target. Marching un-of the human heart-patriotism. The display was confessed to be, even by opposers of the spir-itan movement, the finest ever seen in the place. The question discussed May 31st was, "What is the object of the Collowing are some of the an-swers received: *Lutte Van Scoten, Fountain Group*: To make us grow up wise, noble and good men and women. *Mrs. J. G. King, Leader: As I look around over* the audience this beautiful morning, and observe the audience the monthe and good men and women. *Mrs. J. G. King, Leader: As I look around over* the audience this beautiful morning, and observe the audience this beautiful morning, and observe the audience this beautiful morning, and observe the audience the monthe and some accomplished in any beatow than our friend and the large-beart-ed friend of humanity, the Grand River Valley speaker, Mrs. M. J. Kutz. She was first firmest and most prominent in the ranks of Spiritualism here, giving thirteen years of her life as a free-will of friend of humanity, the Grand River Valley speaker, Mrs. M. J. Kutz. She was indinchingy ac-ber and most prominent in the ranks of Spir diums of our land. Animated by a desire to be

here, giving thirteen years of her life as a free-will offering to humanity. She has unflinchingly acoffering to furmanity. She has unflinchingly ac-cepted the challenges of the learned, taking their subjects for public lectures, and answering their questions with honor to herself and the inspira-tion she professed. She is a pure woman, a true wife, a kind mother, a loving sister, a self-sacri-ficing friend, a skillful physician, and able speak-er, charming by her eloquence; thrilling with her earnestness, and convincing by her logic. All depend on her ministrations, whether performing the marriage ceremony, speaking in the public place, smoothing the pillow of the dying, or com-forting the mourner, and no one trusts in her in vain. vain.

### Written for the Banner of Light. TO THE MISSIONARIES OF SPIR-ITUALISM.

### BY J. A. FIELD.

You have put your hands to the spirit-plow, You are scattering holy seed; Then never look back, nor falter now,

Though your wearied feet may bleed. For the world, the sneering world, looks on, With its dim and jaundiced eyes,

To learn how well is your labor done, And see the young blades arise.

It asks, in loud, contemptuous tones, "Where, where is the boasted wheat? The germs cannot ope beneath the stones, And the sands will bring them cheat.

Some starveling roots may break the ground, And send up a puny leaf,

But we never find, as we gaze around, The grains for a single sheaf."

And so it has folded its arms in scorn, And echo repeats its laugh; It turns from the beams of a spirit-morn

To worship a golden calf.

Apollos may water and Paul may plant Each foot of the upturned sod;

In the labor of love your souls may pant, But the increase cometh from God.

Fear not; you're tilling far richer soil Than the scoffing worldlings know; A hundredfold shall reward your toil,

From the heavenly seed ye sow. Fear not; for celestial guards attend

Your footsteps where'er you roam, And the "Banner's" light will the shadows rend,

To show you the lights from homo. Ocean Springs, Miss.

### Ohio Missionary Report for April. EMMA TUTTLE, Cor. Sec'y Ohio State Association of Spirit-

wallsts: Dear Sister—The first three days of April found mein Cleveland, engaged in making up the somewhat extended report of my previous three months' labors, together with my efforts in endeavoring to increase the amount of the quarterly subscrip-

tions to the State fund. N. E. Crittenden, well-known as one of the solid men of Cleveland, generously headed the subscrip-S. F. DEANE, DARLINGTON, LA FAYETTE CO., Wis., in a postscript to a letter, says: I can scarce-abundantly able will find it in their hearts (and pockets) to

### BANNER OF LIGHT.

 NER OF LIGHT.

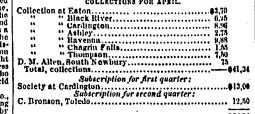
 Where I was met and warmly welcamed by How. Hager and During and after a brief lecture upon the because of the nonthand the summer, and expecially in this time as represented and organization, and after a brief lecture upon the because of the nonthand the summer, and expecially in this time as represented by the cause and the because of the nonthand the summer, and expecially in this time as a represented by the cause of the nonthand the summer, and expecially in this time internet of the internet will react in the organization of the internet of an attack of the internet of the internet will react in the organization of the internet of the internet of the internet of the internet will be also organization of the internet of the in

which envelopes this place. Speakers and test necliums who love the cause and are willing to work should visit this field of labor. Ilaving an engagement to speak in Thompsor, Geauga Co., the last Sunday in April, my direct line of trarel was along the A. & G. W. R. R., and although I used every effort, by writing to different points along the road, to make appoint-ments for evening lectures at Manafeld, Ashlaud, West Malem and Seville, the drends in those places could not obtain a hall for meeting to accommodate me as I passed through. Hence my first stop on the route was at Akron. Her I found a busy, busting town, full of energy, life and improvement, with quite a number of Spiritualists and many liberal-inided peo-ple, where a large Acclety and Lyccum can be established. Although I sent notices for lectures at this place for two even-ings, when I came I found that my letter and the notices were still in the post-office, where they had lain for three days, and consequently no appointment for meeting had been made. Upon consultation with a few of the friends, it was thought best, as the time was so short in which to give notice of meet-ing, that I had better improve the day-Friday-by calling round and talking us the matter of organizing a Society and Lyceum. I am greatly indebted to the kininess of Bro. A.J. Bummer, a promising and intelligent yourg lawyer and mast worthy man, who procured a horse and carriage, and alded the Missionary in finding the "fow and faring, und are ever ready here-as in all other pinces-to ald and assist in rolling onward the car of progress. I found many who are ready and anxious for organization upon the proper basis, and especiality the establishing of a Children's Progress in the site, and the Site and with a care before and the Missionary will lift up their voices unitedly in trum-pet tones before all the people who may assemble to hear. At that time I shall also legally organize a Society and Ly-ceum.

eum. My next appointment being at Ravenns, I took Hudson in

ceum. My next appointment being at Ravenns, I took Hudson in my way, where I made a brief examination of conditions while witing for the train South. I thought perhaps I would come back here Monday evening and lecture, but I fourd this place so lifeless and dormant, and what few lice Spiritualists there were living so far apart, that I deckied not to commence "breaking ap," this patch of theological underbrash, thorns and thistles until toolid spend more than one evening. But I would say to the faithful there that the time cometh, yea, it draweth near, when the Missionary will come to Hudson, and put the plow in beam deen. At Ravenna I found Dr. O. L. Butliff with the harness on, and, as occasion offers, battling manfally for the advancement and success of our glorious cause. Many kind friends and earnest Spiritualists I found here, as well as a large number of liberal-minded people. I gave two lectures, Bunday, April 10th, in Citizen's Hall, to large and appreciative audiences, urging the importance of associative action. The hall of organization was set in motion, and quite a number of names secured to the form of Constitution, which I presented, for a legal Science is and Lyceum. The element exists here for one of the large-est and most successful Societies and Lyceums in the State. It will take a little time, with and Lyceum in the State. It will take a little time, with a most liberal collection to ald the cause. My next point of labor was Chagrin Falls. Here Bro, A. B.

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### **Report of the Massachusetts State** Agent.

BEORGE A. DACON, Secretary Massachusetts Spiritualist Association :

Respected Friend-During the month of May I have lectured in Milford, Worcester, North Scituate, South Scituate, East Marshfield, Duxbury, West Duxbury, Pembroke, Bryantville, Hanson and Hingham.

In Milford there is considerable interest awakened, and I go there to organize a Lyceum the first Sunday in June. Much credit is due to Mrs. C. H. Rand, of that place, for her carnest and untiring efforts in the good cause. Mrs. Hand is a good lecturer, and has already gained a fair reputation among those who have listened to her heartfelt and truthful utterances. I cannot sufficiently express my gratitude to the people

along the South Shore for their generous hospitality and kind ly attentions. I must make personal mention of Bro. Daniel

along the South Shore for their generous hospitality and kind ly attentions. I must make personal mention of Bro. Daniel J. Bates, of Cohassett, whose efforts in behalf of the Associa-tion are worthy of the highest encomiums. He has made several applications for lecturers from the Association, which have been responded to, and in each case the people have manifested their appreciation by gathering in goodly num-bers and generously contributing of their means to seatain and carry on the work. Would that the Association, which have been responded to, and in places in the State as it is in Scituate. At East Marshfield I had a very plensant meeting, although the night was atorny and the numbers few. Nine dollars were given to the treasury, and four new subscribter obtained for the Banner of Light. The people through this section are dis-posed to associate, and have a sort of circuit established, so as to have regular speaking at least once a month. In West Duxbury they have had occusional lectures for some time past, most of which have been given to the best, and a sort of some through the good angels came very near to us, and all seemed to buy packed with people who came to have. It is ensued to buy batized ancew risks degred to low and truth. Bro. J. H. Harris, one of our lecturers, was present; he was en-tranced, and 1 never listened to grander inspirations than fell from his lips. I hope I may have many more such meetings. And now a word about the friends in Hingham, and close. I spent the last funday in the month with them, attending the byceum and delivering two lectures. I have but passed in mumbers, is one of the best conducted that in have every heaved to be barized ancew in such lectures. Much ary meet frame is due to the noble efforts of the Con-ductor, Bro. Edwin Wilder, who has labored for nearly two years with untiring zeal to make the lyceum a success. While I apeak or him I would not forget the other officers, all of whom fulfill their duites nobly. They have free con-ferences in connection wi

ends. Milford	. 81,20	[Geo.H.Hall, E. Marshfield\$2,00	
J. Wood, Worcester	, 1,00	Avery Rogers, 1.00	
riend. ".	, 1,00	J. H. Rogers, W. Duxbury 1 00	
John P. Marble,"	. 1.20	Chas. H. Chandler. " 1.0	
Blackmar.	1.00	John Mitchell, " 1.00	
B. Wetherbee, "	1.00	Ich'd D. Chandler, " 1,00	
s.E.M. Wetherbee,"		Friends. ** 1.55	
s. E. A. Willard, "	1.00	Francis A.Chandler," 1.00	
A. Dorr. "		fliram Chandler, " 1.00	
nj. Rider.		Isaac Jennings, Pembroke 1.00	
, Benl. Itider. **	1.00	A Friend, " 1.00	
ert L. Pike.		J. H. Harris, Abington 1.00	
B Willard, "	1 04	J. H. Beals, Pembroke 1,00	
S. Leach.	1 00	Friends, Bryantville 1.22	
, LCACH,		Manuel Marthuma At	· • •

MISS ELIZA HOWE FULLES, inspirational speaker, San Fran-

Altow F. ALZA BUG & F LELDER, March Malden, Mass. Miles, FANNE B. FELTON, South Malden, Mass. J. G. Fiels will speak in Jintilo Creek, Mich., during Sep-tember, and thenco "Westward ho !" for the next alz months Address, Hammonton, N. J. Mus. M. L. Fuxer, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

philosophy. It is now nearly five years since I came into this county. Then I was nearly alone -only a few names could be gotten together. Now There are but two or three Spiritualists in the place, and both we are not many, but we have some of the best minds in the place, who, though not avowed Spirlight has more than dawned. It is quite different now from that time, when to declare one's belief in this thing was to be here socially ostracised. Now we are taking the initiatory for an aggres-Now we are taking the initiatory for an aggressive war, quite likely to be long and hard, as we have everything under heavon to contend against; yet feeling strong in the truth, we do not fear the ultimate result. I know your time is all employ-

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There are but two or three Spiritualists in the place, and both I went from Cleveland to Grafton, where I landed from the

Sunday, in the Universalist church in Laporte, near Bro. Mon-tague's. But as some of the liberal (?) brethren of that denomination suddenly discovered that they desired to use the church, we were obliged to hold our meeting in the school

İc	J. Wetherbee, Boston\$ 5,60 J. Sawyer	1,00	
ď	E Pratt, No. Weymouth 1.00/P. Shaw	1,00	
JL.	F. M. Coburn, Boston 1,00 C. G. Hosmer	50	
It -	Amos Green, Lowell 1.00 Sarah Stone, pledged	2,00	
m	Edward Havnes, Boston 3,001. G. I. Mumler	1,00	
r- 1	Bartlett Ellis, Plymouth 1.00 Mrs. D. Shaw	2.00	
et	Mrs. E. Bradford 2,00 Hattle E. Wilson	2 00	
1.	Phineas E. Gay, Boston, 50.00 Albert Morton, Webster	20,00	
	C. D. Pratt. " . 3,00 Mrs. Albert Morion, "	20,00	
y d	Miss Helen G. Turner 1,00 F. R. Young	5,00	
d	Mrs. M. S. Bettinson 1,00 A. E. Carpenter	5 00	
). I	J. C. Bowker, Lawrence 5.00 Geo. W. Morrill, Boston,	50,00	
	F. W. Bowker, " 5,00 Calvin Haskell, Chelsea,		
y B	f 8 Corlins 1.00 bledged	4.00	
R I	L. Dustin	2,00	
ī	II. S. Williams 1,00 Azel Washburne	1.00	
3.	Mr. Scurl 50 Miss Hattle M. S. Wash-		
3. 11	E. Hobart	1.00	
8	S Boenton	1.00	
	R. H. Ober 1,00 From various friends	11,00	
n	8. Pratt 1,00 Collection	15,00	
ę	R. H. Ober 1,00 From various friends R. Pratt		

Word and the FARTH. Address peake, Big Fints, Chemong Miles, N. PALNER, trance speake, Big Fints, Chemong Co., N.Y.
MIRS, ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich, LTDIA ANN FEARSALL, inspirational speaker, Disco, Mich, DR. W. K. BUTLEY, Foxboro', Mass,
A. C. Rominson, HI Fulton street, Brooklyn, N. Y.
DR. P. B. RANDOLFH, lecturer, care low 262, Boston, Mass, J. T. ROUSE, normal speaker, tox 262, Boston, Mass, J. T. ROUSE, normal speaker, tox 263, Bicaver Dain, Wis, Mirs, JERSH, B. RANDOLFH, lecturer, care low 264, Boston, Mass, J. T. ROUSE, normal speaker, tox 284, Bicaver Dain, Wis, Mirs, Jens, C. M., during July: Address, 46 Randull street, Providence, R. I. (Indian Bridge.)
C. H. RINNE, Mapfrational speaker, Boston, Mass.
J. H. RANDAL, Appleton, Wis, Mirs, Address, Mirs, J. H. RANDAL, Appleton, Wis, Mass, C. S. Y. REV, A. B. RANDALL, Appleton, Wis, Mass, M. B. STORNE, Birthard, Street, Boston, Mass, Mirs, H. B. RONK, Woodstnek, Yt.
DR. H. B. RANDAL, Appleton, Wis, Mirs, H. B. RANDAL, Appleton, Wis, Mass, Mirs, M. B. RANDAL, May be addressed at Springfield, Mass, Mirs, H. T. RTERNS may be addressed at Springfield, Mass, Mirs, H. T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, H.T. REARNS may be addressed at Springfield, Mass, Mirs, J. W. R. REAVER, Inspirational speaker, Byron, N.Y., will BE-Mirs, Mirs, Mass, Mirs, Hang, Mirs, Mass, Mirs, Mass, Mirs, Mass, Mirs, Mass, Mirs, Mass, Mass, Mirs, Mass, Mirs, Mass, Mirs, Mass, Mass, Mirs, Mass, Mirs, Mass, Mass, Mirs, Mass, Mass, Mirs, Mass, Ma MIRA. H. T. STFARINS may be addressed at Springfield, Mass., till further notice. J. W. NEAVER, impirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. MRS. NELLE SMITH, impressional speaker, Sturgis, Mich. RELLE SMITH, impressional speaker, Sturgis, Mich. MRS. M. E. B. Awy FER, Biddwinsville, Mass. ABRAM SMITH, ESQ., inspirational speaker, Toledo, O. MRS. L. A. F. SWAIN, inspirational speaker, Toledo, O. MRS. L. A. F. SWAIN, inspirational speaker, Union Lakes, Rice Co., Minn. DB. E. NFRAGTE, inspirational speaker, Sciencetady, N. Y. MRS, FANNE DAVIS SMITH, inflord, Mass. Mus. E. W. SHINEY, trance speaker, Fitchburg, Mass. MRS, C. M. STOWEY, Spirit, 36 Matem street, Portland, Mo. MRS, C. M. STOWEY, Spirit, 36 Matem street, Portland, Mo. MRS. ALMIRA W. SMITH, 36 Salem atreet, Fortland, Mo. MRS. C. M. STOWK, San José, Cal. E. R. SWACKHAMER, 128 So. 3d street, Brooklyn, N. Y., F. D. JAMRS TRASK, lecturer on Spiritualism, Kenduskeag, Me. HUDON TUTTLE, Berlin Heights, O. BERJAMIN TODD, Man Francisco, Cal. MRS. HARAIM, T. HOMPSON, Impirational speaker, 26 Bank street, Cleveland, O. J. H. W. TOOHRY, Providence, R. J. MISS. CHARLOTTE F. TAUEB, trance speaker, New Bedford, Mass., P. O. box 372. MISS. ESTHERN, TALMADER, trance speaker, Westville, Ind. Dr. J. YOLLAND, Ann Arbor, Mich.

MBB. CHARLOTTR F. TAREB, trance speaker, New Bedford, Mass. F. O. Dox 322.
 MBB. EATHER N. TALMADER, trance speaker, Westville, Ind. DR. B. A. THOMA. Lecturer, Westville, Ind.
 Dr. J. YOLLAND, Ann Arbor, Mich.
 N. FRARK WHITE WILL fecture in Willimantic, Conn., during June; address during July Reymour, Conn.; during August, care Banner of Light. Applications for week-evenings prompt-ity responded to, Address as above.
 E. W. WILSOR is engaged by the Missouri Rate Organization of Rpiritualita. Persons wishing lectures under the direction of the Nate Organization will address as under the direction of Rpiritualita. Persons wishing lectures under the direction of the Nate Organization will address. Babcock's Grove, Du Page Co., Hi.
 MRB. A. WILBER, M. D., Inspirational speaker, can be ad-dressed during June, care of I. Scatles, Providence, B. L.; during September, Portland, Me.; during Octoher, Salein, Mass.; during December, box 555, New York City.
 M. M. McOMBER WOOD will speaker, Uleveland, O. Mass., June 'Ø. Address, H Dewey street, Worcester, Blass. F. L. H. WILLIS, M. D., 16 West 24th street, near Filth ave-nue Hotel, New York.
 MRB. K. WARWEL, box 230, Davenport, Jowa MRB. N. J. WILLIS, 3 Tremont Row, Hoorin JS, Boston, Mass.
 M. B. WARWEL, Dox 230, Davenport, Jowa MRB. N. J. WILLIS, 3 Tremont Row, Boston, Mass.
 M. BACOMER, DOX 500, Will receive calls to lecture on the route from Chicago to Hochester, N. T., through the sum-mer montis. Apply Immediately, care Join Spectrigue, 192 Must. HATTIR E. WILSON WIL receive calls to lecture on the route from Chicago to Hochester, N. T., through the sum-mer montis. Apply Immediately, care Join Spectrigue, 192 Must. MATTIR E. WILSON WICh.
 MAB. HATTIR E. WILSON (colored), trance speaker, 70 Tre-mont street, Boston, Mass Lois WARBRIOKK can be addressed at Rt. Louis, Mo., care of Henry Stegg, E-aq., till August; permanent address, bo

Ales. MAUY E. WITHER, inspirational speaker, 162 Eini Erree, Newark, N.J. DB.J. C. WILSET will anawer calls to lecture on Spiritual-ism or Temperance, and organize Children's Frogressive Ly-cenns. Address, Burlington, Iowa, and Speaker, State Center, WARKK WOOLOOK, trance speaker, Hastings, N. Y. DE. R. G. WKLES, Hochester, N. Y. trance speaker. A. O. WOODDUFY, Build Creek, Mich. B. H. WOUTMAR, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y. box 1454. J. G. WHITTBET, impirational speaker, Rock Grove City, Ployd Co. Jowa.

J. G. WHITPET, Inspirational speaker, Rock Grove City, Floyd Co., Iowa. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. GLIMAN R. WASHEEN, Woodstock, V., Inspirationsispeaker. PROF. E. WHITPEK, lecturer upon Geology and the Spiritual Philosophy, Cirde, O. Mas. JULIETTE YEAW will speak in Lynn, Mass., during. June and September; in East Boston, July Sand 12; in Hing-nam, Aug Zi in Warron, R. I., Aug. B. In Combridgeport, Mass., during October. Address, Northboro', Mass. Mass., during October. Address, Northboro', Mass. Mas., Mus. W. J. YOURG will answer calls to lesture in the vicinity of the'r home, Rolee City, Idaho Territory Light. Mass., Fakwire T. YOURG, Bloston, Blass., care Banner of Light.

### BANNER LIGHT. OF

## MEDIUMSHIP AND MEDIUMS. NUMBER TWO. BY FRED. L. H. WILLIS, M. D.

In our former article we made the assertion that mediumship is a general gift to humanity. and not a special favor bestowed upon a few. To mediate is to serve between two points. Applied to substances, it is that which is between two objects. The air is a medium that lies between all objects separated. The light is a medium; it mediates between the eye and every object. Spiritually and mentally, thought is a medium, by means of which the brain connects the reflection of different objects or ideas received from the, senses. Feeling, or sentiment, is the medium to connect that which impresses with that which can be impressed. Mind is the medium between mind: spirit between spirit.

Thus the whole living, material world and the whole acting spiritual and mental world is mediatorial. There is nothing in the mental, spiritual or material universe that does not fill this office of mediation, or serving between. Hence in our physical, our mental, and our spiritual constitutions, we are all of us mediums, and can by no possibility escape our office. It is inherent in our very nature, given by life itself.

Physically, we stand as mediums between nature and spirit. We are constantly converting crude matter into spiritual life. The air we breathe is continually becoming worked into the nerve forces of the body, and becoming brain. The food we eat is continually being wrought up into life, and thus evolving thought.

Mentally, we serve as mediums or conductors of thought. Our minds are continually conducting through their own powers one degree of mental life unto another; that is, we are constantly receiving from the mental and spiritual forces about us, and giving them forth through our own channels of thought and will, they flow forth unto others.

Spiritually, we are mediums between all thought, all mental life, and the higher life of divine existence.

Thus we have all of us a threefold office of mediation, or mediumship: the physical, the mental and the spiritual. Physically we may be true or untrue to our office by living inharmonious physical lives; sickness, ill-health, discordant physical forces-all these are proofs of inability to serve perfectly as physical mediums. Mentally, ignorance, vice, thought of discord, plottings of evil-all these prove our inability to serve perfectly as mental mediums.

Spiritual inharmony, a lack of true spirituality, the untuned chords of the affections, prove us unworthy to be called the highest spiritual medi-

ators. Yet however false we may be to our powers and capacities, we are notwithstanding responsible for the offices bestowed upon us by our nature; and however unwilling men may be to admit the fact, it is none the less true that each one inherits the position and office of mediator, or medium-the terms are synonyms. We all have the elements of life-physical, mental and spiritual; hence we all include in ourselves the powers that proceed naturally from that life.

I am aware that the title medium is thought to belong only to those persons who, by a peculiar physical, or mental, or spiritual constitution, exhibit the outward signs of mediumship. And yet the only difference between these latter and others, lies in the expression of that which is within. The same forces exist in all men.

A physical medium is one who has an electric and magnetic fountain within himself which pours forth a tide of electric and magnetic life, which combined constitute what has been termed the odylic power. It is a physical power, and may exhibit itself in the grossest individualsthose lowest in the scale of being, both mentally and morally; or in the cultured and refined. It signifies only the power of taking magnetic life from the atmosphere, from all the sources of life, and giving it forth in combination after it has been worked through the human brain. Passing through the body and brain, it undergoes a change similar to magnetism by its passage through various forms of life. Hence physical mediumship exhibits no very wonderful or greatly-to-be-coveted gift, except that the sign of life becomes sometimes valuable in proving the reality of its existence. All men at all times are receiving of this electric and magnetic life and giving it out in odyle; but it is only the brain that harmonizes the two in just proportions, and permits them to flow forth with wonderful rapidity, that can be called a physical medium. Apart from its mental and spiritual connections, physical mediumship is no proof of attainment. It is exactly what the magnetic telegraph is in the natural world. When employed wisely it is an instrument of incalculable power and use. Perverted or ignobly employed, it becomes an equally powerful instrument of evil. Left without a governing mind, it is the mere sign of a force in Nature, nothing more-as is the case with far too much of the physical mediumship of the day. When a vigorous mind sends its message over the magnetized wires, the lightning speed bears a power within it that almost equals human thought in wonder; but leave the wires to the play of Nature, and the lightnings of heaven, the fury of the storm will be written, but no mental wisdom. It is only when a lower power ministers to a higher that it performs its true office. It is only when mind converts the physical powers into a force or medium for itself that those powers can be called mediators of good. Physical mediumship is good in its place. It is the ladder by which to ascend; it is the foundation of the temple of spiritual knowledge. But of what use are the foundation-stones if no structure be raised thereupon? Many have laid the foundation and there rested from their labors. Alas for man, when he is content to dwell in the subcellar of this glorious edifice without ever ascending, building as he goes,

flowing thought from the spirit-life and form it into words or expressions. All men are continual ly receiving this thought-life and working it into their own brain-force; but comparatively few can arrange it into ideas. So calmly and smoothly do all the forces of Nature work that few even detect their workings. To become a truly great mental medium, a man must have pure thoughts and an illuminated mind; then he will become a power of unlimited enlightenment in the world.

The next and highest form of mediatorial power we term Spiritual Mediumship. It results from the interior life of men. The natural expression of this life flows through the affections. It was truly said, "God is love." God, as the highest term to express the highest life, dwells in man as love. It flows through the universe as love. It is the divine life. It is mental life carried through the affections. Just as electricity carried through the brain becomes odylic force, so mental life carried through the affections becomes spiritual life.

And in this possession, too, all men are brethren. All are mediums of some quality of spiritual life. Those who can take this spiritual life in its highest and purest degree, and give it forth in signs, are the greatest mediators the world can know. The spiritual life of the universe flows all around and within the other forces, and man inherits it even as he inherits life. But it is only he who, by pure affections, can impart a true and holy love to his fellow men, who can be a mediator of beauty and truth unto others.

Having thus briefly analyzed the various forms of mediumship, we shall in our next article consider the question, How can we make ourselves more worthy expressors of these powers?

### Boston Lyceum No. 2-Return of Thanks.

It was only in the last issue of the Banner of Light that we had a word to say about aiding the new Lyceum recently organized at the South End. We now wish to record the gratifying fact that, before those few words had met the public eye, the partial needs of this new candidate for pecuniary favor were anticipated by a very considerate and generous contribution from the Children's Progressive Lyceum of Charlestown.

The following note tells its own story:

CHARLEBTOWN, June 9, 1868. MR. A. J. CHASE, Conductor of Boston Lyceum No. 2: IDEAR SIR-Feeling as we do the benefits to be derived from the Lyceum plan of education, and knowing that you are

struggling in your efforts to establish this system in your vicinity, therefore Lyceum No. 1 of Charlestown donates from its treasury the sum of twenty-five dollars, to aid you in this toble work. We trust that by the aid of the angel-world you will be able to secure all things necessary to success in this slorious undertaking. DE. A. H. RICHARDSON, Conductor, Verily such a gift, unexpectedly coming in such

an hour of need, accompanied by such a fraternal and kindly spirit as is breathed in the above lines, is an evidence of heart and good will that makes it above all price. Such encouragement not only promises but anticipates success.

public acknowledgment of this token of friendly She herself charges this upon him, but, as the sympathy, the writer can but record the mani- Vice Chancellor himself admitted, she showed mous and heartfelt thanks of the recipients for herself on the trial as utterly unworthy of credit, this expression of pecuniary assistance, as well as | having perjured herself repeatedly; whereas no of moral support. Gratefully appreciated in ev- evidence of prevarication on the part of Mr. Home ery particular, it stimulates them to renewed ex- came up. Probably there are not many men ertions in their labor of love-to be of service to who, situated as Mr. Home was, and tempted those who, though now of tender years, are yet and influenced as he was, acting also under the soon to bear the mighty responsibilities which the advice of legal counselors with whom he comfuture will surely bring.

Let other Lyceums as favorably circumstanced, remembering perchance their own earlier struggles, imitate this worthy example, and " do likewise." To render mutual assistance in a cause like this, by those of kindred faith, is but a natural exhibition of the fundamental principle under-

The establishment of Lyceums throughout our land is one of the clearest and surest evidences of the spread of this latest, most beautiful and rational system of education-blending as it does the physical with the mental and the spiritual, Perhaps in no other way can such a practical work be so readily accomplished as by these speedily repented of her munificent gifts. For moral gymnasiums for the young. Let those, some cause or other she was disappointed in her

J. BURNS, PROGRESSWE LIBRARY, 1 WELLINGTON ROAD, CAMBEBWELL LONDON, ENG. KEEPS FOR BALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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



WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLDT, ISAAC B. RICH. 

All business connected with the *editorial* department (this paper is under the exclusive control of LUTHER COLEY, when letters and communications should be addressed.

The Case of Lyon vs. Home.

On the 22d of May, in the celebrated case of Lyon is. Home, Vice Chancellor Giffard rendered judgment, as might have been expected, adversely to the defendant. The facts of the case are famillat to most of our readers; but we will recapitulate them briefly. In October, 1866, Mrs. Lyon, an elderly woman, upwards of seventy years of age, and an entire stranger to Mr. Home, called on him, and informed him that having read his autobiography under the title of "Incidents in My Life," she had become very much interested in him. At her request he called on her at her lodgings; and after an acquaintance of a week, during which there had been no spiritual manifestations whatever through Mr. Home, she informed him that she was wealthy, that she had no relatives, and that she proposed to adopt him as her son.

What seened to dazzle her most in Mr. Home's case was not his powers as a medium, but the fact that he was received in the best society, and that he was the possessor of valuable presents which he had received from eminent persons, including the Emperors of France and Russia. In the course of a few weeks, and after deliberate condultation with other parties, she formally made over to him £30,000 in stocks and securities, and soon afterwards the reversion of £30,000 more, payable on her death, and Mr. Home took the name of Lyon, and was publicly. announced as her adopted son.

With regard to the good taste of the act of Mr. Home in accepting these large sums from an old woman, on whom he had no claim of relationship, we have nothing to say. It may be some palliation of his course to remark that Mrs. Lyon does not appear to have done injustice to any other parties in selecting him as the object of her bounty. There is no proof whatever that he exerted Delegated by the new organization to make a his powers as a medium to influence her choice. municated, would have regarded it as "fraudulent" to accept the gift of a fortune from an old woman, situated as Mrs. Lyon was, and who was in want of an heir to her wealth. Of the hundreds of boobies and blackguards who followed Mr. Home from the court-room, and hooted at him and his lawyers, probably there was not one lying the philosophy and religion of Spiritualism. | who would not have jumped eagerly at the chance which he seems to have embraced warily and cautiously, and after consultation with Mr. S. C. Hall, and other legal friends, who were qualified by age and experience to advise him.

Capricious, inconstant, and impulsive, and wholly unprincipled and mendacious, Mrs. Lyon then, who are interested in the promulgation of adopted son. Mr. Home declares that she exhose truths which so directly concern the wel- pected that this relation would lead to a tenderer Intion of the old woman's fickleness. She had Boston is large enough and fully competent to looked for a different sort of man in Mr. Home. the lungs, and wholly indisposed to be the slave friends told her, " She had tied herself to a dying man"; and Mrs. Lyon appears to have keenly felt the taunt. It is plain that she wanted an adopted son who would have been as unscrupulous and reckless as she herself, and one with a stomach not too sensitive or nice. On the contrary, she found in Mr. Home an exceedingly delicate, almost childlike organization; a man in a state of health that seemed to give him a claim to a purely maternal tenderness; affectionate, confiding, and almost feminibe in his demands for sympathy, but at the same time the reverse of sensual. As sudden in hate, is in love, Mrs. Lyon, for no ostensible reason, broke with Mr. Home, and prepared for a chancery suit against him to get back her money. All offers of compromise were rejected, and a rich harvest for the plaintiff's lawyers might be seen vaving in the distance and luring them forward. When the trial came on, public opinion at first ran so high against Mr. Home that he was in danger of personal injury from the mob who crowded the court-room. But as the developments proceeded, and Mrs. Lyon displayed the mingled mendacity and recklessness of her nature, a change seems to have come over the feelings of the audience. They soon saw that she was not a woman to be influenced by spirits either in the flesh or out of the flesh when her own violent will stood in the way. The spirits' advice was pulatable only when it accorded with her own foregone and imperious wishes. For the judge to suppose that such a woman, so headstrong willful, and coarse, was influenced by any imaginary communication from her departed husband is palpable folly. We give below the material portion of Vice Chancellor Giffard's decision : "I have already said that in my opinion the onus of supporting the gifts and deeds rests en-tirely on the defendant. To this I now add for the reasons I have given, and having regard to the facts and evidence have gone through, that in my judgment he has not made or proved such a case as is requisite for their support. There must, therefore, be a declaration in the usual form, that the gifts and deeds are fraudulent and rold. There must be the necessary transfers and assignments to the phintiff, and an account against the defendant. There remain the costs to against the defendant. There remain the costs to be disposed of. The rlaintiff and her counsel agreed that they had no case against Mr. Wilkin-son, and that his costs must be paid by her. This of course must be done. Under any but except-ional circumstances, these costs would be recov-ered over against the defendant, and he would pay all the other costs of the suit. The expenses, however, have been very seriously increased— first by the nuwarrantable attack in the plaintiff's

affidavits on Mr. Wilkinson; and, secondly; by her innumerable misstatements in many import-ant particulars-misstatements on oath so per-versely untrue that they have embarrassed the court to a great degree, and quite discredited the plaintiff's testimony. The plaintiff, therefore, must pay Mr. Wilkinson's costs and her own. The defendant will escape these costs."

For the Vice Chancellor to apply to Mr. Home's acceptance of this old woman's inconsiderate but not irrational bounty the epithet "fraudulent," is an abuse of language which would have been disgraceful even to a choleric pettifogger. As well might he pronounce any influence, used to induce the rich to give to the needy, a fraudulent influence.

What if Mr. Home, instead of claiming to be a medium, had been a clergyman of the Established Church, and had excited Mrs. Lyon's alarm for the safety of her soul; and what if Mrs. Lyon, in order to enjoy the clergyman's society, and have the benefit of his prayers, had adopted him as her son, and made over £60,000 to him; would the old lady have stood any chance to get it back, think you, in a Chancellor's Court?

Oh, no! To brandish the terrors of the Orthodox hell over her head would have been perfectly legitimate; but for any one to claim to see spirits was, in the language of the Vice Chancellor, 'mischievous nonsense." We offer this merely as an illustration; not because we believe that any improper influence was exercised by Mr. Home, but because that is the interpretation which the Vice Chancellor chooses to put upon the transaction. He is of opinion that Mrs. Lyon's gift to Home must have proceeded from one of two causes; namely, either from hallucination on her part or from fraud on his. The intimate knowledge of human nature indicated in this safe decision must strike the reader with admiration.

A vulgar and ignorant old woman, in the seventy-fifth year of her age, ambitious to receive people of distinction at her house, and at the same time wishing to find some suitable person on whom to bestow a third portion of her large estate, selects a young man who, by his peculiar powers, as well as by his social accomplishments, can make her house the rendezvous of such celebrities as she has been all her life desirous of seeing. This is one solution of her conduct. Then there is the solution offered by Mr. Home himself; and which much of the testimony goes to confirm. There are many other conceivable motives. And yet the Vice Chancellor would limit all the explanations to two; namely, hallucination or fraud.

What if Mt. Home, instead of writing "Incidents in my Life," had simply written a work of the imagination, and had been wholly unconnect-, ed with Spiritualism; and what if Mrs. Lyon, finding something attractive in the book, had sought out the author, and had thrust upon him a gift of sixty thousand pounds on condition that he would be her adopted son, and assume her name? Should we have heard anything of fraud or hallucination in a case like this? Would the Vice Chancellor have ordered the recipient to disgorge the money and pay his own costs?

Not at all! It was to punish Mr. Home for being a Spiritualist-it was to show contempt for what Vice Chancelior Giffard, in his precipitate ignorance, stigmatizes as" mischievous nonsense " -that the decision was rendered. We have no fear that it will work to the prejudice of Spiritualism in the long run. On the contrary, it has brought this great subject to the attention of thousands to whom it was previously unknown. Mr. Home, as we learn from the London Spiritual Magazine, will at once appeal to a higher tribunal; so that still further circulation will be given to facts which only need to be known to rouse the inquiry of all intelligent minds not preciccupied by bigotry, or disaffected by fear.

### The Eilis Girl Medium.

This excellent physical medium is exciting great interest in the State of New York, and stirring up the ire of the illiberal opponents of the Spiritual Philosophy. She has visited Utica and other cities on that route of travel, and everywhere given great satisfaction to candid investigators, and astonished skeptics. While holding a séance in Ogdensburg, Mr. Ellis, who accomanies his nghter, s sted for

### Who Own the Sabbath?

To show what views are held by the churches respecting their exclusive property in the Sabbath, we give the substance of certain resolutions passed by the assembled "Pastors of the Evangelical churches of Newark and Vicinity." They met and drew up a protest, because a number of German Roman Catholic Societies, belonging to the Central Union, had marched through the streets on Sunday, the 31st of May, with music and banners, "drawing after them crowds of people, to the annoyance of that large and respectable portion of the community who observe

the day for sacred uses." And they call on the public authorities to take suitable steps to put an immediate stop to such "violations of the timehonored customs of the country." to such an " infraction of the rights and privileges guarded and guaranteed by our civil law," and to such an 'outrage upon the well-known feelings and sentiments of a great majority of the community." They declare against all such demonstrations even when made on behalf of religion. They are opposed to such desecration of the Sabbath Day. And they want the several " religious communities" protected against such scenes in the future -that is, all religious communities that profess to train under their flag and motto. These "pastors" are no doubt the very men who would be glad to see all other forms of religious faith than their own cleared out of the popular sight. They would hire up all the public halls if they could, and lock them against the Sunday speakers on Spiritualism. This Sunday question is one that has got to be thoroughly and openly discussed yet.

### Obituary.

Passed to the higher life, from Milford, N. H., on the 12th inst., Mr. Bradford Williams, aged fifty-seven years. Mr. W. was one of the most liberal-minded men of the present age. Possessed of more than common intelligence, his voice was always raised in behalf of the masses against oppression from any quarter, whether theological or political. Mrs. Williams passed on just one week previous to her husband's decease, at the age of fifty. We knew her well for many years, as one of the most intelligent, liberal-minded, affable women within the circuit of our acquaintance. After one week's separation, while passing through the gateway of the tomb to the life-immortal, they have again joined companionship in the Summer-Land. They were both believers in

Spiritualism, and a few days previous to the death of Mr. W., he promised to hereafter communicate with us were it possible for him to do so. He told Dr. Jencks, of Boston, who visited him, that he was only going a short journey-that he should return soon, etc. The following very appropriate remarks, which we find in the Investigator, we fully and cordially endorse:

"Mr: Williams was one of the few unterrified [independent] minds, who expressed his convic-tions on all subjects with unqualified freedom, and whose freedom never learned to trample upon humanity, however vast the difference be-tween minds. Kind in heart, and of generous impulses, he has, like his estimable partner, left a wide circle of sorrowing friends, and fewer enemies than half a century usually allots to men in the turmoil of a chequered business life. To his bereaved family and relatives, our words of sym-pathy must be weak to assuage the anguish of their loss; but as of her who preceded him, we say of him, may our memory remain as green among friends as his who has thus gone before us to the final resting-place for all."

### Spirifualism at Marlboro', Mass.

The Spiritualists of this flourishing town, which, by the way, is one of the most pleasantly situated in Massachusetts, have just formed a Society, of which James Giles, Esq., is President, and Mrs. Harriet N. Taylor Secretary. With an energetic and determined membership, this Society will undoubtedly offer, by public lectures, an opportunity for any of the members of the five religious denominations, and the larger company of independents outside any church, to become acquainted with the teachings of Spiritualism.

Dr. H. B. Storer, of this city, opened the series of meetings last Sunday, with two lectures upon 'The Relations of Spiritualism to Religion," and 'The Persistence and Development of Human Love in the Spirit-world." The audiences were large, deeply interested and beautifully harmonized in sympathy with the cheering and ennobling principles presented.

-" those turrets where the eye Bees the world as one vast plain, And one boundless reach of sky."

I am sadly constrained, with all due reflection, to make the assertion that thousands of Spiritualists are groping blindly along, their feet stumbling forever among the stepping stones of tests and phenomena, while the low, sweet tones of the spirit, constantly wooing them to come up higher, are unheard or unheeded.

Passing a step higher, we come to Mental Mediumship, a power of far greater beauty and use. Thought is the expression of this power. Every man who thinks, sends forth the influence, the mediatorial power that makes the atmosphere of mind. Thought is the grand sign of mental mediamship. Thought is the mediatorial power of the universe of mind. Every thought evolved in the brain flows forth like light from the sun. Everywhere through the universe flows this life of the brain. The term, mental medium, belongs to one who, in the region of mind, receives and gives forth in outward signs this thought-life.

There are those who are able to detect the in- | England.

fare of mankind, assist in multiplying the num- one, either secret or avowed; and, notwithstandber of these progressive schools, which are so ing Vice Chancellor Giffard's cheap indignation sure to tell most effectually for good in the open- at this allegation, we accept it as part of the soing future.

sustain a dozen of these youthful seminaries. Let She found him a serious invalid, with a consumpits generous citizens nourish the spirit which | tive tendency, subject to severe hemorrhages at seeks to organize one in every district. The seed which is thus spread broadcast to-day will take of her passionate caprices. As one of her female root and produce an hundredfold of happiness and blessing here and hereafter.

GEORGE A. BACON.

### Cambridgeport.

The Cambridgeport people are coming up nobly to the work of sustaining the spiritual meetings and Lyceum in this place. Mrs. Fannie Davis Smith has been lecturing for us the last two Sundays, with good success. Her appeal to the young was highly appreciated. Owing to the ill health of our President, Mr. Hall, he has felt it his duty to resign. We regret to lose his services, for he is an active and efficient worker, and to him and his wife we owe thanks for inaugurating our Children's Lyceum - which has proved a success. We are greatly in need of a larger hall, as our Lyceum is very much crowded; we are looking earnestly for the building of a new and spacious one that we can have decorated and call our own, At a business meeting of the Society last evening, Mr. John Close was elected to fill the vacant office of President. Mr. Close, who is a generoushearted, whole-souled brother, earnest in all reforms, addressed the audience with words of hope and encouragement. Our meetings are now free, being supported by subscription, and we have large audiences.

LIZZIE G. DOLBEARE, Cor. Sec. June 15.

Movements of Lecturers and Medlums. Rev. James Francis, lecturer, has taken up his

abode at Ogdensburg, N. Y. His services are needed there just at this particular time, when some of the narrow-minded citizens of the place are endeavoring to prevent mediums for physical manifestations from holding scances there.

Cephas B. Lynn proposes to make another lecturing tour through the West. He will answer calls in that direction. His address is 154 Tyler street, Boston. He is one of the most promising young men now in the lecturing field.

Charles Holt lectures in Fitchburg, Mass., June 28th.

Mrs. Lois Waisbrooker will remain in St. Louis, Mo., till August.

Some of the carnest literary and art and reform women of this city and vicinity have formed a New England women's club. Mrs. Severance, Mrs. E. D. Cheney, Mrs. Howe and Miss Julia Peabody, are among its leaders, and it is intended to be open to all sympathizing sisters in New

giving an exhibition without a juggler's license, although he had a Government license, but that did not satisfy the bigots who adopted this course of persecution. Such malicious treatment of strangers had a tendency to raise the indignation of all liberal-minded people. It will be the means of inducing hundreds to investigate the spiritual phenomena who otherwise might not have had their attention called to it. The law of compensation works slow but sure. Good will result from the mean act of a few ill-disposed per-8018.

Mr. Ellis and his daughter will continue to hold and she has treated these subjects in a creditable, scances in New York and perhaps other Western comprehensive and terse manner. Such docu-States. We advise all who can to attend. They ments spread broadcast over the land will do will be benefited by so doing. We have tested their work silently but surely. When once peo-Miss Ellis's medium powers thoroughly, and ple begin to think upon these important subjects know her to be a good and truthful medium for they will not stop till they have satisfied their physical manifestations.

### Changed Worlds.

Mr. Asaph Parmalee of this city passed from this to the realities of spirit-life, June 12, at the age of sixty-four. Mr. Parmalee was noted for his enterprise and strict integrity. Among his efforts for the public benefit will be remembered Parmalee & Forristall's line of omnibuses, run- new system of short-hand writing, invented by ning from Dock Square to the South End. Few people leave a better record on closing up their in Boston, June 17th. The occasion was one to earthly career. For many years Mr. P. has been, be remembered with pleasure by all who particia firm believer in Spiritualism. He was the hus- pated in it. Prof. Lindsley, President of the band of Mrs. Parmalee, the celebrated clairvoy- American Tachygraphic Association, (of which ant physician. His spirit friends assured him the Massachusetts Society is a branch,) was pressome months ago that he would come to them | ent, and made an address on the subject of phowhen the spring flowers were in full bloom. His netics. We learn, by-the-way, that this gentlecommunion with the spirits was a rich boon and man, having closed his labors in Boston for the great comfort to him.

### A New Discovery.

Prof. Howe commenced his course of lectures on "Grammar as a Science" at Hall 38, Evans Building, No. 3 Tremont Row, Boston, on the evening of Wednesday, June 17th. The Professor's system is exceedingly simple, teaching how any word in the English language may be recog- dren's Progressive Lyceum" of Chicago, inviting nized, and its grammatical relations instantly perceived. Those who have, as well as those who have West to meet in Convention in Chicago on the not made grammar a study, would do well to at- 26th of the present month for a three days' sestend this course. Prof. Howe is confident that in sion. The movement no doubt will result benefive hours his system can be fully understood and ficially to the Lyceum interest. A free exchange his pupils fitted as grammarians for the counting of opinions and experiences will help remedy all room, the platform or the pulpit. He will contin- defects which may exist, and tend to bring this ue his lectures on the evenings of Thursday 18th, important system of education to perfection. and Wednesday 24th of June.

### Louislana.

The Central Association of Spiritualists of Louisiana have called a meeting for the purpose of electing delegates to the next National Conven- running high, but the thinking portion of the tion of Spiritualists. The Association intends to community are determined to examine the phiapply at once for a charter under the laws of the losophy and truths of Spiritualism themselves, State, which will give it a standing and character and not longer be content with only hearing the equal to that of any religious body in the State. falsehoods which our opponents are setting affoat The leaven is working well in the South, it seems, in regard to them.

### "Spiritual Tracts."

With the above title Mrs. Lois Waisbrooker has issued a series of tracts on the following subjects: "What is Spiritualism?" "God's Image," " The True Second Birth," "The Law of Inspiration," "The Manifestations Undignified," " Don't Want to Know." Mrs. Waisbrooker is an able writer, thirst for more knowledge of Spiritualism, She will be prepared in a few days to supply any demand for these tracts. Already she has a call for twenty thousand. She will remain in St. Louis,

Massachusetts Tachygraphic Society.

Mo., until August.

This society, for the general diffusion of the Prof. D. P. Lindsley, held its quarterly meeting present, is about to remove to Mendon, Mass., where he may be addressed on all subjects pertaining to alphabetic reform. We wish him the fullest success in his new location.

### "Western Lyceum Conference."

Among the notices on our seventh page will be seen one from "the Executive Board of the Chll-

### Great Barrington.

Mrs. Nellie J. T. Brigham is creating a lively interest in Great Barrington, Mass., by her lectures on Spiritualism. The creedal opposition, is

# BANNER OF LIGHT

### California State Convention.

The Spiritualists of California held a State Convention at San Francisco, May 1st, which continued in session two days. Delegates were present from nearly every county in the State. J. J. Owen, Esq., editor of the San Jose Mercury, was chosen President of the Convention; W. H. Manning, of the Banner of Progress, and G. W. G. Morgan, Secretaries. From the account published in the Banner of Progress, we conclude that the sessions were very interesting, and the effect will be good. In the crowded state of our columns we are unable to print the full report, as we would the public schools. The House opposed the praclike to do, but cannot refrain from giving the fol- tice by a large and decisive vote. Public sentilowing excellent resolutions, which were discussed ment will change the Senate in another year, and and adopted by the Convention:

and adopted by the convention: Resolved, That Spiritualism, in its broad and liberal inter-pretation, is the one thing needful for the present, as well as the glorious and soul-animating hope of the future. Resolved, That whilst Spiritualism at present with a mighty

arm lays its axe at the root of Popular Theology, it is not its mission alone to destroy, but, on the contrary, to rear a gigan-tic superstructure of heauty and use, that shall not only adorn the present, but form the basis of future progressive action.

Resolved, That Spiritualism, in its great work of reconstructing the social, religious and moral condition of the human race, knows no sect, creed, caste or color, but glady welcomes the aid and assistance of all in its philosophic efforts.

Resolved, That while we assert our inslienable rights to life, liberty and the putsuit of happiness, we accord it to mankind, irrespective of creed or color; and that the oppression of the minant classes over the red men of the Plains, the black men of Africa, and others of the down-trodden races of, mankind, is a disgrace to our boasted civilization, and a standing rebuke to the inefficiency of the dominant theologies of the past ages, calling aloud for reform.

Resolved, That so large a proportion of our most popular mediums and lecturers being women, demonstrates to man-kind that Spiritualism leads the van among the religions of the age in its liberality of principle, and recognizes that our mothers, sisters, wives and daughters have equal rights with ourselves in determining what laws shall be enacted, and who shall enact them; and if they exercised such rights the world would be better governed than it now is.

Resolved, That Andrew Jackson Davis met the wants of the rising generation when he conceived and developed that plan of educating the young known by the name of the Children's Progressive Lyceum, and we hereby pledge our hearty sup-port of the institution as one of the most efficient handmaids Spiritualism.

Resolved, That woman's sphere rightfully comprises every act and duty, in both social and political life, of which she finds herself capable; and that an enlargement of her present sphere of action, in order to a full enjoyment of her rights as a human being, is imperative and immediately necessary.

Planchettes can be purchased at Bela Marsh's bookstore. This instrument is an old affair; was manufactured in France some twelve years ago. Dr. Gardner, while in Paris, at least ten years since, wrote us in regard to it. We republish the extract from his letter below. It is said a patent has been "applied for" in this country. It seems strange to us that a patent was never applied for before this late date! The Doctor says:

"In Paris I witnessed a method of communica-tion of which I had not heard in America. The instrument used by them they call a Planchette. It requires two mediums to use it, and the method It requires two mentions to use it, and the method of communication is by writing. In order to give you some idea of the interest taken in the inves-tigation of the subject in Paris, it will be only necessary to state that L called upon the manu-facturer of the above-mentioned instrument, to purchase one to take home with me, and he in-formed Mr. Owen, who was with me, that he had made and sold scienced burded in Paris close made and sold several hundred in Paris alone. Not being able to speak the French language, I

could not enjoy the society of the household of faith as I could have done under more favorable faith as I could have done under more invorable circumstances, yet, on visiting in a family where the *Planchette* was used, the invisible intelligences found no difficulty in writing in my own native tongue, bringing forcibly to my mind the recorded doings on the day of Pentecost. In England I have met with several mediums in private fami-lies, and find that the unseen ones who have gone before here one advance of community of the several mediums of the several mediums of the several medium of the s before have opened many channels of communi-cation, through which they can come to the loved ones of earth, bearing messages of love and good will, and the assurance of a more glorious here-after."

### Children's Lyceum Picnic.

Next Wednesday, June 24th, is the day assigned by the Children's Lyceum of this city for | £15,000. This necklace is described as consisting a grand picnic, and favorable weather will bring of a series of medallions set with pearls of imout a large party. Walden Pond Grove is one of mense size, each medallion being connected by the most romantic places in these parts. It is chains of diamonds. fitted up finely for the accommodation of such arriving at the grove the children will go through their Manual Exercises, consisting of Lyceum movements, singing, and a grand march, headed by a full band. During the day dancing will be conducted, with eight pieces of music. At 2 o'clock P. M. services will be conducted at the stand. Miss Lizzie Doten, C. Fannie Allyn, Dr. H. B. Storer, O. W. Manuel, and others, are engaged, and a rich intellectual treat may be expected. The speaking will be interspersed with singing and declamation by the children. The cars will leave the Fitchburg Depot at 8:45 A. M. The Lyceum will march in a body from Mercantile Hall, precisely at 8 o'clock. Tickets for adults, \$1,00; for children, 70 cents; which can be procured of Thomas Marsh, 14 Bromfield street, Banner of Light office, S. F. Towle, D. N. Ford, or at the Lyceum. Our friends will readily perceive that a pleasant and profitable time may be expected.

# ALL SORTS OF PARAGRAPHS.

The questions and answers on our sixth page are nearly all upon important subjects, and uncommonly interesting.

We call attention to Prof. S. B. Brittan's card in another column. Dr. B.'s talents as a medical practitioner are too well known to need praise from us.

The Massachusetts Senate, only, voted in favor of retaining the barbarous system of whipping in a wholesome law will regulate the existing abuse.

William Lloyd Garrison writes that the first man to advocate the cause of anti-slavery was the Rev. George Bourne.-Exchange.

Before either of these men came into existence, a celebrated author made the declaration to the world, that " Man has no property in man." It was probably the first anti-slavery sentiment ever uttered, and the credit of it belongs to that great but much abused patriot, Thomas Paine.

Prince Charles, of Moldavia, has taken the wise course of ascertaining for himself the state of the facts as to the Jews. Both his ministers and the Chamber denied them; but he has seen cause to dismiss the prefect of Bakou, who brutally executed the orders of the home minister, and the atrocities of others have come to light. The National Guard, which connived at them, has been dissolved; and, in fine, the intervention of Austria has proved decisive.

He who is right and is doing right, need not stop to inquire who or what stands with him.

Many a man in bringing up his son, seems ambitious of making what Aaron made-a golden calf.

Hon. Reverdy Johnson has been nominated by the President, and confirmed by the Senate, as Minister to Eugland, in place of Charles Francis Adams, resigned. Mr. Johnson is a man of unquestionable ability, and of very long and intimate acquaintance with public affairs, as well as a lawyer of eminence. He is a native of Annapolis, Md., and was born in 1796. He is a member of the U.S. Senate.

Edwin Booth's earnings are estimated at ninety thousand dollars a year.

Whatever may be the end of man, there can be no doubt, when we see those long trains gracefully sweeping the floors and streets, that the end of woman is—" dust."

Mrs. Dr. Cutler, of Chelsea, is having good success in her treatment of patients mesmerically and clairvoyantly. We have seen certificates of her power to relieve the suffering. See her card in another column.

Somebody says, " A wife should be like a roasted lamb—tender and nicely dressed."

Lower California is 750 miles long, and from 30 to 120 miles wide. Has a population of less than 20,000.

The Duke of Buckingham has issued a dispatch to the Governor of Natal giving instructions that any official taking part or aiding in the consecration of a bishop in opposition to Dr. Colenso shall be immediately suspended.

" Pa," said a little friend of ours, "what's the use of giving our little pigs so much milk? They make hogs of themselves." Pa walked away.

# The reigning favorite-The umbrella.

The Queen of Spain has sold her necklace to Madamo Musard for £21,000. The ex-Queen of Naples has followed her example, and has sold a pearl and diamond necklace to a courtesan for

The street-sweepers of Paris number five thousand, and not one of them is French. They are Germans, from Hesse Darmstadt. The pay is so small that only the most economical can make a living: but these Hessians do it, and some large families save enough to go home after a few years and buy an acre or two of land. Many a young couple, whose poverty is a bar to their marriage. according to the local laws, go to Paris, are married by the German pastor, and begin life by sweeping the streets. They inhabit a barren, rocky hill in the northern extremity of Paris, where they have a neat Lutheran church. "Three and sixpence per gall" exclaimed Mrs. Partington, looking over the price current. "Why, bless me, what is the world coming to, when the gals are valued at three and sixpence?'

# Reto york Department. BANNER OF LIGHT BRANCH OFFICE,

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FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAOR.

Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nineteen cloth, three only paper : Nature's Divine Revumes, nineteen cloth, three only paper: Natura's Divine Rev-elations, 36th edition, just out. 5 vois.. 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 (26 discourses), History and Philosophy of Special Evil, Philosophy of Shirli Intercourse, Finitosophy of Special Providences, Harmonial Man, Free Thoughts, Concerning Re-ligion, Present Age and inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Ara-buta, or Divine Guest, and Stellar Key to the Summer-Land -last two just issued, and most highly interesting and in-structive. 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 Oist of Spiritualism. Sent by mail for \$2,00.

omplete works of Thomas Paine, in three volumes, price

Bei patage 90 cts. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Rend post-office orders when convenient. They are always safe, as are registered letters under the new law.

cecu uoos rates. Neng post-oince orders when convenient. They are always safe, as are registered letters under the new law. We can now supply a few complete volumes of twelve num-bers of the new London monthly, Human Nature, edited hy J. Burns, London: price \$3,00, postage 20 cents. "Ideal At-tained" is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conducted monthly, and devoted to zoistic and others clences as well as Spiritualism. Send us five dollars, and we will send by mail Arabula, Stellar Key, Memoranda, and the large and cicgant lithograph likeness of the anthor. 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 principles, by HERRY DE LASTEE, showing every position of the human body, in two thousand figures (only one copy, price \$5,00). Teachers of gymnastics; if not in possession of a copy of this book, would find it of great value; but se a library book it is not valuable for reading, as its löi large pages are mostly taken up with the engravilugs.

### Tobacco.

Few persons are aware of the deep rooted and wide-spread evil effects of this poisoning weed upon society, and especially upon children. Many of the prevalent diseases of which so many children die, would not lodge in the system at all fore birth by the virus of this poison herb in the

system of one or both the parents. If mothers knew how many children are made cross by tobacco, how many made nervous, feeble. pale, sickly or permanently and fatally diseased, growth. Men should be required to abstain from the use of tobacco as a preparatory condition for marriage, or at least for paternity. Females, we are glad to say, in the most enlightened part of cept to bring their influence to bear to reform the | raly and able advocate of new truths.

men. In the great cities the evil is far more extensive and injurious than in rural districts. Boys from eight to twenty years of age congregate, teach and encourage each other, and urge on this and other destructive vices, until the health of thousands is annually destroyed, and the moral health of a still larger number so permanently impaired that admission 30 cents." We understand the real esno church can save them, even by their system of tate has been sold, including the dead carcases of regeneration, which is not unfrequently carried the "happy family." on with the same poisoning influence of tobacco, which they are not required to abandon in the exchange of heart and baptism which fits them for with a pipe or cigar in use.

ness our past life.

### Ole Bull.

Those who have not seen and heard this greatest violinist of the age, can never, from any words of ours, form a correct estimate of the man or his music. We with very large audiences shared the pleasure of listening to him in his last two concerts in Steinway Hall, and heartily joined our testimony with the crowd of intelligent listeners to the exquisiteness of the music and entire satisfaction of the audiences. After these treats, our esteemed friend, Prof. J. Jay Watson, adding another to the many kindnesses we had received from him, invited us to join the select party on Friday evening, June 5th, at the reunion of his pupils at the Central Park Normal Conservatory, on which occasion they, through Prof. Watson, presented Ole Bull with a splendid gold watch and chain, suitably inscribed, and valued at nearly five hundred dollars. This made the heart of Ole Bull overflow in speech and expressions, which forcibly reminded us of Kossuth and his visit to our country, with his pathetic speeches in the gentlest tones of broken English. Prof. Watson and wife also gave him a rich present in a splendid copy of Moore's Encyclopedia of Music, and Miss Anna Watson a richly wrought watch-case, all of which tokens were duly received, and with renewed expressions of gratitude.

Ole Bull has invited Prof. Watson to his home in Norway, to which place he is soon to accompany him, and has also presented him with a violin made by the elder Amati, of Cremona, in the seventeenth century, and valued at a great price. Such visits, unions and meetings, are rare in this life, but we trust will be more frequent in the next. We also met there an old and most intimate Norwegian friend of Ole Bull and ourself, in J. D. Reymert, Esq., of this city, with whom we served a term in the State House of Wisconsin.

We have also enjoyed a visit from Ole Bull at our office, with the promise of more on his return were it not fitted in its earliest existence and be- from Europe in September, to complete, as we understand, arrangements for bringing out a new musical instrument of his own invention.

London Spiritual Magazine for June is on our counter, with lengthy extracts from the report of they would be much more particular in bringing the Home-Lycn lawsnit. Those who wish to know into outer life these sickly germs of immortal more about the subject between them, that has created so much gossip and garbage for the press. will do well to send us 30 cents and get a copy of this number, or send \$1 and get the four last numbers; as we have just received a few back our country seldom use it, and need no advice ex- numbers from London of this excellent cotempo-

> A man with a crowbar was seen prying into the ruins of the burnt Museum the other day. It was the first live thing seen on the premises since the dead carcases of the animals stopped smoking, although the elegant sign is still over the doorway proclaiming, Barnum-like, "Open at all hours,

### Lyceum Pienie.

The annual picnic of the Children's Progressive the kingdom of heaven on earth. But we do not Lyceum and Spiritualists of New York and vibelieve any tobacco-chewer will get into the real cinity will be held on Tuesday, June 30th, at Elm heaven if no drunkard does, and we shall be Park, entrance on 92d street, near 8th avenue. greatly disappointed if they are allowed to stand The exclusive use of the extensive grounds, dancon the platform and smoke, or enter the mansion | ing floor, &c., has been secured for the day, and a band of music engaged. The Lyceum will assem-But many of our good friends, whom we esteem, ble at the Everett Rooms at 9 o'clock A. M., and expect to be freed from the habit and desire by proceed in a body to the corner of 34th street and death; but we can assure these friends that death 8th avenue, where special cars will be in attendwill not separate the desires for the good and pure, ance to convey all who wish to join the party at and preserve them, and destroy all others, but that point to 92d street, free of charge. A wagon will either leave us with or without them both, will also be in realliness to receive pionic baskets If it kills the love of tobacco which my friend has and convey them to the grounds. Tickets of adcultivated, it will kill the love of flowers which we mission to the park, 50 cents; children's tickets, 25 have cultivated, as the sweeping frost destroys the | cents; to be had at the Everett Rooms on Sunday, tobacco plant and tomato and melon at the same and at the gite of the park on the day of the pictime. We must go over as we have made our- nic. P. E. Farnsworth, Conductor; Titus Merritt, selves, or losing our passions lose in forgetful- Treasurer. Committee of Arrangements: P. E. Farnsworth, Titus Merritt, Erwin Stewart, Ed-

We do not believe they raise tobacco in the ward Pierce, Mrs. H. W. Farnsworth, Mrs. A. E

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 20 cents) and HUMAN NATURE (price 25 cents) are received regularly and for sale at this office.

MRS. R. L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction. Send \$1.00, 2 stamps, lock of hair, with age and sex of patient, care WARREN CHASE, 544 Broadway, New York. 1007 Sev. Jn27,8w.

WHAT SOME WILL FIND.

Many will soon or later find This world's not all a bed of flowers: That something rankling in the mind Will cause them auxious, restless hours. Those who their time and money spend To do of billness and money spend

These who their time and money spend In dens of *idleness* and vice, May find, some time, they need a friend, And wish they 'd taken kind advice. The BOYS will find, who need new "CLOTHES," If they would buy at prices fair, The place to trade is GRONGE FENNO'S, 19 and 22 DOCK SQUARE.

Fenno's Store is up stairs.

### Special Notice.

Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES and TERRITORIEN,) CANADA and ENG-LAND, should have an agent male or female, for the sale of Mrs. Spence's Positive and Negative Powders. Sole Agencies of one or more townships, or of a County, given. Terms to Agents, Druggists and Physicians sent free. Prices reduced, and in all cases Prof. Npence prepays the postage, expressing or cost of transportation. Readyetisement in another column. Addres: PROF. PAYTON NPENCE, M. D., BOX 5617, NEW YORK OFFY. Feb. 8.

ADVERTISEMENTS.

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

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## **NEW MUSIC.**

FOUR ODES FOR MALE VOICES. Music composed expressly for the use of the Fraternity of Odd Fellows, by M. Keller. PRICE 50 CENTS.

TOGETHER ALONE. Words by G. W. Birdseye. Music composed by M. Keller. PRICE 35 CENTS.

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THE MUSICAL TREFOIL. Three Songs in one Number: "Happy Song Bird of the Wildwood," "Home," and "I can ne'er Forget Thee." EACH NUMBER 30 CENTS.

FRIENDSHIP, TRUTHAND LOVE. Solo or Ductt. Words and Music by M. Keller. PRICE 35 CENTS.

To For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass. June 27. ADDRESSED TO INVALIDS.

### S. B. BRITTAN, M. D., MEMBER OF THE

New York Eclectic Medical Society, W110 has made an almost life-long study of the Constitu-tion of Mag, the Philosophy of the various forms of Dis-case and Professional Treatment on Natural and Physiological principles, is now established at

No. 7 Bruen Place, Bill street, Newark, N. J.,

Actor 3 Bernen Fince, Hill Street, Newark, N. J., where the subtle agents known to Medical Reformers are scientifically applied. Special attention given to all phases of Organic Disease, Physical Weakness, Functional Inharmony, and Decay of the Vital Powers peculiar to the Female Constitution. Patients from abroad can be provided with board, at con-ventent phases, and at very reasonable prices, in Newark, ET Kend for a Circular. Address is above. S B. BUILTIN M. D. 8. B. BRITTAN, M. D. Address as above. June 27.-13w

GOOD NEWS!

# DISEASES CURED.

Pain at once Relieved---No Questions

Asked.

DR. MCBRIDE

5

### "Love One Another."

.

In this era of the world's history, when the Old is giving place to the New-when envy and hate and selfishness and licentiousness are the salient points by which the enemy reaches poor, weak humanity-we commend just such paragraphs as the following, clipped from the Religio-Philosophical Journal, to the attention of our readers:

"We would that we all might live in harmony with ourselves, and thereby be enabled to mani-fest kindness and love toward one another, and feel that by so doing we are living in accordance with the highest form of truth to ourselves, and praising God, not by vocal utterance, but by the praising of our avery day's life and avarationes" action of our every day's life and experience."

### Maysville, Mo.

Henry Strong writes that there is "so much grasping and avariciousness here that the truth makes slow headway. Yet we are progressing. Please Bay to the friends who have sent books and read ing matter to the 'First Society of Spiritualists' of Maysville, Mo., that the thanks of the Society are due them. The books received are being read and doing much good,"

### Vermont.

The Spiritualists of Rockingham will dedicate their new hall at Bartonville, Vt., on Sunday, July 5. Good speakers are expected. A general invitation is extended to all.

Bro. Peebles is now luxuriating among the strawberry-beds down in Hammonton, N. J. We last week received from him, by express, a large cargo of the delectable fruit, which came to \$7524. hand in excellent order. The young 'uns, and the old ones too, connected with the Banner of Light, will have reason to bless our worthy brother for his thoughtfulness and generosity-until next year !-- when they hope he will repeat the dose !

seen it, this is all we can say at present.

The Legislature was prorogued June 13th, after session of one hundred and sixty-four days.

### Advice to young ladies: If you have taper fingers, mind you do n't burn them.

Francis Joseph, Emperor of Austria, has given his assent to the measures passed by the Reichsrath in favor of public schools and civil marriages. Such action shows that the House of Austria is cutting itself loose from Romish influences which were once a law to it.

Two ladies, twin sisters, both married and living apart, recently died on the same day in France, at the age of one hundred years.

A turquois mine of great value is reported to have been discovered in Nevada.

Nowadays black is so much worn that it is not considered out of place at any time; with a pretty bonnet and shawl or mantle it is full dress enough for any occasion, and in black a lady cannot be overdressed.

The Newark Daily Journal, edited by Ed. N. Fuller, Esq., copies Mr. Home's answer to Prof. Tyndall, in which he offers that gentleman an opportunity to investigate the spiritual phenomena, and says that the offer is "entirely fair and above board, and if accepted by Prof. Tyndall will be one of the severest tests of modern Spiritualism, the high standing and character of that gentleman giving an unusual importance to the matter."

A little boy returning home from Sabbath school, said to his mother, "Aint there a kittychism for little boys? This cat-a-chism is too hard."

The receipts of the Boston Music Hall during the past year were \$30,814, and the net profits

An old lady of Chelses, Mrs. Rhoda Berg, recently died from the effects of a scratch made upon her hand by a tame rabbit. Her arm swelled till the skin burst, and death ensued.

Emily Ohester spoke the truth when she told We learn by the daily papers that the Dr. Hastings that it were not so hard to live or Spiritualist Association of Michigan have is- die for one's friends, but one had little conception sued the first number of their paper. Not having of the vast amount of love it requires to live with them.

Summer-Land, and if it was not raised in ours it Merritt, Mrs. Stewart. would leave us with one the less giant evils to

contend with, and the eaters and smokers of the abated nuisance would soon be cured, and they, with thousands of suffering but innocent children, would thereby be greatly blessed. Let us join hands with every effort to remove the evil, but never forsake a mistaken or suffering brother that uses it, for he is the one that needs our help as the sick do a physician.

### "Straws Show which Way the Wind Blows."

The following item from the Daily Globe needs at this time no comment, but it shows that Hon, B. F. Butler is prying into Spiritualism, as he does into about every subject, from nothing up to impeachment and from impeachment up to heaven. He will find us all ready when his committee sends for us-no Wooleys and no dodging-we have no whiskey rings," and shall not disturb Vinnie Ream, but some of us would be glad to be heard before a committee of Congress on behalf of the most important discovery of the age, and one that needs no "letters patent" and no juggler's license. In the U.S. House of Representatives, June 10th, 1868.

Debate in Committee of the Whole on the Internal Taz Bill. 👗

The next paragraph was read, as follows: The next paringraph was read, as follows: Jugders shall each pay twenty-five dollars. Every person who, for pay, gives exhibitions of tricks by sleight of hand, or who as an astrologer or fortune-teller, pretends to forecleil fature events, shall be regarded as a jugder. Every juggler who goes from place to place giving his exhibitions, or performing as such, shall be required to produce the receipt for his social tax on demand of the proper assess or assistant assessor, and shall be provided against proprietors of circuses or menageries in like cases. cases.

Mr. BUTLER.-I move to amend this paragraph by inserting after the words " pretends to foretell future events," the words "or whoever for pay claims to act as a spiritual medium, or gives sitclaims to act as a spiritual medium, or gives sit-tings or exhibitions in conjunction therewith." There is a very large number of persons who are undoubtedly honest believers in spiritual commu-nications. There is another large class of persons who do not honestly so believe, but who claim to do so, and give exhibitions, and pretend to give information derived from the spirits. They now constitute substantially the only class of fortune-tellers or inggives that we have. I propose that tellers or jugglers that we have. I propose that they shall be included in the class of jugglers to be taxed. I do not suppose that the amendment

will meet with any opposition. Mr. MULLINS, Republican, Tennessee.—I sup-pose the gentleman does not intend to embrace in this class those who are spiritually commissioned from above and specially enlightened to preach the gospel as ministers?

Mr. BUTLER.-OL, no. The question was then taken upon the amend-ment of Mr. Butler; and there were-ayes 36, noes 29; no quorum voting. Mr. BOHENOK, Chairman of Committee on Ways

and Means.--I have no objection to have this amendment regarded as adopted in order to have

a vote taken upon it in the House, Mr. SPALDING, Rep'n, Ohio.-I object to the amendment being adopted here? Mr. HABDING, Rep'n., Ill.-I hope it will be re-

feoted. Tellers were ordered; and Mr. Butler and Mr. **Baum were appointed.** 

The committee divided; and the tellers report-

ed that there were-ayes 45, noes 51. Bo the amendment was not agreed to,

N. B .- Should Tuesday prove stormy, the picnic will be postponed to Friday, July 3d.

### New Publications.

A TREAT.88 ON THE CAUSE OF EXHAUSTED VITALITT; or, Abuses of the Sexnal Function. By E. P. Miller, M. D. Boston: E. P. Woodward & Co. This little treatise, which is a plain and thorough exposition

of the topic it aims to discuss, is the product of the ldea that people are actually suffering from the want of the knowledge it is designed to give. Abuse of the sexual function is the cause of a vast deal of the wretchedness and misery of the race. The natural desires are never trained and instructed as they ought to be, but left to be misled and corrupted by influences which are sure to lead to destruction. This little book cannot but be of great service to the cause of individual purity and health, and should be read and seriously pondered by every man, and especially every young man, in the land.

ROSE MATHER. A Tale of the War. By Mrs. Mary J. Bolmes, author of "Tempest and Sunshine," &c., &c. New York: Carlton. For sale in Boston by Lee & Shepard. This is a tale of the war, of a sensational interest, and after

the best manner of the popular author. The characters are many and diversified, and the scenes depicted are such only as a struggle like our late civil war could give birth to. The numerous episodes that occur by the wayside of the story are in Mrs. Holmes's happiest veln, who has put forth a marked manifestation of talent in the production of the entire fiction. We should suppose it would meet with a very wide sale.

THE GALAXY for July is prompt even to earliness, and shows the energy with which its new publishers-Sheldon & Co.have taken hold of their enterprise." Its striking feature this month is its illustrations. Its list of contents is well filled out, and with noticeable papers. One by Commander D. D. Porter, of the U.S. Navy, on "The National Prospects and Resources," is well worth perusal. There is a variety of tales, a good sapply of verse, while the editorial miscellany is as attractive as that of any magazine published in the coun try. The Galaxy is printed and published in fine style, and is growing steadily in popularity.

PETERSON'S LADIES' NATIONAL MAGAZINE for July begins the My-fourth volume, or its twenty-seventh year. The stee engraving for frontispiece is entitled "Undine and the Knight" then follows a magnificent steel fashion-plate; then woo cuts of new bonnets, capes, bodies, etc. ; and after that patterns, in colors and plain, almost without number. The list of writers continues at the old standard, which is all the enconium that need be passed upon the letterpress. The present is a brilliant number of this popular magazine.

HARPER'S NEW MONTHLY MAGAZINE for July has come to hand, filled to repletion with the very best matter that could be gathered from the world of mind. Buy it, by all means For sale by A. Williams & Co., 100 Washington street.

Peterson's cheap edition of "REDGAUNTLET," by Scott, and TOM TIDDLER'S GROUND," by Dickens, are for sale by Lee

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

### Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. J64w

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

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 Olty Hall Avenue, Boston. Open Sundays. J64w O. D. & I. H. PRESHO, Proprietors.

TELLS patients what alls them. He sees not not all the sets in the set of the ELLS patients what alls them. He sees instantly the conand test the truth of this slatement.

CF Office No. 20 Boylston street, Boston, opposite Ma mic Temple. lw•—June 27.

Dissolution of Copartnership. THE partnership heretofore existing under the firm-name of William White & Co. is dissolved by mutual consent. William White & Co. is dissolved by mutual consent. ULTHER COLBY, ISAAC B. RICH, Boston, Jane 12th, 1868. CHARLES H. CROWELL.

The business will be continued as heretofore, under the name of William White & Co., by William White, Luther Colby, and Isaac B. Alch, at the old stand, 158 Washington street.

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

MRS. PLUMB cures Cancers and Tumors, Fevers, Paraly-sis; all those that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Houses where the inmates are disturbed by unseen visitants, can have them removed by consulting the medium. Will ex-amine DISEASES AT A DISTANCE, for \$1 and return stamp; Carrespond on Husiness, answer Sealed Letters, look for Lost or Stolen Property for \$1 and return stamp, each. June 27-18\*

MAGNETIC HEALING.

C. B. FOSTER M. D., (Formerly of Philadelphia and New York,) ECLECTIC PRYSICIAN,

No. 404 Istreet, between 11th and 12th, June 27. WASHINGTON, D. C.

PHILADELPHIA CANCER HOSPITAL. PROF. KLINE, of the Philadelphia University, is making as-tonishing Crurks or Carcen at the PhiladElphia Can cranilospiral, by a new process, a Chemical Cancer Antidole, that removes the largest of Cancers without rais or the use of the knife, without CAUSTIC, RATING OF BURNING Medicines, and without the loss of a drop of blood. For particulars call or address fit. II. KLINE, M. D., 631 Arch street, Philadelphia, Pa. 4w\*-June 27.

THE MYSTERIOUS WRITER!

### PLANCHETTE.

COMPOSED of a combination of wood and metals. Writes Controlly a new restantial questions. It will be a great assistance to mediums. Frice 84 00, For sale by BELA MARSH. June 27.-3w 14 Bromfield street, Boston, Mass.

MRCS. A. E. OUTFIDR. HOMEOPATHIC and Mesneric Physician and Midwife, will take a few patients at her residence for treatment. Per-sons wishing a quiet place where they can have the best of care, with the advantages of the vapor and other modes of bathing, can address 61 ADDISON STREET, CHELSEA, MASE. Has been very successful in treating cancers, tumors, fclons, scarlet fever and measles. 610°-June 21.

### **A RARE CHANCE**

To engage in the Drug Business in one of the oldest and best Eclectic Drug Mores in New England. (Bituated in Boston.) The Proprietor will sell, or take a Farmer who can furnish a capital of \$4000 or \$3000 and "boot DBED Feference. Address, WILLIAM CLARK, care this office. June 27.

ASTROLOGY : ASTROLOGY ! SEND 62 and stamp, with lock of hair and color of eyes, also date of birth, (as nearly as possible) and you will receive past and fature, with vALU ABLE MEDICAL ADVICE. Direct to Lock Box 30, Vinciand, N. J. 40°-June 21.

MRS. L. W. LITCH, Trance, Healing and Test Medium, No. 61 Townsend Place, leading from No. 85 Carver aircet, lioston, Mass. Circles every Tucaday and Pri-day evenings at 14 o'clock, and every Wednesday anternoon at 3 o'clock. MRS, M. SMITH, Clairvoyant and Magnetic Physician, will prescribe and give advice by mail. Fco 91.00. Address, Box 165, Aurora, II. June 27.

DR. WILLIAM F. PADELFORD, BPEOIALIST, Office, 46 1-8 Howard street, Boston, Mar. 25.

& Shepard. E. L., SOUTH WOODSTOCK, VT .- \$6,00 received.

# Message Department.

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

### Mrs. J. H. Conant.

while in an abnormal condition called the trance. while in an abnormal condition called the trade. 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 an-neared their parts.

We ask the reader to receive no doctrine put

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

### The Banner of Light Free Circles

These Circles are held at No. 158 WASHING TON STREET, ROOM NO.4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Seats reserved for strangers. Donations solicited.

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

### Invocation.

Oh Lord, our God, our Father, whether mortal or immortal, we are all thy children; whether or immorial, we are all thy condition, whether good or evil, perfect or imperfect, thy holy spirit falls with favor upon us all, and all the manifes-tations of thy life are as broad, as deep, as high as eternity. We cannot number the blessings as eternity. We cannot number the blessings that thou dost confer upon us, and still we come asking for more. The stars do not withhold their light because the man who would commit crime desires it; the sun sheds its golden rays alike upon the church spire of the Jew and the Gentile; thine angels visit places where evil abounds, as where the virtuous and good have their dwellingplace. And all, all these things teach us that theu art no respecter of persons, places or things; that in thy great benevolence and love thou dost that in thy great benevolence and love thou dost embrace all things, all souls, all conditions of life, and whether we will or no, we shall hear thy volce, and hearing, we shall answer whether we will or no-somewhere in the great future we shall become perfected in thee; somewhere in the shall become perfected in the; somewhere in the great unknown that lies before us, we shall loso our ignorance in thy wisdom, and all our imper-fectness will be lost in the glory of thy perfect light. Thou dost confer thy life upon these fair blossons (referring to flowers on the table,) and upon our souls alike. Thou dost everywhere preach the gospel of truth to us, saying unto us, through all things and in all places, "Ye are my children and I am thy father, thou art safe for-ever." We know it is of little uniter to thee whether wo are Jew or Gentile. Creeds have no place in thy great heart. All, all are of thee, and even the lowest finds a place in the warmh of thy love; even those who walk in the dark places of earth, they too are warmed by the sunshine of thy great benevolent spirit, and the soul of the sinner as of the saint is safe with thee. Yet we pity those who go down into the deep hells of mortality; we pity those who walk in darkness; we pity those whose crosses are heavy and whose arments are uncomely; but even in our pity, may we find strength to say unto all, "Come unto me, and I will lend you of my strength; I will as-sist you up the mountain of life, whereon you shall behold God, and learn to praise him." Our Father, thy children praise thee, and pray unto thee continually. There is no time that thou art these continually. There is no time that thou art not receiving the prayers and praises of thy chil-dren, yet they are ever new unto thee, and thy great heart of wisdom and mercy and love will receive all, and fashion all unto beauty and per-fectness. Though our prayers be all imperfect, in the great hereafter thou will return them to us arally crowned with perfectness, and heauty again, crowned with perfectness and beauty. The dark places of our inner lives thou wilt illume, we know, and in thine own time and thine own way, according to thy wisdom, thou wilt bear all unto the court of happiness, thou wilt give all the heaven for which they sigh, and in giving, will answer the soul's most carnest March 9. prayer. Amen.

### Questions and Answers.

## CONTROLLING SPIRIT,-Your propositions we

Will consider, Mr. Chairman. QUES.—Was the organization known as the Order of Eternal Progress organized alone by mortals, or did spirits out of the form favor and assist?

Assured Assarding the theorem of the second 
ing upon one plane of life, it behooves both to seek to understand each other, and in seeking to ing upon one plane of life, it behoves both to in everything, and I would also also in prove each other, too. Woman should lend of her wisdom to the man, and the man should lend of her wisdom to the man, and the man should lend of his physical strength to the woman. There should be a harmonious to each other, in any sense whatever. The time is speaking to them through all the different forms of life. And when they understand this, they will hear unto the voice, and harmony will come back." That is better than all the watches in the work of the different forms. March 9. Harriet Thompson. Perhaps in my hasts to reach those still so daar

Perhaps in my haste to reach those still so dear to me, I may have visited your angel-anctified place too soon for my own good. But I felt such an earnest desire to send some word from this place to my dear mother—her of all others, and Henry too, and father—that I can hardly be sat-isfied with the glory of my spirit home, without making the effort to manifest here. I want to Henry too, and father—that I can hardly be sate is finded with the glory of my spirit-home, without is finded with the glory of my spirit-home, without it make him. He is use one of the denrest, is finded with the glory of my spirit-home, without it is make him. He knows I have a way of my own, I alouid not be able to see her before death, my spirit-was and, it would have been dark in deed if it had not been cheered by the blessed belief that I could return. Oh tell them it is true, all true, that the half has not been told. Why, if we should return, giving a full description of the reality of the spirit-world, or our real condition, you would not receive us or onr testimony. You would not see any conception of the spirit-world. It is impossible, therefore, to give a real, true statement of spirit-life. You must all wait till you turn comes to enter that life, therefore, to give a real, true statement of spirit-life. You must all wait till your turn comes to enter that life, therefore, the will selew to him. I guess I won't as an and my thoughts of her that there, of her that life is here, if reit is the magnetic life that receive her thoughts of me, and when she says within her own heart, "I feel that Harriet is here." I man alway there; for it is the magnetic life that there, of her that life is guite on to think of me, and think I an meat to her. Oh, tell her I shall want to over her till here. Oh, tell her I shall watch over her till here. Oh, tell her I shall watch over her till here one so much for his spirit had I remained here, I might have done to the was that is all be with him. And I shall do more for my baby by than I could have done is much as anyboly. Good-by, sir. I know what as spirit world as the set as the for the real is an with as a work if a sa with as there on the has and my thoughts of here that hare there. I might h

more for my baby boy than I could have done sometime. He says it's the biggest humbur of here. I could not have done so much for his the age. All right I il see that you are in it as

### Michael Donahoe.

It is all very well for the North to boast about a great victory over the South; but from all I can hear since I 've been clear over on this side, it is about a draw game: plenty of folks killed on both sides, but the ringleaders on both sides are taking care of themselves the best way they know how. Not a single one of iem has had any sort of a chas-tisement; and according to the way I see things, the man that's in office now, the President of these-can't say United States, for there never was a more disunited set of States in any universe whatever than they are-there's no two that's united-well, this 'ere man that's at the head of em is himself half the one thing and half the other thing. Old Andrew Jackson says of him-what's 'em is himself half the one thing and half the other thing. Old Andrew Jackson says of him-what's very true—that he has got a Tennessee backbone in him, and you can't expect that he will be all for the North, when he has that in him—not much. No, sir, he is playing first the one side, then the other, and taking care of himself all the while. I had n't gone to the war under the circumstances I did. You see, it's like this: I have a couple of brothers who did n't see the thing in just the same licht that L did and they told me I was a food for that I do see, it is not start in a ve a couple of brothers who did n't see the thing in just the same light that I did, and they told me I was a fool for going, and that I'd better spare my life for my family, &c. But I—well, I thought it was the family, XC. But 1—Well, I thought it was the best government under heaven, and it ought to be sustained, and if there was anything wanting to sustain it I was ready and willing to give as much of my strength as I could, and I wanted to do what I could to silence the rebellion, and to make peace, if there was any such thing to be made. Well, they told me I was a fool, and that the North ward would be recompled to the South war the

man, and as God recognizes them both as stand-ing upon one plane of life, it behooves both to seek to understand each other, and in seeking to got here." You see I could n't, but I could come

coming back. But i leei just is well here as can be. And I do n't want Charlie to write any more such letters home, saying, "Do n't have anything to do with Spiritualism, if you do hear that Mag-gie comes back." Do n't do that, 'cause I shall rap you on the head, Charlie, sometime when you do n't think of it. He is just one of the dearest, best brothers we are say in your life only he best brothers you ever saw in your life, only he thinks it is n't popular, and so he don't want to have anything to do with it. But I'm just going to make him. He knows I have a way of my own, and I'm always sure to have it. I tell you, I'm not dead, and I want him to know it, and he shall know it. Now I'll tell you what he was doing lost nicht et interbeut trent winntes meet plue

here, I could not have done so much for his spirit had I remained here. I might have done more for his body, but not half as much for his spirit; and that is more important than his body. So think of me as occupying a better position, even toward those I loved here, than I could have occupied had I remained in that frail, diseased body. I am Harriet Thompson, of Foxboro', Mass. I have joined that numerous throng—by coming here—who will bless you in all deeds of kindness whenever and wherever they can for the opportu-nities you furnish for the spirit who desires to re-turn to earth. Farewell. March 9. Wichael Donghoe

Scance conducted by Rev. Joseph Lowenthall; letters answered by James Stiles.

### Invocation.

Draw nigh unto us, oh Soul of Wisdom, and by thy light illume the dark places of our being, Make us just where we are unjust; make us holy where we are unholy; make us pure in heart where we are impure in heart; and lead us out of error into all truth. Wash our garments clean in thy shin-ing waters, and so chauge and revivify all our be-ing that we shall rise transfigured in thy glory. Thou art the power by which worlds are formed, thou art the life of our souls, thou art the eternal their relationship and nearness to the great God of Nature and man, than they have ever understool before. May they take one step nearer the kiugdon; may they send out one more song of thanksgiving in honor of thy power, that is, and was, and ever shall be. Amen. March 10.

### Questions and Answers.

him as an individualized being. I believe that the judge of every intelligent being is within themselves, and I believe they are accountable only to that judge; and in this way: for instance, suppose the mercantile man makes a mistake in his mercantile operations to-day; he looks over the ground and sees where he might have done better; he regrets what he has done, and in the future he avoids taking the same steps under similar circumstances. Now he has judged him-self; he has paid the penalty through regret, and he has come out into a newer light in consequence of the mistake. He knows more than he did be-fore; he would hardly do the same thing over So it is with regard to all things in life. If a child burns its hand by putting it into the flame, you will hardly get it to do the same thing again. It will fear the flame. The old adage, "A burnt child fears the fire," is a very true one. It holds good in the intellectual realm, and in

Q.-With reference to my former question,

him from doing otherwise than as he does? A.—Most certainly. There are conditions surhim from doing otherwise than as he does? A.—Most certainly. There are conditions sur-rounding humanity over which humanity has not the slightest control. The fire possesses destruct-ive properties, and so long as it is the fire it will possess those properties. If you place yourself in a position to be burned by it, it will burn you. You cannot control it. And throughout all the croumstances of life, conditions are constantly coming up over which we have no control. For circumstances of life, conditions are constantly coming up over which we have no control. For instance, you had no control over the way and manner of your birth-no control over the organic life which you possess. You found that you pos-sessed it when you came to a certain standard of intelligence. You had no voice in the matter whatever. The law, or nature, operated without even asking if it might operate in your case, and then seen by and the point of the matter intelligence. You had no voice in the matter whatever. The law, or nature, operated without even asking if it might operate in your case, and then seen by and the point of t whatever. The law, or nature, operated without I suppose I am there how jue as had be seen a 
over which you have no control, Q.—Does not man's assertion of his free agency spring from his ignorance of the forces which control him 7

A.—I think so. Q.—Do the wiser intelligences of spirit-life be-lieve in the doctrine of free agency?

A.—There are many, very many, who have abandoned the belief in free agency, so far as they are concerned. There are also very many who still retain it. They feel that they can do a creat many things which they could any feel that who suit retain it. They feel that they can do a great many things which they suddenly find they want to talk about here. And I want my folks to meet me at some place where I can talk to them. It is only because he is ignorance, believes that he is lord of all the world. There is nothing a superior to himself. It is only because he is ignorant. The nearer we come to wisdom, the more we understand of the great infinite power by which we are surrounded, the less we shall feel some of my strangeness with me, and I ve got ready to part we interstand of the great infinite power by here, and i ve come to the conclusion i carried which we are surrounded, the less we shall feel some of my strangeness with me, and I've brought that we are free agents. Our free-agency will it back here. Don't think I've got ready to part with it yet. Suppose it will stick to me as long as it's best it should. all the others operate upon us whether we will

it becomes more steady as it rises in the scale. The wiser we grow the more stable we are in

not believe that any law can be violated. I should define it, as being an inharmonious rela-tion to the law, in consequence of our ignorance. We place ourselves in inharmonious relations to the law, and the law smites us. I believe that all sin, or evil, is but undeveloped good. I do not believe in the total depravity of anything, there-fore, to me, sin has lost its earthly significance; to me there are no sinners, in the absolute. There are many who fall—or seem to—in the way of life, but I do not believe that there are any sin-ners, according to the usual definition of the term, to me there are no sinners and a day a space. The seem to—in the way of life, but I do not believe that there are any sin-ners, according to the usual definition of the term, to me there are do not believe that there are any sin-ners, according to the usual definition of the term, to get all tile "set up" sometimes. Then also always

Q.—Have not good and evil always coëxisted? Could we understand one without the other? A.—No, certainly not. Why, if I thought that the devil was going to take his leave from the world of mind and the world of matter, I should be miserable indeed, and for this reason: I should be robbed of half its glory. What would you know that God, or the great, good power, would be robbed of half its glory. What would you know that good, fine, pleasant weather, if there were no storms? You would weary of it very soon. What would you know about appreciating the devil was going to take his leave from the were no storms? You would weary of it very were no storms? You would wo were no storms? You would weary of it very soon. What would you know about appreciating the sunshine, if there were no clouds that passed over the sun's face? Why, I think the devil is none of our very best friends, and instead of putting horns and hoofs to him, we ought to array him in garments of light and call him what God calls him-very good. Q.—Are we not placed here in order to sate Q.—Are we not placed here in order to gain knowledge from adverse circumstances, that we may be better fitted for the life which is to come? A.—Why, certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly. Do you suppose you would come of the life which is to come? A.—Why certainly and the life which is appreciate the joys of what you call heaven, the heaven of the spirit world, if you had always passed through a sort of an easy, free life here? Why, no. You would say, "I had about as good as this on the earth." You would hardly know which you liked best. They who have been crushed under the wheels of adversity are the souls who know how to enjoy heaven. Why, I am only sorry I did not have more adversity when users. I am only sorry I did not drink deeper of the cup of bitterness, because if I had I should have a keener relish for the joys of heaven. My relish is very keen now, but it would have been enhanced a hundred fold if I had only suffered more when here. That is why the returning spirit always tells you that though they suffered much here, they cannot afford to part with the remembrance of it—they are very glad to have passed through it.

as we please. We may suppose, in our ignorance of the great law by which we are controlled, that we have an all-sufficient and omnipotent will of our own, but after all it is very insignificant and of small account, when measured by the great governing power of the universe. Q.—How far, then, is man a free agent, respon-sible for his actions on the earth? A.—That is a question very hard to answer. Because man is subject to the law of a certain destiny. I believe that law does not infringe upon his freedom—upon all the rights which belong to him as an individualized being. I believe that the judge of every intelligent being is within themselves, and I believe they are accountable only to that judge; and in this way: for instance,

### Isaac Taylor.

Well, that chap had the consumption, but I did n't; but somehow or other I've got to take the cough and shoulder it. Some folks have a faculty of leaving their old clothes round in every place. I am from Northfield. I don't mean to say I am from there to day, but that is the place I should reckon from in taking an earthly reckoning. [In Massachusetts?] Massachusetts? no, Vermont. Massachusetts is a pretty good State, but it don't begin to compare with Vermont; has a good many more of some things, but they are things that I should n't want. Broken-down lawyers and quark physicians and lukewarm ministers—all that so of thing you have not be a some I am from Northfield. I don't mean to say I am that sort of thing you have plenty of here. I sup-pose we have got our share in Vermont, but then Q.—With reference to my former question, I you know everybody thinks the most of his own would ask if there are not conditions in the life of man over which he has no control, which prevent him form doing othermise then as he deared exactly how long it's going to take to reach a

> out a little affair of mine that needs straightening, and that little affair I don't know as I care to [Yes.] Well, I don't care to say much about that business, but I just want some of my folks that are most interested to meet me in some place that 's not quite so public, where I can talk with-out having to have it all published. You know there are some things a man might want to say that he would n't want to say to all creation, and the affair I come back to settle is what I don't want to talk about here. And I want my folks to

There's one thing that I want to say to old all the others operate upon us whether we will or not. Q.—You say there are some in the higher life who have not yet abandoned the doctrine. Have you known any who once having opposed have afterwards received it? A.—Yes. Q.—Do they change both sides? A.—Yes. Mind is subject to fluctuations. It it becomes more steady as it rises in the scale. The wiser we grow the more stable we are in mind. The wiser we grow the more stable we are in mind. Q.-How do you define the word sin? In what does it consist? A.-The usual definition is a violation of law, but that is not the way I should define it. I do not believe that any law can be violated. I should define it, as being an inharmonious rela. life, but I do not believe that there are any sin-ners, according to the usual definition of the term. worst, it was always in haying-ume, cause a down Q.-Have not good and evil always coxisted? to get a little "set up" sometimes. Then she always took it upon her to reprove me for following after took it upon her to reprove me for following after took it upon her to reprove me for following after took it upon her to reprove me for following after

### OF LIGHT. BANNER

Q.—Does the prevalence of Spiritualism tend lessen the proper appreciation of human life? The question is asked in all sincerity, in view of some of the terrible crimes, involving murder, sometimes perpetrated by persons professing to

bo Spiritualists. A. - Spiritualism, pure and unadulterated, teaches us that the gift of life, in all its many phases, is the greatest and best boon that the Creator has conferred upon his children, and that none has the right to seek to change the condi-It is the duty of all to seek to change the condi-tions of time for those of what you call eternity. It is the duty of all to seek to prolong their lives here, till the split can no longer express itself through the mortal form. Then, in a natural, harmonious manner the spirit will pass out and enjoy the glories of that higher life. Spiritualism teaches that the suicide and the murderer find more unbanginess there then they can be one more unhappiness there than they can by any possibility, find here. Spiritualism proposes to enlighten the soul concerning its highest interests, whether of time or of eternity. Spiritual-ism does not teach that you shall infringe, or seek to, upon any law of your mortal or spiritual seek to, upon any naw or your morear or spintan-being. It teaches how you may become in har-mony with the law, and by becoming in harmony, you learn the way to heaven. It is only when you are in harmony with the laws that are governing you that you are in heaven, or can by any possibility know what true happiness is. And if possibility know what true happiness is. And a you seek to infringe upon the law, it will rebuke you always with the sternest severity. It matters not whether you are here or there. The law does not leave you at death. It follows you beyoud the tomb.

Q.-It seems to be the opinion of a large num-ber of Spiritualists that woman is entitled to exercise authority equally with man, in all the du-ties of life. What would be the result, in a case ties of life. What would be the result, in a case of man and wife, where there was a difference of opinion in matters of business?

A.-That woman is mentally, morally, socially and spiritually the equal of man, we do certainly know. Physically, she is his inferior, and by be-ing physically inferior to man, she is raised just so much higher in the spiritual scale, has become just so much more spiritual, just so much more intuitive, just so much in advance of man, with regard to the things of the real life. Now with reference to the question that you have propoundreference to the question that you have propound-ed, your speaker can perhaps give very little valuable advice, and yet what I am able to give will be given in all sincerity, with a purpose en-tirely honest, and I should hope entirely sepa-rated from all favoritism with regard to the man or woman. In matters of business, that which relates to things of this world, that which takes in the merchandize of human life deals mith in the merchandize of human life, deals with those forms that are current here, the man knows generally more about than the woman. Why? Because he has lived more in that atmosphere than she. He has dwelt more steadily there than she has. He has become more accustomed to and assimilated with these conditions than the woman has; therefore, considering the case in that light, he should stand preëminent to the wo-man in regard to this particular kind of wisdom. But when considered from another standpoint, the woman rises above him; and it is from this standpoint that we behold her spiritually his su-perior, even in this respect. Her intuitions being more unfolded, it is sometimes very possible that the intimate friends of the man, in the spirit-world, may be able to shed their influence upon world, may be able to shed their influence upon the woman with regard to what is best to be done, even in the things of this life. The woman may be able to receive the very bast portion of spirit-ual knowledge with regard to the things here, while the man's senses may be entirely closed to them. And as man stands side by side with wo-

never would be reconciled to the South, nor the South to the North, and if slavery was killed the South to the North, and it shavery was killed the voice sound which some seem to amrm? devil would be to pay, anyway, and I'd better stay at home and take care of myself, and let the Americans fight it out in their own way. But I did n't see it in that light, you know, and I went to the war and got killed; and now the result of my getting killed is pretty hard upon my brothers, for they have my family to take care of, and as some of their accurationes have come back care it these. of their acquaintances have come back, and it has been intimated to them that folks can come, and it has belongs to the spirit-world proper, but the audi-my brothers thought if there was anything in it, it ory nerves of the spirit body will vibrate under and if I was in a state where I could come, I'd the sounds of the spirit-world. Every condition come and say I was very sorry I went, and I wish of life is regulated by its own special laws. come and say I was very sorry I went, and A wish the devil had the war, and all that. I'm not going to say any such thing. I do say I am disappoint-el in the result. I'm not sorry I went. I did what I thought was right, and I s'pose if I was here I'd do just the same thing over again, under

the same circumstances. I want my brothers to know I am nigh by 'em, and shall do all I can, and assist them just as much as I did when here. If I can't work with my hands to earn money to take care of my fam-ily, I can work with my spirit-power, and can in-fluence them so that they will be successful, and perhaps they would n't be if I was here on the earth and they had n't the power I will give them from my spirit standard. So they need n't think because I am gone from their sight I cannot do anything for them. I am nigh by; and as for pur-gatory, it's all purgatory wherever you are un-

to a better state. Yes, sir I wonder what the devil that document is that's going to the old fellow in Georgia. I can imagine;

but as I suppose it is a sort of secret society, and as I happen to be in unawares, it would be very ungentlemanly in me to tell anything about it, so I 'll hold my tongue. [That is honorable.] It's best to be honorable, just as far forth as you know how to be, in this world or any other. Well, I hope that Andy will get out with a whole

skin and a new coat, but I rather think they both get protty badly damaged. I do u't know. forms, as by letters, &c., where the eye is the medium-also through Maybe he has got backers that will take care of dlum. Now what is the philosophy of spirit-in-him, but ke better take both legs on one side of flux where the senses are not appealed to? The fence-that's my advice to him-else he may A.-Sometimes the perceptive faculties are get cut in two.

Well, sir, I suppose what is left of me is Michael Donahoe. [From where?] Boston. Just say, in the winding-up, that I 've nothing at all to be sor-

ry for-mothing at all. Good-day, sir. Oh, the age. I ought to give that. Just turning my thirtieth year. [When you passed away?] Yes, sir. Good-day. March 9.

Margaret Ward Barrows.

I am Margaret Ward Barrows, and I've got a brother in Washington, and I want to communi-cate with him. I died last winter in Steubenville, O., and I thought I should come back. -I did n't know, but I had seen spirits myself, before I died, and the bad winter in the second se

QUES.-Have spirits, besides thought or mental communion among themselves, also the audible voice sound which some seem to affirm? ANS.-The law of correspondences is an abso-

nerves would not vibrate under the sound that There are laws pertaining to Nature, laws per-taining to mind, and laws pertaining to every degree of mind and matter, and governing each in their own proper sphere. Q.-It has been said that all things in Nature

must take upon themselves a second life, that is, the spiritual. Does not the earth-this planet Which we inhabit—come under the same law? Will it not enter a more spiritual or ethereal life? A.—It certainly will. This planet is dying con-stantly. By-and-by the death change will be-come so complete that it will pass out of its material orbit and enter a spiritual orbit, or become the dwelling place of ethereal beings, and not the dwelling-place for material beings. because I am gone from their sight I cannot do anything for them. I am nigh by; and as for pur-gatory, it's all purgatory wherever you are un-happy. If I'm in purgatory, no priest nor car-dinal nor pope could pray me out. Myself must do it if it's ever done, and that's the only way by which I'm to come out of purgatory and come up to a better state. Ves sit material senses. Mark us: everything has its

material senses. plark us: everything has to inner and its outer life. Q.—Is it not probable, then, that these spiritual forms that have passed from the earth-sphere will flually return to inliabit the same places again as they once inhabited in the body? A.-It is certainly not impossible.

A.—It is certainly not impossible. Q.—I would ask, as bearing upon the first ques-tion, what is the philosophy of spirit influx? Ideas are communicated by sounds or words, in which case the ear is the medium-also through

made use of as agents to convey thought from one mind to another. Under some circumstances a thought is no sconer rounded into form in one mind, than another catches it up, and another and

Q.-You say thought is rounded into form. I can conceive of a bubble being rounded into form. and then vanishing into air. Is it the same with a thought?

-It certainly is. You cannot conceive of the reality of thought, simply because you cannot measure it by your human senses, you cannot measure it by your numan senses, you cannot weigh it, you cannot materially deal with it. Now thought is to humanity the intangible, the unreal; it is the fleeting. But to the discmbodied spirit it is the real, the tangible; it is the life. Yes, thoughts are rounded into form just the same can build a new work one as descriptions are

Q.-This being the case, then, in order to secure the future happiness of our friends, ought we not

here? A.-By no means. And you could not if you would, for the law of your destiny has you in its grasp, and you cannot escape it. You can torment them just so far, but no further. If you have a mind to, you may try it, and see how far you can go. You would very soon weary of it, for you would find the torment reacting so fully upon rourself that you would get sick of it. yourself, that you would get sick of it. March 10.

### George Wells.

I find myself still very weak on coming into full rapport with an earthly body, yet I am very anxious to send some word home to my friends but perhaps not as anxious as my mother, who is with me. Since she has found that there is a diwith me. rect route back, she seeks in vain to be satisfied without sending some word to those who have I had the consumption and was sick some time

I had the consumption and was sick some time, and I should not have been ready to part with the body that the earth gave me if it had not been for the suffering. After I had suffered a good fair share, I began to get ready to go, and at last was anxious to go; but before I had suffered much I used to dread the time of going, and thought I never should be ready for it; but my suffering proved to be one of the very best things that could have happened to me, because it flitde me

Co. and I thought I abould come back. I did n't know, but I had seen spirits myself, before I died, fit is the fleeting. But to the disembodied splirit is the fleeting. But to the disembodied splirit is the fleeting. But to the disembodied splirit is the real, the tangible; it is the tangible; it is the same at thought and they had takked to me. I saw father and graadmother, and takked to me. I saw father and a great many people that I did n't know, and a great many people that I did n't know, and a great many people that I did n't know, and a great many people that I did n't know, and a great many people that I did n't know, and I thought I could come back. [Did you tell your filling, at road in which he is compelled to walk, and they don't believe in these things, you know, and my brother, Charles D. Barrows, hot I believe to the form is the reating of the operation performed if be had not goers sit's thought I can do a good powor which governs all things? I would n't know, and deal if I try. I wanted to live to see him, but I could n't; and what do you suppose he said? [I]

### Lizzie Clarke.

I have come with my brother, and I want, if I can, to send a letter to my mother. I died a year ago last January, and I've tried ever since to come back. My father was killed in one of the seven days' battles before Richmond, and my brother and myself had the diptheria. He was nine years old, and I twelve—I was most thirteen. My mother is so unhappy since we died that we thought perhaps we could do something for her if we could come back, if she knew how near we were to her. Father would come if he could. I told him I was coming, and he said he was glad of it, and he hoped he should be able to sometime. And George will come as soon as he learns how. Oh tell mother we have seen that be able to. Oh, tell mother we have seen Uncle Archibald. He was drowned. He was lost off the whale-ship Julia and was drowned. Tell mother that we like to have her think of us, but not to think of us the future happiness of our friends, ought we not to begin to torment them all in our power while in such a sorrowful manner; it only makes us here? A By no means And you could not if you as dead. Tell her that Uncle Archibald says he is glad he did n't know what was before him, be-cause he should never have been willing to have stayed here any longer after he knew what there was in the spirit-world. Georgie wants me to say that this message is from him as well as from me. Georgie and Lizzie Clark, from New Bedford. Good by, sir. March 10.

> Séance conducted by Lorenzo Dow; letters answered by Henry Wright.

### MESSAGES TO BE PUBLISHED,

Thursday, March 12.-Invocation; Questions and Answers; William II. Hards, of the 9th New Hampshire, to his friends; Henry Lesure, of New York, to his wife and children; William Trefethen, of East Boston; Fannie Bullard, to her mother in

Trefeithen, of East Boston; Fannie Bullard, to her mother in Roxbury. Monday, March 16.-Invocation; Questions and Answers; Capt. Charles R. Johnson, 16th Mass., to his friends; James Ryan, of Boston, to his wife; Barkh A. Tumer, of Bath, Mic., to her family; Charlie Pearsons, of Boston, to his mother. Tuesday, March 17.-Invocation; Questions and Answers; Esther McGowan, of Lucknow, Reotland; Col. Rithiard Byrnes, 28th Mass., to his friends; Hannah Gould, of Boston, died 49 years ago, and was burled in the old Granary church-yard; Davis Lee, of Richmond, to his mother. Thurday, March 19.-Invocation; Questions and Answers; Capt. Albert W. Bartiett, of Newburyport, Mass., 35th Mass.; Mary Hill Bhannou, to her brother in Bandusky, G. James Seanion, of Manchester, N. H., 8th New Hampshire Regt., to his sister; William Buck, of 23-Invocation; Questions and Answers;

# BANNER OF LIGHT.

NOTICE.

### A Capital Inducement to Subscribe for the Banner of Light.

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Until July 31, 1868, we will send to the address of any person who will furnish us new sub- THE LATEST WORK BY A. J. DAVIS. scribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of "Soul Affinity," by A. B. Child. M. D.

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### Obitnary.

• The spirit of W. M. Lyons, of Detroit, Mich., was released May 28th, from the tabernacio in which it had dwelt for near ly 42 years, to form a relinion in the beautiful Summer-Land with loved ones gone before, from whom he confidently be lieved a cordial greeting and congratulation awaited him.

Here a cordina greeting and congratulation awaited him. Years have elapsed since he investigated and became a firm believer in the teachings of immortalized intelligences, and the phenomena by which the truthfulness of those teachings are demonstrated to mortals, since which time he has been identified with the defenders and advocates of that glorious gospel that has brought clearly to light. "Life and homerat-ity," and has cheerfully given of his substance to aid in its

fy," and has cheerfully given of his substance to aid in its promulgation. For a few years past he has been subject to epileptic fits. Since last fall he has felt that he was rapidly approach-ing the outer verge of time, and contempiated and conversed about his approaching change with as much composure as in perfect health he would have looked forward to entering upon a short journey, at the end of which he was to meet loved ones in the form. He saw no dark valley intervening between him and the portals of endless life. He was an only and duituit son an affectionate husband, an eminently fond father, and shared largely in the confidence and esteem of all who knew him. He has left a wife and three bright, interesting piedges of their mutual love in the morning of their being, whose presence was to him always sunshine. His honored father and excellent mother survive him, both "rooted and grounded in the turth," having the gospel of Spiritualism "as an anchor to their souls, sure and steadinst," and are

10 their sounds, since and stematist, and are
 10 'Only waiting till the shudows are a little longer grown.
 Only waiting till the glimmer of the day's last beam is flown;
 Then, from out the gathering darkness, holy, deathless stars shall rise.
 By whose light their souls shall gladly tread their pathway to

the skies.'

Services were held at the family residence, Sunday P. M., the Sist ult. the writer of this officiating. Theme of remarks, *jumnortality*; Text, Lyceum Manual, page 143: "There is no Death."

"Ever near us, though unseen, The dear, immortal spirits tread, For all the boundless universe 'Is life-there are no dead."

'Is life-there are no used. A large number attended to its final resting-place at Elm-wood Cemetry the casket that had contained the jewel they admired and loved, but which, having answered the purpose of its designer, had been exchanged for one that can never be marred or tarnished, but shine with increasing lustre "forever and ever." II. G. MURBAT. and ever." Detroit, Mich., June 3d, 1669.

Fifth National Convention of Spiritualists. To the Spiritualists and Progressice Reformers of the World: The undersigned, members of the Executive Committee of the National Convention, have decided to call the Flith Na-tional Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1863, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst. And we invite "cach local organization of Spiritualists or Progressive Reformers to send two delegates, and an addi-tional one for each fractional fity over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention. *Basao REUN, President*: Warnweight of the December of New York. Fifth National Convention of Spiritualists.

IBAAG KEHN, President		
WARREN CHASE, Vice .	President for	New York :
A. B. JUSTICE.	· · · · ·	Pennsylvania;
THOMAS GARRETT, "		Delaware :
JACOB WEAVER. "	66	Maryland ;
A. JACKSON DAVIS, "	**	New Jersey :
HOBATIO ALDEN, "	64	Maine:
FRANK CHASE, "	44	New Hampshire
D. P. WILDER. "		Vermont ;
WILLIAM WHITE, "	**	Massachusetts :
A. T. Foss, "	66	Connecticut :
INMANUEL BEARLE, "		Rhode Island ;
	**	Alabama :
Decorne / Mounty H	64	Tenate

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taken the contents of one box, he said: "Father, I feel that I am nearly well." His appenite returned, he slept soundly, MARY M. HARDY, Trance and Business Mehe ever was. Mrs. Mansfield was at the same time suffering from pain LVL dium, No. 93 Poplar street, Boston, Mass. Public Cir-cles every Thursday evening. 13w\*---May 16.

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# Miscellaneous.

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field advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quictly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning

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LETTER FROM

JAMES V. MANSFIELD.

WE can say nothing to add the weight of the following unsolicited and unexpected letter from JAMES V.

MANNYIELD, the distinguished test mediums, whose personal communications and answers to sealed letters have given

him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California, years

ago, his name and reputation are as familiar to the Spiritual-ists of San Francisco and the Pacific coast, as they are to the

May 18th, 1868. PROF. PAYTON SPENCE-For more than two years I have

not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous corre spondents, 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

node 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 Homeo-

pathic 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. Before he had taken twenty powders he assured us he was better; and by the time he had

and now is about his daily avocation, as well, if not better than

caused by failing, 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. Mansfield then resorted to your Powders, and within the space

of three days she was free from pain, and is now as well as she

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

difficulty. So innamed was his throat at times that it was difficult for him to articulate. Day by day 1 watched his de-cline in health; and one day 1 thought I would speak to him about it. I did so. Ills reply was: "Mansfield, I think the game of life is about played with me." He was making prepa-

rations to go home, and as we thought (and no doubt as he 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 Politive Powder on going to bed, and coughed less than usual through the

hight. The next day he took them as directed, and a percepti-ble change was evident for the better. This was about four

weeks ago. To-day he is apparently well and about his busi-ness, although he continues still to take now and then a Pow-

der. 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

come 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 ac-quaintance 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

alarmed, and, at first, knew not what to do. But Mrs. Mans-

the gentleman dressed himself and went down town to his

susiness. He said he felt symptoms of the old attack for sev

eral days, but as he continued to take the Powders from time

to time, he tells me he is freer from those bad feelings than at

As before solid, have other cases to relate to you; and when I have a leisure 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.

any time during the last ten years.

writhing on the bed, at times apparently unconscious. I was

use of the same.

family

ever was.

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cases, also DISPRIMA, SCIRBIUS, SCROPTLA ERUPTIONS, HUMORS, LIVER, RIDNEY, AND PARTICITABLY HEART DIS-EASE, FINELY ERUPTIONS ON THE FACE, NEURATION, RULEWATING, FUER SOURS, PHLS, FISTULA, THE POISONING OF THE NEURA BY TOO WUCH SERCURY, -which diseases sow the secies of Consumption of which thou-sands die annually-bundurds of Hiving winnesses will testify to the efficacy of the Doctor's treatment. Having submitted his remedies to the most rigid tests for seven years, he now of-fers them to the public through Druggists and from the Office. The First Solution and Compound Elizite of Tars The First Solution and Compound Elixir of Tar;

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This is found to be superior to all others for removing pains, restoring lost action, &c.; as cheap as any in the market.

restoring lost action, acc.; as cheen as any in the market. **DR. GARVIN** makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient is present or on the other side of the earth, by giving the name, acx and age only. He has no superior in this depart-ment, and his knowledge of Anatomy and Physiology enables him to know what he sees. **EXP** Personal Examinations, **53.00**; Written do. **85.00**. Dr. G. has moved his office from 402 6th avenue to 142 West bith street, near Union Square, to a four story English base-ment house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 A. M. to 4 P. M.

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	JOHN C. DEXTER.	14	**	Michigan ;			
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	JANES EASTON.	**	- 64	Minnesota:	, ", point. Societies	should circulate	this pamphlet in their
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TIPUH	* *· CHIEV; M· D., 004	<b>AFACE BUICEU</b>		nancoma veci	- 43		•

Western Lyceum Conference. The Executive Board of the Chicago Children's Progressive Lyceum hereby invite representatives from all Lyceums in the West, and from all towne where there is an interest in the Lyceum movement, to meet at Crosby's Music Hall, in con-junction with the Illinois State Association of Spiritualists, on the 26th, 7th and 28th of June, 1865, to conferase to the best ways and means for promoting the Lyceum interest. We are assured that the State Association will set apart an equitable proportion of time for such Conference, and we are of the opinion that no better time could be chosen; indeed, that the interests of all concerned will be chanced by thus meeting.

that the interests of all concerned will be emanaged by thus meeting. The friends of the Lyceum in Chicago are fully awake to the demands of such an occasion, and will spare no available means to make it pleasant and profitable; as far as possible the hospitality of their homes will be tendered to those who attend the Conference, and they hope to be able to entertain all who come. Remember, this invitation extends to all Lyceums, and to

all who come. Remember, this invitation extends to all Lyceums, and to all friends of the Lyceum movement, in the Western and Mid-die States, and we hope that each State will be represented. S. AVERY, M. D., Conductor, CHARLES W. BOWBON, Secretary.

### Notice.

Notice. The Central Association of Spiritualists, of Louisiana, invite-the Spiritualists of Louisiana and adjoining States to meet in Convention in the city of New Orleans, on the 8th day of Au-gust next, at 10 o'clock A. M., in the Massenlo Hail, No. 48 St. Louis street, to elect delegates to the Fifth Annual Conven-tion of Spiritualists, to be held in Ruchester, N. Y., on the 25th day of August, and to take such other action as may be found necessary for more complete organization, and for the ad-vancement of our heaven-born cause. By order of the Association, Ww. R. MILLER, Pres't, Glass Box 928, P. O., New Orleans, La.

Spiritualist Grove Meeting and Picule.

Bpiritualist Grove Meeting and Ficule. The Spiritualists will hold a two days' Grove Meeting and Ficule near Fountian Lake, in Belmont, Portage Co., Wis., on Saturday and Sunday, the 4th and 5th of July. Good speak-er, both trance and normal, are expected to be in attendance. Good music is engaged for the occasion. DAVID SPUERBECK, TRUMAN CARPENTER, J. C. STRINGHAM, BTILLWAN F. DEVOIR, LUMAN TAYLOR, Meride Committee Arrangements.

### Picule at Chesterfield Pond, N. H.

The Spiritualists of Cheshire Gounty, N. H., will hold a Pic-nic on the 24th inst, at Cheshire Gounty, N. H., will hold a Pic-nic on the 24th inst, at Chesherfield Pond, commencing at 9 A. M. Dr. 8. D. Pace, the well-knewn medical clairvoyant and healing medium, of Port Huron, Mich., will be present. A cordial invitation is extended to all. Please bring your own refreshments. If the weather should prove unfavorable, the picnic will be postponed to the next fair day. Weitmoreland, N. H., Jane 1, 1968. B. D. CLARK.

## Grove Meeting.

Grove Meeting. On Saturday and Sunday, June 27th and 28th, the Spiritual-ists and friends of progress of Knox Co., III., will hold a Grove Meeting at Maquen. Ample provisions will be made to enter tain strangers, and on Sunday friends will bring substantials in bakets to the grove, and a true gipsy repast will be spread. Subjects of vital importance will come up for the considera-tion of the Convention. J. S. Loveland and J. T. Rouse are expected to be present. All are considered.

## Quarterly Grove Meeting.

The Quarteriy Grove Meeting. The Quarteriy Grove Meeting of the Splittualists of Orock-ery, Mich., and vicinity will bo held at Nunica, faturday and Sunday, June 27th and 28th, 1869. Mrs. Pearsall and other Speakers are expected to be present. 'A general invitation is extended to all friends of progress. B. MURRLY, President. B. MURRLY, President, O. W. MUHRAY, Sec'y.

Nunica, Ottawa Co., Mich.

### Picnic at Cicar Lake, Ind.

The Annual Picuic Meeting of the First Religio-Philosophi-al Bociety of Hillsdale Co., Mich., will be held at Clear Lake, Ind., on the 11th and 13th of July next. CLARA E, CORRY, Camden, May 2bin, 1868. See Y of Nociety. THIS remarkable novel, of over four hundred pages, is See Y of Nociety. This of Conce. Price, postage free, S. Peb. 29.

### Sunday Afternoon, Oct. 27, 1867. S address possesses great merit. It is terse, and to the bint. Societies should circulate this pamphlet in their tive localities with a lavish hand. By so doing they omote the cause of Spiritualism more fully than in an ther way. 25 cents single copy; Fifty copies, \$8,00; One hundred copies, \$15,00, For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston; also at our BRANCH OFFICE, 544 Broadway, New York. June 13. SEXOLOGY AS THE PHILOSOPHY OF LIFE, IMPLYING Social Organization and Government, By Mrs. Elizabeth Osgood Goodrich Willard,

By Mrs. Elizabeth Osgood Goodrich Willard, Is the title of a new work of the most vital importance to so I ciety in its present condition; containing the most deeply important philosophical itruth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple. The nature of this work is an explanation of the causes and laws of motion, sex, generation, organization and control in the solar and human systems, showing their perfect correspond ence with each other and with the laws of social organization and government. Its object is the revolution and reform of society, in con-formity with natural sexual law; giving woman her true place on its governmental orders. The laws of Nature as explained in this work settle the con-fict between the laborer and the capitalist to the mutual benefit of every member of the social system. One vol. large 12mo. shout 500 pages, bound in cloth. Price 62; postage 24 cents. Just received and for sale at the BANNEL NELI OF LIGHT. OFFICE, 138 Washington street, Boston, Mars. JUST RECEIVED.

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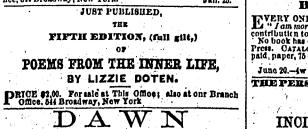
### Introduction and Appondix

By Nathaniel P. Tallmadge. 537 pp.

PRICE \$3,00; postage 36 cts. For sale at Banner of Light Office, 188 Washington street, Boston; and at our Branch Office, 544 Broadway, New York. Jan. 25.

# HEALING OF THE NATIONS. SECOND SERIES.

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## DR. J. T. GILMAN PIKE, Pavilion, 57 Trement street, Boom No. 5, BOSTON, MASS.

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664 WASHINGTON STREET, BOSION. **ROOTS**, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquers. Proprietory and Pop ular Medicines, urarranted pure and genuine. The Anti-Scrof-sia Panacea, Mother's Cordial, Itealing Extract, Cherry Tonic, & c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting np BPIBITUAL and other Prescriptions. Apr. 4.

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ers are needed. The Positive and Negative Powders do no vio-

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313 FAST BBD STREET, New York, gives correct Diad-scribes for and Crars neuto and chronic discates under Spinit Course. Consultation hours from 9 A. M. till 7 P. M. June 13.--II.W

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MRS. H. S. SEYMOUR, Business and Test Me-dium, No. I Carroll Place, corner Bloccker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. June 27.-6w

June 27.-5W A DELINE S. INGRAHAM, Psychometrist, describes the spirit-homes of the departed, with messages to the living, from the photograph of the decased. Terms \$5,00 and 4 stamps. 7d7 Broadway, New York. 4w<sup>2</sup>-June 20.

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SPIRIFUALISTS' HOME.-Board by the Day or Week, at 34 Hudson street. 4w4-June 6.

A. B. CHILD, M. D., DENTIST,

50 School street, next door East of Parker House, Bostos

June 13.

# BANNER OF LIGHT.

# Western Department.

## 

Individuals subscribing for the BANKER OF LIGHT by mail, or ordering tooks, should send their letters containing remit-tances direct to the Boston office, 139 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for the should be directed to J. M. PREALES. Persons writing us in June will direct to Hammonton, N.J. 

### Call us a Heathen.

Names are often now-a-days emptiest soundsnothing more. In those wiser ancient ages, when Solon sat at the feet of Egypt's hierophants, and Plato dipped his cup into streams that once bubbled from India's fountains, there was a correspondence between names and things, symbols and truths, words and ideas.

A clerical brother, for whom we cherish a deep heart fellowship, writing us awhile since, commenced his fraternal epistle thus: " My Dear Heathen Brother." The appellation charmed us. If we are to find the legitimate meaning of " Christian" in the prevailing Christianity of this age. with its wars and pious wickedness; and if Pythagoras and Democritus, Empedocles and Aristides, Confucins and the Neo-Platonists of later times were types of heathenism, count us ever a ' heathen.'

Will not our " Christian" brother join with us in singing a new doxology:

To Chrishna, Plato, Jesus,

- With nightles, seers and sages, Be honor and glory given

Through everlasting ages.

Apropos-the "Radical," organ of the more free and cultured Unitarians, told us in a recent issue that

"Nothing is added when 'Christian' is prefixed to the word Character; or when one is spoken of as the word Character; or when one is spoken of as a *Christian* gentleman. A gentleman is simply a gentleman; and character may not be appropri-ated by Christian, Molammedan, or l'agan. How unworthy the nature of man are these tests which measure him by his bias for this or the other tra-dition. • • • If he remembers well, and imi-tates well, in one part of the globe he is a good 'Christian'; elsewhere he is a good Mussulman. If you would read his true character you must have access to his society when these artificial pretensions are thrown off; or, you may yourself-man at what he is to be canable of when emanciman at what he is to be capable of when emanci-pated. Character belongs to nature. The influ-ence of sect destroys the free, natural growths of manhood, warps it into one-sided, antagonistic at-

mannood, warps it into one-sided, antagonistic at-titudes, and spoils the temper by over-heat. There may be noticed most anywhere in Amer-ica to-day a prevailing unwillingness to rate any man's worth by the color and shape of his Theology. If a man is a professed believer in Christ, the world at large cares very little; if he is not, it cares very little. Opinions are formed of him on other and can be independent fraunds. He is reared in very little. Opinions are formed of him on other and quite independent grounds. He is viewed in the light of friend and neighbor, and not in the confusing rays of Christianity. If he dies, his eu-logists turn to his virtues. It is found that his 'unbelief' did not affect his character."

### Matters in St. Louis, Mo.

In receipt of letters and the "Convention Day Journal," a stirring sheet published by the St. Louis Children's Progressive Lyceum, we should be doing our readers injustice not to cull for them some of the flower-gems before us. A private letter has the following passage:

"The West to the East then-good cheer-the truth is uprooting error-all is well-Spiritualism is progressing-many in the churches, tired of the old while and the old garments, are turning to-ward the New Zion, the better covenant, the Spiritual Philosophy.'

The Journal has on the first page (written for Miss Emma Farnham) a very choice and beautiful ballad, entitled Marion Gray, by Myron Colony, author also of that flue rhythmic romance. in book form. Manomia. This book, unique, rare in poetic structure, and rich in thought, abounds in many lucid passages teaching the Spiritual Philosophy.

The President, Chas. A. Fenn, speaking of the engagements they have with speakers running into 1869, says with his usual clear-sightedness:

"For October, we have that grand old wheel horse of the car of progress, Henry C. Wright, of Boston. While wielding his ponderous blows on outgrown creeds and dogmas, his large heart overflowing with love for humanity-his genial nature, bright, untarnished character, will com-pel those on whom his hammer of truth falls hardest, to love and respect him, in spite of all

tific and medical lectures from wise and cultured all local Societies. spirits. Visiting spirit-life, he has met some six-

teen other spirits in the spirit-world yet related as tenants to their mortal bodies by ethereal, magnetic relations. This leaving the earthly body for a season, at-

tended by spirit-guides, thus catching the illuminations of the wisdom spheres, is perfectly consistent, providing the "soul is an independent entity," and " can exist independently of the body," as one of our most eminent clairvoyants affirms in his writings. Friend Pierce is not only clairvoyant and clairaudient, but clairversant, perceiving and knowning his inner self. He can see the workings of the electric forces, the movements of | The summer will soon be here, sweet Ruth, the nervous system, and trace those subtle relations that constitute his dual being an independent selfhood. His mediumship is as interesting se wonderful Neuron self and the flowers will fade, and the flowers will as wonderful. Never shall we forget conversing with the Sun-god-an ancient Brahmin, with Geeho-ca, a learned Egyptian priest that lived long Go mourning back to a warmer sky, what to Mosses mul with those empant electri. While I wait for thee in vain. prior to Moses, and with those eminent electricians controlling him, La Piere and Le Fanche. Oh, many a heart and many a hand These immortalized intelligences, never failing, have fulfilled all the promises made to him nearly eighteen years since. The doctor's prosperity and marked success, as a healer, is owing much to the confidence people have in him as a man, and in the superior skill and wisdom ever manifest by his spirit-guides. The worthy are ever sure to

win. The Shaker Doctrine touching Generation.

That excellent man, Elder James S. Prescott, residing near Cleveland, Ohio, forwards us a pamphlet, by R. W. Pelham, relating to that peculiar people termed "Shakers"-a people quite as often misrepresented and, if possible, less understood than Spiritualists. Its perusal deeply interested us, and to most of its doctrines we yield hearty concession. To give the reader a general idea of its teachings, we make the following extracts:

" Six hundred years before our era, the great Greeian philosopher, Pythagoras, tried to coalesce the community principle with the work of generation. He gathered some six hundred men, with their wives and children, at Crotona, to live in community, determining to reform and improve the race, both physically and morally. He taught that wrong was done to offspring when parents indulge in licentiousness, rigidly adopted the one wife system, and intercourse was greatly re-stricted. Strict fidelity to husband and wife was required, and intercourse, except for off-spring, considered shameful, and strictly forbid-den. Doubtless the good old philosopher ex-pected to produce a generation of pure, undepraved offspring. But alas! the infexible law of nature provailed, and 'that which was born of the tiesh was fiesh.' We never hear anything more of an attempted pure generation, nor of the community, after the death of its projector. Robt Owen, Fourier, and divers others, have made the same attempt in our own times, and signally

failed. When Jesus the Christcame, he promulgated, not the work of generation, but of REGENERA-TION-the Anastasis or Resurrection to a new and spiritual life.

The great French writer upon the life of Jesus, says: 'He decidedly taught celibacy. \* \* \* The cessation of generation was the sign of the kingdom of God.' This new and immortal life was brought to light by his Gospel, and the laws of Nature with light by his Gospei, and the laws of Nature with regard to this regenerative work, were clearly laid down and defined. The children or subjects of this Resurrection 'neither marry [present tense] nor are given in marriage, but are as the angels.' They can have nothing to do with the generation. 'They are not of the world, even as I [Jesus] am not of the world,' and therefore can no more generate the subjects of the world than citizens of the United States can propagate British citizens of the United States can propagate British subjects. 'The children of this world marry, but the children of the Resurrection do not marry, but are as the angels, having entered into the life of Christ, which is equal to that of any angel. This indicates that it is just as contrary to Nature for these children of God to propagate their spe-cies by natural generation, as for the angels to

do 80. The life of the 'children of the resurrection' or 'Children of God,' is an inspired life, and this inspiration of the spirit of God raises them above the elements which govern the carnal man in his generative life. Without this *Inspired Life* they can no more be elevated and supported above the do not, they are not tangible to one another; if they do not, they are not tangible to one another; if they to the common good! Thus, also, the strong ties of husband and wife, and all the other fleship re-lationships growing out of them, fell asunder, severed by a stronger attraction of the higher severed by a stronger attraction of the higher and holier relationships of the spirit—Sons and Daughters of God—Brethren and Sisters in Christ, Without partiality or respect of persons. We, however, heartily agree with your (Inquir-We, however, heartily agree with your (inquir-er's) views of the unbounded abuse of the gener-ative order and its evil consequences on the race; and also your idea of the licentious consequences of the filthy custom which so universally prevails, of husbands and wives constantly lodging togeth-er. The ancients did not so. We read of Abra-ham's tent and Sarah's tent, of Jacob's tent and Yachel and Lead's tents. And when the wives Rachel and Leah's tents. And when the wives wanted offspring, they were wont to invite and sometimes hire their chaste husbands to visit

trance, the face pallid, the body rigid, for three, arranged by each local Society appointing one five and sometimes seven days at a time. During delegate for the State, and this delegate will rethese intervals he is with his teachers in heaven- ceive his credentials by writing to the Recording ly climes. At present he is out of his body from Secretary of the Association. We urge the imtwo to three hours each night, listening to scien- portance of being represented at Rochester on

It is proposed to hold our Second Annual Convention some time in September next. Those towns which are desirous of having it held with

them, will please state the same to the Corresponding Secretary at once. Toledo, Cleveland, Springfield, Cincinnati, Painesville and Geneva, are particularly requested to correspond.

By order of the Executive Board of the O.S. EMMA TUTTLE, Cor. Sec'y.

## SWEET RUTH.

### BY JAMES G. CLARK.

For the birds of brighter bowers Are singing their way from the balmy South

I have pressed in pain and bliss, Have found that rest in a better land Which they never knew in this; And of all the forms that fied with thee, From a kingdom fraught with tears, There are none that seem like thine to me, Through the golden mist of years.

And I guard the memory of the trach, As a miser would his gold; The lowliest glens of my being know How the birds of peace may sing, And the darkest waves have caught the glow

With your permission, dear Banner, I wish to solicit aid in the solution of a certain problem arising out of spirit teaching. The problem consists of two distinct propositions, neither of which, according to my conceptions, can be true if the other is, while I am bound to concede the truth of both.

I will endeavor, in the first place, to state them as they appear to stand in antagonism to each other, and in the second place, to reconcile their apparent antagonism, by calling to my aid certain modifications of the one, hoping some genius will respond, either to confirm my own convictions or point out some defect in my method of reasoning, by which I am prevented from reconciling the apparent antagonism of the two propositions.

Spirits universally affirm that they are in possession of a bodily form, an organized structure; this is one of the propositions. The other may be inferred from the necessity of the case as well as from spirit teaching, viz., that an infinite universe has alwavs existed.

If there exists an Infinite Intelligence, there also exists an infinite universe, and an infinite individualization of spirit. Now if this infinite universe has always existed, the number of individualizations must, in every given finite space, also be infinite. Let us suppose the solar system to be one of these given spaces. Here individualization of spirit from the great Eternal Foun-

tain is now going on, and every additional birth seems to swell the number; but the process is without beginning, and therefore the number is already infinite. If this sun and these planets did not always exist, others did, out of whose dismembered atoms these were formed; so that the process alluded to is unquestionably without beginning, and the number of individualizations infinite.

The loose declaration that there is plenty of room in infinite space cannot be received in argument, for every given finite space is subject to the same increment-leaving no opportunity for an advantage by transportation.

The question now arises, do these organic structures occupy space? If so, they cannot be retained forever, but like all other forms of matter, are

nation which had no beginning-reason tells us that development has always been to an infinite elevation, as already stated. If it is true that God is all in all, then surely it is true that God diverges into all things, while all things converge in God; BO that the Supreme Being consists of a unity, com-

posed of an infinity of separate existences. WM. KAHLER. Wilmington, Ill.

### Card from Mr. James.

MR. EDITOR-Will you be so kind as to allow me to say a few words to my numerous correspondents through the medium of your excellent paper, as it is utterly impossible for me, in my present state of health, to answer, individually, the hundreds of letters that come to me from all parts of our country?

First, I am attended, as I know, by a band of spirits who wish to use me for a purpose that must give great and lasting benefit to humanity; that I have promised to be faithful and true to their instruction, in order that the work may be carried to a successful issue, and consequently cannot go here and there over the land, at the request of the many, to accomplish some special work for them. I move only as I am moved upon by what I feel to be my own guides. And only as they lay plans for me in the line of my special mediumship, and direct me to act therein, so only can I feel it right and proper for me to work. I am asked what are my terms for this and that. In answer, I say I have no price, and do not advertise to do for any mortal any of these things. And in regard to the means that may be accumulated from such revelations, I would here say that those who have the wisdom to reveal. and the power to develop, will of course dictate the manner of distribution. And just as my band direct me to give to this one or that, or this insti-Lyceum holds its Sunday session in Merrick Hall, in Dover, at 164 A. M. E. Die Avenil, Conductor; Mrs. A. K. P. Gray, Outline of the circulars which I have distributed were intended only to make known the fact of the fulfillment of their prophecies in regard to the power and intelligence they possess to aid men in developing the mineral wealth of earth, and not, as some have declared, to aid me in disposing of shares in wells I proposed to put down, for in this I have made no effort; but the right posses, as I belleve, who were to be benefited in their ownership, have come, moved by a bigher power, and profiered me their money for shares in the series of harmonial wells; until now all the numbers are full, No. 2, No. 3, No. 4 and No. 5, and the money on hand to do the work, which I am prosecuting with the greatest vigor. I wish further to say that I did not importune or persuade any parties to invest in these wells against their own judgment or impression. And, in conclusion, I wish here to record the prophecy that the harmonial wells, Nos. 2, 3, 4 and 5, as given by my guides, will be good producing oil wells, yield ing a rich, reward to all who harve invested in them, and blessing many a household. Yours truly, ABM, JAMES. tution or the other, so will I most faithfully fulfill

Yours truly, ABM. JAMES. Pleasantville, Pa.

### The War Speek in Europe.

The following paragraphs of foreign intelligence are significant:

The European news is of a sulphuric flavor, and ought to delight the warhawks-and yet there are no fighting facts in it.

French journalists take a very gloomy view of the speech of the King of Prussia, they seeing war in its words. One compares the speech to "the dark, heavy cloud that precedes the storm," adding, that although it does not contain a single word insulting to France, yet every word is a threat.

War, according to the Parisians, will come upon Europe with the fall of the leaf. They look for it before the close of autumn. Astronomically speaking, autumn does not close till the winter solstice comes, at the beginning of the last third of December, so that war may be six months distant at this Parisian view, it cannot make a show before the latter part of September.

Emperor Napoleon has given up his intention to visit Berlin, the state of the German mind not being such as to make a call on King William and his Squire a pleasant pastime. We hear nothing of those other visits which it was announced the BALTIMORE, MD, —The "First Spiritualist Congregation of Emperor would make-to Constantinople and elsewhere.

thing well can be, short of such declaration. Russia did four times as much work in mannfacturing materials of war last year as in any preceding year.

BTONEHAN, MASS.—The Spiritualist Association hold meanings at Harmony Hall two Sundays in each month, at 23 and 7 F. M. Afternoon lectures, free, Evenings, 10 cents, Wm. H. Orne, President. The Childron's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whittier, Conductor, Mrs. A. M. Kempton, Guardian.

JUNE 27, 1868.

FirchBurgo, MASS. -The Spiritualists hold meetings every Bunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at log A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott Secretary.

Guardian; N. A. Abbott Secretary. This in in it similar, FORDOO', MASS.-Meetings are held every flabath in Town Hail, at 19 r. M. Progressive Lyceum meets at 10 A. M. MajdC. F. Howard, Conductor; Miss Addie Summer, Guard-ian. Lyceum paper published and read on the first Subbith of each month. Lecture at 19 r. M. Speaker engaged.-Dr. W. K. Ripley until further notice. HitkorAm, Mass.-Children's Lyceum meets every Sunday afternoon at 29 o'clock, at Temperance Hail, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. QUINCT, Mass.-Meetings at 2% and 7 o'clock r. M. Pro-gressive Lyceum meets at 1% r. M.

Irren, Mass. — The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall, Market street. Children's Progressive Lyccum meets in the same hall at 10 A.M. W. Greenleaf, Conductor; Mirs. L. Booth, Guardian

PUTNAM, CONN.-Meetings are held at Central Hall every Bunday at 12 p. M. Progressive Lyccum at 10 A. M. Speak-er engaged :-C. Fannie Allyn during August.

er engaged:---O. Faunie Allyn during August. HARTPORD, CONN.---Spiritual meetings svery Sunday even-ing for conference or lecture at 7% o'clock. Children's Pro-gressive Lyceum meets at 3r. M. J. S. Dow, Conductor. BRIDGEFORT, CONN.--Children's Progressive Lyceum meets every Sunday at 16 A. M., at Lafayette Hall. James Wilson, Conductor; Mirs. J. Wilson, Guardian; Mr. Gilnes, Musical Conductor.

NEW HAVEN, CONN. - The First Spiritualist Association hold meetings every Sunday at Todd's Hail, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyccum meets at 10% A. M. E. Whiting, Con-ductor.

ductor. CONCORD, N. H.-The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sundsy, in Cen-tral Hall, Main street, at 7 o'clock r. M. The Progressive Ly-ceum meets in same hall at 2 P. M. Dr. French Webster, Conductor; Mirs. Mobinson Hatch, Guardian; Mirs. J. L. T. Brown, Secretary.

Brown, Secretary. BANGOR.MR.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lycoum meets in the same place at 3 P. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian. Speaker en-gaged :--Mrs. Cora L. V. Daniels during August.

Dovas and FoxGovr, M. - The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 103 A. M. E. B. Averili, Conductor; Mrs. A. K. P. Gray, Ouandian. A conference is held at 13 P. M

at J and 7g P. M. ROCHESTER, N. Y. — Religious Society of Progressive Spirit ualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2g P. M. Sundays. Mrs. E. L. Watson, Conductor: Mrs. Amy Post, Guardiani; C. W. Hebard, President Society. Dependent N. Machiner are bald by Leaver Hell source

BUFFALO, N. Y.-Meetings are held in Lyceum Hall, corner of Contrand Pearls interest, every Sunday at 10% A N and 7% P. M. James Lewis, President; E. C. Cooper, Vice Preudent; J. Lane, Treasurer; E. Woodthorpe, Secretary, Children's Lyceum meets at 2 P. M. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Dyceum meete at 29 P. M. N. M. Wright, Conductor; Mirs. Mary Lane, Guardian.
 Oswago, N. Y.-The Spiritualists hold meetings every Sunday at 234 and 747 P. M. in Lyceum Hall, West Second, near Bridgestreet. The Children's Progressive Lyceum meets at 1936 P. M. J. L. Pool, Conductor; Mirs. 8. Doolittle, Guardian, MORRISAMA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 337 P. M.
 Tzor, N. Y.-Forgeressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 103 A. M. and 73 P. M. Children's Lyceum at 29 P. M. Selden J. Finney, Conductor; Miss Libble Maccoy, Guardian.
 NEWARE, N. J.-Spiritualists and Friends. Of Progressive hold meetings in Music Hall, No. 4 Bank street, at 24 and 73 P. M. The attornoon is devoted wholly to the Children's Progressive Guardian of Groups.
 YIBELAND, N. J.-Friends of Progress meetings are held in Plum-street Hall every Sonday at 103 A. M. and evening, Irresident, C. B. Campubell; Yice Presidents, Mirs. Sarah Coonley and Mirs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary and Treasurer, S. G. Sylvester; Recording Secretary and Treasurer, S. Taner, Assistant Guardian, Mirs. Julia Brigham and Mirs. Tanero, Assistant Guardian.
 HAMMONTON, N. J.-Meetings held svery Sunday at 103 A. M., at the Spiritualist Hall on Third street, J. B. Holt

BALTMORE, MD.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer speaks ill further notice. elsewhere. The deputies sent to the Legislature of the King dom of Greece by the Candiotes have been received by the Greek government. This is regarded as an act of war by Greece toward Turkey, and cer-thing well can be short of such declaration of thing well can be short of such declaration. lo o'clock. Prof. I Rehn, Conductor. The meetings formerly held at Sansom-street Hall are now held at Washington Hall, corner of 8th and Spring Uarden streets, every Bunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clocs, the lecture commencing at light. M. Evening lecture at 72... Conr. PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbais, Guardian. ston, Conductor; Mrs. Tibbais, Guardian. WASHINGTON, D. C.-Meetings are held and addresses da livered in Harmonial Hall, Woodward's Block, 318 Pennayl vania ayanue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and 7 P. M. Progressive Lyccum meets at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Conference, Tuesday, at 7 P. M.; Platonel School, Thursday, at 7 P. M. John Mayhew, President. Musay, O. Spidiwalist, and H. Burgelatin, and H. MILAN, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 103 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. Totzbo, O. - Meetings are held and regular speaking in Old Masonio Hall, Summit street, at 73 r. M. All are invited Sunday at 10 A.M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. Wheelook, Ghardian. CINCINNATI, O. — The Spiritualists have organized them-selves under the laws of Olio as a "Religious bociety of Pro-gressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings dundays, at 10<sup>2</sup>/<sub>2</sub> A. M. and 7<sup>3</sup>/<sub>2</sub> P. M. CLEWELAND, O., -The First Society and Typ. M. CLEWELAND, O., -The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall ev-ery Sunday Conference in the morning, after Lyceum ses-sion. Lecture at 13 P. M., by E. Wheeler, regular speaker. Lyceum at 91 A. M. George Rose, Conductor; Clara L. Cur-tis, Guardian; T. Lees, Scoretary. CLTDE, O., Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian. PAINESVILLE, O.-Progressive Lycenm meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. PAINESVILLE, U.--Propressive Lycenim meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian. BELVIDERS, ILL.--The Spiritual Society hold meetings in . Green's Hall two Sundays in each month, forenoon and even ing, at 10<sup>4</sup> and 74 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. G. Hay-wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Speaker engaged:--W. F. Jamieson until Nov. 22. STOAMORS, ILL.--The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Hiram Bidwell, 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. Channexy Ellwood, Esq., Tresident of Society; Mrs. Sarah D. F. Jones, Corresponding and Recording Sec'y. CHICAGO, ILL.--Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on Stats street. Hours of moeting 10<sup>5</sup>/<sub>4</sub>. M. and 7<sup>5</sup>/<sub>4</sub> r. M. ROCKYORD, ILL.-The First Society of Spiritualists meet in Brown's Hall every Bunday evening at 7 o'clock. RIGHMOND, MD.-The Friends of Progress hold meeting ser-ery Sunday, Hall even Bunday Sunday at 0 clubesci

But I never have wished thee back, sweet Ruth. In the years that since have rolled— And I guard the memory of thy truth,

From a guardian angel's wing.

Light Wanted on these Problems.

And the birds, from bank and plain,

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differences."

If the words of Henry at times are bayonetpointed, there's no war in his soul. A neace man. a good man, he always talks as a wise and loving father would naturally talk to his children.

The President further says, "Arrangements nre being consummated by which that eloquent and gifted laborer in the field of Progress, Rev. J. B. Ferguson, will be located permanently as our leader, from the birth of the ensuing year."

Good. Loving the people of St. Louis, we rejoice in their prospective good fortunes. Dr. J. B. Ferguson is a man-could more be said? To shake his hand is a spiritual baptism; to nestle in the sunshine of his magnetism, a blessing-a benediction.

The present able editors of the Journal, Mr. and Mrs. Fairchild, say in their last issue, (what seems to be a growing conviction) that-

"Spiritualists make a great mistake in adopting the itinerary as a mode to build up societies, and spread the truth among the people. The strength and wealth of the churches is in a great measure owing to the fact of their having settled preachers for at least a year's duration. We should derive a proportional benefit if we could eugage our lecturers permanently, or for at least six months. The magnetism of a first class lecturer would act as a nucleus around which would gather the love of the people, in whom would in turn becentered the affection of the individual. The home of the speaker being amongst us, his interest would be here, and he would labor with more earnestness, and with better results. This subject is worthy of consideration in connection with that of building a hall of our own."

Mediumship of Dr. A. P. Pierce.

A recent writer in the British Review tells us-referring to the natural sciences-that we "absolutely comprehend nothing, only partially apprehend a few matters, as yet, touching the relations, forces and inner principles of the things surrounding us." The statement is strikingly applicable to mediumship; a great study-its laws, methods and results-who can fathom them?

There are few more quiet, unassuming, and no more worthy gentlemen connected with Spiritualism in its mediumistic phases than Dr. A. P. Pierce, of Hollis Place, Hollis street, Boston. The reader doubtless recollects the " Revelator," published in Bangor, Maine, 1837, containing an account of his three weeks' entrancement and travels during that time in the spirit spheres overshadowing us. The edition long ago exhausted. the work will very soon be republished. He has a new work of five volumes from his controlling intelligences, given through his organism in an unconscious state. The first of the series, to be published by Wm. White & Co., will contain some two or three hundred pages. In this and the succeeding volumes, not only ancient spirits that left their impress upon this earth will give their personal histories, but immortal dwellers, born upon other planets, will give minute descriptions of some of the starry earths that dot infinite space.

In March 2

sometimes nive their chaste husbands to visit them. (See Gen. xxx: 15-16.) We think you ought to let your light shine on this subject. Cry aloud and spare not. It is not our work to improve the generation. You that work at the business must do that. We want good bricks—the very best that can be had, and eincorably wish you all success in improving them sincerely wish you all success in improving them. We are not brick-makers, though we consider those that are necessary in their place, if they do their work right.

We are Master-builders, called to build in the Temple of our God and go out no more forever."

### Brooklyn, N. Y.-Miss Fannie Remick.

In this city of churches a small but exceedingly attentive audience greeted us Sunday morning, June 7th. There was a liberal increase in the evening. The music, under the direction of J. M. Bradford, was truly inspiring.

We made the acquaintance of Miss Remick, a most excellent trance medium, recently from the East, but now located at 138 Fulton street, Brooklyn, N. Y. She is peculiarly adapted to minister to "discordant minds." One of our best healers

and most substantial lecturers writes of her thus: "I believe her to be eminently truthful and sincere, and that the sphere of her life is such as favors and attracts the presence of comforting angels, who with clear perceptions and loving souls speak in kindly tones the words best adapted to harmonize and tran gullize the perturbed spirit."

### To the Spiritualists of Ohio.

The Executive Board of the Ohio State Association of Spiritualists have decided not to call a Convention in June, as has been talked of, for the reason that they consider it preferable to hold one well represented annual Convention than two poorly represented, and they fear that a Convention called now would crowd too closely upon our National and annual gathering. Besides, as most Societies bear the expenses of their delegates, it would impose an extra and gratuitous burden on them.

the election of delegates to the Fifth National we retrospectively contemplate an endless suc-

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clements of generation, than inert matter can counteract the law of gravitation. When the primitive Christians on the day of Pentecost were thus dividely was the strong band of avarice or acquisitiveness rent tangible to one another, whereupon we are driven to the alternative of adopting a law of change, and a final ability to exist as separate entities without any organized body. One inspirational writer at least has declared this to be the case in the higher spheres of existence, and his theory comes nearer to the solution of the problem than

> any which has as yet fallen under my notice. Change does not necessarily destroy identity. We may be subject to a law of eternal change without affecting in the least our individuality. Such is the case at the present time. In the course of a few years not an atom of the physical organism which we now possess will remain with us, yet we retain our individuality, the cast-off material doing similar service in other forms, and possibly a portion in those of our own kind. Now may not the mind likewise be subject to a simi-

> lar change? May not this be a universal law-a necessity, without which a progressive endless something, which we call creation, could not be continued?

> It has been said, and perhaps truly too, that without organization mind cannot manifest itself Bat it could exist and manifest through other organisms, if none of its own. If not, how does

the Deity exist? We know that there is an intelligence lying behind all organisms, or these organisms could never arise, they being the direct results of wisdom. It may be, therefore, that our perpetual approaches toward the likeness of our Maker will render a bodily organiza-

tion of less and less utility, and ultimately of none at all.

I am inclined in this respect to one or the other of two theories: either that celestial bodily forms will ultimately be dispensed with as herein stated, or that they are only imaginary. It is the only method by which I can reconcile the antagonism here spoken of. And I am further inclined to believe, as an only method of reconciliation. that there is a constant tendency of all finite in-

thing; for no finite being can attain infinite development, having a point in duration at which his development first took its rise. Nor that we would thereby lose our individuality; for suppose

come one personality, would therefore both be The only matter of immediate importance is destroyed? and if not both, would either? When

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All the European nations are preparing for war as silently but as actively as possible.

### Challenge Accepted.

A copy of the Herald of Truth being casually placed in my hand, I noticed an article devoted to a discourse delivered by myself on the "Bible Doctrine of the Ministry of Angels," in which the editor shallenges the Spiritualists to a discussion of either of three questions stated by himself. I hereby accept the challenge, and select the third question stated by himself, as the one for discussion. The question reads as follows:

Resolved, That Nature, Science and the Bible all teach that man is mortal; that in the state of death he knows nothing, cannot communicate with the living, but is dependent for any life or consciousness upon a resurrection of the body.

The discussion to take place at Woburn, Mass., commencing Monday evening, July 6th, and closing Friday evening, July 10th.

MOSES HULL.

### SPIBITUALIST MEETINGS.

BPIBITUALIST MEETINGS. Bostow.-The First Splritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 23 and 14 o'clock. Samuel F. Towie, President; Daniel N. Ford, Vice Fresident and Treasurer. The Children's Progressive Lyccum meets at 163 A. M. John W McGuire, Conductor; Miss Mary A. Samborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secre-tary, 66 Warren atreet. This Schule Burders and Street. A. J. Chase, Con-ductor; Mirs. M. A. Stewart, Guardian Address all commu-incations to A. J. Chase, 72 Springfield street. A. J. Chase, Con-ductor; Mirs. M. A. Stewart, Guardian Address all commu-incations to A. J. Chase, 72 Springfield street. CINCLE every Sunday evening at 4254 Washington street, op-posite Essex. Mirs. M. E. Becais, medium. EAST BOSTON.-Meetings are held in Temperanco Hall, No. 5 Maverick square, every Sunday, at 3 and 74 r.M. L. P. Free-man, Cor. Sec. Children's Progressive Lyceum meets at 164 A. John T. Freeman, Conductor; Mirs. Martina S. enkins, Guardian. Speakers engaged: -Sylvanus Cobb, Jr., June 28; Mirs, Julielte Yeaw, July 5 and 12; Mirs. Faunie B. Felton, July 19 and 26.

July 19 and 26. UsaELEFTOWR.—TheFirstSpiritualistAssociationofCharles-town hold regular meetings at Central Hall, No. 25 Elm street, every Bunday at 23 and 73 r. M. Children's Lyceum meets at 103 A. M. A. H. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged:-J. O. Barrett dur-the June. ing June.

J. Mayo, Guardian. Speaker engaged: -J. O. Barrett dur-ling June. CHELSEA.—The Children's Progressive Lycoum meets ev-ery Sunday at 104 A. M. in Fremont Hall. L. Dustin, Con-ductort J. H. Crandon, Assistant Guardian. Moetings dis-continued for the present. The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet Division Hall, at 3 and 7 F. M. Hrs. M. A. Ricker, regular speaker. The public are invited. Beats free. D. J. Ricker, Sup't. CAMBRIDGER, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 7 F. M. J. E. Hall, President. Children's Lyceum meets at 107 A. M. M. Barri, Conductor; Mirs. D. W. Bullard, Ousrdian. Bpeat-ers engaged: --Mirs. M. Wood, June 21 and 28; Mirs. Sarah A. Byrnes during July. LowELL, Mass.—The First Spiritualist Society hold meet-

A. Byrnes during July. LOWELL, MASS.—The First Spiritualist Society hold meet-ings every Sunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec. PLYMOUTH, MASS. -- Lyceum Association of Spiritualists hold meetings in Lyceum Institution as a solution of Spiritualists Children's Progressive Lyceum meets as 11° block A. X. Worcustrus, MASS.-- Meetings are held in Horituitural Hall every Sunday, at 3% and 7 r. X. E. D. Weatherboe, President; Mrs. E. P. Spring, Corresponding Secretary. Sranworizud, MASS.--The Fraternal Society of Spiritual lats hold meetings every Sunday at Fallon's Hall. Progress ive Lyceum meets at 3 r. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at fr. M.;

BIGHMOND, IND. -- The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 109 A. M. Children's Progressive Lycoum meets in the same ball at 2 P. M.

Progressive Lyccum meets in the same hall at 2. M.
 BT. LOUTS, MO.—The "Society of Spiritualists and Progressive Lyccum" of Bt. Louis bold three sessions each Sunday, in the Polytechnic Institute, corner of Seven in and Chestnut streets. Lectures at 104 A. M. and 15 P. M.: Lyccum 21 P. M. Charles A. Fenn, President; Jirs, M. A. McCord, Vice President; Henry Biagg, Corresponding Secretary thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyccum; Miss Barsh E. Cook, Guardian of Groups; Mis. J. A. Coloney, Musical Director. First-law speakers requested to open correspondence with Henry Siagg, Esq., with a view of lecturing for the Society of Spiritualists and Priends of Progress "meet in Good Templare Hall, No. 180
 Woodward avonue. Lectures 103 A. M. and 78 P. M. Apy
 President; G. C. Randall, Corresponding Secretary. Lyceum at 3 P. M. J. Maithews, Conductor; Mis. Eachel
 L. Doty, Guardian.
 BATILE CHERK, MICH.—Meetings are held in Wakelee's Hell Science Stretary Environment and the stretary Stars.

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 10M A. M. and TS P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Exra T. Sherwin, Secretary. LoUISVILL, K.-. Spiritualists hold meetings every Sunday at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 6th and 6th. Geography and 5th.

petween 4th and 5th. GRORGETOWN, COLORADO.—The Spiritualisis meet three evening each week at the residence of H. Toft. Mrs. Toft. clairroyant speaking medium... BAORAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Bunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. E. J., Woodward, Cor. Beo., Chil-dren's Frogressive Lycenum meets at 3 P. M. J. H. Lewis, Conductori Miss G. A. Brewster, Gaardian.

telligences to unity-a perpetual merging into the Delty-a universal convergence toward this center-God. Such a convergence I suppose has ever been in progress, and therefore this center has always contained within itself infinite development. God, therefore, is but infinitely developed humanity. This does not imply that any human being will ever become God, no such

you and I should so absorb each other as to be-

The doctor has frequently lain in this death-like | Convention. We think this may be satisfactorily | cession of individualizations of spirit-s concate-

and the state of the second 