

VOL. ' XXIII. {\$3,00 PER YEAR,} In Advance.

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BOSTON, SATURDAY, APRIL 18, 1868.

{BINGLE COPIES, } Eight Cents.

.NO. 5.

ANNIVERSARY OF MODERN SPIRITUALISM. GRAND JUBILEE IN BOSTON. Large Gathering of Spiritualists IN MUSIC HALL.

LYCEUM EXHIBITION BY SEVEN HUNDRED CHILDREN.

FESTIVITIES OF THE EVENING, CONSIST ING OF SPEECHES BY DR. H. F. GARD-NER, MRS. EMMA F. JAY BULLENE, SELDEN J. FINNEY, PROF. WIL-LIAM DENTON, AND MRS. MARY F. DAVIS.

POEMS BY LIZZIE DOTEN AND BELLE BUSH.

&c., &c.

[Reported for the Banner of L'ght.]

The Lyceum Celebration.

The afternoon of Tuesday, March 31st, will be a season long kept green in the recollection of all who were fortunate enough to be witnesses of or participants in the exercises of the various Children's Progressive Lyceums assembled on that day in Music Hall, Boston. To the believer in the Spiritual Philosophy no sight could be more encouraging than those ranks of happy faces, giving promise that the rising generation is to take a bold and decided stand in days to comethat the hour is surely advancing when the rosy flush, the opening love of the Fountain shall broaden to Stream and River and Lake and Sea; when the waves of life's Ocean shall be purpled with the reflected glories of Paradise-when on the Shore of doubt angel-hands shall light the Beacon of faith, the Banner-flame of truth, before. whose magic radiance the shades of error flee; when the bright and morning Star of a life immortal shall arise, and the heavenly injunction of Excelsior lead man to the heights of mental, moral and spiritual Liberty !

The exercises of this occasion were a fitting prelude to those of the evening, and both were worthy, in the fullest sense, of the great cause they represented, and the anniversary they were designed to commemorate. Andrew Jackson Davis and his wife, Mary F. Davis, the founders and original managers of the Lyceum movement, were present, and directed the afternoon entertainment. Dr. Richardson, Conductor of the Charlestown Lyceum, assisted Mr. Davis, and Mr. George W. Bragdon, Assistant Conductor of the same Lyceum, acted as Military Director.

THE HALL.

The balconies were tastefully decorated with

excursion. The other side was a broad expanse | World." We congratuiate our Charlestown friends | character, and the Grand Banner March from the of water surrounded-by rich autumn foliage. A. solitary deer served to give the picture sufficient animation.

SEA was depicted by a smooth surface of water with a dark sloop, relieved by a bright, sunny sky. A lighthouse on a reef of rocks and a few sea birds sufficed to complete the picture. The other side represented the open sea-beyond dark, overhanging masses of arched rocks-against a sunset sky, with a ship on the stocks on a dis-tant point of land, and marine craft in the extrome distance. OCEAN was expressed in two different ways,

by atmospheric effects. One with a burst of sunlight through a stormy sky; the other was a gorgeous golden and vermilion sunset, in admirable contrast with the deep sea-green of the vast watery desert below. SHORE exhibited the margin of the ocean with

water-worn boulders, fragments of wrecked watercraft, &c. On the other side the most prominent objects were hay stacks on a broad, salt marsh, with a group of children gathering sea shells. BEACON displayed a lighthouse by night, gleam-

ing through a foggy atmosphere. The reverse was a brilliant moonlight, with an ocean steamer under full headway toward a seaport in the distance.

BANNER represented a rich, elegant banner, emblazoned with the sentence:

" Eternal Progression-Onward and upward forever."

The opposite side was an immense procession with innumerable banners stretching far away into the dim perspective of distance.

STAR displayed a large golden star, radiant with light, among other golden and silver stars, on a deep azure sky. The reverse represented a floating spirit in the atmosphere asleep, with a single silver star on its forehead, surrounded by stellar constellations.

EXCELSION represented the youth bearing a flag with the strange device, plodding his weary way through a snow storm toward the summit of an icy mountain. Suggested by the incident in Longfellow's poem of this title.

The other side represented the youth as having gained the summit of the icy peak, (without being frozen to death as in the poem,) where he beheld a vast landscape spread out before him, with mountain and valley, lake and river, hill and dale, forest and meadow in measureless expanse. A balloon in the sky served to hint that however high we ascend, there is ever a point loftler still to be attained.

LIBERTY represented a large liberty cap, radiant with light. The reverse side displayed an immense éagle with expanded wings over a wild, rugged tract of country, where all is in a state of natural freedom.

The general outline of these targets is a great mottoes, among which were: "The Fcar of the improvement on the simple oval form previously Lord is the beginning of Folly"; "The Love of used, with a gilded ornament at the base, and the Lord is the beginning of Wisdom"; "The scarlet tassel, serving to conceal the junction of stroke of Death is but a kindly frost which cracks the target with the staff, at the same time being the shell and leaves the kernel room to germinate. an elegant ornament. The summit of each target What most consummate fools this fear of death is crowned by a winged cherub, the features hath made us.-Shakspeare." painted to express the progressive ages of the "Evil is only the slave of Good, groups-Fountain being quite juvenile, Stream a

advanced in life.

on their flue appearance. The CHELSEA LYONDER followed in the order of march. Its officers were; Winductor; Leander Dus-tin; Assistant Conductor, John H. Crandon; Guard-tin; Assistant Conductor, John H. Crandon; Guard-H. Crandon; Guard-tin; Assistant Conductor, John H. Crandon; Guard-H. Crandon; Guard-Crandon; Gua lan of Groups, Mrs. E. S. Dodge; Assistant Guard- Bumstead Hall, the children were dismissed to ian, Mrs. J. A. Saulisbury; Guards, Jas. S. Dodge, their homes. While memory remains, the influ-N. B. Eaton, F. C. Davis; Musical Director, H. M. ence of such scenes as these imprinted on the Baker; Assistant Musical Director, J.F. Cook; Li-brarian, Mr. Plummer; Lenders of Groups: 1. Mrs. cheer the path of after life. The coming genera-Perley; 2. Mrs. Eaton; 3. Mrs. Perry; 4. Mrs. tion, like our own, may be called to pass through Howe; 5. Miss Simonds; 6. Mrs. Morrill; 7. Mrs. | trying scenes. The time may come when "The Lent; 8. Mrs. Ramsdell; 9. Mr. Drake; 10. Mr. youths shall faint and be weary, and the young Crooker; 11. Mr. Spinney; 12. Mrs. Brown. The date "1866" was inscribed on its banner; it also | couraged, for we are promised that "they that displayed an American flag, having in glided let- wait on the TRUTH shall renew their strength; ters around its outer stripes, "Our country bor- they shall monut up with wings as cagles-they ders on the spirit-land."

Groups, Mrs. M. J. Jenkins; Assistant Guardian, success which crowned their efforts at this Anni-Mrs. C. F. Freeman; Musical Director, William Dutemple; Assistant Musical Director, Mrs. H. M. Carter; Pianist, Mrs. Emily J. Green; Guards, H. K. Jenkius, Mrs. Wiley; Treasurer, Charles Butland; Secretary, M. H. Wiley; Leaders of Groups: 1. Miss Carter; 2. Mrs. Curtis; 3. Miss Odiorne; 4. Mrs. McBride; 5. Miss Morrow; 6. Miss

Hodges; 7. Mrs. Carter; 8. Mr. Davis; 9. Mr. Wily; 10. Mr. Wood; 11. Mr. Smith; 12. Mr. Simons; Duplicate Group, Mr. Phillips. A banner was carried in the ranks of this society, inscribed, " Children's Progressive Lyceum, organized July 7, 1867, East Boston." On the obverse, "Let Integrity and Uprightness preserve us." "Maverick" has reason to be proud of her delegation on that day. The CAMBRIDGEPORT LYCEUM, only three weeks old, closed the procession; its numbers were large, and its marching excellent, considering the brief time it had been in existence. Its officers were: Conductor, Martin Barri; Assistant Conductor, Henry Newman; Guardian of Groups, Mrs. M. Bullard; Assistant Guardian, Mrs. Jos. Dolbear; Musical Director, Mr. Phillips; Guards, Messrs. Hall, Wheeler and Meus; Leaders of Groups: 1. Mrs. Welch; 2. Mrs. Stephens; 3. Mrs. Atkins; 4. Mrs. Hastings; 5. Mrs. Davis; 6. Mr. Bowsing; 7. Mrs. Morse; 8, Mrs. Newman; 9, Mr. Close; 10. Mr. Boyer; 11. Mr. Patch; 12. Mr. Connor; Duplicate Group, Temple (12), Dr. Greenwood.

RETURN TO THE HALL.

On the conclusion of the march, which was atended at all points by crowds of eager spectators. the procession returned to the hall and commenced the indoor exercises. These cousisted of:

1. Song, by the Lyceums-"Our Lyceum, 't is,' &c.

2. Silver Chain Recitations-" Invocation " and Gratitude "-Nos. 1 and 2, Manual-(led by Miss M. A. Sanborn, of the Boston Lyceum.)

3. Speaking by one member from each Lyceum. 4. Gymnastics, including" Wing Movements," (led by Dr. Richardson, of the Charlestown Lyce-

5. Speaking (2d course) by one from each Ly-

men shall utterly fail;" but let them not be disshall run and not be weary-they shall walk and The EAST BOSTON LYCRUM followed. Its of- not faint." In conclusion, we desire to congratuficers were: Conductor, John T. Freeman; As- late all connected with the Lyceum movement sistant Conductor, L. P. Freeman; Guardian of upon the perfect harmony of action and complete

> The following beautiful letter and poem to the children by Miss Belle Bush, the talented principal of the Young Ladies' Seminary, Belvidere, N. J., was sent to Mrs. Davis, to be read by her, but want of time prevented:

versary.

want of time prevented: BELVIDERE SEMINARY, March 22d, 1868. DEAR OHILDREN OF THE LYCEUM-1 have no words to express the pleasure it would give me to be present with you at the first great anniversary celebration of the advent of our new and beauti-ful Philosophy of Religion. It would delight me to look into all your bright eyes, and see your smiling, happy faces; but as that privilege is de-nied me, I wish you to feel that I can be with you in spirit, if not in form, hence I have prepared a little offering of song, which I dedicate to you, sending with it the warm love of a friend and size-ter, and earnestly hoping it will teach you, one and all, to become more attentive listeners to the and all, to become more attentive functions to the deep, indwelling voices of Nature, and more trith-ful and ready interpreters of her sublimo inn-guage. We can all learn a great deal by asking questions of one another concerning the various objects we see around us every day, and, finding objects we see around us every day, and finding out what impressions these objects make on the minds of others, and how they differ, from those which we receive. Doing this, we may often call forth from hearts more closely allied than our own to Nature and her high art of pleasing, such true and sweet responses as will leave their melo-dy in our soul for-years after planting these germs of thought and feeling, which will spring up and blossom into loving deeds. To illustrate this more fully, I will give you the history of the little poem I send you.

To illustrate this more fully, I will give you the history of the little poem I send you. One bright summer day, several years ago, I was taking a walk with a little pirl of seven years, when we happened, in our raushle, to come to a little prattling brook which flowed through a meadow out into the roadshid, along which it ran, singing on over rough rocks, to a neighboring stream. We stopped awhile to listen to its music, when I asked the little girl what the brook said to her, and she promptly answered, "Let me out! Iter answer—so beaufidu, so appropriate—has lived in my heart ever since, till now, dear children, it has blossomed into song for your benefit. I hope it will lead you all to love Nature more, that you may take pleasure in admiring ail her works. with these flow rewarks I will bid you all a kind adieu, and leave, you to listen to my humble song. Affectionately yours. BELLE BUSH.

Waves in motion wake to song, Stagnant pools must fail ere long, Struggling souls grow brave and strong.

" Let us out!" say buds and bees, Waving, flitting in the breeze, "Work is pleasure, pain is case."

Thus to freedom all things tend-Nature bath but one great end-It is always to ascend.

Fast the waves of progress roll, Freed from Error's long control; "Let me out!" cries every soal-

Out of darkness, out of sin Out of wrong's discordent din, Till we gain the 'heaven within.'"

Every good thought is a seed, Daily asking to be freed, Reaching for a loving deed.

Every truth by us concealed, Seeks its golden, fruit to yield, Pleads with us to be revealed.

Have we gifts that others need, Lessons they might wisely heed? Giving, we shall live indeed.

Let there out, oh let them out! Ever in life's tollsome route, When by cares we're tossed about,

Let us wake that simple lay, Think of what the waters say, And, go singing on our way.

Then we'll be in speech and look Like the little nameless brook, The light of some sequestered nook;

Or, if mid life's busy throng, We will walk with spirit strong, Ever singing Freedom's song-

" Let as out from Error's night, Out into the fields of light, Champions of the true and right."

The Evening Exercises.

The evening moeting at Music Hall was called o order at 71 o'clock, by Dr. H. F. Gardner, who said :

As Chairman of the Committee of Arrangements, I greet you, friends, and congratulate you upon the glorious success which has attended this public celebration, in the city of Boston, of the advent of modern Spiritualism. (Applause.) The grand number of our little "Army of Progress" which assembled this afternoon, with only a very short time to prepare themselves, I think will show those of our opponents who have looked upon Spiritualism as something that was of the past, that it is still living, that it has an immortal life,

and that it will continue to grow and thrive. Many persons do not know the history of spiritual manifestations, and I have thought that the uni manifestations, and I have thought that the most appropriate thing I could do, in opening these exercises, would be to state the reason why we celebrate this 31st day of March as the anni-versary of spirit manifestations in this century. I hold in my hand a book published some years ago by Mr. Capron, which contains a statement given by Mrs. Fox, the mother of the young ladies who were the first mediums through whom intelligence was distinctly and publicly transmitted between the spirit-world and our own. Many persons have thought it was exceedingly doubtful whether we could fix the time. I am perfectly aware that in England, as early as 1716, the Wesley family had spirit manifestations very similar to those of our day, but they were not recognized as such, and through want of proper questioning, their true character failed to be ascertained, and the manifestations finally ceased. The Salem witch-craft, faisely so called, was doubtless another in-stance of an attempt by spirits to communicate intelligence to those living upon the earth. Our friend and brother, Andrew Jackson Davis—who is upon this platform—some years provious to the manifestations in Hydesville was the subject of spirit control, and in his clairwovant state pramanifestations in Hydesville was the subject of spirit control, and in his clairvoyant state pre-dicted that these manifestations would occur at a certain time; which prophecy was fulfilled. Swo-denborg's manifestations were of a slinllar char-acter. And so, without dwelling upon the sub-ject, in all past ages of the world these manifes-tations have been known upon the carth, but through the ignorance and bigotry and supersti-tion which prevailed, an intelligent hearing was not granted to the invisibles, who came back to inform us of their well-being in the life which is to come and which is; and it was not until this vincteenth contury, on the 31st day of March, in Sincteenth century, on the 31st day of March, in the year 1848, that the first intelligent manifestations were made, which have given rise to the wonders that have been witnessed all over the world.

- Sorrow the servant of Joy; That soul is mad which refuses food. From the meanest in God's employ." "Day will return with a fresher boon, Night will come with a newer moon, God will remember the world."
- Also some selections from "Christian Psalms

Improved ":

- " Hark! from the slies a joyful sound, Our ears attend the cry ! Old Errors, come and view the ground Where you must shortly lie!"
- " Broad is the way that leads to life, And thousands walk together there; But Error shows a narrow path.
- With here and there a travelor."

Suspended from the speakers' desk was a banner inscribed, "Upward and Onward." Nearest the doors leading to the Tremont street entrance was posted the Boston Lyceum, and those of Charlestown, Chelsea, East Boston and Cambridge filled the intervening space to the rostrum. The whole floor of the house was assigned to the children, and filled by them to overflowing. It is but justice, at this point, to allude to the beautiful targets displayed by the Boston Lyceum, which were presented to it on Sunday, March 22d, by Mr. J. Walcott, an artist of this city, who painted them at his own expense and gave them as a free will offering-a good example for other artists to imitate. These targets-twelve in number-were valued at three hundred dollars, and were finely executed in oil colors. At the time of presentation Mr. Walcott described his work as follows:

They represented the various groups by pictorial illustrations of an appropriate character upon each side; the subjects being varied to avoid repotition or monotony. Thus, the first group,

FOUNTAIN, was illustrated by a natural fountain gushing in its pristine purity from a group of rocks, with a party of children playing about it. On the reverse side was an elegant artificial fountain with its numerous jets and tazzas sparkling in the glowing light of a summer sunset-surrounded by a garden of brilliant flowers and gorgeous foliage-with multitudes of the feathered tribe, instinct with animation, disporting themselves in its refreshing spray.

STREAM was displayed by a waterfall among huge masses of rocks and precipitous walls of snullt granite. The opposite side represented a stream meandering through a green meadow, among the fresh foliage of spring, and falling into a rocky basin in the foreground.

RIVER was pictured by two charming views of a broader stream, winding its way

" Through wood, and mead, and shade and sun," under different effects of sunlight.

surrounded by lofty eminences and precipitous, Mrs. Rowell; Temple, (12), Mrs. Snow. This Lywoody hills, with a water party embarking for an ceum bore the motto, "The Truth against the nastic exercises were of a highly interesting

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little older, while Excelsior and Liberty are more

THE PROCESSION. Escorted by a platoon of police, and Hall's full Band, this initial Army of Progress left the hall by the Tremont street entrance, passed down that street to the Common, up Park street and Beacon street malls, and across to Tremont street. entering the hall at the Winter street entrance. Everywhere the fine display of banners, flags, and happy faces beaming with the exuberance of health, attracted the attention and admiration of all. The balmy breeze of an early spring day came in from the portals of the Summer-Land to bestow its benison, and the warm sun smiled on the youthful pioneers of reform.

The BOSTON LYCEUM took the lead. It numbered two hundred members. Its board of officers were as follows: Conductor, John W. McGulre: Assistant Conductor, Samuel F. Towle; Guardian of Groups, Miss Mary A. Sanborn; Assistant Guardian, Miss E. A. Badger; Musical Director, A. P. Wilson; Assistant Musical Director, Marcus Joscelyn; Librarian, Thomas Marsh; Assistant Librarian, Dr. E. B. Young; Secretary, Miss Susan M. Fitts; Treasurer, D. N. Ford; Guards, Jas. T. Hartwell, C. C. Morris, Mr. Sawtelle, and Chas. W. Sullivan; Leaders of Groups: Fountain (1), Mrs. C. H. Fiske; Stream (2), Mrs. M. A. Starbird; River (3), Miss M. Haynes; Lake (4), Miss Susan M. Fitts; Sea (5), Mrs. L. A. Sampson; Ocean (6), Mrs. E. A. Bancroft; Shore (7), Miss A. Padelford; Beacon (8), Miss Lizzie L. Crosby; Banner (9). J. R. Scales; Star (10), Mrs. E. A. Blood; Excel-

sior (11), Mrs. Mary L. Oheney; Liberty (12), Mr. S. H. Jones. Duplicate Groups: Union, Mrs. W. E. Hartwell; Temple, Dr. W. A. Dunklee; Mountain, Miss Hattie E. Teel; Sylvan, Mrs. Seaward; Grotto, T. M. Hawley; Glen, C. W. Hunt.

The large numbers and fine marching of this Lyceum attracted general attention. Their banner, painted and presented to them by Mr. J. Walcott, bore the inscriptions: "First Spiritualist Association, Boston; organized Aug. 31, 1807. God is Love. Purity, Truth, Progress."

Next in order came the OHARLESTOWN LYCE-CEUM, which turned out with full ranks. Its officers were: Conductor, A. H. Richardson; Assistant Conductor, G. W. Bragdon; Guardian of Groups, Mrs. M. J. Mayo; Assistant Guardian, Mrs. Murray; Musical Director, Mr. Ripley; Assistant Musical Director, Mr. Dinsmore; Guards, Mr. Stone, Mrs. Cushing, Mrs. Cobb, Mrs. Richardson; Leaders of Groups: 1. Mr. McLellan; 2. Mr.

Carr; 3. Mr. Carter; 4. Mrs. Brintnall; 5. Mr. Cole; 6. Mrs. Raymond; 7. Mr. Baxter; 8. Mr. George; 9. Mrs. Ripley; 10. Miss Ripley; 11. Mr. Bragdon; LARE was expressed by an expanse of water 12. Mr. Jones. Duplicate Groups: Evangel (11),

and the second secon

in the state present in the second

. . . .

6. Song by the Lyceums, "Sweet Summer-Land."

7. Speaking (3d course). 8. Grand Banner March (accompanied by Hall's Band), to the

9. Collation.

Where all did so nobly it is invidious to institute comparisons, either in the management of the Lyceums, their appearance, or the conduct and success of their speakers.

The speakers from Boston were: Misses Annie Carey, Hattie Teel, Alice G. Blackmar and Virginia Crooker; and Master Warren H. Doolittle. who recited an original poem-"The Spirits' Greet ing"-composed in spirit-life, and given through the mediumship of Mrs. J. H. Conant. by Anna Cora Wilson, familiarly known as "Birdie," expressly for him:

A goodly greeting the angels give On this glorious festal day! For the shades of night Are taking their flight Before the Truth's clear ray!

Then wave your banners and sing your songst A requiem chant for the dead: For this morning light Is the death of night, And Error by Truth is led.

You will fear no more to cross the tide In search of the heavenly goal, For the great white throno Of the All-Unknown Is found in the human soul.

The fair book of life is opened wide; Its fountain is flowing free;

Miss Annie Carey gave a fine recitation of Barbara Freitchie, and Miss Hattie Teel (in Scotch costume) rendered a poem founded on an incident in the "Relief of Lucknow," in a manner which carried the imagination of the hearers forcibly to that moment when the poor Highland girl, with spiritually-quickened perceptions, heard

" The slogan Tealing owre the hills awa' 1"

The Charlestown speakers were Misses Zepha Dinsmore, Ada Jackson, Maria Adams, and Master Richard Raymond. Miss Dinsmore read by request) a published poem by Lizzie Doten. Misses Minnie Dodge, Hattie Richardson, Abbie Blake, Susie Davis, and Master Freddie Davis,

A dialogue was spoken by Miss Ada Hodges and Ella Morrill, and a song (comic) given by Master James McKee, all of the East Boston Lycoum. Miss Cora Sherman, of the same Lyceum, created a good impression on the audience in a single recitation.

Cambridgeport was well represented by Misses Ida H. Blaisdell and Florence B. Bullard.

The Silver Chain Recitations, and singing, were rendered with unity and great effect; the Gym-

esta a

BELLE BUSH. WHAT THE BROOK SAID TO THE LIT-TLE GIRL.

I asked a little girl one day What the running waters say, As they wander on their way.

We were standing by a brook, In a green, sequestered nook, Where great willows waved and shook,

Seeming, in their solemn way, Half inclined to chide our stay, As if truants come to play;

But I loved the rambling brook, For it wore to me a look Of some ancient story book.

Songs as wild as Runle rhyme-Gay in part, in part sublime-Seemed to mingle in its chime.

To the blossoms at my feet, In a language soft and sweet, It seemed something to repeat,

And I longed to know the lay It was weaving night and day, Winding through the meadows gay.

Long I watched it in its route, Round the rough rocks, in and out, Wondering what it talked about.

But no answer came to me; Bird and brook and bending tree. Nature all seemed mocking me.

Then I asked the little girl What she heard the streamlet purl? What it said with dance and whirl?

And with merry laugh and shout, Putting graver thoughts to rout, She responded, "Let me out!

Let me out, oh let me out! That is what it sings about Round the rough rocks, in and out."

Silently I gazed on her, Nature's child-interpreter, Till amid the hum and stir

Of the waters' noisy flow, I could hear, in echoes low Her sweet answer come and go.

Years have vanished since that day, Stream and child have passed away, Yet whene'er I chance to stray

By the margin of a brook, Or on lake or ocean look. I recall that quiet nook-

Hear again the childish shont, See the waters tossed about, Ever singing, " Let me out!"

"Let me out!" the echo rolls, Up through flery thunder scrolls, Onward o'er the sea of souls.

Of I hear it thrill the air, Rising like a boly prayer, Hymned by Nature everywhere.

"Let us out!" the young birds sing, From their nests in early Spring "Strength we'll gather on the wing." As I have said, I will read the account which Mrs. Fox has given, and, I believe, sworn to. It was the first real manifestation ever made, the first little leaven, which has leavened so vast

an amount of the lump of humanity. She says: "I am the wife of John D. Fox. We moved have resided here over since. We first heard this, noise about a fortnight ago. It sounded like some one knocking in the east bedroom, on the floor. Sometimes it sounded as if a chair moved noor. Sometimes it sounded as if a chair moved on the floor; we could hardly tell where it was. This was in the evening, just after we had gono-to bed. The whole family slept in the room to-gether, and all heard the noise. There were four of our family, and sometimes five. The first night we heard the rapping we all got up, lit a candle, and searched all over the house. The noise con-tinued while we was hunting and wes heard of our family, and sometimes new all got up, lit a candle, and searched all over the house. The noise con-tinued while we were hunting, and was heard near the same place all the time. It was not very loud, yet it produced a jar of the bodsteads and chairs, that could be felt by placing our hands on the chairs, or while we were in hed. It was a feeling of tremulous motion, more than a sudden jar. It seemed as if we could hear it jar while we were standing on the floor. It continued this night until we went to sleep. I did not go to sleep un-til nearly twelve o'clock. The noise continued to be heard every night. On Friday night, March 31st, it was heard as mail, and we then, for the first time, called in the neighbors. Up to this time we had never heard it in the daytime, or, at least, we did not notice it at all during the day. On Friday night we concluded to go to bed early, and not, let it disturb us; if it cams we thought we would not mind it, but try to get a good night's rest. My husband was here on all these occasions, heard the noise, and helped search. It was very early when we went to bed this night's hardly dark. We oven to be dearly, because we had been broken so much of our rest that i was almost sick. My husband had gone to bed when we first heard the noise this ovening. I had just laid down when it commenced, as usual. I knew it from all other noises, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old. She is the one who made her hand go. As fast as she made the noises with her hands or fingers, the

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represented the Chelsen Lyceum.

And the spirit-land, Just over the strand, Is waiting for you and met

sounds followed up in the room. It did not sound different at that time; but it made the same num-ber of raps the girl did. When alle stopped the sounds would stop for a short time. The other sounds would stop for a short time. The other girl, who is in her fifteenth year, then spoke, in sport, and said, 'Now do just as I do. Count orre, two, three, four,' etc., at the same time striking one hand in the other. The blows which she made were repeated, as before. It appeared to answer her by repeating every blow she made. She only did so once. She then began to be startled, and I said to the noise 'Count ten,' and it made ten' strokes or noises. Then I asked the area of my different scholter. ages of my different children successively, and it gave the number of raps corresponding to the ages of each of my children. I then asked if it was a human being making

the noise, and if so, to manifest it by the same noise. There was no noise. I then asked if it was a spirit-if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if it was an injured were spoken. I then asked if it was an injured spirit, and if so, to give me the sound; and I heard the rapping distinctly. I then asked if it was in-jured in this howse, and the sounds were immedi-ately made, distinctly; if the person was living that injured it, and got the same answer. I then ascertained, by the same method, that its remains were buried under the dwelling, and how old it was. was. When I asked how many years old it was it rapped thirty-one times; that it was a male; that it had left a family of five children; that it that it had left a family of five children; that it had two sons and three daughters, all living. I naked if it left a wife, and it rapped; if its wife was then living, and there was no rapping; if she was dead, and the rapping was distinctly heard; how long she had been dead, and it rapped twice. About this time I asked, 'Will the noise con-tinue if I call in some of the neighbors, that they there is the state of the neighbors, that they

may hear it too?' It answered, as usual, by rap ping. My husband went and called Mrs. Redfield our next door neighbor. She is a very candid woman. The girls were then sitting up in bed woman. The girls were then sitting up in bed, somewhat terrified, and clinging to each other. I was as calm, I think, as I am now. Mrs. Redfield came immediately. This was about half-past seren o'clock. She came in thinking to joke and laugh at the children; but when she came she saw that we were all amazed like, and that there was something in it. I then asked a few ques-tions, and they were answered as before; and she was satistic that there was something strango about it. It told her age exactly. She would then call her husband, and he came, and the same questions were asked over again, and the answers were the same as before. It was then asked how were the same as before. It was then asked how long it had been injured, and the sound was repeated four times, at regular intervals, and then, after a short pause, once more; the same being repeated every time the same question was asked. Then Mr. Redfield called in Mr. Duesler and

wife, and several others. A great many questions were asked over, and the same answere given as before. Mr. Duesler then called in Mr. and Mrs. Hyde; they came, and also Mr. and Mrs. Jewell Hyde; they came, and also Mr. and Mrs. Jewell. Mr. Duesler asked many questions, and got the answers. I then named over all the neigh-bors I could think of and asked if any of them had injured It, and got no answer. Then Mr. Duesler asked it some questions, the same as I had, and got the same answers. Ho asked if it was murdered, and it answered in the usual way; if the nurderer could he brought to justice, and there was no sound: and then if the could be numthere was no sound; and then if he could be punished by law, and there was no rapping. He then asked, 'If this murderer cannot be punished by law, manifest it by the noise?' and the noise was repeated. In the same way Mr. Duesler as-certained that it was murdered in the bedroom committed that it was murdered in the bedroom about five years ago, and that the murder was committed by Mr. —, on one Tuesday night, at tweive o'clock; that it was murdered by having its throat cut with a butcher knife; that the body did not remain in the room next day, but was taken down cellar, and that it.was not buried until the next night; that it was not taken down through an outside door, but through the buttery, down the stairway; that it was buried ten feet below the surface of the ground. It was then asked if money was the object of the murderer, and the rapping commenced. How much money was obtained? Was it one hundred dollars? two hundred? three hundred? four hundred? No noise. Five hundred? The usual rapping was heard. We were all in the bedroom at the time. heard.

Many called in that night, who were out fishing in the crock, and they all heard the same noise. The same questions were frequently repeated as others came in, and the same answers were ob-talued. Some of them staid here all night. I and my family all left the house but my husband. I and went to Mrs. Redfield's and staid all night; my children staid at some of the other neighbors. My husband and Mr. Redfield staid in the house all night.

On the next day the house was filled to overflowing all day. This was on Saturday. There was no sound heard during the day, but in the evening the sound commenced again. Some said that there were three bundleded again. Some said that there were three bundred people present at this time. They appointed a committee, and many questions were asked. I did not know much what was done that night, only by hearsay,

as I went to Mr. Duesler's to stay all night. On Sunday morning, the second of April, the

when I see the Lyceums springing up all around and about us, and the glories and wonders of our beaven-born philosophy reaching to the uttermost parts of our continent and throughout the world, I feel that it is joy and gladness enough for one life. I could have wished to day, as those little ones passed in procession along the Common and down Tremont streat that my ancient advaradown Tremont street, that my ancient adversa-ries, the Professors of Harvard College, could have been there to see that funeral of Spiritualism (Laughter.) Eleven years ago, in consequence of the blustering and bullying challenges of one of the professors of that college, an effort was made to secure a fair and thorough investigation, and certain "honorable men" agreed fairly and honcertain "nonorable men agreed fairly and hold estly to investigate the matter. After some time and money had been spent in looking at the thing, they, entirely violating every pledge they had made, (and that I stand ready to prove anywhere and at any time, as long as there is a living witness,) for which reason we did not succeed in get-ting that variety of manifestations which we otherwise should, but yet got more than enough for them to answer, they publicly reported, in substance, that attending upon spiritual circles and consulting spiritual mediums were detrimental to public morals, and stated that in a short time they would publish a full report of those scances and what they had seen in other places. Eleven years have passed, and the renowned professors of Har-vard have not yet published their report. I wish

they were here to-night. Perhaps they would get the material to make out the balance, so the world could have it. One of them, who was foremost in this matter, has passed to the spirit-life; I have no doubt he is a Spiritualist. The rest, I have no doubt, will be, for all mankind must become Spir-itualists. That is a glorious thought. The time will come when all these differences will pass Away

But I am occupying too much time. I will yield to those who will better interest the audience.

The Band then played a favorite air, after which the Chairman introduced Mrs. Emma F. J. Bullene as the first trance speaker who addressed a Boston audience from a public platform.

ADDRESS OF MRS. EMMA F. J. BULLENE.

Animtess of miss Example 1. In the limit of a state of the state of th audience congregated in your city to tell the peo-ple that an uneducated maiden could speak to the edification of mortals, as she was moved by spirits who were unfolded in higher and loftier spheres, whose thoughts and heart-notes were attuned to loftier songs of praise than those learned upon the mortal plane of heing. She came, a timul, shrinking girl, clothed with power as the invisibles breathed upon her physical organism. Invisibles breathed upon her physical organism. But she was only the little glimmering star that heralded the grand and glorious midday efful-genco which has since been poured upon your mortal sphere, from that bright summer-land, that world of fadeless Leauy, "where the wicked cease from troubling and the weary are at rest." We have named her "Morning Star," and that is the convention and her "Morning Star," and that is the appropriate appellation by which she is known in apirit spheres, because her work was among the grand old ploneers. Not for her do we speak, dren. Year by year have we been permitted to add our mite, through her organism, to the glori-ous work of spirit culture and spirit development, until to day she stands in the midst of a grand galaxy of stars—stars which transcend her light by far, perchance, but none shall shine with more to the holy faith which she then espoused. For glorified in the glad announcement that ye are all immortal, and that when ye have passed the cy-press-shaded gateway of change, and entered that blooming summer-land, no dark shadow of death will rest upon your brow, but the star of immortal hope, the star of wisdom, knowledge and truth, will dispel all darkness, and you, like the myri-ads who are present to bear testimony to this great truth, will be giad to return to the children of earth and add your voice to swell the gorious anthem of praise.

We will give you an account of one little man-ifestation which was perfected through the organ-ism of this medium, and which stands out in bold relief against the background of all past mortal experience, burning with a steady light, and teaching you that through the multiplicity of your mediums, through the transmission of that medianistic power from mother to child, you may speak to the world in language so potent that Four years in the past, an angel was born unio

this fond mother-an angel in the form of a little frail daughter rose bud. She came to earth, guarded by angel bands, to add her small yet her brow, strewing their smiles and shadows of joy and pain, the angels congregated to give to mo tals a manifestation of their power, which could nover be gainsaid nor set aside. That demonstra-tion came in the form of a physical manifestation. This little bud of promise was so mediumistic, that in combination with the mother's medium powers, a great multitude of angels could be attracted to her sphere, and by concentrating the magnetic and electric forces of which they were possessed, and which were subject to their control, they produced a light similar to a star, corresponding to it in its five points, scintillating and glowing with electric power, which spoke in thunder tones to every beholder. That star rested upon the white counterpane whereou the little hours of time it burned, glowed and scintillated, challenging mortals to gainsay its origin or its power. Those who were superstitious held their power. Those who were superstitious held their breath, and in the mighty hush said, "It is the overshaldowing wing of the Angel of Death." But the fond mother had looked beyond the yell, the the fond mother had looked beyond the ven, the angels had drawn aside the drapery and showed her in the mirror of spirit thought, of spirit proph-ecy, the little form of her angel darling safely nestled on an angel's bosom. Therefore, when we had power to speak to that great company who assembled to witness this wonderful manifesta-tion, we could only tell them that under these favorable conditions we had power to encircle that fair child in a concentrated rainbow, if you please, liquified, glowing, scintillating, and rep-resenting the divine harmonies of the spheres, from the lowest even to the great centre magnet, in a reversed pyramid, the child just encircled within the apex. That sheet of magnetic and electric light sent forth to all beholders in spirit-life, to all recipients on the earth-plane, a power and influence for the truth which can never, never be lost Van have multiples of unauffections be lost. You have multitudes of manifestation which attest these great facts, but this, as yet, stands unrecorded; and we tell it to you here that you may perceive that by right combinations our children may be mediums, however youth-ul; that they may have power to attract to themselves these sacred and holy influences which personify and represent the divine kingdom by which you are surrounded, even though invisibly. This sheet of magnetic light was produced by the accumulation and concentration of a great multitude of spirits; but in its upper rim, every spirit that seemed to float midway in its liquid glory was a tiny infant angel, upon whose brows but three or four years of mortal time had left their rosy traces; and for this purpose, all the magnetism which flowed through stronger and more mature spirits must be filtered, must be strained, as it were, through those tiny, delicate angels that it might reach the magnetic and electric forces of that fair child medium, that infant angel and represent to humanity the power which could speak in a star in the ninetcenth century, as well as that fabled star which heralded the coming of the world's Messiah. Thus testimony after testimony is added to the glorious facts which elucidate the philosophy which you cherish; and in the coming twenty years of time, the things which shall be revealed

been transmitted by the committee of arrangements:

monts: "Cleveland, Ohio, March 31st, 1868. To H. F. GAEDNER, Music Hall: The Spiritualists of Cleveland, Ohio, to those of Boston: The West to the East, greeting: One in action to-day, one in country, one in purpose, one in progress, and one in destiny. CLEVELAND SOCIFTY OF SPIRITUALISTS, BY T. LEES, Secretary." "Chicago, Il., March 31st, 1808. TO H. F. GAEDNER, Hoston:

To H. F. GARDNER, Boston :

We are having a glorious time. Send you a kind-greeting. J. SPETTIGUE. ly greeting. Crosby Music Hall."

The following are the replies:

The following are the replies: "Boston, March 31st, 1868. To T. LEES, Secretary Spiritualist Anniversary; Cleveland, Ohio, Garret's Hall: Three thousand assembled send greeting! Spiritualism triumphant A glorious future awaits II & GADNUED Chalman"

H. F. GARDNER, Chairman." us. " Boston, March 31st, 1868.

To J. SPETTIGUE, Chairman Spiritualist Anni-

versary, Crosby's Music Hall, Chicago: The East sends greeting to the West. Three thousand assembled in Music Hall-one with you in principle-one in action-one in destiny! H. F. GARDNER, Chairman."

ADDRESS OF SELDEN J. FINNEY.

Selden J. Finney, of Troy, N. Y., was then introduced. He said:

I propose to consider, for a few moments, the much mooted question, What is the good of Spiritualism?

ualism? Many persons are saying, upon every hand, in the Church and out of it. "Granting the fact, what is the use of it, after all?" This very question, "What is the good, what is the use of Spiritual-ism?" it seems to me is a confession that the whole owners of nonular theology as a system to fursystem of popular theology, as a system to fur-nish proof of immortality, is an utter failure. The fact that it could be asked in the middle of which with hammer in hand had pounded its way sixteen miles down through the rocks of the globe, had pushed itself aloft on a ladder to the stars, through countless millions of myriads of miles of space, pushing back, as it were, the idealistic throne of the gods, that had actually taken the sunbeam to pieces in its fingers, had gone down to the minute and the infinitesimal in creation, calculating the rotary motions of the infusoria in a drop of water and the revolutions of the mightlest stars in the heavens, had expanded itself on every hand, until it saw bodies fading into forces which had crowded theology back and backwards still, an age when every sense was aroused to skepticism, every element of reason put awake by the everlasting questions pouring upon us from the heavens and the earth, an age which seemed to be threatening to swallow up the last flickering vestigos of faith in spiritual power, in spiritual life, in the immortality of man, in the mere mate-rialism of inductive philosophy, an age which actration; if Paul could hear unutterable things, and If be caught up, perhaps, into the third heavens; if shepherds could have heard the angelic song, 'Pence on earth, good will to man'; if the withered hand could have been stretched forth and healed by the Nazarene medium-if these things once transpired in Judea, and were necessary in once transpired in Judea, and were necessary in that age to lay the foundations of a spiritual reli-gion, and a faith in the spiritual destiny and rela-tionships and nature of man, why is not the same, or something even more than the same, demanded in the middle of this intellectual, of this scientific, of this inductive, of this skeptical age?"—I say, the fact that such a question could be asked, in such an age, is proof of the failure of popular the-ology. Mark you it was exactly at this junc. ology. Mark you, it was exactly at this junc-ture, when the question raised by the naturally atheistic intellect of man had become so emphatic that the electric flashes fell upon humble cottage that the electric finales fell upon humble cottage tables, in which were the glimpses and foretastes of a coming revelation. An uneducated appren-tice (A. J. Davis) wrote, "I see it to be a truth that spirits out of the body hold converse with spirits in the body, and that, too, when the spirits in the body are not conscious of the fact, and so cannot be convinced of it; and ere long this truth shall be presented in the form of a living demonshall be presented in the form of a living demon stration." Then mark what followed: "The world shall hall with delight the ushering in of that era, when the interiors of men shall be opened." I remember a graduate of a college once saying

to me-attempting to sneer at the raps-" Why, my dear sir, do you believe that my sainted mothmy dear sir, do you believe that my sainted moth-er will come down and just rap on a table? I cannot possibly believe it." He attempted to heap ridicule upon it. My reply was this: "Did your mother ever visit her neighbors?" "Oh, certain-ly." "Did she ever rap upon her neighbors' door?" "Certainly." "Did it ever strike you or her that there was anything essentially unbecom-her that there was anything essentially unbecompotent mite to the great avalanche of testimony which is overwhelming lumanity with the noble truths of your spiritualistic faith. The day on which four weeks of earthly life had fitted over which is used to be the spiritualistic faith is it very tween your soul and the spirit-world: is it very improper, very unbecoming that your mother (grant her just as bright an angel of light as your heart may choose to call her) shall descend and rap on that door, and ask kindly admission to your spiritual affections; that she may whisper to you that she is beside you, that she will watch over you, that she will inspire you, that she will pour her maternal affection still upon you, and still guide your footsteps?" He had no reply. He was a Bible-believer, and I said to him, "My friend, your ridicule sounds very ill out of the month of a man who believes that God himself made a speaking medium of the mouth of Balaam's brute. I say, my friends, this is an era when the interiors of men are being opened. I thank fortune that I live to day. I thank my stars that it is not a question of faith, or belief, merely, not a question mercly of objective testimony, not a question mercly of raps and tips. We declare that this is the birth of a spiritual era. On every hand, the educated and the uneducated alike are catch-ing the first glimpses of the descending splendors of the spirit-world. Literature is being filled with the beams of light from the Summer-Land. We cannot read even Prof. Tyndale's Lectures on Physics, without discovering every now and then a patch of light cut out of the everlasting spiritual zenith, and dropped down there like a fleeting waif, as if sent on a divine mission from the throne above. You cannot even find a work, though inspired by the highest genius, which seems to have life and power in it, in which the recognition of the spiritual idea is not found. The pages of modern literature are aglow with the white splendors of this new light. Even the hard materialist, as he pounds away at the scientific questions around him, every now and then catch-es a faint echo from the other shore. Hence it is that the finest noems of the finest poets are althat the mest poems of the mest poets are al-ways alive with the spirit of this new age. Henry Ward Beecher, though he may on one occasion preach a sermon in favor of the personality of the devil; is sure the next Sabbath to preach a ser-mon in favor of the guardianship of spirits. So inconsistent are men, when in one moment they reason from their cread and in the next sneak reason from their creed, and in the next speak from their own souls; and in the midst of these paradoxes, of these clerical anomalies, you may see the broken lights, the faint, fleeting, frag-mentary glimmerings which indicate that the spirit-world is coming nearer and nearer to us, or perhaps, to reverse it, which is more philosophical, that we are rising nearer and nearer to the spiritual world; that the veil is getting thinner over our heads; if you please, that our skulls are petting thinner; that they are getting more trans-parent; that the soul begins to feel as if it was in contact with the spiritual universe of God, as if there were something more than the mere sus-tenance of these physical bodies, than the ac-quirement of bank stock and real estate, or the exaltation to political or social position; some-thing more than this, something deeper, more sacred, belonging more intimately to the soul, and connecting us with that which holds man teth-ered to the everlasting throne of light, liberty

trying to accumulate all these physical elements of life. There is something more needed. I do not wonder that the spirit-world and the most elevated spirits of this world refuse to descend to this treasure-hunting. There are treasures in heaven, golden mines unquarried by the wander-ing children of this world. It is to quarry these that the angelic hosts have sent down their ladder, its lowest rung within reach of the feeblest and weakest foot. It is to quarry these, to lift us step after step, the light blazing more brightly and warmly upon us as we rise, that Spiritualizn is in this world.

The great want of this hour is a scientific and ilosophical conception of religion, of the soul, its laws of development and procedure; a nhiloso scientific statement that shall tether this world to the other, and make religion as much an absolute matter of fact as it has hitherto been a mere be lief. Utility, indeed! What more do you need, or, rather, what do you need more than to be wooed away from the appetites of the body, from the passions and ambitions that transform men almost into brutes? What is it that we need so much as those winning and attracting influences which shall make us forget our selfishness, and absorb us into the mighty tides of universal life, making the sentiment of brotherhood and sisterhood run like the fires of heaven from heart to heart, from society to society, and from country to

country? Indeed, to me, it is here that the genius of Spiritunlism finds its grandest significance. I do not un-derrate its demonstration, scientific, inductive, of the spiritual entity in man, of his spiritual rela-tionship with the spirit world, as a proof of man a continued existence. If it stopped merely there it would accomplish vasily more than the Christian Church has accomplished after nearly two thou-Sand years of effort. It has never yet found one scientific proof of immortality in any way what-ever. It has asked us to believe in it because Jesus taught it, or because Paul believed it, or because Peter had faith in'it. But then, again, the scientific world was asking terrific questions. and the floors of the churches trembled as the strong reasoner walked their timbers. There most of all needed to be a living demonstration of our essential divinity and spirituality, and of our re-lations to a spiritual, heavenly influence. Here is, to me, the secret of the grand mission of Spirit-ualism. If we could open our eyes upon the spirit side of life, we should not only discover that there were streams of spiritual force descending upon us from the spirit-world, but, scattered over the land, we should find angels standing beside the clergyman, in pulpit and study. You cannot re-sist it. You may resist a spiritual society; you may resist a spiritual lecture; you may resist a demonstration upon a table, but please tell me how you are going to resist the silent magnetism of your angel-mother, who stands, without your of your angel-mother, who stands, without your knowledge, beside you? How are you going to resist those higher moments which quicken your resist those higher moments which quicken your but no living thing has seen their beauty of heart faith as the sunbeam upon the flower quickens itin-to fresh and fragrant beauty? How are you going higher forms of sensation, and a way was opened their voices. At length the advanced to these to fresh and fragrant beauty? How are you going to resist those glowing thoughts that drop like gold-en fruit from the branches of the tree of life into your soul? You may answer it if you can. We your soul? You may answer it if you can. We all have these higher moments. It is to explain, it is to confirm them, it is to exercise our faculties in their possession and enjoyment, that Spiritualism is in this world.

Is in it his world. I know very well that this old idea of utility would take all the beauty out of this world. It would indeed be a drab-colored universe if the Quaker could build it. It would be a joyless uni-verse if the Calvinist could build it. It would be a universe of shows, and almost nothing but shows, if the Catholic could build it. I am sure that, if anybody but God had build it. I am sure that, if anybody but God had built it, it would be anything else but what it is. But take it as it stands before us to-day, and you find everywhere Nature works her wonders in beauteous forms. Exerywhere there is beauty, for heauty's sake, and only for the sake of beauty. There are, in-deed, forms in Nature that are made expressly to be beautiful, and our scientists tell us that they have never yet discovered any other use for cer-tain things than as embodiments of a spiritual tain things than as embodiments of a spiritual beauty. And what shall we say when we con-template the utility and practicability of that philosophy which links this world with the other

On the other hand, we will notice another class of objectors, who plant themselves on blank, sheer materialism. Of course, they do not believe in Spiritualism. But take that class of men in this Spiritualism. But take that class of men in this country, with their periodicals, with their books, with their discourses, with their eternal negation, whose especial aim is the emancipation of the souls of men and women from the dogmas of pop-ular superstition—how much have they accom-plished, after thirty years of tremendous effort? I will not say that they have not accomplished anything, but they themselves acknowledge that thing, but they themselves acknowledge that Spiritualism, only twenty years old in its modern phase, has emancipated millions, where from the time of the French Encyclopedists to the present hour, they cannot count their disciples even by hundreds of thousands. It is true, as Mr. Leckey says, that "the stroke of Voltaire's pen palsied the arm of the executioner." But Spiritualism does more than that. While it palsies the arm of the bigot and the executioner, it invigorates the heart with freah failth in the divine. in the external, in

have tried, you have exhausted your energies in seemed to catch the inspiration of the words, and the bymn was sung with thrilling effect:

JUBILATE.

- The world hath felt a quickening breath
- From Heaven's eternal shore, And souls triumphant over Death
- Return to earth once more. For this we hold our jubilee,

For this with joy we sing-Oh Grave, where is thy victory? Oh Death, where is thy sting?"

Our cypress wreaths are laid aside For amaranthine flowers, For Death's cold wave does not divide

The souls we love from ours. From pain and death and sorrow free,

- They join with us to sing-Oh Grave, where is thy victory?
- Oh Death, where is thy sting?
- Immortal eyes look from above
- Upon our joys to night, And souls immortal in their love In our glad songs unite.
- Across the waveless crystal sea The notes triumphant ring-Oh Grave, where is thy victory?
- Oh Death, where is thy sting?"

Sweet spirits, welcome yet again !"

- With loving hearts we cry; and "peace on earth, good will to men,' The angel hosts reply. And
- From doubt and fear, through truth made free, With faith triumphant sing-

Oh Grave, where is thy victory? Oh Death, where is thy sting?

At this stage of the proceedings, Miss Lizzie Doten, under spirit influence, gave a lengthy original poem of great merit, which was listened to with marked attention by the large assemblage. We were promised a report of it; but up to the time of going to press it had not come to hand.

PROF. WILLIAM DENTON

Was then introduced and received with a earty round of applause. He spoke as follows: There was a time in the long night of the past when first a living being experienced the sensation of feeling, when it first learned by this sense of the existence of that world which touch has revealed to the animal kingdom. Long after wide-spread waters, the volcanoes had roared, the earthquakes thundered and the waves dashed, voice and rejoiced. So, for ages there existed a spiritual world,

with its sights, its glories that the bodily eye could not see, its melodies that mortal ear never heard, its myriads of dwellers anxious to establish communication between their world and ours; but for ages in vain the spiritual faculties were not sufficiently developed to recognize them. Not despairing, not desponding, its inhabitants waited for mankind to grow to spiritual ripeness, and ever and anon called the attention of the world to their existence by mysterious sounds, apparitions and revelations, through individuals in whom the spiritual nature was sufficiently developed to enable them to become mediums of communication between the two worlds - for communication between the two worlds – for ages waited, waited, as many forewarned lookers did for the Atlantio Telegraph, viewing the broad ocean that lay between, with this difference: that those on one side only were engaged, those on the other side either doubting or denying the exist-ence of this spiritual world, or if acknowledging its existence, denying the possibility of communi-cation between it and our own.

Linguise the difficulty of telegraphic communi-cation with Europe, supposing that no one on the other side knew of our undertaking. How many times would the electric raps be made, before their origin and meaning became known. Some passing traveler hears the sound and has his at-tention directed to it but the scientific man aradistention directed to it, but the scientific men are discussing the marks on a beetle's wing and caunot be induced to regard them for a moment, their silly, say they, to imagine that the intelligent people of another continent would attempt to sonverse by rappings and knockings. So was it with the spirits in their attempts to

communicate with mortals here. It was well that while the wise and the rich did not deign to look down from their lofty dignity to notice the efforts made by the inhabitants of the spiritworld to open communication with us, that the poor and the little ones listened, and gladly welcomed them, recognized the intelligence that exana iound the telegran was laid, the battery in order, the operators there only waiting for us to realize the fact, and receive from them what they were eager to bestow. It must not be supposed, however, that the event which we have met to celebrate was the first recognition of the spirit-world, or the first communication established between us; it was but a revival, under more favorable circumstances. dred years ago and such an occurrence would have scarcely made a ripple on the current of popular thought. The spiritual nature of man had ripened fast within the fifty years preceding this event, and open and frequent communication with the spirit-world could not have been postponed long. We have never done justice to mesmerism in this connection. Twenty five years ago I had mesmerized subjects who recognized the spirit-world and described it in glowing language as our best seers describe it to day. My friend Davis had before this time beheld the goodly land, and brought us some of its fruits. Countless thousands had laid the foundation for that faith in which we rejoice to night, and were waiting to welcome the celestial visitants. I shall never forget the joy that I experienced in reading twenty years ago in the "Univercalum" the spiritual tained; facts such as have been multiplied by ets, and the rational philosophy that embraced by hundreds of thousands; which permeates even the churches of the land, as the sap does the trees in these genial days that usher in the spring, and is destined ere long, in spite of wintry storms yet to come, to appear in greet foliago, snow-white blossoms and delicious fruit. I have no harsh words nor hard thoughts for the Christian church, that during the dark ages held up the candle of its faith and hope in the future and pointed the dying brother to the house with many mansions propared by Jesus for him. They did as well as they could, they faught as wisely as thoy know. What if they do close their shutters, resolutely keeping out the sunbeams, and in the dim was of the course of dendiale de and in the dim rays of the same old candle de-clare that the sun has not risen, and that a star-less night of thick darkness reigns outside of their holy precincts, and they have the only light that heaven has vouchsafed to earth? Poor souls! the darkness in which they dwell is their terrible punishment. Now and then a good brother strong-gles into daylight that dazzles his eyes, and learns with astonishment that the sun is indeed up, and millions are rejoicing in his beams. But this feeling shall not prevent us from call-ing to our brethren in the darkness and seeking to bring them into this marvelous light; no sectarian thunder shall scare us, no ecclesiastical censure, no popular speer, no fear of man that bringest a snare, or fear of hell, the orthodox dungeon, shall provent us from telling the truth that has been revealed to us from heaven, from preaching the gospel of future life to all-life not to the few who beg for it, not the gift of a capricious mon-arch who may become offunded and withhold it life of necessity; life hereafter, as the result of life here; embodying all that the present life has which you cherish; and in the coming twenty years of time, the things which shall be revealed are acarcely dreamed of to day. Fathers and mothers, brothers and sisters, who have given your holiest thoughts to the contemplation of this great theme, see to it that ye treasure every little sonify to you a living faith in your immortality, through the scintillating, glowing source of eternal truth. The Chairman then read the following tele-grams, and stated that appropriate replies had

noise commenced again, and was heard throughout the day by all who came there. On Saturday hight they commenced digging the cellar, and dug until they came to water, and then gave it up. The noise was not heard on Sunday evening. up. The noise was not heard on Sudday evening, nor during the night. Stephen B. Smith and wife, and David S. Fox and wife, slept in the room this night. I have heard nothing since that time until yesterday. In the forenoon of yester-day there were several questions answered in the usual way by rapping. I have heard the noise several times to day. several times to day." I am not a believer in haunted houses or super

Antural appearances. I am very sorry there has been so much excitement about it. It has been a great deal of trouble to us. It was our misfor-tune to live here at this time; but I am willing and auxious that the truth should be known, and that a true statement should be made. I cannot account for there are not bould be made. account for these noises; all that I know is, that they have been heard repeatedly, as I have stated. I have heard this rapping again this (Tuesday) morning, April 4th. My children also heard it.

I certify that the above statement has been read to me, and that the same is true; and I am willing to make oath to it if necessary

MARGARET FOX.

(Signed,) April 11th, 1848."

Mr. John D. Fox in his certificate corroborates 'his wife's statement in every particular, and 883'8:

"I do not know in what way to account for these noises, as being caused by natural means. We have searched in every nock and corner in and about the house, at different times, to ascer-tain, if possible, whether anything or anybody was secreted there that could make the noise and have never been able to find anything that explained the mystery. It has caused us a great deal of trouble and anxiety. Hundreds have vis-ited the house, so that it is impossible to attend to our daily occupations; and I hope, whether it be natural or supernatural, the means will be found out soon."

This is the history of the first of those phenome-. Da which are now so whilely known as modern spirit-manifestations. Modern from the fact that through them has come intelligence, which before was wanting in all those "disturbances," as they was waiting in all those "disturbances," as they wore called, which have occurred in different parts of the earth. I do not mean to say that in-dividuals had never received intelligence, and satisfactory intelligence, from the spirit-world, before this time, but I do mean to say that the great mass of humanity regarded the stories of these manifestations as simply the idle tags of these manifestations as simply the idle tales of disordered minds. But now the glad tidings that the spirits of those who have left this earth are present with us, and may make that presence manifest, are spreading throughout the world. Those who are competent to judge estimate the number of Spiritualists in the United States as high as eleven millions. Perhaps there are not that number of open and avowed Spiritualists, but I have no doubt that there are a very large number, even in our city, who are Spiritualists as firmly and de-cidedly as I am, who do not acknowledge it be-fore the world. All over Europe, to distant regions of the earth, and to the islands of the sea, the glad news is spreading, that man is immor-tal and that his eternal life is secure.

To-day I have witnessed a sight that made me feel like one of old, when he said, " Now, Lord, feel like one of oid, when he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" (Applause.) When I look back to the time when, some fourteen years ago, I first stood before a Boston Audience and urged the claims of Spiritualism, when I see the rapid advance which has been made in this city,

with fresh faith in the divine, in the eternal, in the all-beautiful and the all-good.

Enter for a moment into the moral considera-tion of the relationship between us and the angels. My mother is in the Summer-Land, perhaps yours is also, my friend. Let once the idea fairly take possession of you, so that you shall fully realize the spiritual relation which that mother sustains to you; let it once be settled, satisfactorily, sciento you; let it once be settled, satisfactorily, scien-tifically, thoroughly, that that mother has come from her beautiful land to watch your walk in the world, to guard you against this step, to move you to take that one; cognizant not only of your acts, but of your most secret thought; measuring as none but angel eyes can measure the secret as none out angel eyes can measure the secret springs of your actions, the secret fibres of that character which you are forming, and all those motives which exercise their sway in your bosom —and then ask yourself the question. Is there no divine, no glorious utility in this kind of fellow-ship, in this kind of association? If there is one thing that this world needs more then mothes to day it is the critical these this

than another to-day, it is the spiritual idea; it is the consciousness of the spiritual entity within us, its essential dignity, the necessity for its cul-ture; and then to have this quickened, to have it thrilled and inspired. This is the great aim and object of spiritual intercourse, and on every hand we see how the appliances are being developed One word more upon this idea of utility. Take

the Children's Progressive Lyceum-born out of the heavens over our heads. There are probably at least one hundred and fifty of them in America alone to-day, counting, on an average, perhaps, seventy-five or even one hundred to a single Lycoum. Coming together, having their badges, their marches, their music, their social exercises, each little heart begins to feel the thrill of social and spiritual commerce. Add to this, that over these assembling Lyceums other Lyceums are poised in the air, and organizing, inspiring the new Lyceums on earth; and then stop and meas-ure the career, the utility of this institution for the next ton years I will not ask you to go furthe next ten years – I will not ask you to go fur-ther. Measure it for the next ten years. One hundred and fifty, porthaps two hundred to day in America alone, how many thousands of these Lyceums shall there be in ten years? What are these Lyceums? I answer, the beginning of a truly native-American religious society; a reli-gion horn on the soll; a religion springing from the new world, not imported from Judea or Me-sopotamia, not awakened by the eloquence of a pulpit which ought long since to have passed away; not a religion of a dead God and a living devil, but a living God and a continued inspiradevil, but a living God and a continued inspira-tion; not only a religion which lives to day, be-cause it is inspired to day, but a religion which can select every single truth in every other sys-tem of religion the world over. This is a native-American religion, and it is destined to become, to all the great previous historical forms of religion, what the American Republic is to the Em-pires of the old world. It carries within its bosom the potent seeds of spiritual emancipation to the world, and into its heart has been received the

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BANNER OF LIGHT.

say, blessed are they who have not seen and yet believed—offering a premium for blind faith—but blessed are they who have carefully investigated and whose reasonable doubts have been removed by positive facts. I respect the honest doubter, who desires to know the truth, but would rather go through the world faithless than to hug a lie to his bosom because his neighbor does. But save me from the bigotry and pride—Christian or infi-del—of the man that regards the small field of his knowledge as the boundless universe, and de-nounces every man who discovers anything that he has not found. he has not found.

be has not found. But we are here to rejoice, and never had peo-ple better reason. Away, with long faces; lot dhem go to keep company with the long creeds that we have discarded. Leave melancholy in the hell that we have left behind us. Twenty years what a mighty revolution they have effected. The raps that began in the cottage have thundered in the palace; kings and queens have heard them and acknowledged their spiritual source; they have wakened the strongest skeptics from the un-ending sleep in which they had dreamed for years;

the pance; kings that theens have heard them and acknowledged their spiritual source; they have wakened the strongest skeptics from the un-ending sleep in which they had dreamed for years; the dead Church has heard them, and multitudes of sectarian bigots have been wakened to newness of life. America has heard them from Maine to Oregon, heard and rejoiced; they have sounded in Great Britain above the music of her organs and the din of her factories; France and Germany listen, for the angels are knocking at the door, and they will enter and distribute to the famishing souls, feeding upon the husks of a dead theology, the bread of life. Thousands of men and women have heen called out to preach the everlasting gospel of good sense and future life, which before long the whole world shall hear. Not merely to a few shepherds on a Syrian plain have come the heavenly host with their celestial soug of peace on earth, good will to men. It sounds in our ears to day, fresh from the lips of our own friends who have gone before; not good will to the closen few to whom the partial father will give the kingdom, but good will to the out-oast, the rehel, the down-troiden, the oppressed; not good will here and an endless hell of free and torment and despair hereafter, but good will here-after and forever. This is indeed good news, glad tidings to all people, and no man or woman need be ashamed of such a gospel. This we may teach to our children, nor blush when their undebauched reason questions us concerning it. The humblest soul thrills as it reveals the evidence of its future destiny and points to its infinite possibilities, and the most philosophic see in it a continent of knowledge, that an eternity may be spent in ex-ploring. Higher than the highest Andes are its mountains, whose crystal tops forever shine in the sun that never sets, and fairer than Eden its evergreen gardens where grows the tree of knowl-edge, of which all are invited freely to partake evergreen gardens where grows the tree of knowl-edge, of which all are invited freely to partake and live and learn forever.

The Chairman said that Mrs. Cora Daniels, who had been announced as one of the speakers, was detained in Washington, on account of business, but he was happy to say that Mr. and Mrs. Davis, the earthly founders of the Children's Progressive Lyceum, were present, and that Mrs. Davis (Mr. Davis being unable to speak on account of a throat difficulty) would say a few words to the audience.

ADDRESS OF MRS. MARY F. DAVIS.

MY DEAR FRIENDS-I will promise to detain My DEAR FRIENDS—I will promise to detain you but a very few moments. We are recounting this evening the benefits and advantages that have accrued to us during these twenty years, through the influence of modern Spiritualism; and those of us who have had the privilege of listening to the remarks that have been made here this evening, and especially to the eloquent remarks of our brother who has just finished his discourse, cannot but feel that we are opulent with our spiritual wealth, and that we need scarcely look any further in order to have our cup of blessedness filled. But let us ask our-selves one more question in regard to the elfect of cup of blessedness filled. But let us ask our-selves one more question in regard to the effect of Spiritualism upon our own souls. Has Spiritu-aliam, brothers and sisters, redeemed us from selfishness? Has it lifted us to the love of God and the love of man? Mr. Emerson truly says that "religion is the flower of culture." Religion is the love of God and the love of man. Is this love born in our hearts? When we meet with a human brother or sister, do we feel the inmost essence of our belog going out to that brother or sister, in that pure and holy affection which is the essence of the Divine nature? Do we feel that it is better than our meat and our drink to take an erring or an unfortunate brother or sister take an erring or an unfortunate brother or sister by the hand, and lead them up into the mountain by the hand, and lead them up into the mountain of happiness and progression? We know that our Father and Mother who are in heaven, and on the earth as well, have revealed in all this glorions universe the beauty of love, the beauty of holiness. Every flower that springs beneath our feet is a token of the love and the truth of God. Every mountain that rears its head toward the phice is a token of the love of God. Every the skies is a token of the love of God. Every spear of grass, every rivulet, every bird that sings in the air, tells us, sings to us, of the immor-tal love of the Divine nature. Thus, brothers and sisters, may we, who are in our spiritual natures

veteran bands, Till the tramping of our army shall be heard in distant lands, As we go marching on.

Chorus.

The thunders of Progression are shaking tyrants' thrones; The breath of inspiration wakes " the valley of

dry hones"; The ancient altars crumble and the "King of

Terror" groans, As we go marching on.

Chorus.

Then shout your loud Hosannas to the lands be-Till the people of all nations are through the truth made free, And join the swelling chorus in our song of Ju-

bilee, As we go marching on.

Chorus.

This fine song was sung in a very spirited manner by the quartette, the audience joining heartily and enthusiastically in the chorus.

Time slipped by so rapidly, that the following beautiful and strikingly appropriate poem, written for the occasion, was not read, but we give it here: To the Teachers of the Lyceum and to the Friends of Progress who may assemble in Boston and elsewhere, to celebrate this most sacred of all anniversaries, the birthday of Modern Spirit-

ualism, the following poem is affectionately dedi-cated by the author, BELLE BUSH.

AN ANNIVERSARY POEM.

THE NEW EVANGEL.

I have no words of sadness For you, dear friends, to hear; My song is one of gladness— I send to all, "good cheer."

Soaring like the eagle, Singing like the lark, Thought on pinions regal Leaves behind the dark.

Sunshine round me dances, Breezes come and go, Weaving sweet romances, Singing soft and low.

Every stream and fountain Seems to give me joy; Every rock and mountain, Every girl and boy.

All the air seems thrilling, With a roundelay, Dews from heaven distilling, Bless this Sacred day.

We have cause for gladness, None for doubt or fear: Hearts once tuned to sadness,

Now can sing good cheer;

For angels at our portals Benignly stand and wait, To crown with joys immortal This day we celebrate.

Loved and loving mothers, Sisters fond and true, Tender-hearted brothers Come with blessings new.

Ancient bards and sages, Children once of time, Down the steps of ages Send their thoughts sublime.

All the heavenly arches Ring with their acclaim, Telling how Truth marches, With her lambent flame.

Gladly would I meet you. Mingling with the throng; But my heart can only greet you Through the melody of Song.

My soul at home reposes, Where duty bids me stay; But if my thoughts were roses, They would drop on you to-day.

They would come to you in meetness, Like blessings from above, Diffusing through their sweetness The charity of loce.

With this pure prayer, distilling Like dewdrops from my heart, I turn, with joy still thrilling, Fresh lessons to impart.

Oh! friends, dear friends, before you Love's Priestess stands to-day, And ferrently entreats you To heed what she may say.

"Love ye one another," Said the lowly Nazarene, While dwelling with his brothers, In calm majesty of mien.

'Love ye one another!" T is a just and high command; Oh, sing it, sisters, brothers ! Go sing it through the land;

For Love is all that's needed To bless this world of ours; If its truths were only headed, Human hearts would bloom like flowers

They would bloom with truth and beauty, Like the lilles of the field, And in every sphere of duty Our lives would ewcomess yield.

Oh, look not for perfection In this our mortal state, But follow Love's direction, And banish Fear and Hate.

All dark mistrust and scorning, All jealousy and pride, In the dawn of love's new morning, Ob, cast them all aside.

They are scars on souls immortal, Flerce fires of hell aflame, And standing at life's portal, They will make us blush with shame.

Not the pure and righteous only Did our elder Brother call; But the poor, the weak, the lonely-His love embraced them all.

Let us follow his example

More closely, year by year, And atrive through our ensample To make an Eden here.

Love is the light of Renson, "The fulfillment of the law"; While Hatred, working treason, Finds everywhere some flaw.

Oh, lone and weary mortals, Ever reaching for the good, See how long before your portals The angel, Love, hath stood;

Hear her meekly pleading with you, Go seek her shining face; Hear her sweetly singing to you, Love must redeem the race.

Oh, rise and bid her enter; She is the heavenly guest; Of every good the centre, _ Bhe alone can give us rest.

Ask not that all earth's teachers Should tread the self same road, For countless as his creatures, Are the avenues to God.

Not one shall fail of reaching A haven of rest at last; Though some, through Error's teaching, May feel His furnace-blast.

God's truths are all eternal-Only human errors die; And souls in realms supernal Will see with clearer eye.

Oh. what fetters will be riven, What ancient wrongs decay, When all can walk toward heaven, Each in his chosen way!

Not shackled by opinions, Not bound by iron creeds, How free will be thought's pinions, How beautiful men's deeds!

When no right of one im ges On what another claim Then the love that now but fringes Our hearts will leap to flames.

But oh! not yet for ages Will the world be purified! For love makes here slow stages, And must oft be crucified.

But let us strive and labor, To the end that it may come; And, blessing each our neighbor, We'll light love's lamp at home;

Whence, shining through the window, With clear and steady ray, It may chase the deepening shadows. From some weary traveler's way.

Dr. Gardner said Bumstead Hall below was at the service of such as desired to listen to further speaking, and from the number of speakers preseut, he doubted not the time could be pleasantly and profitably occupied.

Accordingly a large number repaired thither, a general desire being expressed to hear the blind medium, Benjamin Franklin Richardson, of Clarendon, Vt. Dr. Dillingham, with whom he is stopping, came forward and stated that if there were other speakers who would occupy the time, the young man would be pleased to be excused from speaking. A general "go on, go on," coming from the audience, the young man was seated in front, and soon was under control,

A very appropriate address was delivered by the controlling intelligence, and subsequently two or three others made short addresses.

A gentleman present who was a skeptic, expressed a desire to question the intelligence, and was told to proceed.' As this spirit announced itself as Dr. William Harvey, the discoverer of the circulation of the blood, the questioner, who was himself a physician, put several queries touching medicine, which were answered so readily and with such aptness that the querist evidently became satisfied that he had "caught a Tartar." The acumen of the answers was sharp indeed, and betokened that a master mind was the source whence the answers came.

We have not space to detail this episode, but it produced an immense sensation, and several gentlemen, who were doubters, were confounded, being at a loss to account for the wonderful phenomena.

The young man is, in his normal state, equivalent to a boy eight or ten years of age. He was born in the poor-house, his father having died two two weeks before and his mother at his birth. He has been blind from infancy, has had no educational advantages at any institution, and never been in contact with persons who have orally instructed him. His personal appearance indicates a low mental development, and when in conversation the expression of his ideas is indicative that he is as is represented of him.



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

[Original.] UNCLE OLIVER'S RECOLLECTIONS.

NUMBER FIVE.

"Here we are, Uncle Oliver," said Reuben, "all waiting for you to return from your evening walk. We were all in such a hurry to hear the rest of

We were all in such a hurry to hear the rest of the story of Cyrus, that we could n't wait for the clock to strike six." "How far had I got in the history?" "Oh I remember," said Susan, "for I dreamed about it. You were telling us that the king sum-moned the good man that saved the boy, and I dreamed that the king was real glad that the boy was not killed, and gave the man a great many fine things."

was not killed, and gave the man a great many fine things." "We will see how far your dream was true. The king asked Harpagus to his face what he had done with the child. Like most selfish men, Harpagus wished to throw the blame on some one else, and so he minutely related how he had given the infant to the herdsman, and insisted that he should perform the king's will. Astyages pretended to be perfectly satisfied with the turn that the affair had taken. He de-clared that he was so delighted to know that his grandson was alive, that he intended to celebrate a great festival in honor of the deities that had preserved him." "What do you mean?" asked Susan. "Those Eastern nations had no lidea of a great

"What do you mean?" asked Susan. "Those Eastern nations had no idea of a great father who cares for all his children, and places some loving influences about each that shall bo their protocilon. They believed in a great many gods, and thoy supposed that some one of these gods took care of an individual. They thought these deities were very much like selfish men, and imagined that they were pleased with the same things; and the King thought to give great pleasure to the gods that had kept the young Cy-

dead. His mother was nover weary of hearing him tell how kindly the good herdsman had treated him, and how dearly he loved his foster-mother, the good Spaco. As Mandane pettel her noble boy she seemed to read something grand in his future. Her heart was as glad in him as is the earth in the sunlight—he was her sun—the light of her heart.

his future. Her heart was as glad in him as is the earth in the sunlight-he was her sun-the light of her heart. For two years after this Cyrus lived with his parents, but at the end of this time his grand-father sent for him, for all the travelers that came to his court from Persia told of the remarkable goodness and vivacity of the boy. When Cyrus arrived at his grandfather's court, he was surprised at the splendor of Astyages. As he appeared in his purple robe, ornamented with rich jewels, Cyrus said: 'Oh mother, how handsome my grandfather is!' 'And is not your father as handsome to you?' 'My father is the handsomest man in Persia, but no one in Media looks so great and handsome compliment. He forgot all his jealousy, and be-stowed every possible honor on the boy. He put a magnificent robe on him, embroidered with jew-els, and when he rode on horseback he ordered him a golden bridde like his own. He was de-lighted with this kind of exercise, because in Persia horses are seldom used because the country is so mountainous. But he did not like many things in Media. He a so mountaincous. But he did not like many things in Media. He

But no did not fike many things in break. Ho thought the people were very weak and foolish to indulge themselves so much in rich, dainty food. His noble spirit saw how much better is simpli-city than luxury, and he would never eat any-thing but the simplest of food. His grandfather thing but the simplest of food. His grandfather thought to please him by giving him all sorts of delicious things to eat. But Cyrus did not wish, to indulge his appetite, even to please his grand-father. He would say: 'Grandfather, will you allow me to do aş I please with these delicacles?" 'Burely you can. I wanted only to please you.' He would then divide them among the servants of the household, saying.

He would then over the manning the servance of the household, saying, 'Will you not take this, that I may show you I do not forget your kindness to me?' or 'This is for you, because you are faithful to my grandfather?' Thus he was over showing his generous, thoughtful nature. But in all his attentions he did not remember the

But in all numations notice not not remember the cup-bearer. His grandfather questioned him of this neglect. He frankly replied that he did not like the cup-bearer much, adding, 'And why do you like him so much?' 'Do you not see how very gracefal he is in his sorvice, and how he hands me the wine?' 'I am sure I could do it quite as well, grandfather. Will you het me tre?'

Will you let me try?"

He did indeed perfectly initate the motion of the cup-bearer, so that his mother and Astyages

And you see I did not taste the wine,' he said

In you we a run hot this this the wine, he said turning to the cup-bearer. It was the custom in Eastern countries to taste of all the food and drink offered to kings, to prove that it was not polsoned. When Cyrus was asked why he omitted this important ceremony, be said. be said, ⁴ Because I think there is polson in it, and I do not wish to taste of it, for when you and your companions drank of it you did many things that you would say were improper for me to do. And then you all laughed and talked at once, which is

then you all laughed and talked at once, which is very ill mannered, and you, grandfather, lost your memory; you did not even remember that you were king. Ah I am sure the wine has poison in it.

'No indeed, for is he not a wise man? He only quenches his thirst, but no more.'

quenches his thirst, but no more.' In this way at an' early age he proved his great courage, judgment and self-denial. His great de-light was to please others, and to anticipate their wants. His grandfather had become so much at-tached to him that he was very unwilling to havo him rgturn to Persia, and his mother allowed him to choose which he would do, go with her or stay with Astyages. He replied:

with Astyages. He replied: You know, mother, if I go back everybody thinks I know so much, and the boys all say I surpass them in all our sports. I can throw a javelin with any one. But here everybody knows

that I am a poor horseman; all the boys can rido better than I; so if you please, mother, I will stay here, for I am ashamed not to be a good

horseman.' Horseman.' Horseman.' Horseman.' Not to be used by every one that he had more influence than the king. When his grandfather was ill he watched him night and day, and this made him dearer than

"But does not your father drink it?"

images of the Divine, thus may we advance into that atmosphere of purity where all our deeds toward our fellowmen will be expressions of inmost love.

We have seen that Spiritualism has brought us to this. This day we have had a demonstration that love is blossoming in the souls of Spiritualists. This afternoon, as we listened to the speeches of our little friends, how could we but feel a thankfulness to the Giver of all good that we had been enabled to give these little blossoms in the garden of God an opportunity to expand in the sunlight of immortal ruth?

sunlight of immortal truth? My friends, as I saw the exercises of these be-Sunlight of immortal truth? My friends, as I saw the exercises of these be-loved children, even their physical exercises, I felt grateful to the Giver of all good that our children were now about to be developed physi-cally into beautifully proportioned bodies, not that they may go to battle-fields and pour out their lives in strife; not that they may go to the brutal prize ring, and there contaminato each others bodies by blows of force, and destrot each other but they are going to be developed into beauty and proportion in order that they may truly find in their physical natures a representation of the Divine being. And, my friends, you must have felt, with me, when you saw that glorious army of young immortals out here in the streets of Boston and on Boston Common, with their banners flying and each one keeping step to this divine music—you must have felt, with me, that the time was near at hand when all the nations of the earth would enlist under the banner of pence. I could not but see, in vision, as I watched that glorious army, that the nations over this broad earth were to be brought, through the in-fluence of this new religion and this new philos-ophy, into one great brotcherhood of souls, that the white banner of peace, and that over the pantors will wreade the aprint of procedent the armies of the earth are to be marshaled under the white banner of peace, and that over the nations will preside the spirit of love which we feel upspringing in our hearts, and which we pray may flourish, through these beloved children who are coming forward to take our places, until the nations of the earth become one—one in love, one in truth, one in wisdom and in everlasting liberty.

THE CHAIRMAN.-I believe in promptness, and THE CHARMAN.—1 believe in promptness, and in living up to exactly what we promise. We have something to do before we can enter upon the dancing, and we must therefore consider our speaking exercises as closed. We will conclude the present exercises by singing the grand. "Hal-lelulah Ohorus." The song will be sung by a quartette of ladies and gentlemen who have kind-ig folluttered and the and gentlemen are requested to ly volunteered, and the audience are requested to join in the chorus. Let us make this hall ring as it never did before. Let us lift the very roof off.

GRAND HALLELUIAH CHORUS.

COMPOSED IN SPIRIT-LIFE BY JOHN PIERPONT, AND GIVEN BY MISS LIZZIE DOTEN.

- We have come unto the mountain, and the city of our God, To the ways of truth and beauty by the souls per-
- fected trod, And the resurrection trumpet shall not wake us
- from the sod, As we go marching on.

Glory! Glory Halleluiah! Glory! Glory Hallelu-

- Glory! Glory Halleluiah! As we go marching on.
- Break the bread of consolation to the souls op-
- pressed with care, For in our Father's mansions there is bread
- enough to spare, And none need faint with hunger, while we have such blessed fare, As we go marching on.

Chorus.

And if my thoughts were voices, You would hear them chanting low, Th hymn that all rejoices: "Truth's footsteps may be slow;

But she marches onward ever. With Justice in the van; She will pause nor falter never, Till Freedom walks with man."

But my thoughts are singing fountains,

Only seen by angel eyes; I can send you o'er the mountains Only faintest melodies;

Yet I cannot help their singing-'T is like the breath of flowers, Or Urda fount upspringing, To fall in rainbow showers.

Love's holy light descending, Through leaping song-waves strays, And with the spray is blending, In iridescent rays;

Till from my humble station Of labor and of care, "For the healing of the nation," I breathe this fervent prayer:

Fount of all life and being,

Light of revolving orbs, Whose breath through space proceeding, Each human soul absorbs—

God of the brook and ocean, Lord of the star and bee, In humble, meek devotion, This boon I ask of thee:

Oh! let new light and wisdom . Fill all our hearts to day, That, seeking for thy kingdom, We may work as well as pray.

Let that divine compassion, Which deeds alone express, Give to each thought and passion A loving tenderness.

Help us to rise in feeling Above earth's cumberous clod, Through faith in thy revealings, Oh God, our fathers' God.

Help us to feel our weakness And thy sustaining power, That we, in love and meekness, May praise thee every hour.

We ask thee not to alter One fraction of thy will, But where our footsteps faiter We crave thy guidance still.

We ask thee not for pardon For wrongs we may have done, For we know the sinful burden Must be borne by us alone;

But we pray for light to guide us Henceforth in wisdom's way, For pure desires to lead us, And love to bless each day.

And oh! if there be any

Who with late our steps pursue, Father divino, forgive them— "They know not what they do."

Seeking no earthly treasure, We will kiss the crown or rod. Work with us thy loving pleasure, Oh God, our fathers God.

Oh, men of wealth and station. Heed how you use your power, For clouds hang o'er our nation, That foretell a sifting hour,

When the hopes you fondly cherished, May in dust and asless lie, And like leaves be left to perish, Or before the whirlwind fly.

There are weary wives and mothers, Whom your gold might aid and bless; There are lone, despairing brothers, Whom your luxuries oppress;

"There are little children pleading For the precious bread of life, And souls the "wine-press treading," .In agonies of strife!

Be wise / give not with scorning These " little ones a stone,' Lest in the near, new morning, Your power be overthrown

For God the word hath spoken, That through the world doth run; Who breaks it will be broken, For justice must be done.

And oh, ye patient tollers, Who meekly work and wait, Seek not vengeance on the spoilers, Envy not the rich or great;

For gifts of highest merit Are not the world's to give; "We may all be rich in spirit, No matter where we live."

And if our soul inherits The faith that looks above. We may keep with sainted spirits The sacrament of love.

This song of hope and gladness I send, dear friends, to you; May it free your hearts from sadness, And teach you to be true-

True to the light that angels Are shedding on our way; True to the new Evangel Who walks with us to day.

I send you warmest greetings, Fresh from my heart and hand, And pray for happy meetings In the radiant summer-land. Belvidere Seminary, March 22, 1868.

THE DANCING FESTIVITIES.

The hour of ten having arrived, those who had been enjoying an intellectual feast for three hours gave way for the more exhilarating exercise of dancing. The floor of the hall was cleared, swept, and ready for use in twenty minutes. The order of dances was carried through in excellent style, with no confusion or loss of time, under the of-ficient management of J. H. Conant and his aids, Messrs. G. Pickett, J. Campbell and B. B. Drew. Music by Hall's full Band. The entire list of twelve dances was completed promptly at one o'clock; and all retired evidently well pleased with the festivities of the long-to-bo-re-membered occasion. EXENCISES IN BUMSTEAD HALL. . At the close of the speeches in Music Hall, by reason of the hour for dancing having arrived, of dances was carried through in excellent style,

pleasure to the gods that had kept the young Cy

rus, by preparing a great feast. Harpagus was delighted that the king seemed so well pleased with him, and went home with

so went pleased with him, and went home with the good news to his wife. 'And wint do you think,' said he to her, 'he has done to show his good will?' 'You can tell me nothing that will make me believe he intends good to us,' said the doubtful wife

wife. 'Ah! but I will assure you he does, for he has Ahl but I will assure you he does, for he has ordered me to send our boy to be introduced to his grandson. Only think what good luck may come of that! Cyrus is only three years younger than our boy, and when he becomes king — 'Hush!' said his wife, 'do not mention the thing. Do we not know what happened when the wise men saw in the king's dream what should be?'

should be?'

Well! there is no harm in hoping; but hasten

'Well there is no harm in hoping; but hasten and put on the boy's best attire; make him worthy to stand beside the son of a king.' With a mother's pride, this mother was glad to. make her boy look beautiful in the eyes of oth-ers—to her he was always beautiful. But yether. heart was sad, as she put on his festal garments. She doubted if all was as it seemed. But she chid her own doubts, and sent him to the paiace. But when he had gone from her, she called him back again. Tears were in her eyes as she held him in her closely clasped arms, and looked into his earnest eyes. his earnest eyes.

'What's the matter, mother dear? Do n't I walk

What sthe matter, mother dear? John that wake to suit you? Must I hold my head so? 'You walk like a prince, my beautiful one, and look fit to be a king. There go, I will not keep you; and may no ill come to you.' 'What harm can come, mother dear? I am go-ing to the king's feast.'

⁴ What harm can come, mother dear? I am go-ing to the king's feast.' Harpagus arrayed bimself in his festal robes and soon followed his son to the palace. At sup-per he looked up courageously and with rever-ence to the king whom he believed to be his friend. When all was merriest at the feast, an attendant brought, in a mysterious manner, some-thing to Harpagus. He uncovered it. It was the bead of his son. He did not dare to weep or lament, or even shed a tear. He had to proceed with the cruel

shed a tear. He had to proceed with the cruel feast as if nothing had happened. His wife at home watched for the return of her boy till the morning light, and as she watched the heavens she seemed to read the dreadful woe that awaited

ber. Astyages having thus satisfied his revenge and his cruel heart, began to wonder what was to be done with the young Cyrus. The boy delighted him. Ho was so noble, so manly, so graceful and athletic, that he felt proud of him; and yet he thought of his terrible dream, and like selfish, wicked men, feared that something might, through the boy, interfore with his power. So he sent to the Mard again. her.

the Magi again. 'The boy is alive,' he said. 'But he has been actually chosen king by the boys of the village, and has exercised his power. Tell me what this

him night and day, and this made him dearer than ever to the king. As he grow older he became more quiet in his manners, and talked less, but his courage was great. He loved justice in all things. One day at a hunt his grandfather ordered the companions of Cyrus to wait until he had hunted all he wished. 'But, grandfather,' he said, 'I am only happy when all have the same chance. Let them do better than I if they can;' and ho was as good as his word, for he always acknowl-edged the superiority of others, and if he made a blunder himself he laughed at it and tried again. So great a favorite had he become through all Media, his father wished him to return to Persia, that he might know it all was true that was sung of him in the songs composed to his bravery and goodness.

So great a favorite had he h

of him in the soligs composed to his bravery and goodness. His grandfather at last consented to have him leave him, and, loading him with rich presents, sent him with a large relinue to his parents. But his generous nature could not keep the favors bestowed. He distributed his presents among his attendants. But so afraid were they of the dis-pleasure of the king, they dared not keep them, but returned them to Astyages, who sent them again to Cyrus; but he returned for answer: 'Oh, grandfather, I should be ashaned ever to return to Media if my friends could not possess what I have given them.' The young Perslans, his former companions, supposed that he would return like the Medians, loving self-indulgence and pleasure, and they were inclined to make jests upon him. But when they saw that he clothed himself as they did, and ate and drank the same simple food as they, while he was superior to them in all manly exercises, they respected and loved him more than ever.

they respected and loved him more than over.

After a few years his grandfather Astynges died, and his Uncle Cyaxares was made King of Media. It was the daughter of Cyaxares who had called herself the little wife of Cyrus (while he was in Media. They were much attached to each other and were finally married. The remainder of the history of Cyrus was one

of war, victories and bravery. And yet he was one just and generous that he was beloved by his captors. Particularly did the women admire and praise him for his kindness and delicate atten-tions, for he refused to make them slavos, accord-

tions, for he refused to make them slaves, accord-ing to the customs of nations in these days. I did not wish to give you the history of Gyrns the king, but of Gyrns the boy, that you might learn to love and respect the qualities that made him truly great, for shining down through all the ages since then, the light of his goodness is greater than the renown of his victories. He conquered most of Asia, and yot his greatest victory was that over his selfish nature, and his grandest tri-umph was the triumph of justice. Do not forget that, boys."

umph was the triumph of justice. Do not forget that, boys." "And what shall the girls remember?" said Alice with a half smile. "That it is better to give than to receive, and that a noble nature always wins love." "I am determined," said Reuben, "to know more about Cyrus. Will you please lend me a bistor? I is better than the Arabian Nights." "I's better if Uucle Oliver tells it," said Frank. "You'll soon learn to pick out the jeweis in your reading, and leave the rubbish, and then you will always have treasures of memory. Now to your sports, for to grow manly you must exercise

"You may a first of treatment of memory. Now to your hodies." "And to be womanly ----" said Alice again. "You must have healthy bodies; so all join in a good coast, and then to bed."

"Mamma," said a little one one day, "have angels wings?" "Oh, certainly," says mamma, full of ideas derived from pictures, "they have wings." "Then what did they want a ladder for

The way to cure our prejudices is this: that every one should let alone that he complains of in others, and examine his own.

A country paper says, now that horseflesh is an article of diet, we may expect to see sweep-

THE LETTER.

that it is an imposition, and one too, which has taken root here, and will have a tendency to in-jure the cause of Spiritualism. Yea, more; many are writing to know as to the truthfulness of the communication, and in response I am in duty

bound to give my candid opinion in regard to it. For my own part, I cannot have any confidence

in the Message Department henceforth; not that I do not believe in communion, but when I have

reason to doubt the truthfulness of any one, I am careful not to place my confidence in the way to be abused a second time.

You are requested, to give this a place in your plumus, as many are anxious to know what I

think of the communication, judging from the many letters I am receiving on the subject. I hailed the communication with joy, but oh, how sadly I was disappointed when it was published. Fraternally, D. M. GRAHAM.

THE SPIRIT'S REPLY.

lamentable degree of ignorance concerning the

method of spirit control. He, like others, labors

under the impression that disembodied spirits

can do just what they supposed they might be

able to do before death. Countless numbers meet

us in the spirit-world, telling us," We have prom-

ised our friends that we will do so-and-so, and we

find that we are utterly unable to fulfill our de-

sires, even in the least particular. Now what

shall we do?" This is the cry everywhere we go,

particularly with those who have been so san-

guine with regard to the power they should have

Your correspondent is thoroughly mistaken.

He asserts his position, and also that he has de-

termined to maintain it. Very well; let him do

so - that is to say, if he can. We know that

there is no power by which there can be a suc-

cessful shutting out of the intelligences that are

You well know that during the early years of

the life of the Banner of Light it was your pur-

pose to test all that came to you, by material

means. Hundreds, yes, thousands, were tested in

this way, till you at last came to the very wise

conclusion that they who had the matter in charge

in the unseen world were thoroughly capable of

taking care of it.* Occasionally, here and there a

mind rises up that demands more than the spirits

are able to give, and because the demand is not

arswered to their satisfaction, they ignore the

from time to time coming to this place.

after death.

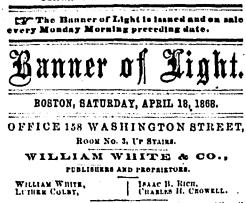
Your correspondent has at least betrayed a

EVANSVILLE, MD., March 9, 1868.

J. BURNS, PROBRESSIVE LIBRARY, 1 WELLINBTOR ROAD, CAMBERWELL LONDON, ENO

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For For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Huston, Mass. The All letters and communications forwarded to This Office for publication must, in order to receive attention, be addressed to Luther Colby.

The Good Effect.

The impression left upon the popular mind by the general observance of the Twentieth Anniversary of the birth of Modern Spiritualism, is so visible and deep as to call for the special expression of our satisfaction. People outside of our elevating faith begin to realize the great fact which they have been loth to recognize hitherto. Now it is natent to all that Spiritualism is indeed a social and roligious power; not after the world's fashion, in respect of riches, offices, position and authority, but by reason of its pervading influence in the hearts of men, acting silently, winning its victories without any flourish of trumpets, and taking up its fixed abode in the hearts of believers.

This Anniversary begins a New Era for us all. It is the great white stone which has been placed as a grateful memorial of what has thus far been accomplished. We had all been going our ways in patience and faith these score of years, working out the great problem that is set before us, and preparing the way for the future which is opening to us with such a teeming wealth of promises. Suddenly the return of a marked memorial day recalls us to a thoughtful review of our eventful, active past. How the old reminiscences came up-how the precious associations througed at the open doors of our minds, as we ran our view cursorily over the past that stretched back twenty years! What gratitude swelled the heart, as we lived over again scenes whose issues were to mortal eyes so doubtful! But the second decade is passed. Spiritualism is established in the land. It is not to be ignored by press or philosopher. It cannot be driven into any corner by the peddlers of scientific truth, or wounded in any part by the shafts of malicious ridicule.

It blesses, comforts, sustains, and inspires its true believers. Its maligners come in contact with it only to acknowledge the power of its influence. It is the mysterious agency that is opposed only to make all the more headway in consequence. Its last Birth Day was a new flarting point on its career. There are thousands on whom it will force itself as an event of importance, who had not regarded the phonomena or the philosophy as such before. The kingdom is enlarging rapidly, and is to increase and grow still more rapidly in the future. Millions are waiting to be brought into its fold. The intelligences that look down on mortals, and interest themselves in their lives and destiny, are all working with their might for the sprend of this kingdom. And it will not be long before it will cover the earth, "as the waters cover the sea."

Cures by the Laying on of Hands.

Among the Questions and Answers upon our sixth page, is an answer to a question in regard to the power of healing the sick by the laying on of hands, to which we call the especial attention of the reader, as it is what hundreds are desiring information upon almost daily. We have cured many people of disease by the laying on of hands within the past twelve years-although we make no pretensions as a healer-and therefore can fully endorse the correctness of the statement made by the spirit. No healer upon the earth today, no matter how powerful a magnetizer he may be, can eradicate disease from the human form, unless he can first come into magnetic rapport with the party seeking relief. Dr. J.-R. Newton is the most powerful healer we are acquainted with; but he does not pretend to cure all diseases. The person who approaches him in faith-in other words, in a passive condition-he can affect much easier than those who come into his presence with positive will, and offer him large nay to cure them. Dr. Newton knows the law. and hence he projects his will power upon those he heals, which permeates their systems with its magnetic aura, and thus aids nature to restore the tissues to a healthy action, if the disease is of not too long standing. Do not then condemn spirit. doctors, if they do not produce relief in all cases. It is enough to know that they do in many, which ,ronder them useful instruments in the hands of the higher powers to alleviate the sufferings of (humanity.

Skolastikos The Greeks had a handful of "learned fools" in their midst, who, like Ingo, were "nothing, if not issue in regard to a spirit message-which we critical"; and these fellows were known by the handed to Mr. White at the request of our spirit title we have set at the head of this article. A friends, to be read at our public circle, as they deskolastikos," for instance, was a man who, on sired to answer the correspondent themselves. hearing that a crow lived two hundred years, We complied, and it was duly responded to by bought a specimen bird to see if the saying would the controlling intelligence, as promised, Mrs. Coprove true; or he would carry around with him a | nant the medium in the meantime remaining in entire ignorance of the receipt of such a letter single brick, as a specimen of the house he wanted to sell. This class of Grecian "wise fools" has by us. We give below the letter and the reply: come down to us of the present generation. We

have recently received communications from two MESSRS. EDITORS-Though reluctantly, I am compelled, for the sake of justice to myself and of them, one in Waterville, Me., and the other in Colby University "-he does not say where, but the numerous readers of your highly esteemed paper, as well as the cause of Spiritualism, to ad-dress you on the subject of the communication published in the Banner of the 20th uit. The communication purports to have come from certainly at the West. Waterville College and Colby University, therefore, lift up their voices upon us, and the burden of their remark is, that a spirit for whose communication we made room my daughter Mary, whose demise took place on the 15th of November last, and whose obluary was published in the Banner Dec. 13th, From the phraseology of the communication, I am fully satisfied (as are all who knew her) that the said in the columns of the Banner a few weeks ago, missed of the true derivation of the compounded Greek word "necromancy." Both of these skolastikol" are so considerate as to inform us communication was taken from the obituary. One thing is remarkable: not a single reference of our error in permitting the spirit to make the One thing is remarkable: not a single reference is had to anything by which she might be identi-fied, although she often said should she have the power to communicate she would "satisfy the world it was she, and no one else." But to my astonishment, when I read the communication I found it carefully guarded lest something might be said which might betray the medium through where it professes to have come she has more blunder of derivation, and to caution us to be more careful for the future and employ more learned "writers." And to show that he is himself fully qualified to be such a writer, the Colby University man sends us, free of charge, a sentence (as he says) out of Xenophon, requesting us whom it professes to have come. She has many dear friends in spirit-life of whom she said she to give him a translation. Not having yet set up in the translation business for stupid Professors, would speak, as well as circumstances of earth-life by which she could have identified herself. on the gratis plan, we must be pardoned for re-Yet not a syllable was uttered beyond what may be gathered from the obituary. Let it be understood that I am a constant reader spectfully declining compliance with this childlike request. The Waterville -College man spreads his peculiar talent at root digging over three morof the Banner, and have been for nine years, al-ways prizing it above all other publications advotal pages, and proves his perfect fitness to be a theologians and skeptics, and until now taking great interest in the communications. But I shall have to decide in this case, without hesitation, College Professor by wrongly spelling the word 'numskull,"-a word with whose mcaning, at least, he shows himself perfectly familiar.

Now if these twin brethren of the Greek persuasion will turn their glasses to the top of the Message column of the Banner, they will discover what they do not seem to know, that each message in this department is "spoken by the spirit whose name it hears"; and if the spirit is either ignorant or deceitful, it is wholly his fault. and not ours. Were we to undertake to make over these messages, as our "skolastikoi" of Waterville and Colby University would have us do, of course there would be no slip in the Greek on which any of the spirits might venture. As it stands, the very error of which these correspondents complain is evidence of our faithfulness to our own promises. We hold ourselves no more responsible for the spirits' Greek than we do for their grammar.

But it is worth noticing what slight circumstances betray people. These two writers, so far apart, simultaneously feel that the correct derivation of a Greek word is of prime importance, while the elevated teachings that accompany that derivation are of no sort of consequence. That only certifies what their "education" is worth to them. They can prize the brick, but are unable to comprehend the outline of the house. And, after all, they admit that the spirit did not really miss of the true meaning of the word it attempted to derive. We wish our learned critics and advisers well, and suggest to them to toss their books out of the window, and consult with some good, reliable medium, who is competent to discipline their souls and intellects with a course of robust English, in which the world is quite willing to hear the truth spoken.

A Word in regard to the Festival.

We do not deem it necessary to apologize to our readers for the large space given to the report of the Festival on the observance in this city of the Twentieth Anniversary of Modern Spiritualism, for it was an important event, and the speeches, poems, &a, given on that occasion, we know will be read with interest.

The manner in which the old Spiritualists took hold of this affair and carried it through so successfully and creditably, makes us feel inclined to single out each active member of the Committee of Arrangements, and others, and individ- thing entirely. To all such we have just this to ually compliment them; yet where all worked | say: " Wait till time and its circumstances shall rich an earnest determination to succeed, it would be invidious to particularize; but we cannot refrain from mentioning one name as deserving of great to a more perfect understanding with regard to credit. Mr. M. T. Dole, who acted as Secretary to the Committee, we are assured by Dr. Gardner, the Chairman, labored most assiduously; and to his personal efforts much of the success is due. Mr. D. has been a zealous worker in our ranks for over fifteen years, and we are glad to know that he has lost none of his interest in Spiritualism, but on the contrary is more firmly wedded to it to-day than ever.

Concerning a Spirit Message. A Washington Questioner Answered A few days since we received a letter-taking

문가 문제가 잘 잘 주셨다.

by a Spirit. At the request of several who heard the spirit's,

remarks given at our Public Circle March 12th, we publish them in advance of our usual custom, other questions, the spirit, purporting to be that of Andrew Jackson, remarked as follows:

I will now answer in brief a question which has been propounded to me in Washington. It has been propounded several times, on several differ-ent occasions, with an earnest desire that I should come here or go somewhere and answer it clear-ly, according to my own spiritual experience. The question is this: "In your opinion, has President Johnson the constitutional right, in the face of the Tenure-of Office Bill, to remove Secretary Stanton from office?"

In my opinion he has the constitutional right to remove Secretary Stanton from office, notwith-standing the impeachment party declare to the contrary. They tell us that President Johnson has no right to make any such removal, and they tell us, furthermore, that he has no right per virtue of his own particular administration _he is but carrying out, executing the administration There never was a greater mistake. They may

as well determine that Andrew Johnson was President Lincoln, and that President Lincoln was Andrew Johnson. At the death of President Lincoln, Andrew Johnson. At the death of President of the United States—the adminstration passed into his hands. It was no longer the administration of President Lincoln, but of President Johnson. Now then, all those persons who were placed in office by President Lincoln, under the Tenure of-Office Bill, have no right to expect that President Johnson will retain them simply because he is acting in one sense under the administration of President Lincoln, but in a clearer and more per-fect sense under his own administration.

It seems to me that the political half-fledged Congress do not either understand political rights Congress to not either understand political rights or civil rights. They seem to confound and mix up the two. They seem to be determined to run the radical engine through all things, even the Constitution itself. The Constitution, in my opin-ion, gives President Johnson the right he has taken. And I see no way by which he can be im-peached, if the Constitution is adhered to. Set it rede and you may do what you please but if aside, and you may do what you please; but if that is the law, why then President Johnson is right.

There are certain political minds who are disposed to use the Constitution very much as one would an old fiddle. They can play "Auld Lang Syne" upon it, or they can play "Old Hundred" upon it. They can turn it and twist it and warp it to suit themselves; but if I were where Presi-dent Johnson is to-day, I would show them in plain, unmistakable terms what the Constitution means, as well as what it says. Without fear or without prejudice, I would administer the laws according to it. live or die.

One member of the party convention at which this question was propounded to me, after the question was written, propounded in his own mind still another, which is this: "Do you believe

that President Johnson will be impeached?" Not according to the Constitution, certainly. If the impeachment party succeed in setting the Constitution aside, overruling and overriding it, he may be impeached, but in no other way. It is vain for Mr. Stanton's friends to seek to hold him in office by virtue of the Tenure-or-Office Bill. It cannot be done constitutionally or lawfully; and if I am not exceedingly mistaken, the Chief Jus-tice will disappoint the people, and particularly those who would take the reins of government in-to their hands and run the ship over the break

I am done, Mr. Chairman, not with the subject, but with the time that is allotted to me here. Good day.

"Theodore Parker in Spirit-Life,"

is the name of a pamphlet published at this office which contains a narration of personal experience inspirationally given to Fred. L. H. Willis, M. D. by the noble spirit whose name this publication bears. It is a beautiful and impressive revelation of the experience of Theodore Parker, after his birth into spirit-life. Mr. Willis has for some time regarded this as a sacred thing, intended for private perusal only; but those to whom it has been read were urgent that it should be given to the public. Mr. Willis has accordingly read the same in our larger cities to delighted thousands, but now gives it up to the press that it may carry the Past, Present and Future," by Mrs. F. A. Loits blessings to millions. Mr. Parker was a personal friend and counselor of Mr. Willis in the ern cities and towns. day of his persecution and troubles, and fitly speaks through his organization now. No one who has ever seen, known, or read Theodore

Parker, but will be eager to peruse his own ac-

New Publications.

We have before us the "APPEAL" of Dr. Howe to the people of the United States, to relieve from starvation the women and children of the Greeks of the Island of Crete, which was published last of "first come first served." After answering year; also a pamphlet just published by the same author, entitled "THE CRETAN REFUGEES AND THEIR AMERICAN HELPERS; a Statement to the Contributors for the Relief of the Cretan Refugees," The latter thoroughly treats of this interesting subject, beginning with the history of this suffering people, and tracing their woes down to the present time. As a Fair in aid of the Cretains is to be held in this city during the present week. these pamphlets will be found of great interest and value. All contributors to the Cretan Fund, and all who still purpose to help swell that fund, should read "The Cretan Refugees and their American Helpers" with attention.

> No. 2 of Vol. 1 of "THE AMERICAN FREEMAson" has made its appearance, and well substantiates the goodly promise of its predecessor. The contents of this April number are very varied, and cannot but prove as valuable as they are attractive to every member of this honored Order. The American Freemason is published in handsome quarto form, two wide columns to the page, and its entire mechanical appearance is worthy of praise.

J. Madison Allyn has begun the publication of a monthly sheet—"THE ANCHOR"—to be devoted to human advancement. The Prospectus sets forth more fully the general design, which is to present to the world a Natural Alphabet for printing and writing all languages. The editor has established a school for teaching the alphabet, and "The Anchor" will become a record of the progress of the school. We wish Mr. Allyn full success, both with his school and settlement.

Henry Lacroix, of Montreal, has published a speculation in thought, entitled an "EXCURSION TO THE HOLY LAND OF THOUGHT"-which is a lecture delivered in Montreal by the author, for the benefit of the "Institut Canadien." There are suggestions in this production well calculated to quicken the souls of those who will peruse it considerately.

Lee & Shepard have received from Peterson & Brothers, Philadelphia, in continuation of their Chean Editions for the Million, Dickens's " MRS. LIRRIPER'S LODGINGS; AND MRS. LIRRIPER'S LEGACY"-and Scott's "BLACK DWARF" and 'LEGEND OF MONTROSE." Both numbers are well printed, and good rankers in the file of these cheap romances,

From the Hopedale (Mass.) Age Office we have a neat little publication, entitled "LITTLE HAR-RY'S WISH; or Playing Soldier," one of the Vine Cottage Stories, by Mrs. H. A. Greene. It is a very apt and taking juvenile, aiming to impress the plastic heart with a love of Peace, rather than War. It will do much good wherever it is read.

Lee & Shephard have received "OLD MORTAL-ITY," by Scott-" MUGBY JUNCTION" and "DR. MARIGOLD'S PRESCRIPTIONS," by Dickens, and 'THE MARRIAGE VERDICT," by Dumas, all from the prolific press of Peterson & Brothers, and published in the cheap but popular form for the reading million.

Loring publishes, as one of his pretty and piquant "Tales of the Day," a little brochure enitled "KITTY'S CLASS DAY," by Miss Louisa M. Alcott. It will well pay for the purchase and reading, being a sparkling little jewel from centre to circumference.

The Chicago Religio-Philosophical Publishing Association put forth "A LECTURE IN RHYME; gan, which has been read by her in several West-

"The Spiritualist."

This is the title of a small-sized quarto sheet just commenced in Appleton, Wisconsin, devoted

APRIL 18, 1868.

The Old Pope.

Plus IX is now seventy-six years old, and at present is laboring under a severe attack of illness which many think may carry him off. His decease at this time, powerless as he had become in State matters and general politics by the progress of events, would, without doubt, lead to many and important changes in European affairs. Although Napoleon, who has steadily supported his power, favors the severance of the temporal from spiritual authority in his hands, he holds tepaclously to the firm support of the Pope's spiritual supremacy; and his aid is naturally reckoned of the first consequence in establishing the position of the present Pope's possible successor. There is a Bonaparte already in training for the tiara, the second son of the son of the third of the Bonaparte brothers, Lucien. He has just been made a Cardinal. and is no doubt the imperial candidate for the succession, whenever the Sacred College shall be aummoned to meet and elect a new Holv Father. Thus we see great designs projected by the ruler of the French, being no less than providing a successor to his own throws and to that of the Pope, in the Bonaparte family. By such a powerful, union there is no question that the interests of all Europe would be wonderfully affected. Napoleon is working industriously, and he believes effectually, for the perpetuity of the family name and fame

Hingham Children's Lycoum.

At the last annual meeting of the Children's Lyceum, at Hingham, Mass., the old board of officers was reëlected, with some six additional members. The Lyceum commences its second year under more favorable auspices, and in better circumstances than could reasonably have been expected. Success to it.

The Committee, through its Chairman, we are requested to say, tender sincere thanks to all the speakers on this occasion, for their voluntary services, given as a free offering to the cause to which the proceeds are to be devoted.

The Irish Church.

The British House of Commons has voted, by a large majority, that it would not put over the consideration of the Irish Church question until the next Parliament, yet to be chosen, but insists that it shall be taken up at the present session. Gladstone has thus won a substantial triumph over Disraeli, the new Premier. The latter really has no party to back him, for the Commons are determined to lay the axe at the root of this gigantic spiritual tyranny. This vote is decisive of the fact that England is committed to the disestable lishment of the Protestant Established Church in Ireland; an Establishment that taxes the population which does not attend upon it, when they are obliged to support another Church of their own. But twelve persons out of every hundred in Ireland are of the Established English Church there. Less than one-eighth of the population, therefore, enjoy the right to compel the other seven-eighths. and more, to pay the expense of running their ecclesiastical machinery., It is sheer tyranny, and of a sort which men brook with less quiet than any other. England is forced to accept these re forms as they come up. The Irish Church goes next, and after that follows the existing system of land tenure. After that, the system of popular education. Ireland will surely come into possession of her rights.

Mrs. Daniels In Music Hall.

A large audience assembled in Music Hall in this city, Sunday afternoon, April 5th, to greet Mrs. Cora L. V. Daniels on her return to this city, and listen to her inspired and eloquent discourse. Her theme was "The Genius of the Hour," and truly did the inspiration of the hour meet the needs of those present. The happy and the afflicted, the old and the young, the believer in our blessed gospel, as well as the unsatisfied soul seeking for substantial spiritual food, all found something upon which they could feast. We shall print a synopsis of the lecture in our next issue. This favorite speaker will remain here but two Sundays more, as she is engaged to speak in Washington. (not Worcester) during May. Those who desire to hear her must improve this opportunity.

wer to fully answe ateria demands, and at the same time shall unfold you spirit communion. Should you know the obstacles that are in the way of spirit communion, you would all be eternally silent with regard to these questions. It is right that you should weigh and measure all in the balances of your reason, but it is equally right for you to lay aside your prejudices, your preconceived opinions. A man says, I expect so-and-so, and because he don't get soand so, why it is all a monstrous humbug! He might as well have said so. Tell him, from the spirit-world, that he has much to learn. When he stands a little higher than he stands to-day with regard to these things, he will look back wondering that he was ever so foolish.

* During the first year's publication of the Banner we tested by material evidence the messages we received from spirit-lifa for publication, and our experiences in this particular are very interesting. It is needless to say that we became theroughly convinced of the return of the spirit after death; and our faild given stronger and stronger, is time passed on, until it has ripened into *incoiledge* that the dead live and are con stantly in our midst, ready and anxious to commune with their dear ones here; upon every occasion when opportunity offers. We shall publish some of these experiences when time and space permit.-Epirog.

An Excellent Suggestion.

Numbers of Spiritualists, and others, have inquired with a great deal of earnestness, if it is not possible to procure a repetition, on some day not far distant, of the Children's Lyceum Exhibition with which so many persons were delighted and instructed in Music Hall, on the day of the Festival. For ourselves, we can see no serious obstacle to such a plan as yet; and, on the contrary, it seems to us that it might be adopted with readiness. The hall, we are told, may be had, and any Wednesday afternoon during these early weeks of spring would offer precisely the inducements which convenience could reasonably ask. We are fully persuaded that such a repetition of the exhibition, by the several Lyceums which took part in the same on the afternoon of the recent Festival, would draw together a' very large assembly of people, and prove positively advantageous to the general Lyceum interest on every side. By all means let us have a repetition of this impressive exhibition if possible.

Dr. Nathans, a distinguished Jewish rabbi, is giving a course of lectures, in this city, on religious subjects. Last Sunday he preached on the Spiritual Existence of the True Messiah." His views are not quite orthodox, according to the standards of the Jewish Church, so he was not allowed to give his loctures in the synagogue. He is described as a learned and eloquent and pleasing speaker, with a slight German accent. To witness any progress spiritually in his race may be halled as almost a marvel; and in the direction this learned Israelite is now advancing, his public ministrations are rather a wonder to the Jews. The lectures are given in the Parker Fraternity Hall.

Cephas B. Lynn lectures in Geneva, Ohio, dur-Ing April.

count of the new realm to pure spirit has ascended. It is reality itself in at \$1.00 per year, Joseph Baker editor and prothe description.

Dr. J. R. Newton at Home.

This well known healer has just returned to Newport, from a professional tour through the Southern States. He informs us that he was eminently successful in the cure of disease there. treating over three hundred patients per day. He was received with great hospitality, wherever he went; even physicians of the old school sent scores of their patients to him to be cured.

Dr. Newton's trip South will no doubt prove a benefit to our cause, as it opens the way for lecturers, who, the Doctor thinks, may depend upon a hearty welcome. Would it not be well for some of our ablest speakers to consult with Dr. N. upon the subject, and, if possible, arrange to visit the South at an early day? The Doctor's address is 252 Thames street, Newport, R. I.

Washington.

From a note written. by Mrs. Abby M. Laflin Ferree, of Washington, D. C., we learn that Spiritualism is making rapid headway in that city, and that much of the work is accomplished in private circles. Charles II. Foster has been spending a few days there, and during that time gave many surprising and convincing tests. Mrs. F. says so much of her time is taken up in answering the free letters, that she caunot give medical advice and examination free, but will have to charge the moderate sum of one dollar. She is desirous of doing as much good as she can, and would willingly give her time to heal the sick were she able to.

Mercantile Hall Meetings.

The hall was filled Sunday evening, April 5th, to hear Fannie Allýn lecture before the Society of Spiritualists meeting in the above hall in this city. All appeared to be pleased with the lecture, and also the poem which was given at the close. Mrs. A. will speak there each Sunday evening during the month.

The Children's Lyceum meets at half-past ten o'clock in the forenoon. The public are invited free.

Celebrations Elsewhere.

We have received reports of the Anniversary proceedings of the Thirty-First, in Buffalo and Rochester, N. Y., Clyde, O., Golden City, Colorado, &c., which we shall print in our next issue.

57 The Radical for April is a capital number -the very best of the series. Its contents are superb. Will be sent anywhere on the receipt of thirty cents.

knoweth all things but his own ignorance ?

to Spiritualism. It is to be published monthly, prietor. In his salutatory he says: "We shall do our best, and hope to obtain encouragement sufficient to warrant making the 'Spiritualist' a semimonthly, or even a weekly journal; but no reckless risks will be run. We shall venture no further to sea than we can find safe anchorage. But we ask of our friends in this life their active cooperation; as our efforts are for the good of all, we ask the assistance of all." We hope your little sheet will receive sufficient patronage to enable you, brother, to enlarge it and publish it weekly, as you intimate it is your desire to do. The glorious cause we advocate needs more exponents, and we cordially extend to you the right hand of fellowship.

Unlike the Christian Register, which publishes a fair and dignified notice of the late Festival of the Spiritualists of Boston and vicinity in Music Hall, the Zion's Herald (a stiff necked Methodist sheet) shows its narrow contractedness and bigotry by its coarse and vulgar flings at them and their Progressive Lyceums. We quote one sentence only, which is an average specimen of the whole article. ' Speaking of the Festival, the writer says: "These frequent orgies of unbelief are an awful mockery of Satan." Poor old Orthodox Satan! What a pity it is that Spiritualists mock him! As he is a creature of your imagination, friend Herald, and belongs to your "creed," it can do no possible harm for the Spiritualists to endeavor in this enlightened age to dispel the terrible hallucination which the teachers in Zion have labored under so long. Friends, the New Era has dawned. The bridegroom is in waiting. Why have you neglected to trim your lamps?

EF Read the spirit-message of Edward Giles Russell, on our sixth page, who states that he was hung at Newgate, Eng., thirty-three years ago for murder-two murders-of which he was innocent. Will our English friends investigate this matter, and give us any information they may perchance come in possession of?

The armies of Europe are said to be larger at present than at any time since the wars of the First Napoleon. France has 1 300,000 men, of whom 550,000 are in the reserve; England has 200,-000 men; Prussia 600,000; Italy about 215,000; Austria 700,000; Russia 800,000, with 400,000 more in reserve; and Spain about 80,000.

Excavations have brought to light, in Syria, a Hebrew house, dating from about the second century before Christ. Some of the rooms are in good preservation, and among the books found is a collection of Hebrew poems, said to be unknown to present Orientals.

The New York Labor Exchange, at Castle 37 True wisdom is less presuming than folly; Garden, reports that the demand at present for the wise man doubteth often and changeth his agricultural laborers throughout the country is mind; the fool is obstinate and doubteth not; he so great that many applications cannot be supplied.

APRIL 18, 1868.

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ALL SORTS OF PARAGRAPHS.

Elder Knap, the revivalist, was recently invited to occupy Dr. Scudder's pulpit in San Francisco. He improved the occasion to "go after" the enlightened audience there assembled in a peculiar ly brimstone manner. "The horrible sin of dance ing" was his theme. He said, (so says a city daily,) " I pray to God that the legs of all dancers and the arms of all fiddlers may be "paralyzed !" If the plous Elder's uncharitable prayer should be answered, what a limping, bed-ridden set of mortals this world would contain!

Henry Ward Beecher returns the handsome sum of \$38,248, as his personal income for 1867. A few years ago he wanted us to pay him two thousand dollars per year for his sermons, assigning as a reason poverty !

March 31st, with a list of names including the best men of the eastern part of the State. George T. Angell, through whose efforts the Society has attained its position, was chosen president.

Mrs. A. C. Latham is an excellent clairvoyant physician. See her card in another column.

The carnival at Rome this year has proved a very sorry affair, the Corso being nearly deserted, and pedestrians taking no part in the customary gayeties.

The Berliner Reform states that the Emperor Napoleon and the Empress Eugenie are expected to pay a visit to Berlin in May, and that they will the performance was a complete success, and then proceed to Vienna, accompanied by the gave general satisfaction, several parts eliciting King of Prussia.

A Parisian paper-Le Petit Journal-It is said. prints daily 446,000 copies, the edition being worked off on four new printing machines, of French invention, which are canable of printing 600 copies each per minute, and turn out together 144,000 an hour.

In the New Jersey Legislature, a woman's rights petition has been presented, and referred to by their old and new auditors. the Judiciary Committee, with instructions to make an early report upon it. The petition asks for female suffrage; that married women may make wills of their property; that a widow be we must say it was as complete and perfect as entitled to the use for life of the whole of her husband's real estate, etc., etc.

APRIL.

She greets the nationt evergreens. She gets a store of ancient gold, Gives tasseled presents to the breeze, And teaches rivers songs of old— Then shakes the trees with stolen March winds, And laughs to hear the cuckoo scold,

Sometimes, to fret the sober sun,

She pulls the clouds across his face; But finds a snow-drift in the woods, Grows meek again, and prays his grace; Waits till the last white wreath is gone, And drops arbutus in the place.

Jo Cose says the most prominent light of the Old Testament is the Israelite.

The "Woman Question" is the coming question. It came up in the Homeopathic State Convention held in Boston, April 8th, on the question of admitting Mrs. Jackson of this city, well known as a successful practitioner. The "Conservatives" carried the day only by a majority of 2-the vote standing for admission 31 to 33 against.

The value of the property involved in the case of Mrs. General Gaines, recently decided in her surplus funds to the society that needed it, and favor by the Supreme Judicial Court of the United States, will be nearly \$7,000,000. The case has been before the courts during thirty-six years.

Cardinal Cullen, in a pastoral address, says the population of Ireland has been lessened by mil- and J. M. Allyn made a speech for the spirits on lions; trade is bad; 400,000 houses have disap- the occasion, which we learn was highly appropeared.

Through the personal intervention of the Em-

BANNER OF LIGHT.

Rew Pork Department. . BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

FOR NEW YORK ADVERTICEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books Very Large Assortment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two vol-umes, nineteen clothr, threeonly paper i Nature's Divine Blev-elations, 39th edition, just out. S vols... Great Harmonia, sach complete-Physician, Teacher, Seer, Reformer and Thinier. Marde Staff, an Autobiography of the author. Penetralia. Harbinger of Health, Answers to Ever-Recurring Questions. Morming Lectures (20 discourses, History and Philosophy of Spirit Intercourse, Ibilosophy of Spiritualis Concerning Re ligiton, Present Age and Inner Life, Approaching Crisis, Ibeath and Afte Life, Childron's Progressive Lyccum Manusi, Ara-bula, or Divine Guest, and Stellar Kev to the Summer-Land -last two just issued, and most highly interesting and in-structive. Whole set (wenty-two volumes) \$25; a most valuable present for a library, public or private. Four books by Warron Chase-Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for \$200.

As a reason poverty. Chicago has three hundred billiard tables, and spends annually over half a million of dollars on the game. The Massachusetts Society for preventing cru-Person sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex-ced book rates. Nend post-office orders when convenient. The Massachusetts Bociety for preventing cru-Person sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex-the send post-office orders when convenient. The Massachusetts Bociety for preventing cru-Person Medicines. Banalar Medicines.

Popular Medicines,

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (\$1 per bottle.) Neurapathic Balsam, (50 cents and \$1.) Ring's Ambrosis for the hair, (\$1.) and an invaluable medicane for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

The Celebration in New York.

Notwithstanding the short notice and hastily made arrangements, the Twentieth Anniversary of the "Rochester Knockings" drew out an assembly on the eve of the 31st ult, at the Everett Rooms, which is admitted, on all hands, to have been the most appropriate and respectable, and one of the largest ever congregated in New York by the subject of Spiritualism. Every part of the highest expression of appreciation; such especially was the case with the exquisitely fine performance of Prof. Watson on the violin and his niece on the piano, the audience seeming unwilling to release them after recalling them to

the stage, although other parties and performances were pressing for time. Mrs. Adams and daughter, whose music enriches the meetings of the society every Sunday, were also appreciated

Of each part and performer we cannot afford to speak separately; but of the general supervisionand management of Mr. P. E. Farnsworth, opportunity would allow. Two of the original

Fox girls were on the platform, and the raps were heard by most of the audience; (Margaret 'was engaged, and did not arrive in time for the first part of the exercises.) The Herald of next day, with its usual long rigmarole of manufactured nonsense, was compelled to admit the respectibility of the audience, but threw out its slurs on the last part of the performance by Mr. and Miss Watson, which the whole audience, except the Herald reporter, appreciated.

The original poems were sublime specimens of the inspiration of our day. The one delivered by N. F. White, we thought while he was delivering it, reached into heaven and drew the angels down among us; but when Dr. F. L. H. Willis uttered his, we involuntarily exclaimed, " There! he has touched the top of Heaven." Both were too good to be left with one reading. We hope to see them in print, and trust Dr. Willis will see that his is printed and preserved in the history of spiritual literature, as one of the rich specimens of inspira-

tional Spiritualism., The supper was good to those who ate it, and the dance to those who enjoyed it, and the the whole evening one long to be remembered by the party that enjoyed it.

At Ancora, N. J., our friends appropriately celebrated the Twentieth Anniversary of the "raps," priate and interesting.

but the name, and adds more to it, and brings us the printed statement of respectable persons in Brooklyn to testify to feats equally remarkable. He is about to start for Washington, via Newark and Trenton, N. J., and Philadelphia and Baltimore.

Hingham, Mass.

Hingham also joins in the kind greetings sent out from Massachusetts to all of the children of light. Tuesday evening, March 31st, was observed with us as not only the twentieth anniversary of spirit-manifestations, but also the first anniversary of our own little Lyceum. The exercises of the evening opened at half-past seven o'clock by singing "The Spirits' Greeting," followed by a short address and the singing of the hymn "Jubliate." The children then occupied about an hour in speaking and singing, to the great satisfaction of the audience. This part of the entertainment closed by singing the Anniversary Hymn from the Lyceum Manual. The seats were then removed from the hall for the purpose of dancing, and a general good time ensued. The Hingham Quadrille Band furnished the music.

and all were gay and happy, I can assure you. At eleven o'clock the company formed and marched to an adjoining hall, where ample provisions had been provided for the occasion. After the innor man had been refreshed, all again returned to the hall and continued the pleasures of the evening until one o'clock, when all, feeling it was well they had been together, with the kindest expressions of love and good will for each and all, parted for the night. ONE OF THE NUMBER.

Where?

I have a letter from T. J. Harvey, of California, enclosing money for the "Natural Alphabet," but the town and county are not legibly written, and I know not where to send.

Would like also to know the address of Miss Gertrude A. Wood, of Vermont.

J. MADISON ALLYN, Industrial Institute, Ancora, N. J.

Business Matters.

MENTAL DEPRESSION ENSUES when the nerves MENTAL DEPRESSION ENSUES when the nerves are affected with any debilitating nervous mala-dy. The nerve-fluid then requires toning and the whole system must be invigorated for this pur-pose. The medicine which will achieve this is DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL. It not only removes the discase hut restores to a healthy state the impaired con-stitution. Apothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two nostage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS,-Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fail to find it.

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A18. C. D. & I. H. PRESITO, Proprietors.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 514 Broadstamps. Address way, New York. A4,6w.

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

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 24 Wickliffe street, Newark, N. J. A4.

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

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 3w.A4.

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



73 SEVENTY-THREE **REMARKABLE CURES** THE GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NECATIVE**

Hartford, Ct., Jan. 7th, 1669. PROF. PATTOR SPRECE, M. D.-I have been afflicted for the last eight years with the very troublesome disease, (1) Dinbetes Mellitus. I have taken three boxes of your Positive Powders, and am happy to state that they have given me surprising relief; indeed, I am almost well. I used to be disturbed as often as six or seven times a night. I now steep all night undisturbed. What a luxu I hope others similarly situated may find the same relief. What a luxury!

POWDERS.

Yours truly, A. T. Poss, General Agent of the Connecticut Spiritual Association,

FRANKLIS SWERT, of Kirlsrille, Adair (a. Mo. says) "Your first box of Positive Powders entirely cured me of a severe stack of (2) (a terrh and (3) Inflammation of the Brain. The best language of mine would fail to ex-press the extent of my gratitude."

New Haven, N. Y. Jan. 14th, 1868. PROF. SPENCE-Dear Sir : Thase Powders you sent me did the work. About the first of September last, my wife was attacked with a severe (4) Cold. She coughed at-most incessantly, and was attended with a high (5) Fever. which increased daily. She commenced taking the Posi-tive Powders as directed. The Pever abated, the Cough ceased, and she improved fast. But she had been troubled with the (6) Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gono her disease had fled, and has not returned. But that was not all. The discase had left her?) destitute of the sense of smell, and very (8) hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one-half of a box of Negntive Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.

IRA D. SMITH. Mus. LOUISA A. SMITH.

ELIZA D. VALENTINE, of Naticl, Mais., writes as follows: "Previous to using your Positive Powders, rariely a day passed without my having an attack of (D) Colle, from which i suffered Licensey. I have not had a Colle pain since I took the first Powders, now five mouths."

Wilna, Jefferson Co., N. Y., Nov. 30th, 1867. PROF. SPENCE-Sir: My husband has had an (10) Ulcer on his right shin for over thirty years. He tried all kinds of Doctors and patent medicines. But nothing could take the swelling out. He could get no rest day or night ; a great share of the time his nights were (11) sleepless-in one sense, no sound sleep. He took one box and a half of your Positive Powders. They have taken the scelling out in a great measure, and all the fire. He says he sleeps as sweet as an inflant. If any one was glad of ease from pain, it is he. He don't appear like the same man.

Yours truly, CYNTHA GOULD,

West Nucleith, Me., Jan 21th, 168, PROF. SPENCE: I have trasted like box of **Positive** and the box of **Negative** Powders which you sent me. With them I have success ally treated my which (12) Lung Fever, and myself and three grandchildren in every symptom of (13), 14, 15, 16, Typhold Fever. Very respectfully yours, DANIEL DAN. DANIEL DAM.

East Cambridge, Henry Co., Ill., Feb. 10th, 1868. DR. SPENCE-Dear Sir: It is with pleasure that I chronicle the wonderful effects of your Powders. MRS. E. A. PET-TEYS had the (17) Heart Disease so she could not sleep nights. Before she had taken one box of Positives she could sleep good, nights, and felt a great deal better. I myself was trouble t with the (18) Heart Disease for 8 years. At times my life was despaired of. I received immediate help as soon as I had taken a few of the Posi-tive Powders. Mas WM. STATENOUSE has been troubled with (10) Liver Complaint and Chronic Rheuma-tism for years. She could not get around without suffering every time she moved. She could not stand it even to ride in buggy. She has taken two boxes of the Positive Powders, and says the soreness of the Liver is gone, the pain in he shoulder entirely, and she can work, walk or ride with con ort. A Mn. A. WYCKOFT has the (20) Consumption, He has taken one box of Positives, and says he feels a great deal better. Respectfully yours, M. R. SMITH.

Fairport, N. F., Jan 20th, 1868, Fairport, N. F., Jan 20th, 1868, PROF. SUERCE-Sir: 1 find the Positive Fowders ago-uizing description. I gave pair to one to all little girl that was nearly in spasms, caused by (21) Toothache, and in fre-minutes the was neifered to force for an end in freminules she was perfectly free from pain and all spin modie action. Mas. MARY PARKIURAT.

A Barton Landing, Vt., Nov. 25th, 1867, PROF. SPENCE-Dear Sir : Your Powders work like magic, and so different from other medicines, that we cannot realize how they cure. On receiving your first hox, I was quite low, and unable to sit up or hear my weight on my feet but a few moments at a time. I had been antfering with (22) Billions Remittent Fever, together with (28) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Inflamma-

Powders I could not eat anything without distressing me very nuch; in fact I could not eat or work. Now I can work and cat as well as ever I could, and am trength and flesh. Respectfully yours, Jos. D. AYRRA.

Mas. L. J. Israatia, of Mukeosink, Chisago Co., Mian., in her letter of Fiel, 1164, 1806, reports the cure by the Positive and Negative Powders, of two cares of (50, 57) Typhold Pever, one case of violent (584) Billious Fever accompa-nied with (5D) Congrative Chills, and also a very sever case of (60) Dysentery to which the Doctor had given the patient up to die.

Mansfield Centre, Ct., Frb. 8th, 1868. PROP. SPENCE-Dear Sir: This is to certify that my wife has been afflicted with (01) Lumeness for more than \$0 rears in one of her knee joints, often so that she could not get up stairs, or scarcely get up from a chair without hein. We have tried a good many kinds of medicines first and last, but none of them seemed to do much if any good until we tried your Positive Powders. One box cured that ease. Very respectfully, G, W. StHORS.

W. BANKS, of Mermilos. Bourbon Co., Kansas under date of Jan. 18th, 1868, writes as follows: "Beiture your Prosfers camo my daughter was taken with (68) Lung Fever, with psin in the side and bad Cough, so she had not inin dowu for two days and nights. I gave her two Powders, and they cured her in less than six hours."

JOSHUA A. WRITE, of Chamois, Orage Co., Mo., reports ha follows : "MATILDA CLART, long troubled with (dil) 1) yspepsis in its worst forms, spitting up her food, &c., was cured by the Positive Powders in 15 days. Also a little girl six years old had (64) Fever and Ague for some time. was well dosed with Calomel and other drugs; Diarcheen set In such became arry weak and emaciated, and purple under the eyes; the case was considered almost hopeless. I gave herthe Positive and Negative Powders, and in ten days she was out at play with the rest of the children."

North Wrentham, Mais., March 18th, 1869. PROF. SPEKCE—Dear Sir: 1 have let two nersons bave some of your Powders. One man took three Positive Pow-ders, and they curred bim of the (65) Dropsy, the doctors called it. Another man had the (60) Throne Diarrhers for 20 years jour balls hav of Positives curred him. Yours with respect. Jour A. Day.

Salem, Ill., March 2d, 1898.

PROF PATTON SCREEK-Deer Ser: My little daughter, seven years old, was taken with (02) Typhold Fever last Wed-nesday evening and continued all night without abating. The next morning I commenced giving her the Negative Pow-ders, and toward night the fever abated and she passed a arge stomach (GN) Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the (60) Pulpiention of the Henrt by the Positive Pow-Yours truly, SABAR E. Bosn. ders.

Marti San Pete Co., Etab. Oct. 24, 1857. PROF. SPENCK-Sir: The wonderful workings of those Powelers no tongue can tell, nor pen de-scriber and Lavare you I have not insuage to express my gratitude to you for so great a blessing. I can lie down now at night and (70) sleep the sweet sleep of my child-hood. Yours ever grateful. ELIZABTH HARAH. Huncocl. V., Seit, 10th, 1857.

Hancoel, VI., Sept. 10th, 1867. PROF. SPENCE-Dear Sire: 1 have curved neveral cancel of (71) Belfabuse with your Positive Powders. FAY Childs, of Hancock, who has been (72) Insume for 12 years, and 8 years in the Asylum at Brattleboro', took two boxes of the Positive Founders, and is now called same by most people. I sent one of your circulars to a returned soldier in the fall of 1865. He had the (743) Chills and Fever. The next June 1 saw him and asked him why he did not come and get some Pawders and cure up. He said he had tried everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and 1 made him a present of a box. Suon after he had a severe Chill. He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When the Pover came on he took the Positive Powders, and cooled his Pover off. It did not take a whole box to cure him His name is GREANDO KENEDY. He now lives in Warren, 17. Youn truly, JUSEER FLIST.

Yours truly, JONETH FLINT. The magic control of the Positive and Negn-tive Powders over disenses of all kinds, is won-derful beyond all precedent. THE PORITIVE POWDERS OURE Neu-raigin, Readache, Earache, Touthache, Rheumaliam, Gott, Colle, Pains of all kinds; Chalera, Diarthea, How el Complaint, Dysentery, Nausea and Voniting, Dys-pepein, indigestion, Flatulence, Worms | Suppressed Men-struation, Paintui Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cranja, Fitts, Hydropholda, Lockjaw, St. Vitue' Dancer In-termittent Fever, Billions Fever, Yellow Fever, the Fever of Manil Pox, Mesales, Scattaling, Eryspielas, Incu-mula, Pleuriby; all Inflammittens, acule or chronic, such as Judammation of the Lungs, Kidneys, Womb, Bind-der, Summatin, Prostate Glaust Caturerk, Consuma-

monia, Pleurisy; all inflammittons, acute or chronic, such as Yuffammation of the Langs, Kidneys, Womb, Bind-der, Stomach, Prostate Ginud; Catarrh, Consump-tion, Brouchits, Coughs, Cold; Scroftla, Nervounces, Biesplessness, A. THE: NEGATIVE POWDERA OURE Pa-ralysis, of Palsy; A maturosis and heafness from paraly-sis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous -e Muscular Prostration of Bertonation. For the cure of Chilis and Fevere, and for the prevention and cure of Cholera, both the Positive and Negative Pow-ders are needed.

and cute of choice a, boilt the fontier and regarter for our ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purplug, no mansea, no vomiting, no narrootizing; yet, in the language of 8. W. Richmond, of Chemos, ill., "They are a most wonderfal medicine, so silent and yet so efficacious." As a Finmity Medicine, there is not now, and werer has been, anything equal to Mrs. Spence's Positive used Negative Powders. They are adapted to all ages and Negative Powders. They are adapted to all ages and Negative Powders. They are display of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis-can before a, physician can reach the patient. In these recase before a physician can reach the patient. In these re-spects as well as in all others, the Positive and Nega-tive Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positivo and Negative Powders know no such thing as fail.

press of Austria, the Archduke Henry has been permitted to return to Vienna with his bride, the pretty young actress, the Emperor having recognized the marriage, and promising to confer the ly and elegantly dressed ladles, and a few gentlerank of baroness on his wife, who will probably be received at Court.

In further proof of the statements and claims set forth for Mrs. Spence's Positive and Negative Powders in previous numbers of the Banner, Prof. Spence, in the present issue, lays before the reader reports of the cure of no less than seventythree different diseases by the Powders.

The wages at the Wamsutta mills, in this State, are restored to their standard at the opening of the year.

The trial of Cora James, alias Samantha Proctor, on a charge of being a common scold, in the Court of Criminal Correction, St. Louis, was concluded on Wednesday, the Court sentencing her to six months' imprisonment in the County jail. She must have been an uncommon scold, Digby something for friends and the country; the latter thinks.

The Boston Policemen are down on the new badge got up by the badgers in City Hall. No wonder. The hat is no place for it. Melt it, and "design" another more appropriate.

HORRIBLE TRAGEDY IN OTTAWA, CANADA .-As the Hon. Thomas D'Arcy McGee was returning from Parliament at half-past two o'clock on the morning of April 7th to his lodging-house, he was shot dead by an unknown assassin, the ball passing through his head and lodging in the door he was about to open. The greatest excitement prevails in Canada in consequence. . The Government has offered \$50,000 for the arrest and conviction of the assassin. Several parties have been arrested on suspicion.

In Petrolia, the only region in Canada where oil is still produced, the price has fallen to 40 cents a barrel. This will not pay for working the wells, and the population have deserted the formerly populous town.

Rev. A. L. Stone, of San Francisco, is sick with rheumatism. 'He has to be helped into his pulpit. If the reverend gentleman would sink his prejudices and accept the services of a healing medium, he would n't have to walk " on sticks."

Center of gravity-a judge in court.

20

What is the difference between truth and eggs? "Truth crushed to the earth will rise again," but eggs won't.

A prize of ten thousand francs has been awarded to the Pacific mills of Lawrence, Massachusetts, by Napoleon's international exposition, for its noble success in securing harmony between employers and employed, and in advancing the welfare of the bodies and souls of the operatives. Napoleon gave ten awards for superiority in the above respect, and among five hundred applications, nine were chosen from European countries, none from Great Britain, and this one from &c., was by mistake called Green. It was C. H. the United States.

The Sidewalk.

At two and three P. M., the west side of the fashionable part of Broadway is crowded by richmen and men that are not gentle. Some saunter along slowly, some hurry as if going to a wedding or a dance, but all seem to be out principally for a show, not of wit, intellect or good manners, but of dress and personal appearance. At these hours business men in a hurry take the east side of the street and get along much better. At four, five and six P. M., the scene is entirely changed, and same sidewalk is about as much crowded with a more substantial, equally intelligent, but plainer-

dressed, more healthy and more worthy class of females returning from their shops and stores down town" to their "uptown" homes. There is a wide difference between these two classes of citizens. The latter (or later) is the most useful, the former most ornamental; the latter earns something for the country, the former spends makes something to sell, the former wastes something that is made to sell; some of the latter paint, some of the former are painted. Socially they are

wide apart, morally near together; pride separates them, but religion draws them together again. The fashionable class are to society about what flowers are on a dinner table, and the industrial classes are what the food is to the dinner. We could get along without the one, but not without the other.

We have often queried whether the next life is like this in this respect, or what and how the difference, but we cannot obtain satisfactory information on this point; probably shall know when we get there; but we shall be very much surprised if the streets of the spiritual new New York are paved with gold and reserved for the Sunday Christalns only.

Mr. and Mrs. J. Murray Spear sailed from New York for England April 4th, where they will no doubt meet with a warm reception from many Spiritualist friends who know and love them. Their mission, we understand, is in some way connected with a World's Convention, which they desire to bring about, at some not far distant day, and which we have may be accomplished. They can be addressed while in Europe, care J. Burns, No. 1 Wellington Road, Camberwell, London, England.

"Mary Jane" is sold, and you can get no more copies, but we have ONE and only one copy of a less rare, but far more valuable English book, very large, handsomely bound, (gilt,). entitled YOUNG ENGLAND," full of interesting and useful information, (a good library book,) which can be had for \$5-cannot be sent by mail. This is a

Special Notices

A SAFE PRESERVER OF THE HAIR .- Dr. Babcock's Hair Dressing is a safe and unfailing preserver of the hair in its natural color through life. It contains no drugs or other materials in the alightest degree injurious, even to the most dellcate system, and can always be used with entire safety. Its purity is such that it wid not soil the finest fabric. Many of our most eminent physicians and citizens give it their unani mous and unqualified approval. Price one dollar. Sold by druggiste servuehers, and by Dr. George W. Bahcock, Scien-tific Dermatologist, 28 Winter street, Hoston, Mass. Apr. 18.

tific Dermatologist, 23 Winter street, Hoston, Mass. Apr. 18. Every town, citr and village in the UNITED STATES, (including OALIFORNIA, the PACIFICNTATES, and TERRITORIES,). CANA DA and ENG-TAND, 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, Origgists and Physicians sent fre. Prices reduced, and in all cases Prof. Spence streamed, and in all cases Prof. Spence required, and in all cases Prof. Spence prepays the postage, expressage or cost of transportation. S. endveriasment in another column. Address PROF. PATTON SPENCE, M. D., BOX 5917, NEW YORK OTTY. Feb.8.

ADVERTISEMENTS.

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ing neath. Ciairvoyant Examinations daily, from 9 A. M. to 4 P. M., by MRS. M. A. CIARK, with DR. H. B. SFORER, 56 HERAANT STREET, BOSTON, MASS. Apr. 18.

STREET, ROSTON, MASS. B., BOBERTS Prof. B., R., ROBERTS WILL heat the sick by the laying on of hands, or ANIMAL MAGERTIN, at ALGUSTA, GA, until May 1st, 1869; and at the BATTLE HOITL, MOBILE, ALA., from May 2d until June 24, 1868. and at the BATTLI until June 2d, 1868.

L' Boston or vicinity, valuable lands in fernsylvanis, which have been designated by several mediums, in various sections of the country as valuable of hearing lands. For fariculars inquire of II. G. WILSON, 114 Washington st., Boston, Mass. Apr. 18.-3w²

MAGNETIC FISH-Showing the connecting

Iw - Apr. 18. M RS, ALICE JEPSON, the great Clairvoyant No. 140 Court street. Boston, and can be consulted from 9 A. Apr. 18.-2w²

MRS, M. A. MOORE, Trance and Writing Malban, Clairroyant Examinations. Address, South Malban, last house on Chelses street. 3w-Apr. 18. MBS. L. A. SARGENT, Trance and Healing Medium 59 Belford street, Bostos. 3w-Apr. 18.

and another in the morning, when my (25) Cough ceased, and the Inflummation was gone. An hour after, my Chill came on as usual. I took one of your Negative Pow ders, and in less than ticenty minutes fell asteep, awaking in two hours refreshed, and have had no Chill since. I con tinued taking the Positive Powders, and in ten days I was able to do my work alone; enjoying better health than for eighteen years. We then commenced using them for our child of eight months old, that was sorely afflicted with (26) Scrofuln most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My husband is ow using them for (27) Caterrh and with decided success. They are a slient yet sure success.

Yours in gratitude, MRS. GRONGE BUSH.

DR. SPENCE-Dear Sir, We Haren, Ci., Dec. 11th, 1666. DR. SPENCE-Dear Sir, We think your Powders the best m dichne for (28) Fermule Differuities that we ever used. They have accomplished more for my wife than the most san-guine could have anticipated. 23) Grand street, New Haren, Ct.

Hartford, Ohiq Co., Ky., Feb 2141, 1868. PROF. PATTON SPRING-Sir: Your Powders are working wonders here. I have been sfilleted many years with a complication of diseases, namely. (20) Neuralgin, (30) Mek Hendache, (31) Toothache, (33) Deafacss in one car, (33) Weakness of the cycs, so that I could not see to sew or read at night. I was also af-flicted with (34) Heart Discuse, (35) Womb Discase, (36) Cramps, (37) Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and 1 am now entirely relieved of all those diseases. 1 also had a (38) Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for the

My husband, J. J. HARRISON, has been afflicted with the (30) Asthms for ten years, tried everything that was recommended by the Physicians, and found no permanent re-lief until he took your Powders. He had one very violent attack soon after receiving your Powders, and about aix double doses of the Positive, one or two hours apart, selleved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have lain down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old lady of this county, MRS. STUART, now near 70 years old, has been sfilleted with the (40) Asthma for \$7 years. She would have to sit up every night from about midnight until day, without sleep and could searcely breather Two or three doses of the Positive Powders relieved her mmediately, and she sleep soundly every night. She says it is the very medicine we have always needed in this country. The Positive and Negative Powders have also cured several cases of (41, 42)Chills and Fever.

Very respectfully yours, &c., JUDY A. HABRISON.

EDWIN JANRS, of Frankford, Pile Co., Mo., reports, Jan. 3d, 1883: "One case of (4B) Lung Fever, (44, 45) two cases of severe Cold with Typhoid Symptoms, and several cases of (40) Infantile Dinrekes, one of some months' standing-all cured by the Positive and Negative Powders."

New Haven, Ind., Feb. 2d, 1868. PROF. PATTON RYENCE-Dear Sir: I have made some good cures with your Powders. One was a girl about 12 years old. She had (42) At. Vitus' Dance. She doctored with the best Doctors in Fort Wayne, for six months, but to no purpose. But one box of Positives cured her entirely. have cured a manin Kalamazoo, Mich., by the name of EDWIN Builtar, of a (48) Fever Sore on his leg, with the Post-tive Powders. Tours truly, O. W. HALL. tive Powders.

thing as fail. To AGENTE, male and female, we give the Sole Agency of entire counties, and large and liberal profit. **PHYNICIANN** of all achools of medicine are now using the **Positive** nod Negntive Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders." Printed terms to Agents, Physicians and Druggists, sent free.

Trinted terms to Agent, constant, and complete explana-tions and directions sent free postpaid. Thuse who profer special written directions as to while kind of the Powders to use, and how to use them, will please send us a brue descri-tion of their disease when they send for the Powders.

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	13			-	-	-	-	9.00

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For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. Apr. 18.

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DR. PLUMB, MAGNETIO AND ELEOTRIO PHYSICIAN MRS. PLUMB,

Porfoctly Unconscious Physician, Business and Test Medium, 63 Russell street, oppos site the head of Eden street, Charles-i town, Blass.

be had for \$0-cannot be sent by mail. This is a mre chance for a good bargain. Call soon at 544 mre chance for a good bargain. The medium to whom reference was made in the second so the chance for a good bargain. The medium to whom reference was mre for a good bargain. The medium to whom reference was mre for a good bargain. The medium to whom reference was called Green. It was 0. H. The medium to mre chance for a good bargain. The medium to mre chance for a

wealth of the world.

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THE MAGIC OPERA FAN! The SMALLERT FAN ever invented! Occupies the space of a less penel in the pocket when closed. All colors malled for 50 cents. C. A. MUKELI, 306 Broad street, Newark, N. - Apr. 16.

M. ink between the animal and vegetable Price 25 centi and stamp. Agents wanted. C. HEN RY, Salem, Mass. Apr. 18.-1w Apr. 18.-184 MRS. M. E. BEALS, Test, Clairvoyant and Business Medlum, 4:53 Washington street, opposite Essex. Public Circles every Tuesday, Thursday, Priday and Runday evenings, and Wednesday 23 P. M. Free Circle, Filday, 25 P. M. IN^o-Apr. 18.

MISS ACHSAH A. PAINE, Clairvoyant and Test Medium, No. 7 Leverett street, Boston, Mass. will examine and prescribe for disease, both physical and mental.

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. 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-sphero 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 announce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Banner of Light Free Circles,

The Hanner of Light Free Circles. . These Circles are held at No. 158 WASHING-TON STHENE, KOON NO. 4, (up stairs,) on MeNDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-tions solicited.

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

Circle Room-Reserved Sents.

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

Invocation.

Thon Spirit of Truth, thou whose voice is heard oven in the silence and solitude, thou whose in-finite love is the eternal protection of all souls, thou who art everywhere present, we would learn of thee. And we would that our conscience should become the oracle between our souls and thee, leading us higher and still higher, and causing us to lay by our errors and embrace new and more Father, and Mother too, we beseech of thee, not for favors; we pray not because thou hast for-saken us; we offer our praises not because we may add to thy glory, but because it is good to praise and to pray, because these are the chariots by which we mount to the skies of wisdom, leav ing the valleys of ignorance below us. Thy chil-dreu who have gathered here, ask for the bread of life. Ob grant that it may descend in showers of heavenly manna upon them, and may all their inner lives be indued with the glory of a loving faith in thee. We would lay our offerings upon the altar of life, not doubting, but with that holy faith in thee, that faith which informs us that thy blessing is near unto us. Oh Spirit of Truth, may thy fair white wings brood o'er this nation, and may those souls who have been called to lead the nation out of darkness into light, receive a new baptism of the spirit of eternal love and everlasting justice, so that their armor may be strong against all evil. May the Chief Magistrate of these not United States receive that strength which his weakness domands; may bis ears be deaf to the words of wicked men, by whom he is surrounded; may he turn neither to the right nor to the left, but look steadily upward and onward, asking ever for wisdom from above; and when he receives it, grant that he may have strength to do thy will, and when the cloud is passed from the brow of this nation, grant that it may rise in the dignity and glory of liberty feeling that it has indeed come forth from the shadow by the almighty hand of the great Father of all; Oh grant that justice and love may blos som in every heart, and that these holy virtues may find a dwelling-place in every household. Grant that all caste may be swept away, and that goodness alone may rise supreme among the na-tions, giving unto each its crown of glory in due season. Oh, our Father and our Mother, we know thou wilt fold us all in the arms of thy love; we know that thy holy benediction will ever rest upon us; we know that thy rain will fall npon the parched flowers within our souls, and they that they kingdom will come, that they will be done on earth even as it is done in heaven. Amen. Jan. 16.

Questions and Answers.

CONTROLLING SPIRIT.-Your propositions, Mr. Chairman, we are now ready to consider.

state, when a certain amount of the light has been withdrawn. They toll us it is not absolute by necessary that perfect darkness should be in attendance upon the artist, Nature, but that a certain amount of darkness is guite necessary to a perfect production of these frost pictures. We are told that the atmosphere is constantly daguerreotyping all forms upon some other forms. Every individual form is daguerreotyped upon some other form, and in turn its digiterrowy bet upon some other form, and in turn itself becomes the plate or mirror upon which something else is re-flected. They tell us that darkness, light and atmospheric air combined, are the great artists by which all things are daguerreotyped in and out upon each other. The process, they inform us, is most beautiful, but can only be studied clearly from the spiritual side, because the forces at work

are so subtle, so othereal that they do not, under ordinary circumstances, appeal to the external Q.-If the spirit of man was not individualized until its entrance into earth-life, does it necessa-ly follow that it must cease to be as a conscious

was spoken into existence at my material them very readily.] ural birth. On the contrary, I have evi- I'd give most anything to talk a few minutes

or natural birth. On the contrary, I have evi-dence which causes me to believe that I have as a soul always existed—as an independent indi-

A.-To me tuny no symmetric terms simply because I can use no others as well. terms simply because I can use no others as well. I may say the binking part of me; I may say the intelligence, the life-principle, or I may say the law around which I revolve and to which I am re-sponsible. I might give it any other term--I unght call it an apple or an orange, still it would be the soul just the same. I simply use the terms "soul "aud "spirit" because they are common. You understand them to mean the ind welling life of the human body, the conscious part. To me Jan. 10. I the terms of the terms of the terms of the human body, the conscious part. To me I the terms of the here you have to pick out as best you have to pick out as best you

Edward Giles Russell.

After an absence of thirty-three years this very day, I am on the earth again; and so strange does it appear to me, that I can scarcely realize that I passed through the scenes that I did. Thirty-three years ago to-day was the last day I spent on earth, and the scenes come as fresh to me as if it were but yesterday. Thirty-three years ago I declared my innocence of the crime of which I had been convicted and sentenced to death. I say the same to-day, and soon I shall be able to produce the exi-dence of my innocence, which could not be procured then. Thirty-three years to-morrow I was hung at Newgate for the crime of murder-two murdera-of which I was as innocent as you are. And he who was the guilty one now totters in old age, and before he sinks to the grave he will conthen that I spoke the truth.

dom and her power constantly. Scientific minds inform us that these frost pictures are made best when the atmosphere is in a comparatively quiet state, when a certain amount of the light has say that to them-quite recording. The way

OF

BANNER

say that to them—quite reconciled. They want to know what became of Jake. Well, he was off on duty, and we always supposed— when I was here—that he got colbied up and nurdered. I was right. They have an idea that he will turn up someway yet, because there has been no official account of his death. Well, in due timo I believe he will come and give what is bet-ter than any official account of himself here. He is dead, and if there is any settling up to do it might as well be done now as to walt a hundred years till folks get tired of waiting. The is a hrayears till folks get tired of waiting. [He is a bro-ther of yours?] Yea-Jacob Clarke. That's his name. My name is Nathan. Now I should like to know if there's any possi-

Now I should like to know it there is any possi-ble chance of anybody like me getting a chance to talk with the folks as I do to you. [Yes, by ask-ing them to give you an opportunity by going to some medium.] But spose there alat any in the region where they are? [Then they must go where they are.] Well, then, I don't know—I rather think Joe could do that better than anybody else. [In the of the West?] Vammatic from Minesota until its entrance into carth-life, does it necessa-ly follow that it nust cense to be as a conscious eutity? If yes, why? A.—The question of eternal individualization, a. A.—The question of eternal individualization, conscious individualization, is a question which every soul must determine for itself. I do not believe that the soul is dependent upon earthly for its identity as a soul. I believe it is dependent or desires to come on rapport with the things of earth, and no further. I do not believe that as a cont of the conditions of earth, so far as it requires or desires to come on rapport with the things of earth, and no further. I do not believe that as a cont of the conditions of earth, so far as it requires or desires to come on comport with the things of earth, and no further. I do not believe that as a cont of the conditions of earth, so far as it requires the conditions of earth, so far as it requires the conditions of earth, so far as it requires the can come into his atmosphere you can answer the can come into his atmosphere you can answer

soul I was spoken into existence at my material or natural birth. On the contrary, I have ovi-dence which causes me to belleve that I have as a soul always existed—as an independent indi-viduality, I belleve I have always had an exist-ence. But, as yet, the problem is but half solved to me. It is but hellef. It does not, as yet, with me amount to knowledge; but as I before re-marked, every soul must answer this question for itself. It will avail very little to you or to any other soul that I may declare that I have lived throughout the eternal past. It is very possible, you may say, that I have, but that is no guaran-tee that you have, also. Now every soul must solve the problem for itself, and in all probability they will all be able to do it, because Nature never presents any problem to the soul, without giving the soul and ability to solve it. Q.—Man's soul and spirit are spoken of in the Bible. What is spirit? A.—To use they are synonymous. I uso the terms simply because I can use uo others as well. I may say the thinking part of me; I uay say the iterms simply because I can use uo others as well. I may say the thinking part of me; I way say the itermised the life mixing part of me; I way say the itermised the life mixing and may say the itermised by the thinking part of me; I way say the itermised by the thinking part of me; I way say the itermised by the thinking part of me; I way say the

little time here you have to pick out as best you can, and throw the rest away. [Perhaps you had hetter give your ago.] Thirty-seven; yes, tell you that, or most anything you want to know about. [I only ask for your friends' sake.] Yes, I sup-

1038 80. I can't preach you a sermon, and can't go into cloquence at all, but I can tell you the truth. And if I was here in pretty good trim, if you had need of it I could give you a pretty good thrash-ing. I was noted for that. Just give me my two arms and one leg, and I'd thrash any two I ever com. I was positivately offed in that way but saw. I was particularly gifted in that way, but never could talk much. [I think you have given a good test to your friends.] That's what I mean

fess his crime, and those I have left will know then that I spoke the truth. The name of Edward Giles Russell is branded as a murderer, and my children wear the black robe, even to-day, of disgrace because of the un-happy death I died. My son, who is on the Con-tinent, has heard of these things, and in his heart he has said, "Oh if they were true, and if they would reveal to me my father's innocence, I would bless the age that gave them birth." I have heard his prayer. God heard it, and gave me power to come here. I could not go there. My son-whose love for his father well-nigh drove him to insanity at my death—after thirty-three years' absence, his love is not dead, and he says in his heart, not with his lips, "Oh that this new light would reveal my father's innocence?" Could I stay away? Would I not plead with heaven to let me come? Surely I should. The evidence I bring here is only half proof; but when the old man in Cheshire dies, it will make it complete, and then the name which is now covered with infamy will be crowned, it may be, with green leaves, fresh from the hearts of those who still love me. My companion entered the world of souls bro-ken in spirit, crushed, and it took years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to bring her un, rears to wable, out the stain years to make her un, rears to wable, out the stain years to make her un van the ording rears to bring her un, rears to wable, out the stain years to make her un vant to come back, only to her un vant to come back, only to wother and to father. I come here to tel love, so

protect. Oh we praise thee from the inner sanc-tuary of our souls; for the light of every age, for that which has streamed in through the darkness of the past, for all that which is filling the earth with glory in the present, for all the thoughts of

LIGHT.

with glory in the present, for all the thoughts of the great and the true, we praise thee. Oh Spirit of Truth, were we to ask for any special blessing, it would be that thy children might know thy love; that they might understand thy presence; that they may cast out all foar from their souls; that they will rest secure in thy love, knowing that thou wilt never forsake them. And we would ask that all the darkness that attends death may be swept away, and that the veil that bides the glory of thy temple from mortal sight may be rent in twain, and wondering mortals may behold the glory within. Yet thou wilt do all things well, and whatever we receive from thee we will seek to make good use of, striving to praise thee more, striving to come nearer and still nearer to truth, and further and still further from error; and as we strive, oh grant that we may strive to inscire an soils that come within our sphere of life to strive also. Oh grant that we may assist all souls with which we come in contact to bear their crosses f-arlessly and faithfully. For above every cross, oh Lord, we know there is a crown; and so when the soul has mounted the steep of Calvary and its cross is laid down, then angels will crown the brow of the toiler with a

crown not made of the genes of the carth, but of the holy things of the higher life. Oh Father, we commend unto thy holy keeping the thoughts of these thy children. We would ask that thy ministering angels may water the dead flowers within every soul. Grant that they may find newness of life, and that they may go but from this place, saying unto their inner souls, 'It is well that I have entered here." In thy name we would send out our prayers and our praises; in thy name we receive thy blessings; and when thy kingdom shall have come on the earth, and thy will shall be understood by all souls, oh then, God grant that we, too, may sing a new song of rejoicing-"Glory be to God in the highest, for peace has come upon earth, and good will is among the sons of men." Amen. Jan. 20.

Questions and Answers.

QUES.-A general idea prevails that when we die we pass into eternity. I would ask if we are not now as much in eternity as we ever shall be? ANS.- Yes; the soul is ever in eternity. This earth life is one of the necessary conditions of eternity, and quite as much eternity as the spirit-

suhere to which the soul hastens. Q.—Is it possible for us in our finite condition to more than begin to understand the meaning of to more than begin to understand the meaning of eternity, or existence without beginning or end? A.—No; the soul, while expressing itself through the physical organization, is limited by the powers of that organization. Only in rare the powers of that organization. Only in rare instances can it pass beyond them, overreach them; therefore it is very difficult for you to com-prehend the meaning of eternity. You feel the chains by which you are bound, and when you seek to stretch out into infinity, you find yourself suddenly checked. Perhaps it is by the existence of a personal God, or a personal devil, or a personal sphere, in which you, as a soul, revolve, You always receive the check. It is in conformity to the laws of your physical life, therefore is quite natural. You cannot understand the mean-ing of sternity while here.

Q.—"And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And bis disclusions come to him and a wate him And his disciples came to him, and awoke him,

saying, Lord, saye us; we perish. And he saith unto them, Why are ye fearful, oh ye of little faith? Then he arose, and rebuked

winds and the sea; and there was a great the calm.

calm. But the men marveled, saying, what manner of man is this, that even the winds and the sea obey him?—Matt., vill: 24-28. Can any of our spirit-friends explain to us the cause of these extraordinary high winds, and how it was that Christ could control them? I think Swedenborg has written something on this sub-ject, and perhaps he will answer this question. A.—I believe that all the phenomena of Nature may be, if understood, brought under the control of human intelligence. Understand me to say I believe that all the phenomena of Nature may be, if understood, brought under the control of believe that all the phenomena of Nature may be, if understood, brought under the control of human intelligence. The power that gives man dominion over all beneath him, is a power that never belies itself. The soul, through wisdom, is capable of subdning, controlling all the powers that be. Those persons who believe in the special divinity of Jesus Christ, in his oneness with God, believe that by reason of his special divinity he had power over the elements; he could say to the winds and the waves, "Be caim," and they obeyed him. But I fell you that you all have the same power although intent. I tell you positively same power, although intent. I tell you positively there is no living soul that does not possess it. It there is no living soul that does not possess it. It calling, and I try so hard to go to her; out when I would not be a soul if it did not possess this power. You do not know how much you possess this think I am coming near I seem to get into a con-You do not know that heaven and hell and all fused state and cannot go any further. [Where did you leave your mother?] In Richmond, sir, I things are centred in your being. You cannot comprehend this absolutely while in the mortal, any more than you can comprehend God. All the phenomena that we see in Nature are mysterious, strange, and our master, when viewed by our ignorance. As the soul marches from degree to degree of wisdom, it becomes more and more acquainted with its relations. All the elements of life are intimately related to the soul. The soul, ognition through human senses. As you pass on from degree to degree of wisdom, you become more and more acquainted with all the powers that be, and in proportion to your acquaintance with them, is your power over them. You may know concerning all by which you are surrounded, but the knowledge will come by slow and dis-tinct degrees. A hundred years ago the people who resided in good old Boston would have de-termined very harshly concerning every one of the souls who have gathered here, provided they gave the same demonstration that they give togave the same demonstration that they give to-day. Those very souls have been marching on through distinct lines of progress in the spirit-world, till to-day they gather here with holy ben-ediction. They were true to the conditions in which they lived, to the physical life by which they were bounded in those days, and they are equally true to the conditions by which they are surrounded and the life in which they exist to-day. They are wiser to-day than they were a hundred years ago-a hundred years in the future they will be much wieer still, and the things that are cherished so dearly by them to-day, will be laid aside as useless. So it will be with regard to all of you. Every one of you will lay down the dross of to-day for the finer gold of the future. And as you go steadily marching on from one de-gree of faith to another, you will learn more and more concerning the earth, concerning the life by which you are surrounded; and as you learn which you are surrounded; and as you learn concerning life, so you will know how to deal with it. Q.-It seems that Christ had the power to calm the winds and the waves. Was it by acquired or intuitive knowledge that he had this power? A.—Certainly it could not have been by ac-quired knowledge, for he had not the means of equiring it; therefore if he had it at all, it must

roll upon the shore with a ceaseless murmur, on the mountain tops, in the valleys—wherever there is life, there thou art speaking to us, telling us that thou art with us, and with us to bless and protect. Oh we praise thee from the inner sanc-ituary of our souls; for the light of every age, for that which has streamed in through the darkness of the want of the sector the form through magnetic infinence, except they can come into clear and perfect magnetic rapport with the diseased form. If they can do that, they are almost certain to cure. If they cannot, they are sure to fail. Jan. 20,

APRIL 18, 1868.

Lucy Ann Mears.

I am strangely weak in coming here, I feel the disease of which I died, so strongly. I was told I might feel something of it, but I did not expect to feel as I do. [You must dwell on it as little as possible.]

I was born in Newburyport, and my name was Lucy Ann Mears. At the death of my parents I left Newburyport. I was then twelve years old. left Newburyport. I was then twelve years bld. I came to live with my aunt in Boston. I lived here till I was in my twenty-first year. Then my aunt and family removed West. They went to Minnesota. I went, too, but finally returned to St. Louis. That was seven, nearly eight years ago. It was in the spring of 1860. Since then I have passed through many strange scenes, which I have no wish to bring up here. But I have this to ask of my anut: that she will appropriate the I have no wish to bring up here. But I have this to ask of my aunt: that she will appropriate the money which rightfully belonged to me to my child. I would have her brought up in the spiritual faith, with no theological darkness to make such terrible pictures for her as it made for me.

I have learned I should reach those I have come to very quickly by this means. I hope I shall. I only ask that the child may be brought up in a knowledge of these things. [Is the child with her aunt?] No, she is in St. Louis, with friends; my aunt knows where. I wish her to forward what rightfully belongs to me to those who now have charge of the child. I said shortly before my death, "Living or dead, I shall soon make the attempt to gain what is mine." Yon see it was like this: I could not content my-self there, and my aunt said it was wild to give me what belonged to me and let me go out into the world for myself. I should not do it; I.should have a home with hor, and she should keep pos-I have learned I should reach those I have come

have a home with her, and she should keep pos-session of what I had. I would rather leave what I had than stay there; so I did.

It is a strange law that brings us back! strange! so stranget

I thank you, sir. I hope some day I can pay you, but, till I can, know that I shall always feel very grateful. Jan. 20.

Capt. S. S. Soule.

I am here, sir, to beg permission to send my congratulations to an old friend of mine for his success in Indian matters. I am Capt. S. S. Soule, succeas in Indian matters. I all Capt. S. S. Soule, of the 1st Colorado Cavalry. I made a hasty exit out of this world into the next, in conse-quence of freedom of speech. I would talk; I had a tongue, and I would use it. I had no particular fear of lead or steel. I had no definite notions of the hereafter, but I felt quite sure that it could not be any worse sort of a place than this earth, so I fail talk tab

and I have the pleasure of being able to congratu-late him on his success, not only with regard to the present, but the future. So sure as he re-mains firm in truth, so sure as his integrity never wavers, so sure he will succeed and come out A No. 1. I want you to tell him that from me. Tell No.1. I want you to tell him that from me. Tell him I throw up my cap in right good earnest over some matters of his of late—within the last week, we will say. The friend I refer to is Col. S. F, Tappan - colonel of my regiment at the time. Good-day, sir. Jan. 20.

Edward Holley.

Edward Holley. [Don't be afraid.] No, sir, I am not afraid, but I feel a little strange here; that is all. I come to ask permission to send some word to my mother. I was killed at Cedar Mountain. My father followed me the next day. If I had obeyed my father I should have gone to the rear and been saved. I disobeyed biu, and remained at the front, and I was killed. So my mother is left without son or husband. And as my father has made a great many attempts to reach her, from this place, and failed, I thought I would try. My name, sir, is Edward Holley. I am the son

this place, and failed, I thought I would try. My name, sir, is Edward Holley. I am the son of Nathaniel Holley. My father was acting Lieu-tenant-Colonel at the time of his death. I am from—I was born, sir, in Kentucky, but my pa-rents, I believe, were both Virginia born. I was a rebel, sir, and the son of a rebel. Will it make any difference? [None whatever.] Something strange makes me feel that my mother is con-stantly calling for me. And my fether ease he stantly calling for me. And my father is con-stantly calling for me. And my father says he has the same feeling; but, notwithstanding that, we are not able to go to her. [I think you will be , when you leave here.] To go to her? [Yes, di-rectly.] Wherever I go I seem to feel that she is did you leave your mother?] In Richmond, sir, I left her. I know things have greatly changed since it has fallen into the hands of the Federal army. [Are you able to go there now?] No, sir, I am not able to go, but I know from reports through those that are able to go, that my mother is not in her former home, and that everything is changed. And that would make her very unhap-py, I know. And I know if she has ever heard of these things she would want to know southings. these things, she would want to know something about them. Perhaps she is calling for us. I think it is that. [f-think after coming here you will be able to see your mother and read her thoughts] thoughts.] My father says his first great hope in desiring to return was to inform her of his condition, that he could return, and that he could, under good circumstances, he able to do much for her: and a great many things of the same nature he wanted to let her know. And, for my part, I feel as if it was very hard for me to stay away till I had told her all about how we were situated here. [How old were you?] I was in my fourteenth year. Lest my mother should think it strange that I Lest my mother should think it or any place that is come here, I will say this is the only place that is open to the public—for any who want to come. I hope she won't feel that I did wrong in coming hope she won't feel that I did wrong in coming here, instead of trying to come nearer home. I have tried very hard everywhere; have gone to all the places where I thought I could get any chance at all, and failed everywhere; but to day for me things were all right, not for my father. Say to my mother that I died shortly after being Say to my mother that I died shortly after being wounded, and that the surgeon gave me some-thing that relieved me very much, and I did n't suffer a great deal. When I think of her I would be glad if I were here on the earth; but, aside from that, I have no wish to come back. [Did you leave any brothers or sisters?] I left a little vieter. She was too rouge them to understand sister. She was too young then to understand about these things, but she may now; I don't know. Her name was Alice. You say it makes no difference who or what we are? [None whatever.] Then of course I may expect to receive the same favors that the rest have. [Certainly, just the same.] Jan. 20.

so I felt all right. I would like to say this much to my friend: I have been watching him—keeping close on his. track in company with quite a squad of red skins,

[Col. Tappan, to whom we sent a copy of the above mes-sage, endorses it as correct.]-EDS.

CES.—Can you throw any light on steam boller explosions? Is it simply the pressure of the steam, or is it, as I am inclined to think, a new agent of whose nature and power we know nothing? If so, could not this destructive agent be caught and made to serve us, instead of being as now a reckless agent of destruction? ANS.-All the forces exhibited through Nature

which man does not understand are to a certain extent masters of man; but all those forces in Nature which man does understand, he can cause to become his most humble servants, and so far as he understands them, so far they will serve him well. But wherein he falls to understand them, they will rise and perhaps deal treacherously with him. Scientific men inform us that one-half the wonders of steam have not been told. that it is as yet a something held in the hands of humanity, for use, of which they know very little, therefore it is constantly betraying them. When they suppose themselves most safe, then it often happens they are the most unsafe. It would be well for the scientific minds of this age to turn their attention more especially to the impondera-bles that are everywhere in existence. Instead of seeking to know what a clam-shell is made of, you had better seek to know what steam is made of, and how you can best away it is acoust the use will insure you against its treachery, but so far as you inform yourselves concerning its laws and its relations to humanity, and the conditions by which humanity is surrounded, so far you will be able to construct machines that will be in perfect adaptation to steam. These that you have sought to make use of, give you abundant evidence that they are not just right, that you have made a mistake somewhere, either in the estimation of the steam, or the construction of the ma-chine by which it is made your servant. Now the only proper way-so scientific minds upon our side determine-for you to pursue, in order to be suce utermine-for you to pursue, in order to be sare upon this, as upon all other points, is to study for yourselves, investigate for yourselves. He who is able to lift a stone, is best able to tell how much the stone weighs. If I told you, if I could, or if any spirit returns telling you, it will be stimuly my spirit returns telling you, it will "be simply my evidence, not the evidence of your senses. If you would make it most thor-oughly applicable to yourselves, study for your-selves, reach out through your inner natures and seek with all earnestness of purpose to grasp these subtle evidences of the almighty power by which you are constantly surrounded, and if you try in all carnestness, with perseverance at your back, there is no such word as fail for you.

Q.--Caunot the scientific minds on your side make some suggestions which will aid us in such investigations?

A.-Only as all suggestions are made, through some human brain. That which is apart from yourselves, you can never so thoroughly under-stand as that which is incorporated into your own

Q.-What is the cause of the frost pictures so

Q.-What is the cause of the frost pictures so beautifully photographed on window glass? A.-Scientific minds inform us that the process is similar to that which the artist would pursue in gaining your photograph by his own special artistic processes. Nature is the very best teach-er in all the world. Nature will teach you of everything you wish to know. She will teach you how to paint your pictures, how to control the lightning, how to control steam, how to un-derstand everything that are has prosented to you. She gives you living exhibitions of her wis-

And the second sec

In this det, which is hear-full so is the interval of those who still love me.
My companion entered the world of souls broken in spirit, crushed, and it took years to bring her what she is to-day—the bright spirit whose presence cheers me as I use mortal lips to-day.
"You are to be hung—dead! dead! And is where the Banner is, is n't it? [Yes. Were you ever here in the body?] In Boston? Yes.
Why jes; and I lived in Somerville. Why, that is n't a great ways. You can go out in the horse the many dou't they? [Yes, I shall be when my argthby life is meabed of its and they dou't ity back. You fill model and was and my argthby life is maked of its an and they dou't ity back. You fill model and was and my argthby the file is model and they dou't ity back. You fill model and was and my argthby the file is many and my argthby the file is many wings.

shadow, and my earthly life is washed of its ap-parent stain. The circumstances were greatly against me when here, but I was as innocent as you are, and I proclaim it to day, after thirty-three years of sojourn in the world of souls, as I did when, thirty-three years ago to-morrow, I died an ignominious death. But the compensation

Comes, though sometimes very-late. When your glorious sheet goes over the waters, it will bear to my son what his heart asks, though his lips dare not form it into words. It is well. God always does everything well. I will not murmur, but only thank him for his goodness in point-ing the way by which every soul can claim its own proper place in the earth. I shall be known; but if I am recognized fully and fairly by none else but my son and those near to me, it is all I ask Harawell

(To the Chairman.) You speak with no murderer, but with one whose soul is as clear of the stain as the fair spirit who cheers me as I speak through mortal lips. Say to my son that Margaret, his mother, has watched over him, and blesses him day by day. Farewell,

Ah! one word to him who will soon confess his crime, and then meet me: We meet as friends-as friends, and then more that we meet as friends—as friends! I bore his cross. The Saviour bore the cross of an ignorant people, too. He said, "It is well." I say the same. No condemnation, mind you; nothing but the benediction of forgiveness, full and free. Jan. 10.

Nathan Clarke.

Well, stranger. you see my people want to know how I went out from this world, and something about me, and I thought as long as I could get a chance to come here, it would be a good thing to come. I don't care very much, stranger, about going over the ground again that I went over when I was here, but you can just tell 'em this much: that I died at the rebel headquarters the fifth day after I was taken prisoner, so I did n't have a very great while to spend with them. And I tell you what it is, stranger, just about that time you would n't cared to stay more 'n over night, unless you got better lodgings than I did. [Rather rough, was n't it?] Yes, it was rough — worse than that, it was sharp. You see, stranger, I went into the war with just

You see, stranger, I went into the war with just as much courage as most anybody else; I expect-ed I might go-of course I knew that a good many of us would, but I did n't fear death. But I did expect that a soldier would be treated according to the rules of war. You know every army has its legitimate rules laid down by which it fights; and when one of the opposite party gots taken prisoner, I do n't know as it's according to the usages of war to do just as the folks did where I put un. But maybe their rules were a little differand when one of the opposite party gets taken prisoner, I do n't know as it's according to the usages of war to do just as the folks did where I put up. But maybe their rules were a little differ-ent. They got up a government to suit themselves, and maybe they got up rules of war to suit themselves, and maybe they got up rules of war to suit themselves.

think they do.] But they don't have any wings, and they don't ity back. You tell mother so. She knows they don't, but you tell her, and that I shall come to her when she dies—is that it?— [Yes.]—and father, and then I shall come and stay with them, live with them again. [What was your name?] Alice Louisa. [What was your father's name?] Bowditch. What is yours? [Mine is White.] How old are you? [I am an old man. Can't you see how old I am?] Well, I was n't savan. How old will you he when you

was n't seven. How old will you be when you die? [I really cannot say.] Do n't anybody know? [Noboly on earth knows.] They can come back if they do have to die. [Yes. How long have you been in the spirit-land?] When was Isick-do you know? [No, Ido not.] When is it now? [January, 1863.] Well, I was sick in November. It was uit Thanksgiving. [You passed away before Thanksgiving?] Passed away? Died. I did.

I am going now. You will write for me, won't

Jan going new. 100 will write for me, won't you? [Yes.] Do you die here? [You die very quick.] Take any medicine? [No.] Have any doctors? [No.] Have the headache? [I think not. I think you will go very quictly, as if you went to sleep.] Jan 16

Scance conducted by Theodore Parker.

Invocation.

Thou great Spirit who bath no name, whose dwelling place we cannot measure, whose form may be the form of every living thing, thou who art all of life, to thee we pray. Unto thee we bring our simple offerings, and we would lay them upon the sacred altar of life, knowing that thou wilt recognize them, knowing that thou wilt bless them. Thou art with us here, as thou art with us everywhere. We need not pray to call thee nigh unto us, for thou art ever near, and thy holy presence is our life. It is that which cause us to abaudon our errors and embrace those great truths that thou dost present unto us. Oh thou whose presence beameth out from these fair blos-soms, (referring to a bouquet on the table,) thou who receiveth the language of the flowers and understandeth it, thou who art painting the universe with glory, thou whose power is marching through the universe, calling every soul to thee, oh teach us to understand thee; oh grant that in this great ago of light every soul may stretch out its powers to know more and still more of thee. Oh may the desire go out from every heart to know God as he is, the great spirit of life. Oh ent. They got up a government to suit themselves, and maybe they got up rules of war to suit them-selves. I take it they did, but it did n't exactly suit me. My folks think if they could only know that I did n't suffer long, and that I was reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and that I was reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and that I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go, they should be quite happy about me. Well, I did n't suffer long, and I was quite reconciled to go though I did n't know what was ahead of me; I did n't get good quarters I should have quite as good company as I had where I was. I could n't ens, on the earth, where the waves of the ocean ing of thy holy love, shall we fear thee? No, it would not be wise or just; for since then hast

Q.-The laws of Nature being the same, why should not man have it to day?

A.-We have before remarked that he has the power. Every living soul possesses the same nower, and under proper conditions can use it. One of the conditions most necessary is the condition of harmony between your inner and your outer life-a free and full and clear expression of your spirit through your body. Jeaus possessed those conditions, we have no doubt. Q.-Is there any evidence that that story is

true?

C.--Is there any evidence that that story is true? A.-There is evidence which is all that is ne-cessary for some minds. But to some other minds this same evidence amounts to nothing. Now it behooves every mind to search for the evidence that will be acceptable to themselves, and till they can find it they have no right to take that which they cannot well appropriate. If the story brings no evidence, does not demonstrate a truth to yon, you have no right to believe it, you have no right to seek to believe it. Q.-It would seem that Christ had power to do some things in consequence of the faith of these on board the people. Was that power exercised in that case in consequence of the faith of those on board the vessel? A.-The record tells us that at cortain places he is [You think they will believe you after so

Enoch Brown.

I was eighty-eight years on the earth. I told my children if there was any coming back I would see what I could do. My name was Enoch Brown.

see what I could do. My name was Enoch Brown. [Of what place?] Titusville, Pennsylvania. When I stand outside of the body I am young again; but I fied that earthly conditions make old age while here; but I'm not old there. All the philosophy of the great men amounts to nothing if it don't deal with these things. That I can come back is worth all the philosophy of this ago, all the philosophy of any sage, unless he has that faith mixed up with his philosophy. What does it amount to? Not the puff of my pipel Talk about knowledge! If it do n't go further than the grave it sint worth much-do n't amount to much:

APRIL 18, 1868.

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BANNER OF LIGHT.

many assertions to the contrary?] Let them see if it is me. They will have plenty of things to know me by. If I have n't given enough here, let them go where I can give something more. [You might give their names, or you might men-tion your last words before you passed away.] Enoch is one; John is two; Samuel is three; Eu-nice is four. There, four. My last words, did you say? I told them not to put out the light. They said they had n't. It was my-these lights (the eyes) that were put out. [You were passing on?] Yes, going on. It was dark, dark; terribly dark i but it was soon light. It is always darkest just before day. Hoy, remember that. Jan. 20.

Séance conducted by Father Henry Fitz James; adjourned by "Cousin Benja."

MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 21. — Invocation; Questions and Answers; Pamuel Hoherts, of Mercelith, N. II., to his friends; Joseph Hetton, of Hallowell, Me., to parents and family; Eliza Dow, of Epping, N. H. Thursday, Jan. 23.—Invocation; Questions and Answers; Nathaniel Angell, of Cincinnati; Ellen Read Wade; George Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans.

Clarke, of Gloucester, to his wife; Josephine Jones, of New Orleans. Theraday, Jan. 30.-Invocation; Questions and Answers; Mary Stratten, of Gloucester, Mass., to her friends; Horace Kimbali, of New Bediord; Harriet Buck, of Montgomery, Ala., to her brother William. Monday. Feb. 3.-Invocation; Questions and Answers; William Hixon, of Missouri, To his brother Nathan; Edward L. Stevens, of Brighton, 1st Lleut. Co. II., 54th Mass.; Clara Pope; Frank Hanson, of Washington Village; Florence Streeter, of New York, to her mother. Tatesday, Feb. 4.-Invocation; Questions and Answers; Deborah Fendleton, of Boston, to her helfs; Charlie Dear-born, of Boston, to his parents; Julia A. Hobson, to her bro-ther, in New Orleans; James K. Perry, of Harrisburg, Penn., Thuraday, Feb. 6.-Invocation; Questions and Answers; Deborah Lendle.

bink, of Aswerstein, Stantes K. Perry, of Harrisburg, Penn., Tharrady, Feb. 6.- Invocation; Questions and Answers; Tharrady, Feb. 6.- Invocation; Questions and Answers; Nathan Lawrence, of Pepperell, to his friend Blake; Adde Lechere, of the household of Louis Napoleon; Cant. Ben Weeks, of the ship "Allee," lost off Cape Hatteras 28 years ago; Mary Perry, of San Francisco, to her mother. Monday, Feb. 10. - Invocation; Questions and Answers; Miet S. Y., to his relatives, in Uticn, N. Y.; Sagoyewatha; Danlei Gage, of St. Fraul, Minn, to his brother. Taesday, Feb. 11. - Invocation; Questions and Answers; Margaret V. DeShdue, of Montreal, Canada; Capt. William C. Merriweather, Co., 18 V. Infantry, to his family: Catherine C. Moody, of Lowell, Mass., to her relatives. Thursday, of Mont Street Court, Hoston; Philip Hodgón, of Sal, Flaul, Mins., to his family: Catherine C. Moody, of Mons street Court, Hoston; Philip Hodgón, of Sal, Flaul, Mass., to her parents. Monday, F. O. 17. -Invocation; Questions and Answers; Michani A. Flaulers, Florence, Inlv, Alde Schours previous to his coming, which was at about 3:29 r. M.; Annle Rice, of Clevelah, O., to her mother; Annle Schours, Previous to his coming, which was at about 3:29 r. M.; Annle Rice, of Clevelah, O., to her mother; Annle Rice, of Clevelah, O., to her mother; Annle Rice, of Clevelah, C., H., Charler, Hort, Schours, Philip Holg, Fob. 11. -Invocation; Questions and Answers; Monday, F. J. Harv, Mass., to her parents. Monday, F. J. Barder, Florence, Indv. Schours, Philip Rice, of Clevelah, C., and Florence, N. H., to her children. Tuestaday, Fob. 11. -Invocation; Questions and Answers; Michani A., Handers, Florence, Indv. Schours, Previous to her children. Tuestaday, Feb. 11. -Invocation; Questions and Answers; Markay, J. Schours, Florence, N. H., to her children.

Levenand, O., to ner mother; AUDY KNOX, of Pembroke, N. H., to her children. *Tuesday, Feb.* 18.—Invocation; Questions and Answers; Harry Duncan, of Cincinnati, O., to his parents; Margaret Mooney, of Boston, to her daughters; Frances C. Holmes, to her twin sister Annie. *Thuriady, Feb.* 20.—Invocation; Questions and Answers; John A. Andrew; James Healey, of Carney Place, Boston, to his wife and Aughters; Grace Winthrop, of Williamsburg, N. Y. to her sister A.

is whe and integrates, Green in Questions and Answers; Monday, Feb. 21.-Invocation: Questions and Answers; Tetoria Thomas, a slave, to her friend Amelia Thomas; John). Merrill, of Boston, drowned 13 years ago, to his wife and

D. Merrill, of Boston, drowned 13 years ago, to his wife and children. Taesaday, Feb. 25.—Invocation: Questions and Answers: Alexander Thompson, of Charlottswille, Penn., to his family: Hannah Sayles, of Beifast, Eng., to her children in America; Annie Holborn, of New York, to her mother. Thursday, Feb. 27.—Invocation: Questions and Answers; Gen. Felix Zollicoffer, to his friends at the South; Sarah M. Packard, of Lawrence, Mass., to her husband; Mary Ellen Newman, of New York (Ity, to her sister Margaret. Monday, March 2 - invocation; Questions and Answers; Charles II. Vone, of Charlestown, Mass: George Brown, of Sands Court, Boston, to his wife; Harry Sanborn, of Virginia, to his mother In Boston; Ellzabeth Foster, of New Bedford, to her children. Twetday, March 3.—Invocation; Ouestions and Answers:

to his mother in Bioston; Elizabeth Föster, of New Bedford, to her children. Tsetday, Barch 3.-Invocation; Questions and Answers; Chauncy Rubinson, of Holley, N. Y. i Charlie Mever, of Cleve Jand, O., to his mother and other friends; Belle Wile Awake; Issiah Taibot, to his brother Joseph. Thurtaday, March 5.-Invocation; Questions and Answers; Edith Jones; Henry Carroll, Co. 1, 8th Vermont; Mike Fagen; Annie Stevens, of Charlestown Neck, to her mother. Wonday, March 9.-Invocation; Questions and Answers; Harriet Thompson, of Foxbord, Mass., to her husband and parente; Michael Donnhoe, of Boston, Mass.; Jhargaret Warl Barrow, of Steubenville, O., to her brother Charles. Twesday, March 0.-Invocation; Questions and Answers; George Wells, Second street, Chelsea, to his friends; Isaac Taylor, of Northield, Vt; Lizzle Clarke, of New Bedford, Mass., to her mother.

Taylor, of Northmen, VI; Lizzie Gaize, of Actor Mass., to her mother. *Thwisday, March* 12.—Invocation; Questions and Answers: William II. Harris, of the 9th New Hampshire, to his friends; Henry Leaure, of New York, to his wife and children; William Trefethen, of East Boston; Fannie Bullard, to her mother in

William II: Interns. Of the Sul New Hampainte, to his Irichas;
 Henry Leaure, of New York, to liss wife and children; William Trefethen, of East Boston; Fannie Bullard, to her mother in Roxbury.
 Monday, Mirch 16 - Invocation; Questions and Answers;
 Capt. Charles H. Johnson, 16th Mass., to his friends; James Biyan, of Boston, to his wife; Rarah A. Turner, of Bath, Mec., to her family: Charle Pearsons, of Boston, and Answers;
 Taesday, March 17.-Invocation; Questions and Answers;
 Esther McGowan, of Lucknow, Reoland; Col. Richard Byrne, 28th Mass., to his friends;
 Hams, to his wife; Rarah A. Turner, of Bath, Mec., to her family: Charle Pearsons, of Boston, and Answers;
 Esther McGowan, of Lucknow, Reoland;
 Capt. Albert W. Barroh 19.-Invocation; Questions and Answers;
 Capt. Albert W. Barriett, of Newburyport, Mass., 38th Mass.;
 Marr Hild Shannon, to her brother in Sandusky, O.; James Beanlon, of Manchester, N. H., 9th New Hampahire Regt., to his father Buffinon; Barah W. Smith, of Yaneton, Dacotal Ter, to her Son, Lewis Smith; Mitchael Halay, to his brother Buffinon; Barah W. Smith, of Yaneton, Dacotal Ter, to her Son, Lewis Smith; Mitchael Halay, to his brother in California; 'Bellions and Answers;
 Victoria Stanberry, Louislana, to her mother: Capt. Alois Babo, 20th Mass., 201–Invocation; Questions and Answers;
 Oras Gillett; Georgo Porter, of Nashua, N. H.; Benjamin F. Weeka, died in Silner, New South Wales, to Daniel Weeks.
 Monday, Murch 30.-Invocation; Questions and Answers;
 Oras Gillett; Georgo Porter, Nashua, N. H.; Benjamin F. Weeka, died in Silner, New South Wales, to Daniel Weeks.
 Monday, Murch 30.-Invocation; Questions and Answers;
 Clas Gillett; Georgo Porter, Ot Nashua, N. H.; Benjamin F. Weeka, died in Silner, New South Wales, to Daniel Weeks.
 Monday, Murch 30.-Invocation; Ques

April and June; in Stafford, Conn., during May: in Cam-bridgeport, Mass. during July. Would like to make further engarements for the fail. Address. 87 Spring street, East Cam-bridge, Mass. Mas. A. F. Baoww will locators in Lynn, Mass., April 19 and 38. Address, St. Johnsbury Centre, Vt. Mas. II. f. M. Baows, P. O. drawer 5356, Chicago, III. Mas. Address, St. Johnsbury, Centre, Vt. Mas. A. F. Baoww, W. O. drawer 5366, Chicago, III. Mas. Abar Y. Buranaw, Inspirational speaker, Weston, Ma. Mass. EMA F. JAT BULLEW, ISI West. New York. Mass. Next. F. T. Bitomaw, Elm Grove, Colerain, Mass. Mass. EMA F. JAD BULLEW, ISI West. Yoledo, O. Mass. Nat. C. BROWM, West Randolph, Vt. DE J. K. and SADA BAILEY will lecture, assist in the or-ganization of Rocieties and Lyceums, officiate at funerals, solution marriages and heal the sick, so far as is practicable: Address, box 366, Adrian, Mich. Muss. F. BURE, Inspirational speaker, will answer calls to lecture in the Middle and Eastern Mates. Address, bux 7, Southford, New Haven Co., Conn. W. Barax will answer calls to lecture in Michigan and Northweitern Ohio until further notice. Address, box 33, Camden P. O., Mich. M. C. Burz, Inspirational speaker, Almond, Wis. Sundays engared for the present.

Du. E. C. DUNN, lecturer, Rockford, all.
Mus. AGSES M. DAVIS, 347 Main street, Cambridgeport, Ms. HENRY VAN DORN, trance speaker, 43 and 50 Wabash avenue, Chicago, Ill.
Mus. CLARA R. DEEVERE, trance speaker, Newport, Me. Du, IL, E. EWERT, lecturer, Nouth Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritunitat Association. Address, Hartford, Conn., care J. S. Dow, 11 Pearl atreet.
R. J. FINNEY, Troy, N. Y.
MISS ELIZA HOWE FULLER, inspirational speaker, 67 Purchas street, Boston, Mass.
J. G. FISH will speak in Philadelphia, Pa, during April; May, June, July and August, local; in Battle Creek, Mich., during Reptember, and thence "Westward ho!" for the next six monthe. Address, Hartford, Conn., Care J. S. Dow, 11 Pearl atreet.
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MISS, M. L. FINNCH, Inspirational speaker, will receive calls to lecture. Address, Haingonton, N. J.
MIS, M. L. FINNCH, Inspirational speaker, Mill speaker, New May and 10. Address, Bartshville, N.Y.
MISS, CLARA A. FIELD, lecturer, Newport, Me.
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MISS, CLARA A. FIELD, R. Washington avenue, Chelses, Ms. N. B. GRENKEAF, Lowell, Mass.
Du. L. P. GHIOGS, HISPITATIONAL speaker, Will answer calls to lecture. Address, Jox 122, Fort Wayne, Ind.
MISS, Lara Du F. FORCE GONDON, Nan Francisco, Cal. Joins P. GUILD, Lawrence, Mass, Willanswer calls to lecture. Address, Inspirational speaker, Will answer calls to lecture. Mass. C. GADS, HISPICKON, Nan Francisco, Cal. Joins P. GUILD, Lawrence, Mass, Willanswer calls to lecture. Mast

s above. Mias Julia J. Hubbard will speak in East Boston, Mass., unday evenings of April. Address, 3 Cumston street, Bos

as above. Mixs JULLA J. HUBBARD will speak in East Boston, Mass., Sunday evenings of April. Address, 3 Cumston street, Bos-ton, Mass. Bioaks HULL, Hobart, Lake Co., Ind., will speak in Stone ham, Mass., April 19 and 26; in Providence, R. 1., during May. Would like evening engagements in the vicinity of Sunday appointments. Address during April, care Banner of Light; during May. Providence, R. 1. Mirs. N. A. HORTON, 24 Walmot street, Lowell, Mass. Miss NELLE HAYDEN, 20 Wilmot street, Worcester, Mass. K. C. HAYFURD, Coopersville, N. Y. Miss, P. O. HYZER, 64 Fouth Green street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis. Du. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, COTTY, Frie CO., PA., hox 247. Du. J. B. HODDEN, transfer threet, Langtham Place, W., Lon don, England. JAMES II. HARRIS will answer calls to lecture and attend unerals. Address, Hox 98, Abington, Mass. W. A. D. HUBER, trance speaker, will arawer calls to lec-ture. Address, 121 Maverick street, East Hoston, Mass. Mins. Emaal H. HARRIS will answer calls to lecture and attend unerals. Address, hox 99, Abington, Mass. W. A. D. HUBER, hecturer, Weat Side P. O., Cleveland, O. YWAN C. HOWE, Inspirational speaker, Laona, N. Y. Mirss STEIE M. JONNSON will speak in Sturgis Mich., during April; in Oswego, N. Y. during Xovember. Address accord-inky: permaneut address, Milford, Mass. W. H. JONNSON, lecturer, YPSI anti, Mich. W. F. JAMIEGON, inspirational speaker, Belvidere, III. ABRARM JANEON, Cheruer, Yasilanit, Mich. W. F. JAMIEGON, Inspirational speaker, Belvidere, III. ABRARM JANEON, Cheruer, Yasilanit, Mich. W. F. JAMIEGON, Inspirational speaker, Belvidere, III. O. P. KELLOGG, Inclurer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompsof the third Sunday of every month. Geonge F. Kittribog, Buffalo, N. Y. Mass. M. J. KUTR, Betwick Lake, Mich. HANWER A. JONER, EEQ., can eccasionality speak on Sundays for the friends in the vic

JAMES THASK, lecturer on Spiritualism, Kenduskesg, Me. HUDBON TUTTLE, listin Heighta, O. BIRNJAMIN TODD, Man Francisco, Cal. Mas. MAMAM M. THOMFRON, Inspirational speaker, 36 Bank street, Cleveland, O Mas. Extrake M. TALMADOR, trance speaker, Laporte, Ind. Dr. J. VOLLAND, Ann Arbor, Mich. N. FRAMK WHITK will lecture in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Addrew as above.

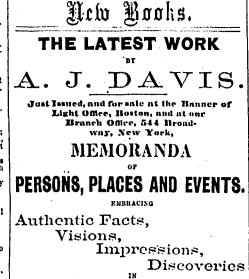
THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Apr. 4. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 201 Washington street, Hoston. Mrs. tatham is ensinent ly successful in treating Humors, Rheumatism, diseasee of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,00, 13w-Apr. 4.

June. Applications for week-evenings promption Address as above. E. V. Wilsow is engaged by the Missouri State Organization of Mpiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Zaq., Hannibal, Mo.; permanent address, Babcock's Gover, Ju

of the State Organization will address care N. O. Archer, Zan, Hannibal, M., i permanent address, Babcock's Grove, Bu Page Co., III. Mass. A. WiLHELW, M. D., inspirational speaker, can be ad-dressed during April at Washington, B. C., box 601; during May, No. 3421 Lancaster avenue, Weat Philadelphia, Fa. E. R. WHELLR, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boaton, Mass. Mins. M. Macoumer Wood will speak in Fitchburg, Mass., April 19 and 26; in Cambridgeport, June 21 and 28. Address, II Dewey street, Worcester, Mass. F. L. H. WILLIS, N. D., 29 Weat Fourth street, New York. Miss. R. E. WARBAR, bog 239, Davenport, Jowa Miss. A. J. WILLIS, N. D., 29 Weat Fourth street, New York. Miss. R. E. WARBAR, bog 239, Davenport, Jowa Miss. N. J. WILLIS, Termont Row, Room 18, Boaton, Mass. F. L. WALBAR, B. Termont Row, Room 18, Boaton, Mass. Miss. R. E. WARBAR, hog 239, Davenport, Jowa Miss. C. Watortwill speak in St. Louis, Mo., during April. Permanent address, caro Beia Marth. Boston, Mass. Mass. M. WOLCOTT will make engagements for the enau-ing spring and summer months. Address, Daaloy, VI. Miss. MARY J. WILLOG MOS, Hammonton, N. J. Miss. MAY J. WILLOG MOS, Hammonton, N. J. Miss. MAY J. Address, 70 Tremont street, Boston, Mass. Lois WARBHOOKT, Hunderstond speaker, will lee-ture in Portsmonth, N. H. April 19 and 25; in Randolph, Mass., May J. Address, 70 Tremont street, Boston, Mass. Lois WARBHOOKT, Inspirational speaker, Con-ELIJAIR Woodbwort, Inspirational speaker, Con-ELIJAIR Woodbwort, Inspirational speaker, Con-ELIJAIR Woodbwort, Inspirational speaker. Puor, E. WINGER, Rochester, N. Y., Inspirational speaker. Puor, E. WINGER, Rochester, N. Y., Inspirational speaker. Puor, E. WINGER, Rochester, N. Y., Inspirational speaker. Puor, E. WINGER, Hochester, N. Y., Inspirational speaker. Puor, E. WINGER, Hochester, N. Y., Inspirational speaker. Puor, E. WINGER, Will answer calls to lecture on Spiritual-Philosephy, Ciyde, O.

Apr. 4.-13W Apr. 4.-13W A. S. HAYWARD heals by Spirit Magnet-ing and Busters Medium, No. 93 Poplar st., Boston. Public se-nce or y Thursday evening. MRS. FLINDERS, Medical and Remarkable Beston, Mass. Boston, Mass. Photo. E. Whitpele, lecturer upon Geology and the Spiritual Philosophy, Clyde, O. Dz. J. C. Wilszir will answer calls to lecture on Spiritual-ism of Temperance, and organize Children's Progressive Ly-ceums. Address, listifuncton, Iowa. A. B. WHITING, Albion, Mich. Miss Ervina Winzucox, normal speaker, Jancaville, Wis. A. A. WHERLOCX, Toledo, O., box 643. Rzv. Dz. WHERLOCX, Inspirational speaker, State Center, Ia. WARRN WOOLSON, trance speaker, Hastings, N. Y. Miss L. W. WHERLOCX, Inspirational speaker, of Fourth street, Miss and Addressed at 492 Systemore, Corner of Fourth street, Miss. MARC, Willis, Lawrence, Mass., P. O. box 473. Miss. MARC, Wirner, Mission appeaker, BZ Elim street, Newark, N. S.

Mus. MARY E. Withigg inspirational speaker, 182 Elm street, Newark N. J. A. C. WOODRUFF, Battle Creek, Mich. B. H. WORTMAN, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-fren's Lyceums. Address, Buffalo, N. Y. Jox 1434. Mars, Jetherre Yraw will speak in Cambridge port, April 19 and 26; in Nalem, May 3 and 17; in Lynn, May 10 and 10 ming June; in Lowell, May 24 and 31; in East Boston, July 5 and 12. Address, Northhoro', Mass. Mar, & Mus. Wu J. Youxo, Will answer calls to lecture in the vicinity of their home, Boiste City, Idaho Territory. Mars, FANNET, YOUNO, Boston, Mass., care Bannet of Light



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Organization in Hillsdale Co., Mich.

Arrangements have been effected for the or-ganization of a County Circle at Hillsdale, Mich., the 18th and 19th days of April inst., in accord-ance with the published plau of the State Asso-ciation, and also the organization of a local so-ciety for the city of Hillsdale at the same time. A. C. Woodruff will be present, and spend the intervening time lecturing in different parts of the county. Mrs. S. A. Horton is also expected to, be present, and in case of her inability to atto be present, and in case of her inability to at-tend, the attendance of some other equally ac-ceptable speaker will be secured. The first lecture will be given Saturday fore-noon at 10] o'clock. S. P. PURDY. *Hillsdale, April* 2, 1868.

Married.

At Music Hall, Boston, on the 31st ult., by Rev. Rowland Con-nor, Mr. John Wentworth and Miss Busan Lindsay, both of Brighton, Mass. May, happiness attend them.

Obituary.

Wafted by loving angel hands to the bright shores of eternal youth and sunshine, from Hebron, Conn., on the evening of

youth and sunshine, from Hebron, Conn., on the evening of March 25th, Mr. Nathan Bolton, aged 53 years. The subject of this notice was a sincere believer in spirit-communion, and never for one moment doubled the existence of souls beyond the grave, since first he saw the light. He was highly mediumistic, endowed with great healing powers to al-leviate the sufferings and infimities of humanity, and our loved ones on the oiller side were often enabled to breathe words of comfort and consolation, through his organism, to friends on earth. Mr. Bolton will be sadly missed by many kind and appreciating friends, and Spiritualism has lost a no-ble advocate for its ever giorious cause. But for him there was no death; he looked caimly forward to the time when he should throw off this mortal coil and again clasp hands with his angel daughter—who alt y that y find bright cono lastion in the Spiritual Filingophy to cheer their berekve-ment; knowing the loaved husband and parent will of time meet and mingto with their hom circle, southing and blessing as of yore. May the daystar of hope beam bright-ly to light them to its mortalers. Awa M. KELLOOG.

LIST OP LECTURERS. PUBLISHED GRATUITQUELY SVERY WEEK.

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

Should any name sphear in this list of a party known not to a slout of a slout rer, wo down to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a party known not to be alcored at the solution of a state of a solution of a state of a sta

for the friends in the vicinity of Sycamore. Ifi, on the Spirit-ual Philosophy and reform movements of the day. CRFHAR B. LTNN, semi-conscious trance speaker, will lec-ture in Geneva, O., during April. Permanent address, 567 Main street, Charlestown, Mass. J. B. LOYELAND will speak in Monmouth, Ill., during April and May.

CERTAGE D. MARTS SCHIPCONDUCTION ITABLES SPERGET, WILL REC.
 Care In Geneva, O., during April. Permanent address, Sof
 Main street, Charlestown, Mass.
 J. S. LOVELAND VIII speak in Monmouth, III., during April and May.
 WY. A. LOVELAND, 25 Bromfield street, Boston, will answer calls to lecture. Bubject: Integral Education, or the Era of ofr New Relations to Science.
 B. M. LAWRENDE, M. D., and wife, Independent mission-arics, will answer calls to science.
 The M. LAWRENDE, M. D., and wife, Independent mission-arics, will answer calls to science.
 The Call's Hygican Home, Galesburg, III.
 MES, F. A. LOGAN will answer calls to lecture on temperance ant kindred reforms in Wisconain and Minnesota during the spring and summer months. Address, care Bellgio-Philosophical Journal, Chicago, III.
 Miss. L. W. LITCH, trance speaker, II Kneeland st., Boston. Mark E. LONGOW, Inspirational speaker, 69 Montgomy street, Syracuse, N. Y.
 H. T. LEONARD, trance speaker, New Ipawich, N. H.
 Miss. MARY M. MITCHEL, Clairoy, and Inspirational speaker, Stast Jefferson street, Syracuse, N. Y.
 H. T. LEONARD, trance speaker, New Ipawich, N. H.
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 M. M. M. MILLER, Elmira, N. Y., care W. B. Hatch.
 MAR, M. MARTA, Minders, Address flooton, Mass.
 Miss. H. M. W. MINARD, trance speaker, Illerdinal speaker, Mess.
 MIS, H. MANTH, Inspirational speaker, Haverhill. Mass.
 MIS, H. MORSK, Irance speaker, Jolet, Will Co., HI.
 M. B. MORKER, Appleton, Wils. Address foorn, Mass.
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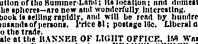
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A. C. Hobinson, 11 Fulton street, Brooklyn, N. Y.
D. P. B. HANDOLFR, lecturer, care box 3532, Boston, Mass.
J. T. Rotesz, normál spesker, Lova 2532, Boston, Wis. Mus. JENNIK, B. RUDD, 46 Handall street, Providence, H. I. W. Roser, M. D., Inspirátional speaker, Springfield, O. MRS, E. B. ROSE will answer calls to lecture and attend funerais. Address, Providence, R. I. (Indian Bridge.) O. H. HIBER, L. B. HOSE Will answer Calls to lecture and attend funerais. Address, Providence, R. I. (Indian Bridge.) O. H. HIBER, Inspirational speaker, Boston, Mass.
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Western Department.

J. M. PERBLES......EDITOR

8.

Individuals subscribing for the BAXXER OF LIGHT by mail, or ordering books, should acud their letters containing remit-tances direct to the Boston office, 154 Washington street. Local putters from the West requiring humediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERLER, Persons writing us this month will direct to Omaha, Nebraska.

A Chapter on Spiritualists.

The streets of New York by gaslight on the social plane, are not half so amusing to the student of human nature as the moral aspects of society are edifying to the philosopher in their religious manifestations. Spiritualists have come into the new dispensation from the ranks of Universalism, Unitarianism, Presbyterianism, Catholicism, Atheism, and Materialism. And each has brought with him a little wine from the old bottle-a few shreds from the old worn-out garment. These threads and shreds they are anxious to weave into and patch onto the bright and shining vesture of Spiritualism. This, in a great measure, accounts for the idiosyncrasies, and for that lack of unity of purpose and harmony of action manifest throughout our ranks.

Materialistic Spiritualists are everlastingly beleaguring mediums to discover gold and silver mines, locate oil wells, and trace thieves to their dens of stolen goods. They count spiritual truths as they would currency. Will it " pay "? is their catchword. In their greediness for gain they would split Lebanon's cedars into kindling wood; mold Jerusalem's olive trees into wooden nutmegs, and make of Jesus's bosom bank-stock, and lean on it hourly.

Imbibing Spiritualists. These remind us of the California mistletoes, that flourish by clinging to and feeding upon the vital forces of living trees. Exacting of sympathy, and anxious to clutch and hold on to what in spirit does not belong to them, life in their sphere soon becomes intolerable. Often these pitiable parasites awake by intrigue the sympathies of the benevolent, and then feast upon what they extract by so doing. Whining, snittling shufflers and shirks from honest labor, evaling life's stern duties and responsibilities. they constantly hunt for new fountains of life to selfishly appropriate. Tickled with straws of flattery, they accept-if tending to the gratification of approbativeness-overything labeled "spirit communication." Crazed with great historic names, ignoring their reason, and blind to cool reflection and a well-balanced judgment, they swallow all proffered spirit dishes with as much avidity as do young birds motherly crumbs. These magnetic imbibers would twist all the angelic truths of earth and heaven into a supernal sponge, and then sit in a cushioned rocking chair and suck it in indolent absorption.

Pompous Spiritualists. This class, often burdened with a mission and swollen with self-importance, must lead or do nothing. The Ego precedes and succeeds them. They must "run the meetings" or they will not run at all. They must have "first class engagements," if speakers, and though never having looked inside an Academy or University, will, with their own hands, parado Professor, Doctor, Honorable, &c., in connection with their names. They must occupy the uppermost seats at conventions; must speak when the largest audience would naturally attend, or not at all; and without having proven themselves faithful over a few things, are desirous of being made lord over many. These balloon-winged, sky-scraping specimens of the brotherhood, desire great personal attention; fish for praise; become inflated from approval; dash out in showy decorations, and toss up their heads for the reception of present visible crowns.

Faint-hearted Spiritualists. These sail in shallow water. Negative, impulsive and receptive to spirit influx and angel ministries, they are comparable to buds that unfold rapidly under the dripping showers of April, to be as quickly blasted by the lingering frosts of May. The philosophy, the divine principles of Spiritualism, have hardly penetrated the epidermis. Zealous by fits; given to self justification; inteut upon breeding suspicions; terribly sensitive to that gigantic humbug, " public opinion," and fearful of fashionable society, which is only painted hypocrisy, they prove themselves but frail wanderers in the moral vineyards angels commissioned them to cultivate. Often discouraged, and waiting for spirits to encourage, they will huddle together in heterogeneous cliques and conclaves like motherless broods of chickens under rosebushes in thunderstorms. Such need a mingling of grit with their grace-a divine effusion of energy, firmness, decision and fixedness of purpose. We take pleasure in introducing them to the shortest, pithiest letter ever written-Charles Sumner's to Edwin M. Stanton: " stick "! Shiftless Spiritualists. These are legion, and their favorite text is, "Wait on the salvation of God." .Qh for a pen of scorpion stings to write the hate we bear to laziness. These sluggish souls -easy, adipose natures, more nearly allied correspondentially to lymph than spirit-would, if Christians, expect to sail into heaven on sacrificial seas of Jesus's blood, but being Spiritualists. they will only ask the Angel Gabriel to gently roll them over now and then, while slumbering upon their peaceful pillows in Paradise. They cling to old halls, as to old moons, for the good they have done-live about half alive, dare not sweep down cobwebs lest the roofs fall in, and if they come out to Sunday lectures, it is because somebody rakes them out as they do oysters. True, when the excitement is up, hall crowded and tide coming in, jogged by some friend, they will sail in on the popular current, all panting and winged for work, but finding that every voyage, every step in the heavenly race demands labor, struggle, sacrifice, devotion to principle, humiliation perhaps, certainly moral heroism and absolute fearlessness, they soon fall out by the way, or hide themselves under the old sectarian skins of conservative church comfort. Genuine Spiritualists. There are many, many such; yea, vast multitudes. God bless them. The angels have written upon their broad foreheads, "PAITHFUL UNTO THE END"! These love the truth for the blessings it confers upon humanity, for its facts demonstrating immortality, for its proofs of future identity, and fellowship of soul with soul, and for the beautiful love-messages it sends from spirit-homes. Conscious that time is but a segment of eternity; that divine methods move slow yet sure, and possessed of indomitable wills, they are never driven from their posts by the derelictions of others, never appalled by radical utterances, never disheartened by others' indifference, nor overcome by fearful difficultics. But grounded in principle, they row hardest when breakers are nearest. Loathing shams, shirkings, and hastily manufactured subterfages, these genuine Spiritualists love sincerity, love conviction, love consecration, love a whole-souled earnestness and a determination of purpose that is as constant as the perpetual roll of oceans or the nightly tread of stars. Making their deposits in the exchequer of the skies, angels delight to honor their drafts. Fine-

textured in organization, high in the top-brain region, their soul-parlors tower above common eminences, their sky-domes catch auroral beaus of love and wisdom, their unfolded natures joy in the march of immortal truths, and sending as-pirational thoughts above, to be translated into the books of angels, though on earth, they live and breathe the atmosphere of heaven. and breathe the atmosphere of heaven.

Aware of the taint and tendencies of hereditary descent, ante-natal influences, untoward circumstances and psychological influences, they are sparing in judgment, and find infinitely more pleasure in saving than condomning others. Their hearts alive to the dissemination of truth, their minds expanded by inspiration and culture, and their genial souls aglow with fraternal loves and sympathies, they extend toward the most erring and angular. advice and counsel mingled

the commencement of the impeachment trial in Washington-we left the hospitable home of Immanuel Searles, Providence, R. I. A "good worning" said to his household, and a delegation of lady friends in the depot-Mrs. Simmons, Stimpson, Robinson, with others-we were off and'away for the sunset-lands of the Indians. Four days and nights on the railroad-about one thousand five hundred miles from Providence. Tiresome, this traveling; and yet the novelty. scenery and rare facilities afforded for the study of human nature, quite atone for the fatigue. The American world is a moving panorama. Where do all the people go? Cars, conveyances, hotels are all crowded. Westward is the watchword! The gloomiest part of our ride was through Canada; pass it in the night-time, if possible, and sleep, for the very atmosphere is conservative and stagnant. The most elegant sleeping-cars upon the route are those provided by the Michigan Central Railroad. This is a model road.

CHICAGO.

Reached this great grain emporium of the Garden State a few hours after the Indian Commission had left. Glad to rest over one train, to clasp friendly hands and look into old familiar faces -handsome to us, because mirroring good and true souls. Stepping into the Religio-Philosophical Journal office, we met Bro. S. S. Jones and others. He was in good spirits and full of business, as usual. Success to him and the Journal. The anniversary occasion in Chicago, in honor of the advent of modern Spiritualism, was a perfect success. We heard the hour's lecture of our Bro E. C. Dunn spoken of in high terms of commendation. Others also did themselves great honor. Mr. John Spettigue, the very soul of activity and enterprise, was the moving spirit in the anniversary arrangements. He is a worker, and his energy and executive ability are already telling gloriously in behalf of the prosperity of Spiritualsm in Chicago.

Calling at the "Lyceum Banner" office, we fortunately met Mrs. H. F. M. Brown and her sister, Mrs. Kimball, the friends of all the chil-dren, and editors and publishers of the best child's paper in the world. Their office is a perfect para-gon of neatness and pleasantness. What cau't woman do? Count us ever the advocate of "wowoman do? Count us ever the advocate of "woman's rights," woman's equality with man-financial, political, social and spiritual. Reader, do you subscribe for the "Lyceum Banner"? If not, so do, and thereby do justice to yourself and your children. Conductors and Guardians of Grouns should son that is alaim an function of the undersigned. We feel deeply the necessity of energetic action and a unity of effort. We feel assured that by Groups should see that its claims are frequently presented before Progressive Lyceums.

tide of prosperity. Its choicely filled pages should constitute a portion of each farmer's weekly agricultural reading. Free from sectarian "cant," its selections are all liberal and broad in their tendencies.

with persons in the audience, all of whom, with but four or five exceptions, were recognized; some, oven after quite a persistent denial on the part of her auditors, by characteristic expressions of the spirit, or the relation of facts cognizant to them, were recognized by those addressed. We give no opinion. We wish to candidly state the facts. Miss Keiser is a modest, unassuming person, and certainly, by her manner, one would be disposed to believe her conscientious and truthful. If what she presents be the workings of her imagination, or an effort to deceive the communi-ty, or a manifestation of her powers at guessing,

ty, or a manifestation of her powers at guessing, with sweetest charities, and patiently bear with them, too, as do noble, loving mothers, with irri-table and epileptic children. Precept and prac-tice in accord, their philosophy is religious, and their religion scientific and philosophical. Readers, are you genuine Spiritualists, accept-ing all the phenomena that are real and spiritual, and all the philosophy that is logitimate and logi-cal? Recording augels are present. Are you genuine Spiritualists, or among the more nomi-listen to the angels that ever say, "Comc up high-listen to the angels that ever say, "Comc up high-cr-HIGHER!" Omaha, April 3d-Westward Bound. On the morning of March 30-memorable for the continencement of the impeachment trial in she surpasses all we ever before saw, who were engaged in this line of business. Fortune-tellers,

An Appeal.

Spiritualists and friends of the Cause in Illinois : Having by the action of the State Missionary Board been appointed to the duty which now de-volves upon me, that of addressing you in be-half of the beautiful truths which you represent, I would say, that in accordance with the designs of the last Convention of this State, by which this Bureau was instituted, it is our desire to pro-mulgate and advance the interests of Spiritual ism, by sending out, wherever they may be needed, proper and reliable speakers, mediums, or ganizers of Lyceums, &c., &c.; and particularly would we do so to those who from various causes have heretofore been unable to obtain such ser vices

This cannot be done without means; therefore we ask you to aid in the carrying on of this work by sending in subscriptions, money or advice, all of which will be thankfully received and faithfully applied to the purposes for which they are designed.

Those who have already subscribed are re-quested to send in immediately the amount of will from time to time be published in one or more of the papers devoted to the interests of Spiritualism.

The purposes of this Board being such as above stated, it will be well for those who desire the services of persons qualified to fill any of the de-partments to which we have referred, to apply directly to said Board, where all such calls will receive immediate attention.

Persons desirous of answering to calls as herein mentioned, and qualified to do so, will upon application receive such assistance as the Board is able to give.

Any one wishing to confer more particularly upon this subject or having contributions to send in, will please address,

J. N. MARSH. Cor. Secretary of the Missionary Burcau, No. 92 North Dearborn street, Chicago, Ill.

Minnesota.

A few Spiritualists of Mankato have been agitating, for some time, among ourselves, the pro-priety of calling a State Convention for the purpose of organizing and setting in motion mission-ary labor for this State. We are aware there are many good and true Spiritualists scattered over Minnesota everywhere to agitate the policy of calling a State Convention at the earliest practicable moment. Communications tending to that

proper organization, the State can well support three or four first class lecturers. We have fed We further visited a few moments the editor of the "Western Rural," published in both Chicago and Detroit. This is a live paper, and in the full tide of programming the progr cy. Our beautiful harmoulal Philosophy, proper-ly understood, is the only doctrine which fully meets and satisfies the longing soul. All we need here to "set the ball in motion" is a proper mis-sionary system to make Spiritualism the popular religion of the State. Yours for the truth, M. T. C. FLOWER.

dancing was graceful, faultless, and elicited rap-turous applause, which was continued till she came forward a second time with perfect self-

Mrs. Hull, a clairvoyant and test medium from New York, has been laboring here with good suc-cess, and as she is to remain with us but a short time, those who are willing to investigate should not fail to visit her. Let us ever be ready with a i not fail to visit her. Let us ever be ready with a kind word, and, when necessary, lend a helping hand to those who are publicly engaged in the great work of disseminating the truths of our glo-rious philosophy. All worthy media need the sympathy that even professed Spiritualists often withhold. If, after thorough investigation, we are satisfied there is no deception, we should give such media the hand of fellowship, and in so doing not only brighten their earthly pathway. Wissian of the more weadily fit them to receive right freedent. C. B. Campelli Vice President. Such as a developed in the such more meaning the tends of the such as a such asu but the more readily fit them to receive richer gifts from higher spheres of thought and action, and thus hasten the dawn of that morn when this world shall bloom with spiritual fragrance and beauty.

auty. Yours most truly, JOHN MAYHEW, Pres't of First Society of Prog. Spiritualists.

Wilmington, Del.

Please announce that I will lecture in Wilmington, Del., until further notice. My address is 606 Lombard street. My permanent address is Vineland, N. J.

I have just finished a month's course of eight lectures in Vineland, N. J. The friends there are marching on slowly but surely, young and old seeming to each do their part to promote progress and good will. I think a few years will make them the best established organization I am ac-quainted with—taking money matters and all things into consideration.

I find located here in Wilmington Mrs. Smith, a test and clairevoyant medium, formerly from Newark, N. J. She has been here some six months, and has given good satisfaction. She gives private sittings and holds circles twice a week, which are well attended, and the commu-nications even of various kinds have attracted a variety of minds, and are doing very much to call attention to the philosophy of Snirtualism. Last attention to the philosophy of Spiritualism. Last evening (April 6) I attended one of her circles. Many very satisfactory tests were given, and so acknowledged by those present. Spiritualism still lives in spite of our numerous "deaths." My shift lives in spite of our numerous "deaths." My husband, Prof. Stearns, is lecturing in New Jersey and Pennsylvania this spring, illustrating the law of spirit control by his psychological de-monstrations. At present he is in Pennsylvania, where there seems to be much call for workers, but rather poor pay. MRS. H. T. STEARNS.

SPIBITUALIST MEETINGS.

BPIRTUALIST MEETINGS. BOSTON.-The First Spiritualist Association hold regular meetings at Mercanille Hall, Summer street, every Sunday rening, at 76 clock. Admission 15 cents. Samuet F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 109 A.M. John W Mctiurer, Conductor; Miss Mary A. Samborn, Guardian. All lotters should be addreased to Miss Susan M. Fitz, Secre-tary, 66 Warren street. MUSIO HALL - Lecture every Runday afternoon at 24 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L.S. Richards, Chair-man. Speaker engaged :-Mirs, Corn L.V. Deniels during A pril. Mirs S. L. Chappell lectures Sunday evenings at 74 o'clock at Springfield Hall, 80 Springfield street. Cincus every Sunday evening at 425 Washington street, op-posite Essox. Mirs. M. E. Beals, medium, LAST BOSTON.-Meetings are held in Temperance Hall, No.

prostor issues, and, n. r. Dons, medium. EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Buuday, at 3 and 7§ r. M. L. P. Free-man, Cor. Soc. Children's Progressive Lyceum meets at 16 A. M. John T. Freeman, Conductor; Mrs. Martha S., enkins, Quardian. Speakers engaged: — C. Fannie Allyn, Sunday afternoons of April; Miss Julis J. Hubbard, Sunday evenings of April. of April.

of April. CHARLESTOWN.—TheFirstSpiritualistAssociationofCharles town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 22 and 75 P.M. Childron's Lyccum meets at 103 A.M. A. H. Bichardson, Conductor; Mrs. M. J. Mayo, Guardian.

J. Mayo, Guardian. CHELSEA.—The Children's Progressive Lyccum meets ev-ery Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet Division Hall, at 3 and 7 P. M. Mrs. M. A. Mcker, regular speaker. The public are invited. Scals free. D. J. Riker, Sup't.

A. macker, runnin specker. And public are invited. Scals free. D. J. Ricker, Sup't.
 CAMBBIDGRPORT, MASS.—The Spiritualist Association hold meetings every Sunday in Williams Hall, at 3 and 73 r.M. J. Z. Hall, President. Children's Lyceum meets at 109 A.M. M. Barri, Conductor. Speakers engaged:—Mrs. Juliette Yeaw, April 19 and 26; Dr. H. B. Korer, May 3 and 10; Rev. J. O. Barrett, May 17, 24 and 31; Mrs. Fannio Davis Smith, Juno 7 and 14; Mrs. M. Wood, June 21 and 28; Mrs. Sarnh A. Byrnes during July
 Lowett, MASS.—The First Spiritualist Society hold meetings every Bunday aftermoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and holds its senators at 104 A.M. J. Wills, April 19 and 26; J. M. Feebles, May 3 and 10; Mrs. Pillsbury, May 17; Juliette Yeaw, May 24 and 31.
 PLYHOUTH, MASS.—Lyceum Association of Spiritualists

24 And 31. J'LIMOUTH, MA85. — Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged: --Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

BUFFALO, N. T.-Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10% A. M. and 7% P. M. Jamos Lewis, Presidenti E. C. Cuoper, Vice Freathent; J. Lano, Treasurer; E. Woodthorpe, Secretary. Childrent Lyceum meets at M. R. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

able augmentation of its numbers. Longing to see the accounts of the celebration of this day, by various sister societies, I forward you this brief account of the Washington celebra-tion. Mrs. Hull, a clairyovent

123 F. M. J. L. FOOJ, CONDUCTOF i Mrs. 5. Dooilitie, Guardian, MORDISANTA, N. Y. - First Society of Progressive Spiritual ists-Assembly Rooms, corner Washington avenue and Filth street. Services at 3% F. M. THOT, N. Y.-Progressive Spiritualists hold meetings in Har mony Hall, corner of Third and River streets, at 10% A. M. and 74 F. M. Clildren's Lycean at 3% F. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian. Monroe J. Keith, Con-

ductor: Mrs. Louiss Keith, Guardian. JERSET CITY, N. J.-Bjirliual meetings are holden at the Church of the Holy Splitt, 244 York street. Lecture in the morning at 104 A. M. upon Natural Science and Philosophy as basic to a grautine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the aftermoon. Lectur In the evening, at 74 o'clock, by volunieer speakers, upon the Science of Splittual Philosophy. Nature N. L.-Splittualize and Philosophy.

Guardian of Groups. VISWLAND N. J. -- Friends of Progress meetings are held in Plum-street Hall every Sunday at 10⁵ A. M., and evening. President, C. H. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvesier; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12³ P. M. Hosea Allen, Conductor; Mrs. Portis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardiana.

Driguam and Mrs. Tanner, Assistant Guardians. HAMMONTON, N. J.-Meetings held every Bunday at 103 A.M., at the Spiritualist liabil on Third street. J. B.Holt, President; Mrs. C. A. K. Poore, Sceretary. Lyceum at 1 p. M. J. O. Kansom, Conductor; Miss Lizzie Randall, Guardian of Groups.

BALTINGRE, MD.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Maratoga streets at the usual hours of worship. Mirs. Y. O. Hyzer speaks till further notice.

hours of worship. Mrs. F. O. Hyzer speaks till forther hotice. PHILADELTHIA. PA.-Meetings are held in the new hall in Phocalx street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Kehn, Conductor. "The meetings formerly held at Samsom-street Hall are now held at Washington Hall, courser of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at lifa. M. Evening lecture at 7.

the lecture commencing at lif X. M. Evening lecture at 7). CORRY, PA.-The Children's Progressive Lyceum meets in Good Tempiars' Hall every Sunday at 10 A. M. Mirs. Lang-ston. Codductor; Mrs. Tibbals, Guandian. Wasningorow, D. C.-Meetings are held and addresses de livered in Harmonial Hall, Woodward's Block, 318 Pennayi vania avenue, between Tenth and Eleventh streets, every Sunday, at 11 A. M. and T. M. Progressive Lyceum mests at 124 o'clock. George B. Davis, Concouctor: A. D. Cridge, Guardian. Speakers engaged:-Mirs. Alcinda Wilhelm dur-ing April; Mirs. Cora L. V. Danleis during May. Conference, John Mayhew, President. CuyvaLap. O.-Spiritualisis meet in Temperance Hall ev-

John Maynew, Frencent CLystara, O. - Spiritualists meet in Temperance Hall ev-ery Sunday, at 10⁴ L. M. and 7⁴ P. M. Children's Progressive Lyceum regular Sundayscasion at 10° lock P. M. George Rose, Conductor; Miss Clarn Curtis, Guardian.

TOLEDO, O.,-Meetings are bell and regular speaking in Old Masonic Hall, Summit street, at 74 P. M. All are invited free. Children's Progressive Lyctum in same place every Nunday at 10 A. M. A. A. Wheelock, Conductor; Mirs. A. A. Wheelock, Guardian.

Wheelock, Guardian. CINCINNATI, O. — The Spiritualists have organized them-selves under the laws of Ohio as a "Religious Society of Fro-pressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 103 A M. and 73 P. M. MILAN, O. – Spiritualists' and Liberalists' Association and Children's Progressive Lyceum Lyceum meets at 103 A.M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

CLTDE, O.-Progressive Association hold meetings every Sunday in Willie Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Juardian. SYCANORE, ILL.-The Children's Progressive Lyceum meets Sunday afternoon at 2 O'clock, in Wilkin's New Hall. SYCANORE, ILL.—The Children's Progressive Lyceum meets every Sunday atternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian, The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Erg., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec Y. CRIOAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 109 A. M. and 73 F. M. Hockronp, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 109 A. M. Dr. E. C. Dunn, Conductor. YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 23 F. M. RICKNON, JUD.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 23 F. M.

RICHNOND, IND.—The Friends of Progress hold meetings ev-ery Sunday morning in Henry Hall, at 104 A.M. Children's Progressive Lyccum meets in the same hall at 2 P. M.

Richmond, RD. — Ine Friends of Friends and the friends even the same half at 2 r. M.
 St. Louis, Mo. — The "Society of Spiritualisits and Progressive Lyceum meets in the same half at 2 r. M.
 St. Louis, Mo. — The "Society of Spiritualisits and Progressive Lyceum" of St. Louis bold three sessions each Sunut streets. Lectures at 104 A. M. and 74 P. M.; Lyceum 24 P. M. Charles A. Fenn, President; Mirs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary: Thomas Alien, Secretary and Treasurer: W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Farah E. Cook, Guardian of Groups; Mirs. J. A. Coloney, Musical Director. Wirst-class speakers requested to open correspondence with Henry Stagg, Esq., with a view of lecturing for the Society. — You and the strenge of the second strenge of the

SACRAMENTO, CAL. - Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Cor. Sec. Children's Propresity Lyceum meets at 2 F. M. Henry Rowman Conenry Bown ductor; Miss G. A. Brewster, Guardian.

APRIL 18, 1868.

OMAHA CITY,

Situated upon an eminence on the west bank of the Missouri, the position of this city is truly commanding. The citizens claim fifteen thousand inhabitants. In city estimates, however, Western men are allowed considerable poetic license. Trade, traffic, bustle, business, constitute the order of the day. The "Banner of Light" is here sold in two of the news depots-such is Western enterprise. Not designing to leave our scaln with the Sioux, we shall call upon some of these Spiritualists on our return.

THE COMMISSIONERS.

Repairing to the Cozzen's Hotel, in Omaha, we were greeted by Col. S. F. Tappan, at once the man, the gentleman, and the friend of the Indian from principle. We trust the others are also. Gen. Sheridan, Gen. Harney, Gen. Sanborn, Gen. Terry, Gen. Augur are present.

Lieut.-Gen. Sherman was here also, purposing to accompany the other Commissioners; but a telegraphic despatch returns him to Washington. Senator Henderson is detained in Washington in consequence of the impeachment trial. We start this afternoon. It seems a little odd to be so mixed in-a peace man, with these army generals and officers. Our first halting place is North Platte, three hundred miles west of Omaha. Here the Commissioners meet several chiefs with their warriors-"Spotted Tail," "Standing Elk,' Bin Mouth," and "Swift Bear," with probably several sub-chiefs, will be present.

Our friends here have advised us to go well armed. That means a knife, a revolver, a Winchester carbine, or a Spencer rifle. Our armor will be faith in humanity, and a band of spirits.

Cincinnati.

Mrs. Nellie L. Bronson has been lecturing Sundays in Cincinnati ever since her engagement in Music Hall, Boston, last December. The interest there in Spiritualism has taken a new start under her ministration, and each Sunday the hall is filled with eager listeners to her eloquent and instructive discourses. Bhe is to remain there some time longer. We find in the Times the following account of a scance held in that city recently:

SPIRITUAL SEANCE-Miss Lizzie Keiser and Mrs. Nellia L. Bronson gave a scance on Satur-day evening, at Greenwood Hall, before a very day evening, at Greenwood Hall, before a very large audience, an evidence that there is in the com-munity a great interest, or great curiosity, in re-gard to the facts or pretensions of those who claim to hold communion with the departed. This meeting was opened with an invocation by Mrs. Bronson, eloquently and appropriately worded, which could not have offended the most fastidious which could not have offended the most fastidious

Joseph C. Gill.-Another Universalist Clergyman Converted.

EDITORS BANNER-I have the satisfaction of announcing that Joseph C. Gill, who for eleven announcing that Joseph C. Gill, who for eleven years preached Universalism, has espoused the cause of Spiritualism. He is a gentleman of re-finement and culture, fully alive to the progress-ive spirit of the age. He could not confine him-self to the narrow boundaries of denominational, sectarian Universalism, especially after having made himself familiar with the principles of the Harmonial Philosophy. Bro. Gill was Chairman of the debate recently held between Isaac Sheen and waself at Warenco. A gentument of his eduand myself at Marengo. A gentleman of his edu-cation and talent should be kept constantly employed in the field of reform. He will reflect credit and honor on the cause which he has espoused, and will be particularly successful in building up societies. Let the friends of reform call him out into the broad field in which the la borers are too few. His address is Belvidere, Ill

Yours for truth. W. F. JAMIESON.

From Washington, D. C.

The long looked for 31st of March has passed, and Spiritualism has entered on its 21st year.

We celebrated the 20th Anniversary of its advent in our hall, by an exhibition of our Children's Progressive Lyceum. The hall was fitted for the occasion, and the exercises conducted by our excellent Conductor, assisted by other efficient officers of the Lyceum. The children, with happy faces, were on hand, with recitations, dialogues, and songs suited to the occasion, and acquitted themselves admirably. I forbear to mention any in particular, since all are equally worthy of commondation.

When the curtain rose, the Lyceum in its full dress stoed before the audience and sang " Marching Along," making a perfect evolution of the whole'Lyceum, while singing the chorus of each verse; their precision was admirable.

At another stage of the exercises, the Lyceum, occupying the platform, went through the wing movements and other gymnastics, with a perfec-tion which was surprising, and reflected great credit on all concerned.

The exercises were interspersed with singing by various friends, who kindly volunteered to aid us on this occasion. Our German friends of the Arion Quartette Club gave us, in splendid style, a plece called "Harmony," and one of their members, Mr. Chase, than whom we have not heard a finer singer, gave us two very beautiful There were also exhibited several effective

tableaux. Miss Sprague's Anniversary Hymn, given from the Inner Life, was sung by the au-dience, accompanied by orchestra of three pieces and plano, at the close of the meeting, which to hold communion with the departed. This and phato, at the close of the meeting, which meeting was opened with an invocation by Mrs. was one of the most interesting events of the Bronson, eloquently and appropriately worded, evening. A little member of the Lyceum, Miss which could not have offended the most fastidious Anna Boyle, delighted the audience by the exe-religionist. Miss Keiser then commenced the de-scription of spirits, which she said were present, old, and not more than thirty inches high, her

64.

WORCESTEE, MASS.-Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary. President; Mis. L. F. Spring, Conceptioning Science, SPEINGPIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings overy Sunday at Fallon's Hall, Progress-ive Lyceum meets at 2P. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Guardian, Miss. Mary A. Lyman. Lectures at / P. M. STONSHAM, MASS. — The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 24 and T. M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, Freudent. The Children's Progressive Lyceum meets every Sunday at 104 A. M. E. T. Whitter, Conduct-or; Mrs. A. M. Kempton, Guardian.

or; mrs. A. M. Kempton, Güardian. FITCHEURO, MASS.—The Splittualists hold meetings every Sunday afternoon and eveningin Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secretary, Speakers engaged :--Mrs. M. M. Wood, April 19 and 26; Dr. H. P. Fairfield, May 3 and 10.

YOXBORO', MASS.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINCE, MASS.-Meetings at 2% and 7 o'clock F. M. Pro-gressive Lyceum meets at 1% P. M.

gressive Lyceum meeteat 1% F. a. LNNN, Mass.—The Spiritualists of Lynn hold meetings ov-ery Sunday, afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.-Meetings are held in Fratt's Hall. Wey PROVIDENCE, M. 1. — Alectings are need in Prair's Hall, wey-bosset street, Sundays, afternoons at 3 and evenings at 14 o'clock. Progressive Lyceum meetas 12 % o'clock. Lyceam Conductor, L. K. Joslin; Musical Director, Mra. Wm. M. Rob-inson. Speakers engaged: --Moses Hull during May; Alcinda Wilhelm, M. D., during Juno. PUTNAM, CoxN.-Meetings are held at Central Hall every Sunday at 13 P. M. Progressive Lyceum at 104 A. M.

HARTFORD, CONN.-Splritual meetings every Sunday even-ing for conference or lecture at TX o'clock. Children's Pro gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

gressive Lyceum meets at 3 P. M. J. S. Dow, Conductor. BRIDORPORT, CONM.-Children's Progressive Lyceum meets every Sunday at 11 A. M., at Lafayette Hall. Dr. H. H. Cran-dall, Conductor: Mrs. Anna M. Middlebrook, Guardian. CONCORD, N. H.-The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen-tral Hall, Main street, at 70 clock F. M. The Progressive Ly-ceum meets in same hall at 2 F. M. Dr. French Webster, Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Brown, Secretary. MANGHESTER, N. H. - The Spiritualist Association hold meetings every Sunday at the City Hall, at 2 and 61 o'clock P. M. R. A. Seaver, President; C. E. Freeman, Secretary. BARGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyccum meets in the same placeat 3 P. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

Dovas AND FOXCROPT, ME. The Children's Progressive Lyccum holds its Sunday session in Merrick Hall, in Dover, at 103 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M.

Ifourion, Mr. Meetings are held in Liberty Hall (owned by the Spiritualist Society) Bunday afternoons and evenings. PORTLAND, Mr. Meetings are held every Sunday in Tem-perance Hall, at 10g and 3 o'clock.

WILLIAMBBURG, N. Y. -- The Spiritualist Society held meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

street, supported by the voluntary contributions of members and friends. BEOOKLYN, N. Y.-The Spiritualists hold meetings at Oum-berland street Lecture Boom, near DeKalb avenne, every Bunday, at 3 and 75 P. M. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartiett, Condustor; Mrs. B. A. Bradford, Guardian of Groups. Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test. Manifestations, every Bunday at 3 P. M., and Thursday evening at 74 o'clock, in Granada Hail (Cpper room), No. 113 Myrile avenue, Brooklyn. Also, Sunday and Friday evenings, at 74 o'clock, in McGarties Temperance Hall, Franklin street, oppoaite Post-office, Green Point. Con-tribution 19 cents. Bootnesrze, N. T.-Religious Boolety of Progressive Spirit-ualists meet in Schitzer's Hall Sunday and Thursday evening of each week. Children's Progressive Lyceum at 39 P. M. Sundays. Mrs. E. L. Watson, Conductori Mirs. Amy Post, Guardiant O. W. Hebard, President Society. Speaker en-gaged -J. H. Powell during April.

BANNER OF LIGHT:

A Journal of Romance, Literature and Gen eral Intelligence ; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS.

BRANCH OFFICE, 544 BROADWAY, NEW YORK.

WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. CHARLES H. CROWELL.

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