VOL. XXIII.

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BOSTON, SATURDAY, APRIL 25, 1868.

{SINGLE COPIES,}

NO.

The Pecture Room.

The Genius of the Hour.

On Sunday afternoon, April 5th, Mrs. Cora L. V. Daniels lectured on the above subject at Music Hall. Notwithstanding the unfavorable weather, a very large audience assembled to listen to her first utterances after such " long absence from Boston. Her remarks (a. brief sketch of which may be found below) rended with a fine inspirational poem. She commenced by saying:

The past week had been one of rejoicing among a class of people who, from their peculiar belief, were denominated Spiritualists. The commemoration of this anniversary of the birth of their faith, its songs of gladness, its holy inspirations, its utterances of eternal truth, had not yet died away. But there came as an echo of the refrain. or rather as an ebbing of the tide, a sound of questioning from among the grumblers and growlers of earth-an inquiry from the world of science, and wider spread still, a sort of unrest among the masses, all-as if to fortify mankind against what dared to stand up before their preconceived notions and opinions - demanding "What good has it done?" What good had what done? "Why, Spiritualism?" While many were willing (as the fact of this question demonstrated) to admit the theory-willing to acknowledge that man's spirit had an existence after the change called death-yet they demanded to know what good had been or was to be accomplished by its return to the earth.

Facts needed no person's certificate. There was nothing whatever in a scientific demonstration that needed the moral approval of the world. The good which might result from the introduction of a new idea, or its elaboration, presented no requisition for the moral assent of mankind. The world wanted truth, and facts were the exemplars of truth; straight and precise as mathematic lines they would permit of no such thing as an apology or excuse for their existence. Apologies might be necessary for the one-sided ideas that permeated a contracted spiritual and mental horizon, but the grand facts of to-day were their

" Own excuse for being!"

There was no need for any one to go stepping around the vast circle of public opinion, and begging people to pardon the idiosyncrasies and pecultarities of this faith because it was "only twenty years old !"

The true question was not what good had it done us, but what had we done to be worthy of its glorious light; not what good the world had yet passively received from its teachings, but what powers of reception must be exercised by the race, in order to reap the highest advantage. Did the question ever come up from the dark abyssesthe caves never open to the light of day-what good the sun did with all his radiant glory; and did his beams ever condescend to answer this query! Where were the demonstrations of his might and power to be found but in the multitudinous forms of vegetation which drank in his life-giving effulgence, and arrayed all Nature in green and gold?

But if the caviler still questioned, his answer could be found in the sum total of what had been done on earth since this truth came to its borders as an angel of light. We must bear in mind, while we celebrate our anniversary of the modern phase of spiritual faith, that the days gone by had also in a greater or less degree cherished it too-its visits were scattered everywhere along the past like golden indices pointing to the fuller development of the present hour. Though some might say,

"Let the dead past bury its dead!"

we should remember that the past was our mother; we might bury her material form from sight, but we could claim nothing grand or uplifting, the germ of which she had not revealed. Let us bury the past indeed, as far as her form was concerned, but her higher teachings were immortal, and lived in the spirit of to-day. The genius of the hour seemed to be an ignoring of human constraints, and the revelation of newer. higher laws-still we should not forget our antecedents, nor the glorious prophecy of things divine

which the by-past ages had proclaimed. Though the utterances of this spiritual truth had been ours for the last twenty years, yet the utterances of all the past were its own, also, and the soul of all religions had been its repository. But never had there been a power till to-day that could demonstrate the existence of the spirit, soul, intellect of man, disembodied from the outward form-the earthly clay-and the power of such spirit to make its presence known to every sense of the human body and mind. This to-day was

all the excuse Spiritualism had for its existence. It had been said by one of the most distinguished advocates of the Spiritual Philosophy, that the greatest man of this age would be the one who could unite the visions of spirituality with the demonstrations of science; then we might cry "Eureka! Eureka!" for we should have found the great natural answer to man's highest needs-a scientific religion.

Did any one ask Galileo if there was a speck on the moral character of the worlds whose movements he demonstrated? Did we look into the department of science for mere moral life? Were we so tenacious of virtue that we must see the direct moral tendencies of all things ere we accepted anything new. Should we discard the printing-press, the steam-engine, the telegraph, because we knew but little of the moral characters of their discoverers? Should we deny astronomical research and return to the original tor- bondage of fear. Did any one suppose there were toise and serpent and sea of milk which were once the supposed foundations of the world? of earth than the little good they could accomplish Should we give up the grandfield of geology be-{in this narrow sphere of earthly existence? and cause some of its brightest explorers have not that having lived their brief lives, their work

deny all science until it could be proved to have brought moral good?

The moral good wrought by science could be pointed out-how she had unlocked the tombs of ages; how she had walked into every place and every sanctuary of the nations, and had made her powerfelt till no man could say her nay; how Magic and Astrology had been explained, and all their dark mysteries given to the light of day; how she had nnmasked the oracles of traditional superstition, and shown in the parallels and circles of ancient priests, in their dim temples, the indication of a newer and truer system of astronomy. Science had been a great moralist; she had brought the world down to the natural condition of life and things; no longer the rainbow displayed on the face of heaven the covenant of the Jewish Jeliovah, for science had revealed its components and the fact that it was but the product of natural law; no more the wrath of God flashed in the lightning and roared in the volleyed thunderpeal, for science had demonstrated the natural causes of these phenomena. But science stopped here in her work of eradicating old errors and superstitions. With all her efforts, we in the light of a grander philosophy, could see that she had failed. She had left the world unsatisfied-the gasping notes of German and French materialists were the extent of her powers to cheer and assist the struggling soul. She brought the power of demonstration, and stopped there. Religion had heen compelled to desert her secret hiding places and the cloisters of convents, and come forth into open daylight; she was unwilling to appear-pale and trembling she had heard the summons. Come forth, Theology, for science waits to take from thee thy robes of superstitious awe!" and. deprived of her gloomy insignia, she had shrank back again to her temples and bolted her doors, and her voice came to the world from thence as a sound from the sepulchre. Beneath the efforts of the German metaphysician and French infidel the world seemed converted into a great schoolhouse of materialism, whose scholars sought with their various eyes for even the shreds and scraps of tradition, that they might rend them in pieces

and enumerate their original elements. On the other hand, modern Spiritualism came without a herald-unasked, spontaneously and of itself-amid this flood of doubt, to declare that the spirit was immortal, that the soul could return and hold communion with us. The skeptic denied, the materialist scoffed, and the theological world declared it to be an offspring of Satan, but it was its own argument, and demonstrated its truth as it went along. It took up the pen of the poet and scholar and portrayed visions of glories to come, and the world was pleased with its productions. It seized on material substances and made them a toy for the hand of the school-boy, and the world said it was "electricity." It took the plowboy from his plow, and caused him to discourse with the eloquence and power of Plato and Socrates; it called the young maiden to give forth publicly ideas that startled the world. Further than this, it probed the heart of man, and pointed out individual perceptions and powers and characteristics, and the world said, "How wonderful and awful this is!" It went to the temple of religion and noiselessly passed up the long-drawn aisle and ascended the pulpit and stood by the man of God, and his hearers were glad at his words, and the man of God was puzzled to know what he had said to please them so. God's love was no longer shut in by vast walls and sacred lock and key, but the doors were thrown open for all to come in. It (Spiritualism) entered the studio of the artist, and portrayed above the sleeping child a guardian angel of light: and to-day the master-pieces of this new school of art, grown up within the last fifteen years, were filling the galleries of the wealthy all over the land, and the world was glad to welcome them, without asking why they had come. In all these manifestations it made known the truth of the same idea—the intercommunion of embodied and disembodied souls. Could we sum up all the heauty that had dawned on the world by its ministrations? The far reaching spirit of the age must answer for itself the question, "What good

has it done?" What was Spiritualism? It was an unseen potent power, working in the profound depths of human life—converging all the divine rays into one common centre, which in the future should be a sun to irradiate the whole world with its heavenly radiance. Was this saying too much? Let those who had lost loved ones answer. Was it not a something—the grandest and best—that this discovery was removing that disease which struck down to the very root of all things here below? What was this disease? Death! which man in years gone by had regarded as that oblivion from which there was no awaking; that stream of Lethe which once drank allowed no more the arousing of conscious memory; that great gulf fixed, over which there was no shining road of return for dear ones cut down in this vale of tears! Death, whose ravages had scarred the hearts of the nations; at whose mandate solemn sepulchres were upreared, and sad wailings heard; around whose name centered the secret horror of earth. Death! who had devastated art and science, and bade the sweet singers of poesy be still; who had smitten kings and counselors, scholars and philosophers, in their hour of pride and glory, and left of the most ambitious man only his fleet-

" Footprints on the sands of time,"

which the next wave of an ambitious fellow mortal might forever erase! This Death was disappearing in its most terrible form from the world to-day. Hearts were growing freer from its no higher possibilities in store for the great ones been so highly moral as we would like, and because | ceased forever on this planet? No! Behold, the

one of them had committed suicide? Should we | grave had given up its dead-yielded again its treasures-risen and glorified, they come forth to assist their brothers left behind by influence and inspiration, and by the impartation of knowledge gained in the life beyond.

This science and philosophy of Spiritualism was the genius-the spirit of the hour. If one heart had been by it redeemed and led to triumph over death, then the sportage redemption was drawing nigh; if one soul had seen in it the scientific demonstration of immortality, then had it entered on its purposed work which should never end till all should say, " I know there is no death! no Gehenna, no valley of the shadow, no dark pathway to bring terror and bitter fear to human hearts; I know that it has been only a long nightmare upon the slumbering world. Now the healer has come-the windows of heaven are opened,

and there is no more death!" What good had it done? Ask the mother. whose dear ones were gone, if the grave yet held all of her loved, and she would, by the sustaining proof of this glorious philosophy, reply: It holds them not, for I saw them pass through a gateway of light, and they are the possessors of a glorious home to which I am one day going. Ask the grey-haired sire, whose feet were tottering on the shore of physical oblivion, if he did not fear he would be swallowed up by the angry waves? And he would answer, No! I long to be free; I cannot in this body carry out the wishes of my anirit-I yearn for the perfect tabernacle of the nurified soul! I know there are richer blossoms for the brow of my risen spirit than these grey hairs! And sustained by this all-conquering faith he should go up rejoicing from his prison.

When a mortal passed through the change called death, we should weep not over a life dissolved to its original elements, but rather sing triumphant

hymns over a spirit newly born! This Spiritualism had entered into the heart of the nations, bidding ambitious men pause and behold the vanity of all worldly strivings, that they might be content to join the immortal song; bidlive again to the struggling present; from its terrific presence pale-faced error shrank away to her native darkness, and by its light the iniquity in high places was revealed. No more should right be made the slave of wrong in our nation; by force of this purifying power she should be made to bend to the depths of affliction till all the air should become purer, and no more should the sound of harsh discords sweep over the land from the national capital, bearing distrust and weakness on their wings. Down into the depths of theology, where souls had no glad inspiration, no light of conscious presence; where a cold, dark error had been the ruling power, this new Evangel had descended, and behold the shrines and temples had yielded, and the prisoned ones had

been called to walk again in light unspeakable. If the healers of this hour had been able to unseal the blinded eyes, and unstop the deaf ears of the physical form, was it anything incredible that angry. Why would n't you expect me to?" the time should come when healers should be found to also make whole the suffering spiritual | ly. nature, that the deafened and blinded soul might see and hear and understand the blessed realities of faith? Spiritualism was doing more than making individual converts; it was teaching the vast mass of humanity a fact the truth of which should one day be recognized, that moral disease and decrepitude were as much to be pitied as physical, and were more justly the subjects of healing than the outward powers. The material temple of the spirit should pass away, whether perfect or imperfect, but the soul was immortal, greatest care.

Spiritualism came to the world unasked; what did it propose to do? Why, to live in the world, and make itself known; to demonstrate to all the actual existence of a conscious presence; to sow broadcast the seed of its teachings, and leave the world to apologize for it. The sun was shining in the sky day by day, and it was not our duty to ask why it shone, but to try to take all the sunshine we could, that we might expand to fuller powers and bask in its rays. So also with regard to Spiritualism. We should absorb its advantages. not in a spirit of criticism and caviling, but of humble preparedness for criticism by it. We should not be satisfied with inquiries as to what God was to do with us, but also should strive to ascertain what we were ready to do.

Spiritualism then was the spirit, the genius of the hour. It said to each soul: I shine on you and give you the glad evidence of immortality; let your answer be as of the earth to the heavens when it returns the myriad summer flowers for the summer-sun. Like the voice of many waters it sang to all; ever and ever more telling of its divine possibilities. If there were falsehoods in its name, it was our duty to remember that there were untruths in all things around us, that the fogs that obscured the sun rose from the earth, they did not fall from the sky-and these base mortal surroundings should not dim its heavenhorn flame. "There was none perfect, no not one," in this world of ours; but the mission of this great teacher of to-day was to raise all to the into the woods, and over the hills, until fairly standard of its purity, not by an arbitrary power enforcing submission, but by the loving traction of a demonstrable faith.

THE BEST FEED FOR COWS.—Henry Noble, of Pittsfield, an extensive dairyman, says that according to his experience, the best food for cows is tye, corn and oats, ground together in equal parts and fed mixed with cut hay, moistened very much in the same manner in which feed for horses is generally prepared, and given at the rate of four quarts a day to each animal. This diet produces a good quantity of rich quality of milk, while the cow is constantly improving in flesh and strength, and therefore becoming more flesh and strength, and therefore becoming more valuable. Cows fed upon oil cake and bran will give a great quantity of milk of inferior quality, at the expense of a poor and weak animal, which is constantly depreciating in value.

Children's Department.

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

"We think not that we daily sas
About our hearths, angels that ere 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.

"We have had a difficulty," said Reuben, head ing the company of young folks that appeared around Uncle Oliver's table, which always stood in the centre of his room, covered with books, papers, maps and pictures; "we are in a great deal of trouble, and we want you to settle it."

"Difficulties and troubles will not always depart by my will," said Uncle Oliver with a smile, or the world would have less than at present." "But you see we have agreed to leave the mat-

ter to you." "How happened you to agree to?" said Alice. "Well, the girls made us," said Reuben, "You

see Frank and I got into trouble. It isn't any matter if I do n't tell what the trouble was, is it?'

"Well, the girls and boys took sides, and it was pretty even, and Frank and I wanted to fight. I did n't know any better way to settle the matter;

it's the way men and women do." 'I'm sure women do n't fight," said Susan.

"They fight with their tongues, which is just as bad as with their fists," replied Reuben. "Well, we were going to have the first blow, when in rushed Alice as brave as a lion, and then Susan and then Mary and Kate, and they said it was mean to fight, it was low, it was cowardly, and we would never be gentlemen if we did. And I ding the great names of the past speak out and said we should never be gentlemen if we didn't; and so we got into another quarrel, and we agreed to come up here and talk it over with you,"

> Uncle Oliver sat thoughtfully looking down for a few moments, and when he lifted his face every eye was on him in anxious expectation; for the boys thought if he did n't approve of fighting he could not talk of wars and heroes with such spirit, and the girls thought he was too good for any-thing but love and good nature.

"I will, if you please, ask you what you would. expect me to do if your father should call me a coward or a knave, or say any kind of evil of me? I mean your father, Reuben."

Well, I should expect you to look a little sorry, and then say: 'I really think you are mistaken.' "And would you call me a coward if I did

" No: but you nint a boy."

"But men have tempers and ill-will and get 'Because you are too good," said Reuben slow-

"Then it's goodness, is it, that keeps men from fighting or abusing each other? If so, then it is wickedness that makes them fight or speak evil. If it is good and right to be gentle and patient and forgiving, who is there that really considers it anything but cowardly to return evil for evilblow for blow, a harsh word for a harsh word? The true hero is he who can bravely bear injustice without wishing revenge. It is right to desire iustice, but justice does not ask for blows, nor for angry words. If you would expect me to be calm all its defects would outlive the tabernacle of and dignified when abused, then I may expect clay. Therefore the spiritual nature needed the | you to be brave and manly. For it is because you respect me that you expect me to act up to your standard of right; and, until I lose my respect for you, I expect you to act up to my estimate of your bovish capacity for courage and true valor."

Reuben and Frank looked downcast, but Reuben was too candid to long keep silent.

' I am glad we have n't made you much schamed of us. Uncle Oliver. Let us shake hands. Frank." There was a general reconciliation and a great hand shaking, and much merriment. After a little quiet Uncle Oliver said:

"If you wish, I will give you a little memory from out of my scrap-book, for I sometimes think my brain is very much like the pages of a book in which all sorts of stories, anecdotes, histories and adventures have been preserved.

When I was a boy and just beginning to take up the fancies of a young man, I felt, like most boys that are beginning to emerge from their boyhood into manhood, as if I knew about all that it was necessary to know, and was quite willing to meet all rebuffs or slights with a lofty disdain and to revenge all insults in what I called a courageous manner. But I had the starch taken out of my dignity, as we boys used to say, by a hot-headed follow who could boast of wealth and

education superior to mine. I went out in my hot blood to walk, for I had been kicking against chairs and tables and tilting in my seat until I was tired, for I had to do some thing to work off the inward fever. I went through the pastures, which were full of their sweet odors. wearied. It was a lovely spring day. I shall never forget how grateful the fresh green grass seemed, as at last I lay down upon it, close by a little brook, and looked at the fair spring flowers that seemed to have congregated in this spot for the sake of companionship. Delicate anemones trembled at the touch of the soft south wind, and tiarelias lifted their white, queenly stalks in exultant joy to the heavens. Star-flowers' half hid themselves in the green moss. Golden thread and violets bent their blossoms toward each

other like the dearest of friends. I sat watching all this early, tender spring beauty, and forgot all my ill temper and hot passion. When I remembered it I felt as if I was bringing some harm to all this loveliness; and then I fell to wondering why plants and flowers could grow

so near to perfection that they could represent heaven, and man-or rather boys and girls I was then thinking of-should have so hard a time to be beautiful and lovely in temper and spirit.

As I sat thinking I fell into a sort of doze, and my thoughts and the vision of beauty before me wove themselves into a sort of dream. Each flower seemed suddenly imbued with intelligence; they nodded to each other in graceful recognition, and smiled in friendly greeting. One lovely trilliam seemed like the leading spirit of the assembly, and to be both instructor and friend to all.

'Dear me,' said an anemone, 'how this wind torments me. I am all out of sorts by it. I can't understand at all why the wind need to sweep over us poor flowers in this rough way.'

'My dear,' said the trilliam, 'bend your little flower-stalk; yield gracefully to the current as it sweeps by, and you will be all unharmed. There is nothing like accepting the inevitable with a good will.'

'I don't understand your words,' said the

'What you can't help you must yield to. The wind will blow; we could none of us live if it did not: it is the breath of life to us. But if you try to straighten yourself against it you will surely be harmed. Bend, yes, bend to the power of destiny. Let the wind blow; drop your head gently, and it will pass you by unharmed.'

Just then a cloud passed over the sky and the rain-drops fell suddenly.

'What a fatel' said a violet. 'One moment sunshine, the next a storm. Why need it be? Oh for a home of eternal sunshine and a sky of unclouded splendor. I feel like a wreck of beauty, and have no heart for anything."

'My little one,' said the trilliam, 'there is but one thing to do: fold your petals a little and the rain-drops will flow from them to refresh and strengthen you. You need not shrink or be timid, only quietly submit to that which you cannot avoid. Fold your petals, my darling; therein lies your strength.' The little violet obeyed, and the storm passed, and it was unharmed.'

I opened my eyes to wonder at what I had seen, and at once I saw that the little vision might have a wise signification. 'If the wind of passion blows over me, what am I to do?' said I. Why, like the flower I will receive it, and let it spend itself. I will bend to it and not retaliate, then it will not harm me. If the storm of hate, ill-will, auger, fall upon me, I will be silent and turn in goon myself, and not outward upon the one the ball and profit by it.

I rose from my grassy couch and looked upon the beauty about me. I saw that everything in Nature seemed levely, because everything was true to the conditions about it. The little plant lived its beautiful life with thankful gladness, accepting everything that came. The great tree rocked in the storm and bent its boughs to the wind, and contended not against the assailing temnest.

I do not believe that of myself I should have seen all this. I think some one was teaching me a lesson, and I learned it well.

The next time I met the one who had so disturbed me, I was calm and unmoved, and replied not to his words of provocation. When I returned not bitterness for bitterness there was no contest, and all enmity died out. I have never forgotten the lesson of that hour.

I never reply to angry words: I bend to the illwind of passion until it passes by. I never return a blow either of word or act. I fold myself inward and the storm passes by, and I am strengthened.

Now tell me if it is cowardly to do thus. Is it not Nature's own beautiful way, and is there not peace and strength in it?" The children were all slient, and seemed think-

ing over their objections to the lesson.

"Try it, boys and girls, for a week, and see if you are not happier, better, braver. Do n't fear being cowards! Nothing is so cowardly as that which takes away one's own self-respect. And who respects himself after he has been angry?" "Well," said Reuben, "my anger has all blown

over, and I wish it would never blow back. I hate to get mad, but somehow I can't help it. It is just as if a great thing came up in my throat, and the only way I could get rid of it was by cuffs and blows."

"I heard of an excellent way," said Uncle Oliver, to get rid of this great lump of ill-feeling. If you want to kick and strike, have a great log of woodin some convenient place and go and kick and strike that. Spend your strength if you must, but spend it on some unfeeling object."

"Let us begin our play again," said Alice. " and each of us resolve to act according to Uncle Oliver's ideas."

The good man watched his young friends as they went to their sports, and felt glad in the thought that some of his life was so mingled with theirs. that they would not forget his words.

EDITING.—The mind is so constituted as to re-EDITING.—The mind is so constituted as to require, like the body, alternate labor and repose. Those occupations which demand great and frequent efforts of the mind, if they allow it suitable seasons for relaxation, are not injurious to health. Judicious exercise is necessary for the healthful days of the suitable seasons. Judicious exercise is necessary for the healthfuldevelopment and vigorous action of the mentalas well as the physical constitution. The occupations of the lawyer, the divine, the farmer and
the mechanic, all afford the mind abundant periods of rest. But such is by no means the casewith that of the editor. His overtasked intellect
finds no repose. His duties must be performedcontinually—neast methodically. Whether he
feels like mantal exertion or net, whether sick or
well, his articles must be written, and all his multifarious duties performed. These labors are certainly sufficient to break down an ordinary constitution—but when we add to them pecuniary
disappointment and embarrassments, lack of exdisappointment and embarrassments, lack of ex-pected: appreciation—the indifference of friends and the sarcasm of enemies, we have satisfactory explanation of the causes which disappoint the hopes and out short the career of so great a portion of newspaper editors.—The Investigator.

THE ANNIVERSARY CELEBRATION

MODERN SPIRITUALISM

ROCHESTER AND BUFFALO, N. Y., CLEVELAND AND CLYDE, Ö., LYONS, MICH., AND GOLDEN CITY, COL.

In the last issue of the Banner of Light we gave a full report of the celebration of the Twentieth Anniversary of modern Spiritualism, in this city, on the 31st of March, which occupied so large a space in its columns that we were obliged to defer until this week the following proceedings of Festivals held elsowhere:

Rochester, N. Y.

The meeting convened at 10 o'clock A. M., the Hall being nearly filled with persons present from adjoining towns and counties, as well as from the city, all of whom were apparently in earnest, and intent on doing honor to the occasion that had called them together. Mr. Edward Jones, of Rochester, Chairman of the Committee of Arrangements, called the meeting to order, and spoke substan-

LADIES AND GENTLEMEN-There seems to have been a spontaneous movement throughout this country in regard to holding an anniversary meeting in commenoration of the advent of modern Spiritualism. It is now twenty years since this startling phenomenon made its appearance among us in this city, and in this short space of time it has become known nearly throughout the civilare now numbered by millions. No system of philosophy or religion has ever made such rapid strides. Spirits gave me the assurance in some of the first communications received, that those manifestations would continue to spread, and ultimately fill the whole earth. I had full faith in those promises then, and have seen nothing since to shake my belief in their fulfillment. There is a perennial fountain in the celestial spheres, from which emanate magnetic cords which are ever ready to twine around receptive minds, leading them up higher. We have reason to hope that the light cuanating from the spirit spheres will ultimately dispel the darkness and superstition which have so long enshrouded the world.

The following officers were appointed:

President—Charles W. Hebard.

Vice Presidents—Isaac Post, Mrs. S. D. Fish, Dr. Fice Presidents—Isaac Post, Mrs. S. D. Fish, Dr. A. Orvis, Mrs. A. Post, George Willits, Edward Jones, Mrs. L. Scott, Rev. A. H. Jervis, Mrs. J. Watson, Schuyler Moses, L. Burtis, J. W. Seaver, Mr. English, Mr. Chamberston, Mr. Whitmore.

Serrtony—Dr. D. C. Dake.

Assistant Seretary—Mrs. E. P. Collins.

Mr. Hebard, on taking the chair, thanked the meeting for the honor done him in calling him to preside on so important and interesting an occasion.

preside on so important and interesting an occa-sion. We have met to celebrate an event of in-tense interest to us and to the world at large. The advent of modern Spiritualism was one of the great events of history. Those who have gone before us labored long, as we believe, to open direct communication with those in this life. If the subject of living here—of life on this earth—is of interest and importance to us, certainly it is an important matter that we are able to demonstrate that we shall live beyond this sphere. Other denomina-tions celebrate great events and important periods in their history, and we certainly should make this a day of jubilee, and celebrate it by appropriate exercises.

HISTORY OF THE EARLY ENCITEMENT.

Mr. Isaac Post was then called upon to give his experience and a history of his investigations in regard to the Rochester rappings. The following is but a very brief synopsis:

About twenty years ago I was groping my way in darkness. I hoped for immortality, but felt very doubtful when I looked about me and saw

everything perishing, none coming back to report what was their experience after leaving their bodies. Hence when I heard raps from unseen agencies I was greatly interested to find from whence they came. I was introduced to them differently from many; there was no table for the mediums to lay their hands on or under, no sitting down to give a chance for knee-joints to rattle or toes to snap. We were all standing when the sounds were given. Catharine Fox was at our house, she being the first medium, then it int nine years of age. At that interview I on the sounds and they indicated intelligency three is soon as an opportunity offered I to Mrs. Fish's (now Mrs. Underhill,) sister of the medium, and on entering the house the sounds came in abundance about the room. One said the spirits were glad to see Mr. Post there. The same manimediums to lay their hands on or under, no sitting were glad to see Mr. Post there. The same manifestation of sounds was repeated. No one was seated by any table, but when questions were asked sounds came from the floor answering the same by number as was requested—one rap signifying yes, two uncertain, three no; and when asked to give any number, one rap was given for each number, as readily as any of us could count. The intelligences always claimed to be spirits of those who had left their earthly bodies, and were

our guardian spirit friends. I often had opportunities to examine the phenomena. On one occasion a person present took a number of small articles in his hands, and aska number of small articles in his hands, and asked the spirits the number, which was given repeatedly. Thinking his mind might have something to do with it, he took a handful, not knowing the number himself. Again the number was correctly given. The intelligence answered questions on the ground, on brick, on stone, on hearly on trees on the stays pine in the arrivaries. boards, on trees, on the stove-pipe, in the carriage, or wherever we went. And when we asked if we called the alphabet whether they could spell sentences, they answered in the affirmative, which was readily done, sometimes giving us beautiful instructions, and at other times intelligence of another character, indicating but little progress. We found to our sorrow that either ignorant or malicions intelligences made sounds as readily, spelling as fluently, as those of a more truthful character. This led the inquirer into doubts and perplexities. This experience led us to the fact that death to the body does not change the character of the in-dividual, but that what interests us most goes with us into the future, and that ignorance and evil must be overcome gradually; we cannot get away from ourselves either on earth or in heaven. (Mr. Post then related several tests of a convincing na-ture, also communications and remarks, which I am obliged to leave out, with the exception of the following:) At a social gathering of a few friends one evening, Margaretta Fox and her sister Leah being present, called me from another part of the room, telling me that my name had been spelled toom, telling no that my name had been spelled by the usual method—calling the alphabet. I went to them to see what they wished. It was this: "We want you to invite seventeen persons to come here next Friday evening to hear the rappings." I asked if they would give the names; they readily spelled out the names of the entire number: they were nearly pil gentlemen, and reproperties. they were nearly all gentlemen; and persons with whom I was not acquainted. I then inquired in what way they should be invited. Reply: "Through post-office." I asked if they would give the form of invitation. They gave it as follows: "You are invited by the spirits to meet at the house of Isaac and Amy Post next Friday evening, to hear the rappings." The invitations were sent, as requested, and sixteen of the number came. At this meeting the spirits announced their object to be

will be found in Mrs. Post's address.)
In company with a clair toyant and others, I was informed that there was a spirit who wished to meet me the next morning at six o'clock, and he would endeavor to use my hand to write. I was ready at the appointed time, and as the clock struck six the writing commenced, and continued about one half-hour, filling my paper. Another meeting was appointed for the next day at a certain hour, and I continued from day to day for some length of time, always finding the spirit punctual to his appointments. At these meetings I sat down without the least idea of what would be written, and I over was deenly interested in perusing them. It was unspeakably loyous, as well as instructive, to be thus en rapport with those who have passed on before, coming back so heavily freighted with rich heavenly blessings, filling us with diviner conceptions of immortality and its benefits, and a more just appreciation of earth with its necessities.

that of going before the public, and wished us to meet at several other places, with increased num-

bers. This was done to give confidence that they could rap loud enough to be heard all over Corinthian Hall. (A continuation of the above

The well-known reformer and phlianthropist of

her early experiences, etc. She addressed the audience in a very candid and impressive manner, giving a highly interesting history of the Corinthian Hall investigation, which occurred some eighten or nineteen years ago. The meeting requested a copy for publication, which was acceded to, and the following was furnished, which has since appeared in the columns of the "Democrat":

evil genius, or from a pestilence. None seemed to see or understand that in all these varied manifestations was contained the evidence of the immortal spirit. None seemed to realize that they came laden with blessings and healing to the anxious, inquiring minds respecting the truth of that great problem until the advent of the manifestations in 1848, through the mediumship of the Fox family, in Hydesville. This advent we have met for the first time to commemorate. From that beginning Spiritualism has become a power in our country, and the world.

Thousands have been made happier by the thousands have been made happier by the knowledge gained through these spirit communings; they have learned the certainty of a conscious future existence, and also that the purer and more unselfishly we live here, the better pre-

pared we are for joy and usefulness in the higher and ever progressive realm of spirit-life.

Hence it is well that we should meet here with thanksgiving to the dear angels, and thanksgiving

to the Fox family, through whose united agency these blessings first came to us and the world. I was acquainted with this family long before the appearance of these extraordinary Rochester knockings, so called in derision. John and Margaret, the parents of these medium daughters, were of German and French extraction, and members of the Methodist church; and oh, how earnestly of the Methodist church; and on, now earnessly did they daily unite in vocal prayer, "that if this thing was of the devil, that it might be removed from them," but if of God, they resolved to bear all the scorn, derision and persecution that might

be heaped upon them.

I often feel that the extraordinary fidelity and unselfish devotion to this unpopular truth of the Fox family, has never been justly appreciated by Spiritualists.

Spiritualists.

The sacrifices which they made to this cause can never be told. The eldest daughter, now Mrs. Underhill, of New York city, I deem worthy of our special gratitude. She, being a housekeeper here in our city, soon after this great wonder hereame known, had one or the other of her medium sisters with her constantly; and without any comsisters with her constantly; and without any com-pensation whatever pecuniarily, she generously opened her doors, and she and her sisters devoted nearly all their time to investigators; and her house was thronged from early morning till late at night. Notwithstanding all this kindness, she was often to my certain knowledge, treated by both men and women with the most cruel and insulting accusations of fraud and deception. In process of time, having laid all her means of support upon this unpopular altar, and being

In process of time, having laid all her means of support upon this unpopular altar, and being actually reduced to penury and want, some of her friends proposed to her to take a fee; that it was not self-justice to starve herself in her effort to feed the hungry soils of others. But she invariably replied, that "we cannot now convince the people that we do not do this of ourselves; and if we ask compensation they surely will not be-lieve." Thus they struggled on, until the Rochester knockings gained here a name and a habitation. It was here that it was reduced to the science of letters, and here where it was first taken before a public audience for investigation, and where mob violence sought to put it down

and drive the mediums from the city. Taking this phenomena before the public was instigated and managed entirely by the direction of spirits, made known through the use of the alphabet. When the names of the seven whom they had chosen to be actors in this scene were announced, two of whom were to have the management, and five to sit upon the platform with the mediums, I wish my hearers could have seen the consternation and embarrassment that was depicted upon every countenance. To be asked to go into Corinthian Hall, before a public audience of people who almost universally looked ence of people who almost universally looked upon this whole thing as a humbug, fraud and vile deception, with that third young girl, Margaretta Fox, (now Mrs. Kane.) was felt by all to be a great thing, but we knew there was a truth there. a great thing, but we knew there was a truth there, which we all whshed to have investigated. Our noble friend here, Rev. Mr. Jervis, who felt, perhaps, that he had a larger crown to lay upon this altar than any of us, was the first to step forward and say, "I am not afraid to face a frowning world." This settled the question with all the others. In this transaction we followed the directions of white feineds in every niquities through tion of spirit friends, in every minutia, through the three days' and evenings' examinations. On the fourth evening the audience, regardless of all remonstrances, took the whole management in their own hands. They appointed Josiah Bissel, Esq., Chairman, who, of course, conducted the meeting in a way to suit the excited and indignant people. I could name doctors and gentle-men of wealth and standing in Rochester who nen of weath and standing in Rochester who joined in raising a mob, from whose violence it became necessary to call upon a posse of city officers to rescue this innocent, finid girl, in her early teens, and her elder sister (who had not as vet been developed as a medium, but always accompanied her) to a house of safety, for they did not dare go to their home. All this, notwith-standing the audience had been privileged to ap-point a committee of five each evening to investigate privately with the girls through the day in any way and at any place they chose. The peoexpecting these committees to expose the great imposture, became greatly excited at their utter failure to do so, and upon the like report of the second committee, one individual arose in the audience and said that he would give an hundred dollars if he could have a day to investigate and could not find out what it was. Another said if he could not discover the deception he would throw himself over the Genesce Falls; and others made similar remarks. Consequently the audi-ence constituted the third committee of these per-sons. This committee was privileged with the same latitude for investigation as the previous committees, and also called in a sub-committee of women to assist and ascertain whether they had any mechanical apparatus about their persons

When it was rumored that this committee had been no more successful than the others, the excitement became intense.

The committee having become satisfied of the

with which they could make the sounds.

integrity of the girls, and their sympathy being excited by the threatening indications, earnestly desired to be permitted to occupy the platform with us, saying that the assailants should only reach us over their dead hodies.

Few, I think, can realize the trepidation and nervous excitement induced by these conditions. On reaching home Margaretta had decided not to go to the hall that evening. I said, "We will go by ourselves, and sit down quietly and see how we shall feel about it." Her sister Leah soon said, "Amy, if you will go I will go with you, if I go to

the stake!" Margaretta did not change her mind-until about time to go, when she said, "I cannot have you go without me. I must go, though I expect to be killed." With this fearful prospect before us we went. When we arrived at the hall we found the faithful seven all there, four men and three women, in their allotted places. But and three women, in their anotted places. But, as I said before, the populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings and continued to do so, although one of them said he should stand there until the next morning if he was not permitted to make his report. But stamping, shricking, and all kinds of hideous noises, together with explosions of torpedoes in every part of the audience, obliged him to desist. About part of the audience, obliged him to desist. About this time the audience came in a tumultuous rush toward and upon the platform; a grand melee ensued, and amid the confusion we left, escorted, as before stated, by the police-justice and others to a place of safety. Subsequently the meeting passed a resolution admonishing the medium and her sister to leave the city in twenty four hours.

her sister to leave the city in twenty-four hours, to which, of course, they paid no heed, except that they did not deem it safe to go to their own home for several days. Soon after this public investigation the elder sister, Leah, became a superior medium for rapping, speaking, writing the last quarter of a century, Mrs. Amy Post, of and seeing.

Rochester, was solicited to give in her testimony of My friends, I have given this somewhat minute to the fact of Mrs. Tuttle being present in the au-

history of the external and outward manifesta-tions of early Spiritualism, to the truth of which I can testify, for I have stated nothing but what my eyes saw and my ears heard. We value them for the reason that they have led us to a higher and diviner conception of spirit consciousness and spirit light within ourselves, which, if listened to, will lead and mide we in rethe of middless. will lead and guide us in paths of wisdom and

According to history there have been spiritual manifestations from time immemorial, in every clime and in every age, but they were ever regarded as fearful forebodings of some evil—or as witched as fearful forebodings of some evil—or as witched as fearful forebodings of some evil—or as witched as fearful forebodings of some murdered person, coming up out of the grave seeking revenge.

Therefore mysterious lights, and all unaccountable phenomena of every description, were looked upon with horror; everybody shrunk away from all such manifestations, as they would from an evil genius, or from a pestilence. None seemed to see or understand that in all these varied manifestand that in all these varied manifestations, called out by remarks from

defence of mediums, called out by remarks from

Dr. Gates.
J. W. Seaver made a few timely remarks regarding the early facts and manifestations of

Spiritualism.

Mrs. Fish spoke briefly, without notes, relating facts and incidents of early phenomena that had passed under her personal observation.

passed under her personal observation.
P. I. Clum, Esq., here offered a resolution that
the proceedings be published in the daily papers,
also in the Banner of Light; moreover to have them printed in pamphlet form for circulation.

Carried Lewis Burtis gave at length the history of his Lewis Burtis gave at length the filtering investigations, in which, testimony of corroboration was given regarding his astonishment as well as conviction of the genuineness of spirit rappings in houses, also on side-walks of brick, etc., and very many personal tests of spirit power, presence, and of their individuality in particular. He also spoke of the great consolation Spiritual-ism gave him, in robbing the grave of its victory, and death of its sting; that he had no fear of the coming dissolution of his outer, well-worn garment. He spoke earnestly, and carried conviction to the minds of his hearers that all he said he meant.

Mrs. S. A. Burtis was then called upon. She said she had not put anything into form, but would relate a few facts and phases of spirit man-ifestations given in her presence, and mostly at her own house. The first rap was heard in 1848, carrying conviction, and sweeping away the deep prejudices against the mediums and their manifestations. Many and deep were the trials and persecutions that arose on every hand toward believers. Many and various were the forms of manifestations that soon in quick succession appeared—writing, trance speaking, etc.; whilst the following form of manifestations showed more conclusively than any other the power of spirits to clear away the dark mist of skepticism from unbelievers. At a circle in Rochester, in 1858, J. F. Coles, medium, of New York, entranced, prophesied that Miss Mary Comstock would have medium. diumship developed at some future day. Mrs. Burtis then took Mary to her house, and the following are a few of the many communications which appeared on her arm in beautiful and legi-

ble characters: For Dr. R. T. Hallock, of New York, these words upon Mary's naked arm appeared: "Glorious are your good works on earth"; "Let your Matterly "

For Fred. Douglass—who was also present-

For Fred. Douglass—who was also present—appeared a kneeling slave chained to a post, with these words: "A poor old slave."

At another time a company of ladies, with one gentleman, from New York, called to witness this phase of manifestations. A line of characters appeared upon the arm of Mary, which none of us could decipher, until the gentleman was asked if he could tell; he replied he could; that it was the name of a Masoulc brother who died twenty years before given in the Masonle alphatwenty years before, given in the Masonic alpha-

At one time, after passing through severe trials, the following was given to Mrs. Burtis:

DEAR SARAH,
'When thou layest down thy weary head, calmly sleeping,
Guardian angels near thy bed, watch are keeping."

The following from the spirit of a grandchild, who had been freed from its body but a short

time, also appeared on her arm:
"Oh that I was where I would be,
Then I 'd be where I am not;
Here I am where I must be,
And where I would be I cannot. CHARLES BURTIS."

J. W. Seaver spoke of his having been a worker and a believer in the cause for the last seventeen years. He was convinced by autographical writing, his hand and arm being moved mechanically; also by numbers and letters in the alphabet being pointed out, so as to make their communing doubly sure and convincing, through his own hand. He then read a communication from the spirit of Chas. Hammond, as follows:

"MARCH 30th, 1868. MY DEAR FRIENDS—In anticipation of your assembling on the morrow to celebrate the twentieth auniversary of the advent of the glorious gospel of spiritual intercourse, I with inexpressable pleasure avail myself of the opportunity presented by my friend of former years to dictate a few thoughts to be presented for your considers. ew thoughts to be presented for your consideration upon that very appropriate and important occasion. Some of you will remember the deep interest I took in these manifestations and unfoldings from near their commencement, and the reproach and suffering heaped upon me in consequence; and I wish here and now to say, once for all, that, suffering the neglect of former friends, the opposition from those whom I ought to have been able to rely upon for support and sympathy amid such trials, coupled with the fear if not act-ual suffering from poverty, all combined, caused me to lose in some manner my confidence, my self-reliant judgment, and to do things that now I deeply regret

deeply regret.

I now feel that, upon the whole, my experience in this connection was beneficial, not only to myself, but to many others; and while there is a measure of condemnation, there is also a measure of congratulation. I feel greatly to rejoice that it was my privilege to be one of the pioneers in this

was my privage ab one of the ploners in this great, this heaven-appointed work.

And now, my dear brothers and elsters, if you will thus allow use to address you, I desire to say that my experience on this side of the river called death has confirmed in a great measure the cannot death mas comment in a great measure the teachings I was led to present in my writings from Thomas Paine and others. I now find kim I had formerly supposed a gross infidel, and one who was unworthy of a place among the teachers of truth while on earth, to be one of the most ex-alted of characters, and my acquaintance with his teachings while in the earth-form has been of very great benefit to me since my arrival on this side of the river.

And now, my dearly beloved, allow me to express myself freely, as one of the pioneers, as once an inhabitant of Rochester, and a fellow laborer with you in this important work; and as now an inhabitant of the higher life, whence I can behold and judge more understandingly of the whole sublect, allow me. I repeat, from these varied standpoints to address to you a few enruest, plain words of counsel and advice, with regard to the present and the future. First, then, I perceive that it is now in some degree as when I formerly met with you. There is great lack of harmony, union and concert of action. There should be a radical change in this regard. Oh, let me beseech you, as you love your own growth, the upbuild-ing and advancement of these eternal principles that you seek more for harmony, union and true soul growth. And allow me to bear my unqualified testimony in favor of organization upon such liberal basis as can debar few or none from cooperating, and also the organizing and supporting of circles for the development of mediums and the reception of truth, in all available places, either in city or country. Allow me to congratulate you and all lovers of the advent of truth and universal progression, upon the truly astonishing tri-umphant advance made by the insignificant rapplugs (so called) of twenty years ago; and allow me to add that this stone, hewn out of the mountain without hands, is becoming and will soon be-come the chief corner-stone of all practical reli-gious organization on the earth. And while you thus celebrate its advent among you—yes, I may say emphatically among you, for it was so to such an extent that it was denominated the "Rochester Knockings"—while you thus celebrate its advent, I say, allow me to assure you that those who assisted in the early days and helped to inaugurate it upon earth, and to establish it, and have passed on over the river, are now near, overshadowing you with their presence. And now, with an earnest prayer that you may be abundantly blessed on this and future cocasions. I bid you an affectioned adjust fectionate adieu. CHARLES HAMMOND."

dience, and said he would be pleased to hear from her, being an old ploneer, and olairvoyant some twenty-three years ago, being easily thrown into this condition by mesmeric passes from a second

The andience as well as the President expressed a desire to hear from her, but she saw fit to decline.

Mrs. L. Scott, (Mrs. Cora Daniels's mother,) was entranced, and spoke beautifully, the spirits pour-ing out through her frail organism a pure stream of inspiration, made acceptable by her modest but persuasive bearing, and gentle intonation of voice and gesture, with a spirit in keeping with the progress of the meeting. Her control was not lengthy, but beautifully descriptive, gladdening the hearts of her hearers, and enhancing the interest of the occasion.

Dr. A. Orvis here introduced a resolution, asserting that Spiritualism was a religion, founded on scientific principles, and that immortality was as susceptible of demonstration as geology or astronomy, giving to man more elevated views of divine character, and tending in every way to the elevation of his own character. The resolution was laid on the table for future action of the meet-

ing.

Mrs. Allen then addressed the meeting, speaking under inspiration; and it is to be regretted that a report of her address is not forthcoming, it

being a grand and masterly effort.

Dr. W. H. C. Martin spoke briefly in eulogy of the early pioneers; after which the meeting ad-

ourned to convene at 2 P. M. Afternoon Session.—Programme: From 2 to 5 P.M. Exhibition of Children's Progressive Lyceum wing movements, with recitations, etc., remarks, brief addresses from members and others.

The meeting opened by singing, after which the usual exercises of the Lycoum were very acceptably presented, greatly redounding to the credit of officers, teachers and pupils, giving tone as well as character and interest to the movement, and

pleasure as well as profit to the audience. The answers by children and teachers to the following question, created marked attention, and, at times, applause: Question—" What is the difference beween the Lyceum and the teachings of other Sunday Schools?' J. H. Powell made appropriate remarks regard-

ing the freedom and sensible deportment of young and plastic minds in the Lyceum, as contrasted with the teachings in Orthodox Sunday schools an angry God, a personal devil, a literal hell, etc.
Dr. A. Orvis followed with a few timely remarks, forcibly and brilliantly rendered in his

usual carnest manner, regarding the great good growing out of these progressive movements, etc.; also of these temples of the living God made manifest in the flesh.

Dr. D. C. Dake then briefly addressed the chil-

dren on hygienic laws, elucidating the principles of life and health. Mrs. J. Watson here made some explanatory Mrs. J. Watson here made some explanatory remarks regarding the movements, classification, etc., of the Children's Progressive Lyceum; there was something here more than mere form, everything having a meaning which speaks a purpose more potent than words. Man's inharmonious nature she thought could be molded by toning down the angularities through the instrumentality of music, which, as an auxiliary to happiness, was preferable to prayer. All of her remarks were beautifully expressive.

The Lyceum session being over, the meeting was called to order, Mr. Hebard in the chair. Opening exercises, music and singing, followed by an invocation through Mr. Seaver, entranced.

The resolution of Dr. Orvis was here brought before the meeting: "That Spiritualism was a religion, founded on scientific principles, and that immortality was as susceptible of demonstration as geology or astronomy, giving to man more elevated.

as geology or astronomy, giving to man more ele-vated views of the Divine character, and tending in every way to the elevation of his own charac-ter." This resolution was ably discussed at length by Dr. Orvis, Milo Codings and others, and adopt-

Mrs. L. Scott was then called upon, and spoke

Mrs. L. Scott was then called upon, and spoke substantially as follows:

Eighteen years ago we commenced our investigations in the far West—town of Lake Mills, Jefferson County, Wis., away from all persons who understood anything of the spiritual phenomena. We formed our own circle, having only two friends outside of our own family. The first sitting, after about ten minutes, had many distinct raps. We questioned the sounds and found them intelligent. We learned that a number of our spirit-relatives and acquaintances were present. They desired us to continue our circles, indicating the number of days by raps when we were to meet again. At

of days by raps when we were to meet again. At our second sitting we had our communications reduced to intelligence by the alphabet, gaining sentiments of an elevating character at every sitting. Many were made firm believers through this heav About one year after our first sitting, our daugh-

ter Cora, (now Mrs. Daniels.) who was then about eleven years old, one day in company with two other little girls retired to a little grove near the house to write a composition. On calling them to the house, one of the little girls said: "Mrs. Scott, how sorry we are you called us, for Cora was asleep and writing to us, and the spirit that wrote said it was her aunt, and she answered every-thing we asked her." Cora, standing near, listen ing to our conversation, says, "Why, ma, if I wrote that I did not know it." The children then presented the slate, which still retained some of

the writing. At the second sitting Cora was so deeply enranced that she saw spirits, one of whom she described, and through the description we knew it to be a son of Rev. Adin Ballou, of Hopedale, Mass. From that time the spirit continued with us, and gave us many excellent things. At home I have a written record of many convincing tests, which I would be pleased to produce had I them

After about three months Cora was developed After about three months Cora was developed for speaking, while entranced, in a circle of twelve. Shortly after this—being then about twelve years old—her spirit guides made a public appointment for her to speak, as many had expressed a desire to hear her. A meeting convened at a public hall, about three hundred persons being present. Owing to inharmonious conditions, it was necessary that a circle of her own friends should aft around the platform, as it was difficult should sit around the platform, as it was difficult for the spirits to control her before so large an audience. The first salutation from the controlling intelligences was that they had come from immortal realms to bring light and truth of their spirit existence, but that if some two or three persons who had bottles of spirits (ardent) in their persons did not withdraw and aniety excused. pockets did not withdraw, and quietly excuse themselves from the audience, they should give no lecture, as they never mingled with that class of spirits upon earth, and they certainly should not now. This struck the audience with conster-nation. The individuals were, however, looked after, and found, and they withdrew from the hall, much to their mortification at being thus openly exposed. We then had a beautiful lecture of an hour's length, after which questions were asked and answers given, to the entire satisfaction of the audience.

The spring following Cora accompanied her father to Buffalo, speaking and giving many public tests in circles, etc., in that city and Western New York, for one year, since which time she has been instrumental in many ways in promulgating this heaviful religion. gating this beautiful religion.

gating this beautiful religion.

It may be timely for me to say that the Misses Folsom, who were in our first circle, were developed as wonderful mediums—one a strong test and rapping medium, the other a powerful healer. Their labor greatly assisted the spreading of Spiritualism through the Western country.

The exercises closed with a recitation from Mr. Powel!

Evening Meeting .- Convened at 7 P. M. music and singing, J. H. Powell, lately the editor of the London Spiritual Times, was then introluced to the audience, and delivered the followng inspirational poem: INAUGURAL ODE.

Harvest the fruitage of the yielding years; And, surfeited like Epicurean slaves; Dyspeptic grow in soul—and toward our graves March on, beneath the shadow of a wee

That presses on our lives.

We sigh and grow
With scarce a sunbeam of the blessed truth

Transfiguring the world's beclouded youth. From this san state the human soul ascends Only when Hope her angel influence lends,
And sweet perennial flowers are seen
To bloom, while Love, the dear celestial queen!
Calls round us angels from the realms of Light,
To lead us upward through Life's starless night,

Be ours the joy to tell the listening earth That GOOTHE GOOD! from whom all things have

birth. Is not a God confined to fanes of stone, Who, like a mortal king upon a throne, Makes courtly knaves the favorites by His side, For GOD THE GOOD doth o'er all worlds pre-

side, And loves all human kind with love so deep, That no poor pilgrim need neglected weep;
That He, the only Perfect Onel no wrong
Can do a worm—since all that breathe can claim
Kindred with Him, the Governor of the same.

Be ours the joy to study Nature's laws And yield obedience to the Great First Cause, That so, in harmony with Love and Law Our lives may glow, unwarped by Evil's flaw.

Be ours the joy—a joy too sweet for speech— To feel that holy angels, (only out of reach Of those whose daily deeds discern the Good) Are ever near, a heavenly multitude!— To know that we, and all mankind as well, In God's own time with angels pure shall dwell.

Be ours the joy to snan all creedal chains. And show the world that Mental Freedom reigns: That kingcraft—priestcraft—empty forms and

creeds, In lieu of man's true spiritual needs, Must soon forever lose their cramping power, When Mind set free is monarch of the hour.

Be ours the joy to stand upon the rock Of Truth Eternal—then, though earthquakes

shock. Our feet set firm and hearts elate with hope)
Our faith shall rise from Reason's mountain slope
And enter Heaven, and like a dove return
With tidings of that world for which we yearn.

May all good spirits bless our Holy Cause. May Wisdom guide and Virtue claim applause— So shall each Worker in Life's vineyard know That self-devotion to the Truth below Will win the smile of God and angels pure. And wreathe the soul a crown that will endure.

> Brighter eras than the ages, Laden with enrils's trensured gold, Grander epochs than the sages Ever realized of old— Yet shall dawn to bless the world,
> Wading in the slongh of Wrong—
> Yet shall wave their flag unfurled
> To the notes of triumph-song.

Eras, epochs, when the people,
Fired by Truth's effulgent blaze,
Leave the shadow of the steeple,
Priests and altars with dispraise;
Leave the sanctuary of Form, All that sinks the Human soul, Choosing Battle's raging storm, So it lead to Freedom's goal.

Eras, epochs, rounded fully
With the rounding skill of sight—
Mighty seasons beautifully
Modeled by the sculptor Right.
In those dawning days I see
Kings of selfisiness discrowned—
Priests of coreupty free Priests of ceremony free To drop mere form and sound.

Potentates of mighty States, Proud magnates armed with power, In the balance of the fates, Rise up equal to the hour.
That which was for that which is
Give place, by force of highest law;
That which will be from what is,
Upon the future draw.

In the dawning days of Right Giant Wrong I see laid low-All that cheers the spirit sight In a sweet ethereal glow;
Knowledge, Wisdom, Love supreme
Inspire the prophet, sage—
Actualize the poet's dream
Of earth's Harmonial age;

Angels walking more and more
With the dwellers on this plane—
Demons on the other shore, With true penitential pain,
Rising higher in the spheres,
With heavenly Hope at hand,
While the ripe revolving years
Scatter blessings o'er the land.

Pæans rich with music sweet, Like spheral strains divine, To the tread of angels' feet Chant old Error's quick decline. In the future dawn of manhood, When the man and not his creeds, Shall be loved for blessed deeds,

Eras, epochs grandly dawning
Greet my spirit-vision's eye,
Where no fabled hell-gulf yawning
Gives the spirit agony.
High achievements of the will
In that longed for future tower,
Higher then earth's highest hill Higher than earth's highest hill, Full of soul and power.

All of Truth and Love shall rule, All of wrong and hate die out, All that worketh wise shall school And old Folly's minions rout— In that Future for the race Prophesied by sage and seer, Where the true of soul have grace, The grace that casts out fear.

Mrs. J. Watson, of this city, was then deeply entranced, and delivered one of those beautiful and soul-stirring addresses which not only carry truth and conviction to the hearts of the hearers, but transport them beyond earth's inharmonies, filling their souls with pure fragrance "fresh from the love gardens of eternity." Such pleasing episodes are glorious epochs in life's drama. The hall was filled to its full extent. She held the audience spell-bound for over one hour. The influence then controlling proposed to answer any questions bearing on the subject. Several were given by the audience, and each in turn was answered with the seeming wisdom of the In-finite, giving universal satisfaction. It is to be regretted that arrangements were not made for reporting her address in full, as such bright gems should not be lost to the world. The address was prefaced and ended with a beautiful and impressive invocation to the Supreme Being, and, with answers to questions, occupied two hours. At the close, Dr. Dake moved that a vote of thanks be tendered to Mrs. Watson for the address, also to Mr. Powell for the poem, which was

unanimously carried.

The celebration has excelled the most sanguine expectations of the friends, and is calculated to produce a lasting and beneficial result for the cause. The best of feeling prevailed throughout the entire exercises. The local newspapers gave a very candid statement of proceedings.

DR D. C. DAKE, Section.

DR. D. C. DAKE, Sec'y. MRS. E. P. COLLINS, Ass't. Sec'y.

Buffalo, N. Y.

It having been the wish of our spirit-friends that the members of our regular circle should meet to celebrate the Twentieth Anniversary of modern Spiritualism, instead, under existing circumstances, of participating in any public demonstration, we assembled on the afternoon of the 31st of March, which we spent in social converse and recreation.

and recreation.
Our exercises were given in the evening, a copy

Written expressly for the celebration of the Twentieth Anniversary of the Rochester Knockings, held in Rochester, N. Y., March 31st, 1868, by J. H. Powell.

The years revolve upon the wheel of Time, Freighted with wealth of Liberty sublime. Progression sits enthroned within Life's car, A king eternal, swaying near and far All kingdoms.

We, within our varied spheres, Harvest the fruitage of the yielding years; And, surfeited like Epicurean slaves, Dyspeptic grow in soul—and toward our graves

Out exercises were given in the evening, a copy of which I send you to be inserted in your paper, if it be not trespassing too largely upon your time and good-will, knowing it will be the means of interesting many of your readers. The address was given through the raps, through my own mediumship. The prayer and poems were given inspirationally, through other members of the circle.

Hoping the festivities in your own city met your largest expectations, in honor of the cause you seek so well and so nobly to represent, I am, truly, SARAH F. BROOMS.

PRAYER.

Thou Divine and Almighty Power, we would ask for thy presence to-night. We feel thy pure

and holy inspirations as we breathe our prayer, thou perfect God, the maker of all goodness. With thy help and with the help of our friends, we hope to perform our great work. Now may the divine influence of the Almighty and Supreme Power rest with our circle-friends, and guide them through the great work they have undertaken.

A TRIBUTE TO THE MISSES FOX. The years have passed to the second decade, Since Maggie and Kate our corner-stone laid. Since Maggie and Kate our corner atone tau. In the pitliess storm the work went on, Through the wenry night to the sunny dawn. They struggled alone, and out in the cold. Neither for fame or the bright, shining gold, But steadily on, through the wind and sleet, Through the winter's cold and the summer's heat, They sought and found and developed the plan, Of the ladder of life from Gold to man.

THE ADDRESS.

Twenty years ago on this day, in an humble and unpretending house in this your State, the first facts of spirit-intercourse were demonstrated,

or, in other words, may you date the advent of modern Spiritualism from that time.

It at that time only appropriated to itself such privileges as benefited those who came more immediately under its influence; but as its strongholds of power became more formidable, associated with the heroic valor of its advocates, it has wor for markind a religious freedom and has won for mankind a religious freedom and a religious glory surpassing aught else, and circles it with a diadem richer than that which threw its halo over the seven hills of Rome. Look at its first dawning, and think of the moral strength first dawning, and think of the moral strength which distinguished those three ladies, who in spite of the obstacles they met and the contumely they endured, still struggled on, until others were added to the few, and by this means they slowly arose superior to outside pressures and inflictions, and the light of religious truth concentrated its rays to a point, shining steadily from its spiritual focus, throwing out those fires of devotion which characterize the spirit of the hour. Now powerful, active and energetic minds, with their valor and heroism, come to its aid, and the voice of persecution, which clamored so loudly at first, dare not intrude at the sacred fireside to at first dare not intrude at the sacred fireside to at first, dare not intrude at the sacred fireside to hush the sounds of the murmuring melody of the loved as they silently tread the fields of light all around about you. Thus its misfortunes in this respect served only to give a stronger relief and more brilliant effect to the present. Its horizon has become broad, until every object can be distinctly seen in its true position and relative importance. Its unjectry every becomes less but portance. Its unjesty never becomes less, but like a star seen from its watch-tower, appears brightest when surrounded by the darkest hues. It prefigures the future to you in incidents and sentiments, and leaves you to write its fate in the sands on the seashore or in worlds which never

Other forms of religious have sapped the foundation of a thousand glorified shrines, because truth was not their basis, but mad ambition ran wild in the human heart, until beneath its deadly strokes altars and empires went down in ruins. But Spiritualism is a constant, pervading and penetrating light. Twenty years confirm this decision, while its authoritative force still goes on, settling the subtle problems of the human soul research. garding its existence after the close of earth-

It is for your knowledge and philanthropy to say whether it shall be of high or low degree in your time. To you we would say we feel that all your thoughts, all your affections, all your abilities, turn to the perpetuity of this truth, to whose service you will yield much of earthly pleasure, service you will yield much of earthly happiness in its favor. We know your souls are warmed by an enthusiasm which has ever been attended with victory. We grant you courage and faithfulness in past adversities, and moderation under existing circumstances, while we hope this will achieve for us our highest wishes. Through you we feel that this truth will rise gloriously in the ascendant, to help others shake off their fetters, to rejoice with you in religious liberty. Then press on in the straight line of duty, never looking to one side or the other, never yielding a thought, and you shall gain that for which you clive, not only a free and high immortality, but see Spiritualisu crowned and blessed at last in the compass of your own brief lives.

State missionary, Mr. D. A. Eddy, Dr. Newcamer, and Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland to those of Boston: The Vest to the East sends greeting: One in action to-day, one in cellowing telegram was sent to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland to Music Hall, Bosten: "And Mr. Davenport, all of Cleveland to Music Hall, Bosten: "And Mr. Davenport,

were spiritualism crowned and diessed at last in the compass of your own brief lives.

When we realize the apathy of the general world in this cause, we feel how unimpressed is the human heart with immortal truth and justice, how unconscious of the perpetual and powerful influence it night have in forming a portion of the character of suiritalies.

the character of spirit-life.

Here we behold an assemblage of souls of similar qualities and experiences, held together by an attractive power, and by this power is the scale of society formed and governed, from the highest to the lowest. As we look now from an immortal standard and see how little manking is infinity. standpoint, and see how little mankind is influenced by the duties ever devolving upon them; how feeble and languid is the hope of many in a future desting, we long to make greater revelations, to secure a greater amount of lanppiness, to qualify all for more cularged ideas, for more sub- this, as in every other scheme to stifle reason and moyments

from the wise effects of its beautiful arrangements. His natural relation is unchangeable, ments. His natural relation is unchangeable, and this forms the basis of his relation to a divine character. Hence earthly life should be a continued preparation for the more exalted employments of the "better land." and the movements and energies of every soul should be under the control of this one thought. If it be destitute of this guide when man finds himself grappling with his past experiences in spirit-life, an intellectual gloom is cast over him, and he finds himself no nearer the object of his pursuit. He is humiliated Selzing upon this state of things, of ignorance and nearer the object of his pursuit. He is humiliated at his own insignificance, and finds himself ranging among the number who have attained but an imperfect idea of his eternal life, through the neglect of spiritual duties in his earthly life. He gained by the priesthood never before known, finds himself but just merging from darkness into and never so much abused. Iight. And as he sees himself in this imperfect. Thus the intelligent mind light. And as he sees himself in this imperfect and unnatural relation in which he stands to many of his spirit friends, his deviation from those laws which were instituted by the Divine the treacherous waves of doubt and uncertainty.

of habit, motive and temptation of the past life apon the future one, and they become transfigured, as it were, from the tempted soul to the ascending angel. They form no uncharitable opinion of their spirit friends. Their souls become noble and expansive; their moral power enlarges. They become more liberal and just in their views of mankind, thus fitting themselves to hold tender and harmonious intercourse with those who have preceded them but a few short years in their journey hitherward.

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and harmonious intercourse with those who have preceded them but a few short years in their journey hitherward.

Sympathetic impulses with us need no law, but we go to scenes of misory as well as of joy, to catch the patient smile, the last expression of mortality, to receive the departed soul, to give it comfort, and consider it our supremest and most unavoidable duty to do so. And we not only seek to alleviate the suffering and woe of those whose principles and motives are for justice and wrongs and practice evil because the necessity is greater. All have tender feelings, and heaven commands us to respect them, whether they be long to a potentate or peasant. Charity is a white-robed messenger of the soul, that goes out into life to ennoble the heart of him who is engaged in an unholy cause, to raise the transgressor from sin to purity, and open the way to a life of usefulness and beauty unfelt and unknown except through its gentle mercy and forgiveness.

Seek, then, to obtain an adaquate feeling of the

usefulness and beauty unfelt and unknown except through its gentle mercy and forgiveness.

Seek, then, to obtain an adequate feeling of the woes we are called upon to commiserate in the strange ways of human life. In a cause so wide and comprehensive, the inability to do much ought not to be an excuse for doing nothing. Moderate ability cannot plead exemption in such a cause. It is to be hoped we are actuated by the highest motives in every art. Perhaps no act within the boundary of Spiritualism can be more solemn or sublime than that which teaches us kindness and mercy toward all, thereby showing the heaven of our own lives, which has been made brighter and better by the exercise of the higher gifts of our souls. higher gifts of our souls.

higher gifts of our souls.

Spiritualism has outlived the opposition of twenty years. Spiritualists, be ever as faithful as now, and for you the flowers shall bloom, the early cloud catch the first blush of morn, and the birds sing their happiest songs. It shall be for you that the spirits linger, the stars blaze in the coronet of night, and around your souls joy shall lead the hours in perpetual dauce; and when you stand side by side in the domain of thought, the star which halled the birth of modern Spiritual.

York, attended with occasional physical manifestations of a startling nature, and calculated to attract attention.

At first the people were troubled and greatly amoved. They prayed—they hardly knew what to do. They called in a minister, but all to no purpose. They were on the point of vacating the house, when almost by accident, from a trifling circumstance, the source of these unearthly sounds was discovered.

An intelligent question by one of the family

ism, and the planet from which it now borrows

its light, will live in the eternity of time, as evidences of your honor and fidelity.

We are most happy to meet you on this becasion. We thank you for all your kindness in the sion. We thank you for all your kindness in the past; and, while we feel safe in indulging the hope that the pleasant associations formed here with you shall outlive the events of this life, and that we shall meet in renewed and happier rela-tions when you come to the golden land—not of the golden dreamer, but of the firm, steadfast, Spiritualist—we thank God that he has so inti-mately interwoven a portion of our lives in the advancement and perpetuity of Spiritualism as to enable us to meet to commemorate its twentieth auniversary on this, the thirty-first of March, eighteen hundred and sixty-eight.

Cleveland, O.

Tuesday, March 31st, was a great day of rejoicing among the Spiritualists of this country, says the Cleveland Herald. They assembled all over the land, where societies are in active operation, to celebrate the Twentieth Antiversary of the Rochester rappings. The Society and Lyceum of Cleveland, to be up to the times, held their celebration, which was well attended and quite interesting, in Garrett's Hall. The Society was organeating, in Garrett's Hall. The Society was organ-ized eighteen years ago, two years after the rap-pings commenced, and is now able to bring out about one thousand followers in the city. The principal place of meeting is at 184 Superior street, where the Lyceum is also in operation every Sunday. Until within the past year, they have not been able to maintain a regular speaker. Itinerbeen able to maintain a regalar speaker. Itinerant members of the organization would generally hold forth for a month at a time, but, having become more wealthy and prosperous, Mr. E. S. Wheeler, of Boston, has been engaged as speaker for the present year. He is a man of considerable ability, and appears to be very popular with his people. The Lyceum has been in operation two years, and numbers about two hundred scholars, It is divided into "groups" as follows: Fountain It is divided into "groups," as follows: Fountain, aged 4 years; Stream, 5 years: River, 6; Lake, 7; Sea, 8; Ocean, 9; Shore, 10; Beacon, 11; Banner, 12; Star, 13; Excelsior, 14, and Liberty, 15. When the children are seated in the Lyceum, the youngest occupy the front seats, with Banners designat-ing them as the "Fountain" and "Stream" groups. The next in size occupy the second seats, and so on up to the Liberty group, which contains the sparkling gems of the Lyceum—the intelligent and promising seed of the society. The Lycenm ex-ercises consist of speaking, singlug, dialogues, dancing, marching, and any other exercises having a tendency to interest children. The fathers, mothers and teachers all join in the festivities of the dance with the children, and, altogether, the hours thus spent wing their way with pleasure to the children.

During the anniversary exercises, the children

engaged in a little sociable, presenting a hand-some appearance as they tripped the "light fan-tastic," and many of them were not novices by any means in the graceful movements of the dance. These exercises took place in the afternoon. The morning session was devoted to speaking. D. U. Pratt, Esq., was the presiding officer. After stating the objects of the anniversary, Mr. After stating the objects of the anniversary, Mr. James Lawrence was introduced and made some remarks explanatory of the origin of the celebration by the "spirita," through his organism. Ho was followed by Mr. D. A. Eddy, with an essay. The meeting was then turned into a conference, for ten minute speeches, and remarks were made by Mrs. J. M. Thompson, Rev. A. A. Wholock, State missionary, Mr. D. A. Eddy, Dr. Newchwer, and Mr. Davenport, all of Cleveland. The following telegram was sent to Music Hall, Bosten:

"Spiritualists of Cleveland to those of Boston: The West

ful contradiction.

As time rolled on and each receding age left

As time rolled on and each receding age left marks of progression in science and civilization, man believed in a future state of existence, but his belief was more the result of hope than any positive knowledge. With so much tenacity had this idea obtained, that numerous agents appeared and arrogated to themselves the right to dictate wint man should believe, assuming to be the delegated vicegerents of God on earth.

When finally the reputed word of God, the only

When finally the reputed word of God, the only revealed law of heaven, appeared in form of a book containing this startling declaration: "He that believeth not shall be damned," the prophets of the flaming vortex of endless torments in a burning lake presumed that no one would dare to incur the danger of this dreadful penalty. But in will of authority Man caunot detach himself from heaven, nor they were doomed to meet with an opposition om the wise effects of its beautiful arrange-

by threats of eternal damnation.

and unnatural relation in which he stands to though this spirit friends, his deviation from those laws which were instituted by the Divine hand to govern his conduct, how eager he is to fly back to earth with a seraph's swiftness to teach his friends the true way.

Others there are who will heed the voice of heaven as they look through its portals by spiritual communion, and they truly realize the effect of habit, motive and temptation of the past life apon the future one and they become transfig.

scheme, this pretended revelation direct from the Almighty, had subjected the human mind, and to that extent, that almost all traces of independent that extent, that almost all traces of independent thought had been reduced to the will of ecclesiastical authority, and this authority, so far from being harmonious, had deluged the world in blood, and from first to last the gospel of "peace on earth and good will to man" had been marked with the most reductive presecutions as the power of might ulternately changed from one denominaof might alternately changed from one denomina-

At length strange sounds were heard by a family residing in a small village in Western New York, attended with occasional physical manifes-

was propounded as if addressed to some person was propounded as if addressed to some person visible in the form, to which a ready response, equally intelligent, was immediately returned. From that (permit me to say blessed) moment Science grasped the phenomena, the spirit-world shook hands with the inhabitants of earth. The mighty problem of man's immortality was solved by actual demonstration. The dark and fearful gulf, the frightful chasm which theology had formed between the two worlds, so long the phantom of imagination and destroyer of our fondest hones, was at last successfully spanned

phantom of imagination and destroyer of our fondest hopes, was at last successfully spanned from shore to shore. A bridge was thrown across the dark abyse, and a shout for joy, "Glory to God in the highest," went up from countless millions in the spirit-world watching with intense anxiety the important event, in commemoration of which we have this day assembled together. That we, the people of the world outside of all church organizations, discipline and creeds, and as it is termed "the ark of safety," stigmatized and branded with the odious title of infidel, and many of us the descendants of those who dared to portil their lives by an honest, independent expression of their religious convictions, should be selected and made the recipients of this last and greatest bequest, this priceless boon vouchsafed from God to mortals, is of itself sufficient to call forth the most grateful emotions the heart can feel, or the human soul give utterance by any outward manifestation or expression. We therefore esteem it not only a duty we owe to posterity but a pleasure mignided with its unusuals and fore esteem it not only a duty we owe to posterity, but a pleasure mingled with joy unspeakable, to make this humble, though suitable and appropriate demonstration.

And while all Christendom venerates and observed the control of the humble.

serves the time and birthplace of the humble Nazarene, with no less veneration we at this time refer to the house of the Fox family as the birth-place of our modern Saviour, corresponding, in many respects, to the one whose former advent has failed through gross perversion of its real in-tention to accomplish the grand object of its mission, but on this occasion has in fact "brought life and immortality to light," while the village of Hydesville, near Rochester, in the State of New York, while a the fork, may, with equal propriety, be hailed as the

Bethlehem of America,
"Where angels of the Lord came down,
And glory shone around."

The exercises of the day closed with a sociable in the evening, at which many beside Spiritual-ists enjoyed themselves without limit.

Clyde, 0.

The Society of Spiritualists and Liberalists of this place celebrated the Twentleth Anniversary of Spirit Rappings in a very becoming manner. At an early hour Willis Hall was densely crowded. The exercises opened with music by the choir. Prof. E. Whipple delivered the opening address. He compared the advance of Spiritualism with the early history of Christianity, Paganism and Mahometanism, and predicted for it a career more glorious than either. His address was brief, but pointed. The audience were then favored with songs and recitations by various members of the Lyceum. S. M. Terry, a young man of much promise, read an excellent essay appropriate to the occasion. Dr. P. B. Barnum was present, and favored the audience with a short but earnest address. After a song by a choir of young misses, A. B. French, of this place, delivered the closing address. Bro. French was in one of his happlest moods, and poured shot and shell in every direction, which brought forth hearty rounds of applause from the audience. He reviewed the achievements of Spiritualism since the advent of the Rochester Knockings with great force, showing that twenty years ago it had no press, no pub-The Society of Spiritualists and Liberalists of achievements of Spiritualism since the advent of the Rochester Knockings with great force, show-ing that twenty years ago it had no press, no pub-lic advocates, but that now its "Banners" were flying in every direction, and its mediums, speak-ers and Lyceums had become a power in the world that nothing could intimidate. He alluded touchingly to his own personal experience, being among the first trance speakers in the State, and the great change that had been brought about since that time, and closed by pronouncing one of since that time, and closed by pronouncing one of

since that time, and closed by pronouncing one of the most eloquent eulogies on the mysterious rap-pings it has been our pleasure to hear, and retired from the stand amidst deafening cheers. We also reirganized our Society upon a legal ba-sis last Sabbath, and in the evening Bro. French addressed a large audience, to good acceptance. Our Society and Lycoum were never more pros-posses they never and two needles for them a gloriperous than now, and we predict for them a glorious future.

A. S. DEWEY, Rec. Sec'y.

MILO HUNTER, President.

Lyons, Mich.

Dean Clark sends us the following: We had a joyous and successful meeting on Anniversary Day—the 31st ult.—at Lyons, Mich., the home of the efficient and carnest President of the Michigan State Association of Spiritualists—Col. D. M. Fox—and were refreshed, encouraged and inspired, by the many friendly greetings from the heavy throng which assembled from the two the happy throng which assembled from the two worlds to celebrate that eventful day. Bro. I. B. Brown gave us a grand original poem, and aided the choir in discoursing fine music, and Mrs. M. Kutz-one of the best speakers and poetesse of the State—gave two appropriate and elequent discourses, and Mrs. Horton charmed and electri-fied the audience with her usual power. The hall was tastefully decorated, and everything conspired to render the day a festive and sacred

The following is Bro. Brown's "Historic Poem" THE "STILL, SMALL VOICE."

The whirlwind swept the mountain's height, The whirlwind swept the mountains in The rocks and caves were rent; Calmly the Prophet saw the sight Of death and dire destruction's might, In fearful fury blent. Yet moved he not, nor feared, nor spake. Nor bent his stalwart form;
Though earth did to her centre quake,
The mountains like their tree-tops shake,
God was not in the storm.

Unawed the "man of God" beheld The wreck of matter round:
Strong oaks like grass by mowers felled,
And towering granite cliffs impelled
To seek the level ground. And though around and over all Destruction, flerce and dire.
Enwrapped earth like a burning ball
In sheathing flame—a funeral pall—
God was not in the fire.

Majestic, calm, god-like and grand,
Breasting the flery flood
Like wave-washed rock upon the strand,
Or pyramid amid the sand,
The Prophet dauntless stood,
Till earthquake, storm and fire had past, Unheeding beck or prayer;
Till, mid the silence deep and vast,
A "still, small voice" was breathed at last;
Then bowed, for God was there.

'What dost thou here?" "Oh Lord, my God, I jealous am for thee. Thy children leave the paths they trod— Spare not, oh God, thy chast'ning rod—

They from thine altars flee;
I, even I alone, of all
Thy Prophets now am left.
Oh, save me from this damning thrall;
Oh lot thy curses on them fall,
And earth of them be reft."

So, mid the ages, passion tossed, Hath man been wrecked and riven; Chilled by ecclesiastic frost, Frail bark upon life's ocean lost, By fitful tempests driven; With lowering clouds on every hand, Deep chasms in his path, Nor dared advance, yet feared to stand; Shrinking, yet heeding the command To shun a day of wrath.

Proud, pompous souls, upon him pour
Their dread anathemas,
From pulpits crimson with the gore
Of martyred Innocence. The dungeon's floor
And prison's chains and bars,
Have clanked his soul-sighs on the air,
And rusted with his tears;
Millions have sunk in deep despair,
Till Mercy's angel heard their prayer
Across the waste of years.

The sun had sunk in peaceful smiles
And kissed the clouds "good night,"
The soft wind many weary miles
Had brushed the snow from cottage tiles
And towering steeple's height;
Bird, beast and man had sunk to rest
Upon earth's peaceful lap;

Bright Luna wove a silvery vest Across a slumb'ring infant's breast, Lulled by a gentlo "rap."

Softly upon the wainscot came-The gentle tap! tap! was it the wind shaking the frame Was it the wind shaking the frame
Of this low dwelling? or some tame
Bird's weary wing did flap?
Yet hark! Again this strange rap! rap!
The curious infant cried,
"Count one, two, three, now!" Tap! tap!
"Again, as I my fingers snap!"
Again the raps replied.

'Now do as I do"; and the child A silent motion made. The unseen raps in accents mild, Her curiosity beguiled
In all that she essayed.
The mother, listening to her prayer,
Could scarce restrain the tear,
When first she heard the child declare, Oh mother! listen! listen! there; They see, as well as hear."

Will give your name?" the mother said; "Rap to the letters then,
As I pronounce them from my bed,
Are you a spirit of the dead?
How died you? Where and when?"
To all these inquiries the sound Made rational reply.

Thus while the world was slumbering round,
This philosophic truth profound Was born, to never die.

This was the "still, small voice" that broke-Just twenty years ago— Upon a doubting world, and woke A startling fact. Not by a stroke Of wrath or vengeance; no!
But by a conscious reality
Of that diviner law,
That teaches man his fealty
To God—his fellow man—that he
Erst in the world ne'er saw.

Sages at its presence bowel; yes, And schools began to doubt Correctness of their theories; And pulpits to lay greater stress On doctrines, and to scout This modern revelation, and Denounce its true believers; A servile press to scorn and brand Good men and true," on every hand, As villanous deceivers; Men were called knaves, women unchaste,
And saints with hoary head
Averred the world would be disgraced,
Implored their vengeful God to haste And strike its votaries dead; And, last of all, their ridicules
And contumelles pack,
Without or order, tastes or rules,

Upon poor Satan's back. Ay, pulpits roared, as did the wind
That shook old Horeb's brow;
The social world and press combined,
And scandal-mongers with them joined
As with an earthquake blow, To crush the truth in all its forms.
Then Exposition's fire
Was tried; and seething, fitful storms
Of shanderous hail, and hellish swarms
Of insects, dread and dire,
Known as "back-biters," fell upon
The loved of heaven, who
Were chosen instruments to don To crush the truth in all its forms, The priestly garb of truth; and on All who, sincere and true,
Accepted mediumship, and stood
Boldly before the world, However honest, pure and good, An indiscriminating flood Of virulence was hurled.

Think you God was not in the storm. Think you God was not in the stort
The earthquake and the fire?
Nay, verily! The heart will warm,
While contemplating in what form
The soul may hest aspire;
The crucible that hottest glows
The soonest burns the dross;
And from it purer metal flows: And from it purer metal flows;
And so the soul, from deepest woes,
Is brightened by the cross
Of its own martyrdom, and stands
Before the world and heaven,
Refined, intensified, with hands Ready to answer Truth's demands,
A precious lump of leaven.

When gods walk in the midst of men, Their presence, though unseen, Thrills their unconscious being. When That mighty angel-power, the pen, Moves o'er the calm, serene, Deep sea of man's interior thought, In stilly waves of light,
And the imponderable 's brought
En rapport with a world untaught,
That world must feel its might.

Be hushed, my soul! and grandly stand Eternally extant! Still waters are most deep!" Oh, brand Not the voiceless, nor demand They join the mighty chant. Within the ear of him whose vast, Within the ear of min whose vast, Unfolded power of soul Can comprehend the first, the last Groat hymn of life and being, hast The mighty ryhmic roll Of worlds on worlds in concert heard; His song is great, is grand,
Nay, grander far than thine. The bird
That trills, whose feeble voice ne'er stirred
The echoes of the land,
May wake in souls of earth and heaven
A depar mightler years A deeper, mightler wave Of sympathy and love, than even The chantings of the mythic seven Above Apollo's grave. Oh, listen to the "still, small voice"

Along thy corridors, My soul; the harmonies that rise Within thine inner temple's clois-Tered, sacred halls; the choirs That sing the everlasting song Of universal being.
The angel and the worm belong
Alike to cosmic life, and throng
The realms of the All-seeing.

Stand still! and know that thou art God!
With vast, unfolding powers,
Far mightier than the prophet's rod
That smote the wave, the rock, the sod,
And brought forth rain and flowers.
Stand still, my soul, and ope thine eyes
On what thou art to be; Bid the divine within thee rise And dwell in air, in earth and skies, A conscious Delty.

Golden City, Col.

Hoping that a few words from this far-off country will neet with sympathy and your kind approval, I will as briefly as possible post you from time to time on our progress in spiritual matters. We have been and are now holding two scances per week, on Thursday ovening for developing, and n Sunday evening a public circle, which is well

Agreeably to a notice published in our town and Agreeably to a notice published in our town and county papers, the few true friends of Spiritualism assembled at Judge Johnson's hotel, Tuesday, March 31st, for the purpose of celebrating the Twentieth Anniversary of modern Spiritualism in America. There were present about seventy-five, all anxious to hear and see.

Judge Johnson called the meeting to order, and

made some appropriate remarks. Mr. Doe then read Lizzie Doten's poem entitled: "Mr. Do Splae." An invocation was offered by Bro. Sarrell, follow-An invocation was offered by Bro. Sarrell, followed by music and singing, when our far-famed medium, Mrs. C. J. Whitaker, (better known as Mrs. Briggs, the blind medium, late of Central City) delivered a very fine address on "The Progress of Spirit Intercourse, and its various uses." Then followed our worthy brother Charles Peatte, who made a few remarks, after which the meeting closed.

G. N. BELCHER, Secretary.

A gold medal is offered by the Cobden Club as good a sermon as I ever heard in my life, and a reward for the best essay "On the best way of made just as good a prayer, and said his name developing improved political and commercial rewas Hosea Ballou, a Universalist minister. Durlations between Great Britain and the United States of America." The essays are to be sent in | ing the remainder of the day and evening Frank was quiet. He ato some water gruel, and was before January 1 next.

Spiritual Phenomena.

We invite especial attention to the following remarkable statements concerning a medium now in this city. The article is from the pen of a well known legal gentleman, and an be relied on as correct:

The Blind Medium of Vershire.

Of the varied spiritual manifestations which have fallen under my observation, none seem calculated to excite more profound psychological interest than the phenomena exhibited in the person of the subject of this notice—Benjamin Franklin Richardson. On the twenty-fifth day of March ultimo, there arrived in Boston, by rail, from a distant mountain town in the State of Vermont, unattended, a blind, forlorn youth. Rarely indeed has a form more unprepossessing met the pitying eyes of our crowded streets. Nevertheless within that abject person lay strange endowments. Who, that beheld on that day that and, wan, sightless face-that small, undeveloped brain, indicating, if not idlocy, the possibility only of the feeblest intellect-that attenuated form, from which nearly all vitality seemed long since to have departed-who that knew that this forlorn being was from his birth doubly orphaned by the loss of both his parents, blind from infancy, shut up by utter poverty and the sad conditions of his life from the possibilities of education and culture, could have imagined that this poor orphan was endowed beyond the ordinary capacities of men-that lot there stood the teacher of a new psychology, with power to demonstrate through his person, beyond a peradventure-by the voices of unseen intelligences, by the speaking presence of historic sages of all ages, as well as of familiar departed friends of yesterday-the amazing facts of immortal life, and the sublimest truths ever revealed to mankind.

Soon after his arrival in the city, I was invited to meet him at the house of Dr. N. H. Dillingham, 709 Washington street, and the following are the incidents of that interview. Their psychological value depends much in bringing the precise dietion of the intelligence purporting to speak within the reach of rational criticism. I therefore preserve, as near as possible, the form of expres-

"I was twenty-six years old," says Richardson, "the twenty-third day of January last. My father was Ira Le Barron Richardson, a Methodist minister. My mother's name before marriage, Calista Lovejoy. My father, they say, died two months before I was born, my mother at my birth, which was in Vershire, Orange County, Vermont. When I was seven months old I lost my eyes by canker-rash. I never saw anything on the earth that I can remember. I was taken care of by the town, and kept in families that were willing to have me. When about six years old I went to live with Mr. Fulton-lived with him several years till he died. After his death I went back to Vershire. I had five dollars given me by a friend, and then I went about peddling small articles, till all I had was burned up, and I went back to the poor farm in Vershire, where I was taken sick with consumption."

Thus far in answer to my inquiries had he related, apparently in his normal condition, the incidents of his life, when another voice speaks in tones firm and positive, purporting to be that of Dr. William Harvey, formerly of Oxford, England, a celebrated surgeon, and discoverer of the circulation of the blood. "He began to be sick in August, 1858, and continued to decline, As early as February following he was reduced to a condition of extreme weakness, showing scarcely any indications of life. On the twenty-fifth day of May, 1859, it was supposed by those who had charge of him that he died. His aunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational meeting-house, and the Congregational clergyman officiated." "Do you know his name?" I inquire. "Rev. J—F—." "How happened a poor boy like him to have so public and stately a funeral?" "It is required by the laws of the State, sir." " Are you quite sure?" "I am, sir." "Had he no living kindred except this aunt?" "None known to us, who cared any-

thing about him." "And I am present, sir," are the words now uttered by a low, gentle feminine voice, such as one might expect from a lady of culture and refinement. "Who is now addressing us?" I ask. "I am the aunt, sir, of this poor boy, who has been referred to, and, as I was present, I can inform you precisely of all that occurred at his funeral. My name is Mary Howard." "Your maiden name, madam?" "Mary Lovejoy," she replies. "My husband was George Howard, a clergyman of the Methodist Enisconal Church. We were living at that time in Springfield, Mass. About seven o'clock in the morning of the twentyseventh day of May, 1859, I received notice by telegraph that Frank was dead, and that his funeral would take place in the Congregational meeting-house in the centre of the town at one o'clock on the twenty-ninth day of May. I arrived a few moments after the funeral had commenced. A hymn had been sung, and the clergyman was making the prayer. After the discourse, as I had not seen my nephow for five or six years, I desired to see him, and they opened the outer lid of the coffin. I noticed that a steam or vapor had collected on the glass, and tried to wipe it off with my handkerchief. I then found it had gathered on the inside of the glass, and beckened to Dr. B-- and told him I thought there was something singular about it. He said, The man is not dead!" We then took him across the road to Dr. B-'s house and wrapped him in a warmed flannel blanket. We let him lie awhile and then rubbed him with sait and vinegar as hot as our hands could bear. In about half an hour he showed signs of life. He awoke suddenly with a scream and said, 'Light, oh light! you are all gone now.' Those were the very words. I said, 'Frank, you are not dead, are you?' He replied, 'Oh aunt, why did you bring me back to this world so dark, so drear? There is nothing for me here. You have taken me from my father, my mother.' We all then distinctly heard a voice-not of any one present -say, 'Stay, stay; not yet, not yet.' He then presently rose from the bed and said, 'Bring me the clothes of the machine.' I did not know their meaning. Some clothes were brought, and he put them on." "Did he dress himself?" I ask. Entirely, without any assistance." "Did he appear strong?" "Stronger than any of us." Do you recollect the names of any who were present?" "Yes. I recollect Dr. B-, Mrs. B-, Mrs. P- M-, Mrs. D-, and Rev. - F-. Frank then ran into an adjoining room and took down a flutina "-" What's that?" I ask. "A species of accordeon," she proceeds, which belovged to a little daughter of Dr. B--. On this instrument Frank played several dancing tunes, and danced while he was playing. He then laid the instrument down, and preached as put to bed. Next morning he had disappeared. A diligent search for several days was made for him. He had not been heard of when I returned to my home in Springfield, on the first of June. He was found in the woods, I was informed, fifteen or twenty miles from the place, with a bow and arrow in his hands, and several birds which he had killed. I saw him the following August in Worcester, Vt. He was then talking in unknown tongues, and imitating wild animals by strange sounds and bellowings. He was taken to Brattleborough for examination, but was pronounced not to be insane, but somewhat peculiar. My husband and I left the same fall for California, and both of us died of fever on the passage." Such was the narrative of the spirit of Mary

The incisive voice of Dr. Harvey now proceeds to relate Richardson's subsequent career. He appears to have led a wandering life, visiting Hardwick, Greensboro, Wallingford, and other places, peddling and performing such incidental labor as lay within his power, accompanied by Mr. Spencer, the clerk of the band of his guardian spirits, and curing many of diseases by the laying on of hands. " At Danby," says Dr. Harvey, "I first became associated with his band, and have ever since taken cognizance of all his movements." I remark that he seems to have been fed, like Elijah, by ravens, and repeat a little ballad illustrating a similar providence. The spirit exclaims, That is very good, but a little Indian maiden has composed a poem about this blind boy better still, I think." I desire to hear it. The medium instantly rises, and in a plaintive voice recites a ballad, simple and pathetic. I concur with the criticism.

Dr. Dillingham inquires if any poets are present. The answer is affirmative, and that they will improvise a poem if desired. The medium rises from the sofa, and in a clear, low voice pronounces a stanza, the subject of which is the heroism of our soldiers in the late rebellion. Another and another voice succeeds, till seven coherent stanzas of a patriotic ode, which I never heard before, have been recited, in as many distinct voices. On subsequent occasions, I have heard from him similar improvisations, upon subjects suggested at the moment, and under circumstances precluding the possibility of prior knowledge. The ideas and metrical expression I have always found varied. These performances, while not possessing high poetic merit, are nevertheless extraordinary.

I next propose to examine more particularly the physical condition of the medium. His height is five feet four inches. I suggest that his weight is probably eighty or ninety pounds. "More than that," says Dr. Harvey; "I can get it exactly." Stepping to a pier table, he taps with his forefinger several times on the marble slab, and says "Ninety-seven and a half pounds. He was weighed the day before he came down here." "How did you obtain that?" I inquire, "I telegraphed to his guardian, who is now at Saratoga, and he returned me a report of his weight." "If it is proper, will you give us his name?" "It is J--," he replied. It is the name of an eminent reformer of the last century.

The head of the medium is small, but well formed, and indicating no organic deficiency. "It is the brain," I remark, "of a child of seven years." " More than that," says Dr. Harvey, " eight years, at least. There has been no growth or development since his early life." His vitality seems extremely low. To my inquiry of the cause of this remarkable atrophy, and why his system, like that of other convalescents, had not recovered its tone, the intelligence replied: "The power of assimilation is so slight that were his spirit guardians to leave him, he would not live an hour. They alone supply the vitality which, since his supposed death in 1859, holds his spirit in its tenement. Never upon this earth was the electric cord that connects the spirit to the physical body reduced to a thread so fine, without a total separation. It was finer than a cambric needle."

At another interview a week later, I express my admiration at the marked improvement apparent in the person of the medium. Dr. Dillingham and Mr. S., who is also present, and who had previously seen Richardson, concur in my remark. He, or rather the controlling spirit, has been answering questions in philology and psychology, with a scientific precision that few indeed could equal. He is walking the room with a firm, clastic step. His homely face, less thin and angular than on my first visit, is lit up with a healthy color, and attractive with intelligence. "This change of condition, which you remark," says Dr. Harvey, "is owing to the fact that since he has been here in Boston, a large number of his band have been present to supply the vital elements, which he can obtain only from sources outside of himself, since the functional capacities of his body were destroyed by the consumption which he had, and so the spirits have concentrated upon him a great deal of magnetism." "But," I inquire, "do you mean to say, Doctor, that his disease was really consumption?" "Certainly I do. The lungs were ulcerated, and the functions of the liver and spleen and the other viscera were all but destroyed. To all ordinary intents, he then died. Since his resuscitation by 'the spirits who then took charge of him, he has been kept alive only by the pabulum and magnetic stimulus which they supply. If you desire to see the effect that will follow our withdrawing, we will do so." We express our assent. "We will now," continues Dr. Harvey, " for a few moments withdraw all our influence and leave him to himself."

Scarcely had these words been spoken, when the medium sinks prostrate on the sofa. The countenance shrinks and assumes a ghastly look. The jaw falls and the lips recede. The pulse flutters and becomes imperceptible. In a few moments he revives. "It would be fatal," resumes the voice of Dr. Harvey, "to allow him to remain long in that state. He is never left alone. His immense band is organized so that each knows his allotted duty. Mine is that of his physician, having charge of his health. An Indian, named Logan, attends him with constant watchfulness, so that if, for instance, while walking in the street, there should be any obstruction, as of a stone projecting above the side-walk, Logan would be there ready to raise his foot over it. Day or night he is never alone. He can find his way anywhere, or thread any passage, however intricate."

This is confirmed by my own observation. Richardson moves about with intelligent precision, avoiding obstructions, and adjusting his movements in relation to objects with all the ease and security that perfect vision could impart. To my inquiries on this point he says, " I feel the hands of the spirits on my arm when I am walking as plain as I now feel yours, sir, and I hear their voices telling me what to do just the same as yours."

The intelligences announce that his band comprises representatives in every department of science, and that they expect through the obvi-ously feeble and nudeveloped brain of this medi-um to demonstrate by irrefragable evidence the Lacts of spirit-life.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTOR ROAD, TOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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Banner of Light.

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WILLIAM WHITE, LUTHER COLBY, IRAAC B. RICH, CHARLES H. CROWELL.

LUTHER COLBY......ASSISTANT EDITOR. TAIl letters and communications forwarded to This three for publication must, in order to receive attention, be addressed to Luther Colby.

Political Recognition of God.

that they desire to thrust His name into all the Constitutions and By-laws of human workmanship, but, firstly to publish to other people their assumed superiority as devout men, and secondly, on that assumption to compel others to obey their personal preferences and beheats. The scheme of certain ecclesiastics to introduce what they style 'a recognition of God" into the Constitution of the nation is by no means sleeping, but being pushed actively by those with whom it originated. Were their sincerity in this matter as profound as their professions are noisy, we should find them satisfied with their efforts to induce individuals to recognize the great Oreator and Father of us all, indifferent whether His name was put in a Constitution or a sheriff's writ. With what impressive effect that high name is daily used by such as are accustomed to take ouths of one sort or another, for large and small purposes, the intelligent reader need not be told; and if this cheap and common appeal to Almighty favor and nower has so little meaning in one way, we do not see how it is likely to be of any more value in another.

We now have before us a pretentious pamphlet, written by a Professor in a New Jersey college, on "Our National Obligations to Acknowledge God in the Constitution of the United States," which is made up of what the senders of the painphilet (for it was sent to this office) call " two able arguments," &c , &c. The same is accompanied with a request for the "aid of our (your) journal in the reform which they contemplate." The writer professes for the plan that it is "neither partisan nor sectarian, but one in which all Christians and Patriots can cordially unite." And yet he would have no hesitation in pronouncing whoever on reason and principle would refuse to go for such a movement, as neither a Patriot nor a Christian. There is the pinch at the start: they will assume, to begin with, that all who are not with them are of course worthy of unqualified denunciation.

We have neither time nor patience to go over the platitudes with which the advocates of this new notion in political morals seek to reinforce themselves and strengthen their position. The plan is but an offshoot of the practice of the governments of the Old World, which unblushingly claimed a "Divine right" for their kings, and under kingly rule committed every atrocity on human rights and liberties known under the sun. In this country, we have carefully steered clear so far of all entangling schemes for marrying politics with religion. Our theory is that of perfect freedom for the conscience. We hold, under our form, that a man may be what is popularly known as an infidel, and still be an irreproachable, and even a distinguished citizen. With us, the privileges of citizenship do not rest on a man's religious professions. The men who hawk this pamphlet about the country say, of course, that this movement of theirs is in no sense sectarian, but only religious; but are we to understand them believe that they will assent to no such proposition; and that is why we think this scheme con-

ceals a good sized sectarian cat underneath. Let us turn our eyes back over the pages of history. The most of the blood that has been spilled, and of the treasure that has been spent. since Christianity was proclaimed as the new teaching for mankind, has been spilled and spent in the name of "religion." Men have gone to war for a sentiment, where they would have compromised for a substantial right; and everybody knows that there is no sentiment so surcharged with impulsive fervor, and so calculated to drive men into a frenzy allied to absolute madness, as the religious sentiment. The Church is responsible for the most of the miseries of European wars, rulers on this side and that allying themselves to the Pope or the Kaiser, the King at the head of a new Establishment or the Hierarchy which has delegated its interests for the purpose. History warns us on every page against the fatal effects of intolerance. Once admit it as an element in our organic law, and our boasted freedom is put under bonds. It would be a moral impossibility to prevent a scramble among the sects for precedence and power. Those who make no "professions" of religion, would of course be ostracised: their voting privileges would be taken away; of justice would not be open at their call: in a

word, they would go to the wall. Our Constitution is of value to the protection and perfection of the religious element in society only as it leaves the same free to act as it will the moment it is put in harness, instead of a civil government, we shall have a hateful theocracy; and no government can well be a more odious one to endure than that which sets itself up as a dispensatory of " religious" sentiments and opinions, in any manner gives the stamp to men's forms of faith, or attempts to invade the domain of conscience for the purpose of curtailing it of its high and silent prerogative. It is needless to argue the matter; its very statement carries all the argument along with it that needs to be applied. Experience teaches us but one lesson, and that is that civil freedom and religious intolerance are totally and forever incompatible. And the fairest and most plausible proposal that can be made with a view to introduce this destroying element, first, into the form, and, next, into the spirit of our Government, is the certain precursor of that betrayal of practical liberty against which we are to stand perpetually on our guard.

A call for the annual National Convention of Spiritualists will be found in another column. It is to meet in Rochester, N. Y., August 25th, so a majority of the Executive Committee have decided.

Warren Chase will visit Boston the first or second week in May. He will speak in this city or vicinity, on Sunday the 10th or 17th, if applied to in season.

Testimony for Us.

While we do not care for proselytism as help for any cause, nor believe in it at all, it is, nevertheless, much more agreeable than disagreeable to note such facts as are continually demonstrating the favorable turn matters are taking on every side for Spiritualism. No paper in New York has assailed our philosophy and faith with a bitterer energy than the World; but of late we observe that it is disposed to treat us with a much greater measure of fairness, and in its notice of the Twentieth Anniversary it is really commendable. After mentioning the occurrence of that event, it says: "The progress of this comparatively new faith presents certain phenomena worthy of record, and of these the strangest is that Spiritualism has made distinguished converts among those who. n generation gone by, were the disciples of Tom Paine, or infidels believing in no Deity and no after life. From small beginnings it is claimed that the faith now includes a fold of more than a million believers; and the works of A. J. Davis. one of the leading expositors of this faith, are now translated into German and other European languages, and find numerous readers. * * • These new religious, or old forms of faith in new It is not because some men love God so truly phases, are signs of the times which merit notice as mere matters of news." We cite this editorial extract from the World to show that "the World

> It may be well here to copy the reference made to Spiritualism by the New York correspondent of the Sunday Times, a very respectable paper published in this city:

> "Spiritualism is a power in New York, and numbers among its adherents some of the best known and influential people in the city. It is estimated that there are fifty thousand believers in and around Manhattan. They claim a great many of the prominent members of every calling, with how much justice I am unable to state. A mention of some of the persons included in their cate-gory of "believers" can at least do no harm, as the gentlemen named, especially the clergymen are fully competent to explain their own the logical views. They include Henry Ward Beecher, the elder and younger Tyng, Dr. Bellows, O. B. Frothingham, Chauncey Glies and Dr. Oheever, among clergymen; Horace Greeley, Henry J. Raymond, William Cullen Bryant, Thurlow Weed and Theodore Tilton, among journalists; Bayard Taylor, George William Curtis, Fitz Hugh Ludlow, Herman Melville, Richard Henry Stoddard and Richard Grant White, among authors; Eastman, Johnson, Albert Blerstadt, F. B. Carpenter Church, Honer, Leutz and Coleman, among artists; Edwin Booth, Brougham, Jefferson, and nu-merous other actors, though many of them do not ventilate their views publicly."

The Proceeds of the Festival.

The Committee of Arrangements for the 31st March festival in this city, have finished up their business so far as to give the following results: Total receipts from sale of tickets \$1475,05; expenses \$674,53; net proceeds \$800,52. Most of the proceeds will be distributed among the Lyceums which took part in the celebration, and the balance reserved for the poor and needy in our ranks.

At a meeting of the Committee, the following Resolutions were passed, and ordered to be published in the Banner of Light:

Resolved, That we hereby tender our thanks to the editors ind publishers of the Banner of Light, for the efficient aid rendered the Committee by the gratuitious use of their columns, and by their personal efforts, thereby aiding largely in the success of the late Anniversary celebration.

Resolved, That we tender our sincere thanks to the speakers who kindly volunteered their services on the above occa-

Resolved. That the thanks of the Committee are due and are hereby tendered to the friends who so generously provided the collation for the children, and also to those who kindly rendered assistance at the hall on our Anniversary day.

Resolved, That our thanks are due Mr. J. H. Conant and

Resolved, That out and services.

II. F. GARDNER, Chairman.

Cheyenne, Dakota.

We have just received a letter from one of the Indian Commissioners, dated Cheyenne, Dakota, April 8th. He writes of an excursion as follows: We went up the mountain to the summit, yesterday. Our party took the Lincoln car, (built to say that if a man refuses openly to fraternize for President Lincoln in Alexandria, Va.,) the with ecclesiastical organizations of any stripe, he | locomotive and car to cross the highest point on is still in their esteem just as full of religion? We the line of the railroad from the Atlantic to the three hundred feet above the level of the sea. It is proposed to build a city, and call it Sherman, after General Sherman, who has a ranche there, embracing one hundred and sixty acres of land, which he proposes to make his summer residence."

The Pacific States.

Mrs. Laura De Force Gordon has gone to Nevada, and will lecture in that State until July. Her address is Virginia City. In the fall she intends to lecture in California. Oregon and Washington Territory. Her lectures create a great sensation wherever she has made her appearance on the Pacific coast. A vast field of labor lies before her, and she is doing a great work in enlightening the people of the far West on the subject of Spiritualism.

The Spiritualists of California hold their Second Annual State Convention in San Francisco, on Friday, May 1, 1868.

A New Test Medium in the Field.

It gives us much pleasure to add another spiritual test medium to the already large number in the field, in the person of George R. Clark, who has taken rooms at 56 Pleasant street, in this city. they would not be allowed to testify; the courts A veteran Spiritualist, who has visited nearly every test medium in the Union, assures us that Mr. O.'s medium powers are superior to those of any other medium with whom he is acquainted. Spirits readily give their names, incidents of their earth-life, place of residence, and other proofs of identity perfectly astounding to the skeptic, and exceedingly satisfactory to the believer.

Music Hall Meetings.

LAST LECTURE OF THE COURSE.

Mrs. Cora L. V. Daniels's second lecture was given in Music Hall on Sunday afternoon, April 12, to a large audience. Her discourse was grand and eloquent; her theme, "The Living Temple." Next Sunday finishes the course for this season. Those who wish to hear Mrs. Daniels should bear this in mind.

Advice to Mediums. In the Questions and Answers on our sixth

page, there is a spirit answer to a question which all mediums will do well to read and ponder upon, more especially that portion of the spirit's remarks which treats of the law of harmony!

Movements of Lecturers and Mediums. A. E. Carpenter will lecture in Milford, Mass., the first Sunday in May.

Chas. A. Hayden will speak in Bradley, Me. (Union Hall) the first two Sundays in May. O. P. Kellogg will lecture in Chardon, Ohio, April 26th.

We have received a letter from Emma Hardinge, which we shall print in our next issue. I the Festival on our second page.

A New Homestead Association.

Mrs. Cors L. V. Daniels, late of New Orleans, has recently presented to our citizens the outlines Homestead Aid Association" has been organized make them produce comfort and wealth. Louisnow she is practically desolate. Over three hunpers. We need not shudder over the sufferings of Poland, of Hungary, of Ireland, or of Crete, with such a story to read in a portion of our own country. The people's only present resource in cultivation. But in order to go to work upon and a certain amount of accumulated provision must be secured. A portion of the people have therefore associated themselves to furnish the rehomes, and of inviting immigration upon them from other States. In this way they hope to rescue the State from the utter industrial and social ruin which impends. Mrs. Daniels is the Special Agent of the Association, and is now at the East soliciting aid. She asks for help in food, clothing, seeds, agricultural implements, tools, or money; anything will be gratefully received which can be made available for the important work undertaken. This plan does not contemplate anything like lending money to the planter, but to guarantee permanence and stability to the laboring classes. We hope that her overtures to our people will meet with that ready and generare noted. Clairvoyance.

Clairvoyance has stood the test for years, and s now acknowledged to be a scientific fact, and is fast coming into general use. Especially is this the case in regard to treating the sick. It is undoubtedly the true method of treatment. The regular M. D. fails to see the true condition of his patient in a hundred cases where the clairvoyant does not miss in one, if the examination is made under favorable conditions. We took occasion last week to test the clairvoyant powers of Mrs. M. A. Clark, at Dr. Storer's, 56 Pleasant street, in this city. The patient was a young man of about twenty, in appearance robust, rugged and healthy. In a few moments after we entered the room Mrs. C. passed in the clairvoyant state, and Dr. Burt nurnorted to have control of her organism. A minute examination of the patient disclosed the fact that he was a great sufferer. An explanation of the cause was given, and the effect it was having on the system. The doctor stated that the patient was in the habit of eating his food too hastily, cramming the stomach and thus deranging the digestive organs, till they had almost re fused to perform their functions, which caused at times, just after eating, intense agony in the stomach, with pains in the head. A complete diagnosis was made, which the patient acknowledged to be correct. He, having no previous knowledge of this method of treatment, was greatly puzzled to understand how an entire stranger should know his feelings as perfectly as he did himself. A remedy was prescribed, which he promised faithfully to adhere to. If he does we doubt not he will bless the day we introduced him to this excellent clairvoyant.

Spiritual Statistics.

In the Banner for the 21st ult., is Mr. Mayhew's call under the above caption. This must be deemed an important matter, a work which should at once he executed. Soon the national should at once se executed. Soon the national census will be taken, and we ought to stand in our strength before the world in that report, then we shall command that respect due us. I would suggest that the committee have blanks printed from the funds of the National Convention, these blanks, in addition to the points of information made by Mr. Mayhew, to contain the business, rank and profession of passons reported; these to rank and profession of persons reported; these to be sent to the Secretaries of all societies, and to some leading Spiritualists in places where there is no society.

The call should also be published in the Religio-Philosophical Journal, and all other spiritual

We have no society at Ottawa; but I will assume the labor to collect the statistics of this town.

J. P. COWLES.

Ottawa, Il., 1868.

A capital idea, Bro. Cowles, and the only one that will prove successful. We suggest that Bro. Mayhew send a blank to each of the State agents of Spiritual Associations. They have better facilities of acquiring the desired information than anybody else.

New Music.

We have received the following pieces of choice music from the publishing house of Henry Tolman, 201 Washington street. There is a marked superiority in the paper and letter-press of this firm's music. "The Apple-Blossom Waltzes," (four hands), Stephen A. Emery, 17 pages; "Polonaise' and "Minuet," brilliant morceaux for the piano, by the same composer, 5 pages each; "March from the Opera of Faust," Gounod, arranged for four hands, by A. Baumlach, 7 pages; "I will sing no more of sorrow" and "The Silver Moon," two new songs by J. L. Halton, 7 pages each; "Fair Weather." a pretty song by T. Sylvester, 5 pages: To Doum" and "Jubilante Deo," in F. composed for the choir of the Phillips Church, Boston, by L. H. Southard, 15 and 9 pages; "Blow, Gentle Gales," being No. 5 of H. R. Bishop's concerted pieces, 9 pages; "I dream that thou art ever near," is a fine song for soprano or tenor voice, by A. E. Warren, 5 pages.

Mercantile Hall Meetings.

The hall was full on Sunday evening, April 12th, to hear Fannie Allyn lecture. She gave a poem at the close. The audience were well pleased with both. She speaks there again next Sunday evening. The Lyceum meets in the same hall in the

forencon.

Dr. Livingston Safe.

A London telegram dated April 8th, says: "All doubts of the safety of Dr. Livingston, the African explorer, are now dispelled. Sir Frederdistinguished traveler, which came by the way of Zanzibar. Dr. Livingston writes that he is in good health, that his journey of exploration has been successful, and that he will soon return to England."

Mr. Isaac Post, in his remarks at the Rochester Festival, detailed some startling facts in relation to the martyrdom the Fox girls underwent in endeavoring to convince the public that the raps were genuine manifestations of snirit power. Mrs. Scott. Cora Daniels's mother. also related some interesting facts. Read the report of

New Publications.

We have from the publishers, C. D. Case & Co., of Hartford, an elegantly printed and illustrated of a plan for securing homes and farms to the large octavo volume, with the captivating title, destitute people, white and black, of Louisiana. now exactly in time for the events going forward, They are to-day helpless and impoverished; they of "EXPLORATION OF THE NILE TRIBUTARIES want help to direct them to efficient labor, and to OF ABYSSINIA. By Sir S. W. Baker." The assure them that the fruits of that labor shall be purpose is to give an account of the sources, supsecure. To this end the present "Louislana ply and overflow of the Nile, the country, the people, customs, etc., interspersed with highly exand put in operation. All that the people of that citing adventures of the author among elephants, section now have to show is labor and land; the lions, buffalos, hippopotami, the rhinoceros, anproblem is, how to bring the two together, and telopes, and other great game of the country. The author was accompanied on his daring exiana was but yesterday the garden of the South; cursion by expert native sword hunters, whose mighty feats are illustrated most graphically on dred thousand of her people are virtually pau- some of the pages, and of which he furnishes an exciting account in the text.

It has been ascertained now, it seems, that the cause of the annual inundation of its banks by the Nile is owing wholly to the nature of its Louisiana is the public lands, of which there are Abyssinian tributaries; a fact wholly unknown to three millions in all, but one million being fit for the world until recently. The natural rise and fall of the waters were accounted for by the disthem, stock, seed, the implements of agriculture, covery of the river's origin; but the yearly inundations, which do for the population along its banks what the regular rains are expected to do in other countries, are now found to be owing to quired aid for such as are desirous of securing the irregular discharge of water volumes from the Abyssinian rivers. All this territory which is here described by the traveler is sui generis, differing from that of the White Nile, and being wholly capable of development, and inhabited either by Mahometan or Christian races. Central Africa, on the other hand, is peopled by savages, who can never be expected to become civilized.

The British forces are now penetrating into the country, with intent nominally to release certain captives in the hands of the king, but no doubt really to secure a position where England can protect her highway to the East. We shall shortly revolutionize all that, however, when the Pacific railroad is completed and lines of busy ous response for which, in all such matters, they steamships fly from San Francisco to Japan, China, and the Indies. This is the country, Abyssinia, about whose people, customs, life and character, the writer discourses most delightfully on the basis of his notes from his journal. His accounts of hunting exploits are so vivid as to stir the blood as well as the imagination. His sketches of the natural scenery, of animal life, of the modes of life practiced by the people, of their social habits and character, let us into an entirely new realm of sympathetic experience, and give to his elegant volume a value truly permanent and substantial. Abyrsinia becomes a picture and a panorama on his brilliant pages. The enterprising and liberal publishers have nobly seconded his ideas and aims in giving the result of his travels to the world.

> Lee & Shepard have Dickens's "UNCOMMER-CIAL TRAVELER" and Scott's "BRIDE OF LAM-MERMOOR," continuations of the popular Peter-i son's series of the romances of these two great authors " for the million." They are as well printed as their predecessors, and so very cheap that every one can afford to own the complete works of these great masters of romance.

Loring publishes, as another of his most acceptable tales of the day-"AUNT KIPP"-with the suggestive motto, "Children and Fools speak the Truth." The reader will see from the story what the "truth" in this case is, and which class of the above persons speak it. The tale could not be otherwise than piquant, from the pointed pen of Louisa M. Alcott.

Message from an Indian Spirit.

The following message from the spirit of the Indian chief, "Sagoyewatha," was given at our public circle April 13th, with the request that it be printed in advance of messages previously given: ADDRESS OF SACOYEWATHA.

Good-moon, white man. Sagoyewatha comes again to speak for his people. And again the Great Father has taken his blanket from the sun's

take him this way by the north wind, and that way by the south wind. He hears this, and he hears that, and knows not which way to turn, for he looks not down within the still waters of his own spirit. If he did he would see clearer and Bad warriors come to him to throw his influence against the red man; that they are treacherous, and will not keep their yows. But Sagoyewatha and will not keep their yows. But Sagoyewatha comes at the call of the Commission who have gone yonder to treat with his people. They ask, "Will the red men prove false, or will they be true to their vows?" Sagoyewatha answers that the red men will be true so far as the white men are true to theirs, but no further. If the white man's yows are kept, the red man's will be kept also, for they are registered in the hunting grounds where they are registered in the hunting-grounds where no lies are spoken. But if the white man's yows are broken, look only for war from the red man, for it will come and never cease so long as the red man remains here. When he has gone yonder, war with them will have ceased, but never till then, if this last vow is broken by the white man. Thousands of warriors have their ears turned to hear the words of the white man. They wait the coming of the commission, and will treat with them, and if that commission proposes to them what they expect, if they are faithful to the yows made to them one year ago, the Indian's heart will be true; his tomahawk will be without an his arrow will fall to the ground; his warclub will be buried, and his cance used only in

This is the last time that the warriors on the plains will listen to words from the white man. If those vows are broken now, they never can be mended. If they are not kept, the red man will wage an eternal war against the white man, and it will not be easy to exterminate him. It is easier to talk of it than to do it. The red man knows every inch of ground on which he treads; he has counted every drop of water in the great lakes; he knows every star that shines upon him, and he knows all the sands under his feet, and the white men know them not. The Indian, then, can take care of himself in war better than in peace, if the white man's vows are broken. It is well for the white man to say to the red man, "Be at for the white man to say to the red man, "Be at peace, and we will give you lands and we will give you lands and we will give you what you need," but it is better to give. It is well to say, "The Great Father will give you wampum for what you need," but it is better to give it. It is well to say, "When the grass springs up we will meet you and perform our vows," but it is better to meet and perform them. The great father has this consolation: The Indian will be true to him and his children if he is true to them. Sacovewatha from youder hunting grounds pleads Sagoyewatha from yonder hunting grounds pleads the cause of his people, but he pleads no more for them than for the white man, for he knows that the white man will suffer as the red man will if

the white man's vows are broken Good-moon. Sagoyewatha has done,

Fay still sticks to his "reliability" as a medium. He last turned up in Westfield, in this State, as we learn by a letter just received from there, dated 13th inst. We print the concluding portion:

"I hesitatingly invited a few friends to be present at an evening's sitting in my parlors. I now boldly and unhesitatingly affirm that the evidence received is sufficient to warrant me in saying that I, together with each person who was present with whom I have conversed, believe him to be a heartless deceiver.

Yours for truth and no imposition, JAMES NOBLE, JE."

Thanks to Gen. B. F. Butler for public documents.

© Co.,

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ward.

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Aew york Bepartment.

BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY.

WARREN CHARE LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Popular Medicines.

Spence's Positive and Negative Pewders, Dr. H. B. Storet's preparation of Dodd's Nervine, (31 per bettle,) Neurapathic Baisam, (30 cents and 31), Bing's Ambrosis for the hair, (\$1,) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Baisam of Longwort, (50 cents per bottle.)

Our assortment of Blooks has been greatly enlarged and our office newly fitted up. Please call and see it and us when you come to the city.

Complaints.

written articles complaining seriously of the re-

control the country. We do not deny the state-

that large numbers are constantly suffering greatly

from poverty, and many are driven into crime

and some die from starvation every winter,

would it not be well to decrease your marriages,

the size of your families, and use such proper

natural and legitimate means as would decrease

your population without crime, and save the

misery arising from this surplus, and increasing

poverty? Why call for more, when those you have are suffering for the necessaries and comforts of life which all cannot share? Why deplore

the misery you have, and loudly complain for

lack of the cause that produces it? If over-

stocked, why call for more? With your present

social system, can you cure the evils and remove

the poverty of society by increasing your numbers

and crowding your cities still more? When onehalf your children are now unwelcome, can you

improve your condition by increasing the num-

Again, this same class of writers on moral and social subjects almost invariably join in the ex-

pressions of satisfaction or exultation over the

and on a scale of increase ever in proportion to

and deplorable picture, in view of the false social

system that increases crime, poverty and misery

But in casting the horoscope of our country,

suppose we turn back to England, Ireland or

Germany, and see what great advantages have

been derived from the almost universal marriages

very cautious in marrying, or to wholly avoid it

until the laws can be so changed as to avoid the

misery now so frequently arising from it, and we

also advise those who do marry to carefully avoid

bringing many children into existence while they

must inherit the bad habits, appetites and pas-

against marriage as it now is legalized, we clip

the following from the Boston Journal of April

"DIVORCES IN MAINE.—The Baugor Whig savs

that twenty-six divorces were granted in Knox county at the last term of Court, and fourteen in

term. At this rate there would be from three hundred to four hundred granted in the whole State. The applications on the dockets last fall numbered more than five hundred, and they are

increased every term in consequence of the in-

creased facilities that have of late years been afforded dissatisfied couples for release from mat-

And to the last sentence we will add, of course

they do, and will, till the law of relations between

married persons is changed; and yet the divorce

laws cannot face about and go backward, more

debt can be again established when once abol-

ished. Either would be ildiculous in a progress-

for all these evils is to correct the laws of mar-

riage and society, and make woman in every posi-

tion an equal with man in all relations of life.

But the churches are so bitterly opposed to any

reform in this department, that our popular wri-

ters dare not demand the change, and so keep

whipping the devil round the stump,"

rimonial infelicities."

in geometrical ratio with its increase.

ALL SORTS OF PARAGRAPHS.

Have patience, friends; another edition of road on the 15th, by which over a dozen per-the "Experiences of Theodore Parker in Spirit-Life" has gone to press, and we shall be able to and at about 3 the next morning, the accident fill your orders in a day or two.

We have also obtained a fresh supply of Prof. S. B. Brittan's great work, "Man and His Rela. Port Jervis, on the Delnware division of the tions," and shall at once fill the orders waiting, road, and smashed to pieces. The sleeping cars The price of this valuable work is \$3.50; postage free.

We know of a certain prominent peace man, who has recently, for policy's sake, donned the military "shoulder-strap." When will wonders

The Indian chief, "Spotted Tail," is a believer put out. in Spiritualism, and his medicine men are said to be mediums.

The "sensation" ghost story, recently published in a Western paper and copied into a flash illustrated sheet in New York, we advise Spiritualists to take no notice of. A similar story, which the wavering and convincing the skeptical. there was no foundation for, "appeared" in about the same locality last year.

The "Sunday Times," of this city, has been purchased by B. W. Thayer and R. C. Dunham, and enlarged and otherwise improved. It is now one of the handsomest and raciest weeklies in New England.

The Cuban authorities are said to be now engaged in obtaining a register of the slaves, as a good brother and zealous co-laborer, A. E. Carpreliminary to fixing the indemnity to be paid to All slaves not registered within a given time will factory scance, in every respect, that I have ever be regarded as free.

Parepa is going to California next summer, it is

Fifty-two editions of Uhland's poems have been issued in Germany.

evenings since, was abruptly disappointed by a lar diminished. Her extreme sensitiveness and stipulation from the bride that the groom should | natural shrinking from contact with the public, abstuin from tobacco, which he could n't do, even has hitherto kept her very much secluded, and I with the alternative of losing her.

Large quantities of maple sugar have been made in New Hampshire and Vermont this spring. The sugar sells at Concord, N. H., for twenty cents a pound, and the syrup for one dollar and fifty cents per gallon.

Bulwer has a new play in preparation.

Portland people, with excusable wide, place strangers on the top of the observatory and tell them to find the district which the great fire of 1866 devastated. Almost every trace of it has disappeared.

EASTER BRIDAL SONG, Haste, little fingers, haste, haste!
Haste, little fingers, pearly;
And all along the slender waist,
And up and down the sliken sleeves,
Knot the darling and dainty leaves,
And wind o'th' South, blow light and fast,
And bring the flowers so early!

Low, droop low, my tender eyes— Low, and all demurely, And make the shining seams to run
Like little streaks o' th' morning sun,
Through silver clouds so jurely;
And fall, sweet rain, fall out o' th' skies,
And bring the flowers so early!

Push, little hands, from the bended face
The tresses crumpled curly,
And stitch the hem in the frill of snow,
And give to the vell its misty flow,
And melt, ye frosts, so surly;
And shine out, spring, with your days of grace,
And bring the flowers so early! -Alice Cary, in the Independent.

A stump speaker at a late meeting declared that he knew no east, no west, no north, no south. "Then," said a bystander, "you ought to go to school and learn your geography."

really tell, for he was asleep all the time. According to statements in the English papers, the Ritualistic Commission has decided against

vestments, lights, incense, etc., and in favor of altering the rubrics. State Constable Jones reports that two thousand seven hundred and seventy-nine liquor shops have been set up in this Commonwealth since

Nov. 5, 1867. THEOLOGICAL PUNS .- Bantist Brother-I do n't like your church government. It is n't simple enough. There's too much machinery about it. Methodist Brother-It is true we have more machinery than you; but then, you see, it don't take

near so much water to run it. The shoe trade at Lynn is on the increase, the demand coming largely from the West and South.

Digby.-" Say, Jo Cose, why must Fancuil Hall Market be fond of company?" "Dunno, Dig. Why?" "Because it makes a point to meat a great many people." "Do n't see the point."

Massachusetts has seven hundred and seventyone dead buried at Andersonville.

Adolphe Braun, a Frenchman, has discovered a method of taking photographs in colors. He has produced a great number of absolute fac-similes of the best drawings left by the great masters. The nicest shades are reproduced. The permanence of the colors remains to be tested.

The man that made himself felt has gone into the hat business.

Rev. S. H. Tyng, Jr., has again been cited to show cause why he should not be suspended from the ministry, for preaching in a Methodist meeting house, as he did immediately after his admo-

Count Schwabe offers his collection of portraits of fallen heroes to the city of Boston, as a free gift, with the sole request that there shall be proper care taken for the preservation and exhibition of the gallery.

A SINGULAR WARNING.-A gentleman living near Charleston, S. C., one night recently made a good fire, it being rather cool, and went to bed. Shortly after retiring, a bird, supposed to be a whippowill, began to sing, and seemed to say, "You've set your house on fire!" which was repeated quickly. The gentleman listened to the bird attentively for some moments, then thinking that it might be a warning, as the fire was burning briskly, he got up to see if the chimney was on fire, which he not only found to be the case, but the roof of his house had ignited. With the aid of the freedmen, the flames were extinguished. He says that but for the timely warning of the bird [or his spirit-guardian] he should not have got up, as he did not feel the least apprehension

of fire when he retired. The total cost of the grand Masonic Temple in Boston, including \$35,000 for furniture and organ, is \$453,000.

Terrible Accident.

A terrible accident bappened on the Eric Ralltook place. Seven cars were thrown down an embankment of jagged rocks, fifteen miles from were burned up, with seven passengers; a large number were badly injured.

We have seen a gentleman who was present, He says twenty-one persons were known to be dead-seven burnt to death. One man's neck was broken; externally it could not be seen that he was hurt at all. Another had his eyes nearly

An Excellent Test Medium.

There is an anxious inquiry at the present time among Spiritualists everywhere for good test mediums. No one phase of mediumship can do so much toward strengthening the weak, confirming Whenever such mediums are developed the public should know of them, for the people have need of their services. As a reliable test medium perhaps there are few who rank higher than Mrs. Monisa French, of Willimantle, Conn. It was my good fortune to make her acquaintance a year ago last March, at her home, which was then in the city of Hartford. Then and there I also had the pleasure of taking by the hand for the first time our penter, of Putnam, Conn. That night, at Mrs. their owners when emancipation shall be declared. French's house, we had the best and most satisattended. Spirit voices were heard, and little "Katie Sprite" and "Big Hand" talked with us as familiarly as do spirits in the form. And such tests as they gave us were truly astonishing. Through sickness, Mrs. French has since lost the power of producing the voices, but the power of An appointed wedding at Providence, a few giving the most wonderful tests is in no particutake this method of calling attention to her fine powers, in the hope that she may be more widely known. She is deserving of entire confidence, and a liberal patronage by the Spiritualist public wherever she may be. Her light should be permitted to shine. A. E. Carnenter would, no doubt. give willing and cheerful testimony to the excellence and reliability of her mediumistic powers. lence and reliability of her mediumistic powers, for he has had abundant proof thereof. Reference may also be made to Mr. and Mrs. Harvey Dickerman, of Cuttingsville, Vt., Mr. and Mrs. V. P. Slocum, Mr. and Mrs. Milo Lyman, and Newman Weeks, of Rutland, Vt. Mrs. French has recently visited this section of Vermont, and Spiritualists who have long been familiar with the various phases of spirit manifestations have been both astonished and delighted with the texts given through her, by the controlling spirit. "Aigiven through her, by the controlling spirit." given through her, by the controlling spirit, " Al-

I understand she has gone to Boston. The Spiritualists of your city would be very fortunate could they induce her to locate there.

E. B. HOLDEN.

North Clarendon, Vt., April 7, 1868.

The State Missionary.

The hearts of our little band of devoted Spiritualists were greatly cheered and blessed last evening by the presence among us of that truly earnest laborer, Mr. A. E. Carpenter, after a tedious ride of twenty-five miles in an open carriage. And we feel it due to him to express carriage. And we feel it due to him to express through the columns of your paper our heartfelt gratitude for the words of eloquence and truthful inspiration which during one and a half hour were poured forth to a listening, respectable audience, elucidating in a plain candid manner the facts and beauties of the spiritual phenomena. To us it was a rare occasion and a "feast of good things."

Very truly yours,

M. CONWELL,

L. D. KNIGHT.

Huntington, Mass., April 14th, 1869.

Huntington, Mass., April 14th, 1868.

The last Libel Case.

It is estimated that immigrants are going to Missouri at the rate of a thousand a week.

Jo Cose being asked if he rested well the previous night, replied that he didn't know, couldn't really tell for he was calcan all the state. dergoing a long trial on a charge of defamation of character. It seems that the Commercial denounced a lawyer for having used money as agent for the city of Covington, to procure the passage of a certain measure by the City Council of Cincinnati. A long trial appears to have convinced the jury that Mr. Halstead's charges in the Commercial were true and made in the interest of the public, as eight voted for acquittal, two for giving the plaintiff one cent damages, and two for giving

a few cents more.
Our despatches recently reported the arrest of a woman in St. Louis, under the law against "common scolds." This woman had become notorious in the West for suing newspapers and individuals for libel, and is now in jail as a nulsance, to be suppressed by virtue of a curious old enactment, which, it seems, is still unrepealed.—N. Y. Ex.

Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of

the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And we invite " each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

ISAAC RHHN, President; WARREN CHASE, Vice President for N. Y.; THOMAS GARRETT, "JACOR W " Penn.; " Del.; " Md.; JACOB WEAVER, A. JACKSON DAVIS, " " N. J.; " Me.; FRANK CHASE, " N. II.; " Vt.; D. P. WILDER, " Mass.; WILLIAM WHITE, Conn.; IMMANUEL SEARLE. " R. I.; Ala.; Tex. : HUDSON TUTTLE, Ohio: Neb. : W. T. Norris, RL; MARY SEVERANCE, Wia. Mich.; CHARLES A. FENN. Cal. : " D, C.; Ky.; Tenn.; Kan.;

Ga.;

" Minn.;

HENRY J. OSBORNE,

S. Y. BRADSTREET,

delphia, Becretary.

L. K. Joslin, Treasurer, R. I.;

HENRY T. CHILD, M. D., 634 Race street, Phila-

Trimming their Sails.

The press generally is evidently preparing to take advantage of the rapidly gaining popularity of Spiritualism. The New York Herald says we had a respectable audience at the Everett Rooms on the evening of March 31st. Quite a contrast with its former descriptions of nearly the same persons. The Cleveland (Ohio) Herald publishes the excellent speech of our Bro. D. A. Eddy, de-

livered on the Twentieth Anniversary of the Rochester Rappings, &c. The Brooklyn Daily Times gives a whole column to a scance with C. H. Read, whose physical manifestations are very remarkable, and the wonder of inexperienced skeptics. We have also observed several favorable notices of the various meetings of the 31st ult, by which many persons are awakened to the

fact that Spiritualism, so many times killed and

reported dead, is even now more alive than all

the churches that have combined to kill it.

Mr. and Mrs. Anderson at their new residence are busy all the time, and his pictures are doing much good in the general as well as special progress of our cause. New York has never been as well supplied with good mediums as at present.

C. H. Foster, judging from reports made in our office, is more and more successful, and comnlete in his tests. He convinces the skeptics, after which they read and hear and examine our philosophy.

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's Divine Ilevelations, 39th edition, just out. 5 vols., Great Harmonia, each complete—Physician, Teacher, Ser., Reformer and Thisier.
Maple Staff, an Autobiography of the author. Penetralia, Harbinger of licetth, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Rpcclai Providences, Harmonial Man, Free Thoughts Concerning Religion, Precent Age and Inner Life, Approaching Crists, Death and After Life, Children's Progressive Evenum Manual, Arabula, or Divine Guest, and Stellar Ker to the Summer-Land —last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.
Four books by Warren Chase—Life Line: Fuglitive Wifet American Crisis, and Gist of Spiritualism. Bent by mail for \$2 00.
Complete works of Thomas Paine, in three volumes, price \$6: postage 60 cts.
Persons sending as \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. None post-office orders when convenient. They are always safe, as are registered letters under the new law. Mrs. L. F. Hyde has returned from Washington, and is again successfully connecting the two worlds by her excellent mediumship, at the old stand 402 Sixth Avenue.

> The circles of Margaretta Fox, at Mr. Holmes's, at 763 Sixth Avenue, are a complete BUCCOSS.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

We have lately seen several lengthy and well NORTH EASTON, MASS .- We mainly endorse the remarks conmust be formed to supersede the old ones that now work such cent falling off in the size of families and in the partiality and extreme selfishness in society. It must be admitted, however, that all the stones in the old fabric have been number of children-especially in American familles, and most especially in large cities-to which of use-may be of use still; therefore it behooves those who is also sometimes added the increasing reluctance are engaged in demolishing the structure that has atom ao many centuries, nor to mar the material any more than is necessary, as it will be needed in the rearing of the new temple, to marriage, by which a still further decrease of children is deplored. By these statements a the corner-atone of which is already laid. Every practical movement of the kind alluded to we are heartly in favor of, "Not the man, but the plan," is your motto. This would do, reader would infer that our country was already short of population and prospectively shorter, or were it not too palpably the case that the man often, through selfishness, destroys the plan. Our observation during the that immigrants and their children would soon past eleven years in regard to the schemes of those who proments or conclusions of these writers, but we less to be philanthropists, has taught us to carefully welgh should like to know why this same class of wriall propositions, coming from whatever quarter, before committing ourselves one way or the other. A too heaty action of on results in disaster; and the benefit we would confer ters are so often the very persons who deplore the poverty, ignorance, crime and misery of the chilupon the community by inaugurating a new enterprise, with dren, especially in large cities, and also complain so strongly of the numerous and untimely deaths details, brings unhappiness instead of happiness, noverty inatend of wealth, to those who invest in it—disintegration in-atend of cooperation. But as "the agitation of thought is the of children, which they also see so alarmingly destructive to the future prosperity of our country. heginning of wisdom." we would not call in question the An outside observer criticising these complaints movement under consideration. Submit what you please. would say, If your country, and especially your large cities, are so overstocked with population

Business Matters.

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Message Bepartment.

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. Connnt,

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 morals, are answered by spirits who do not an ponnes their names.

mounce their names.

We ask the reader to receive no doctrine put

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

The Banner of Light Free Circles. These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock. services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

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

Circle Room-Reserved Scats.

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

Invocation.

Oh Lord, thou who art Israel's God, thou who art the one God over all, thou whose mercy is from everlasting to everlasting, thou whose love encompasses every soul, thou whose infinite spirit alls all the past, all the present, and all that is to come, we would worship thee in spirit and in truth; and, laying aside all prejudice, having no oracle between ourselves and thee, we would stand face to face with thy greatness, and learn of thee. Thy power is spread abroad throughout all universes. In the midst of the ever-changing scenes of time there thou dost represent thyself through Nature, and in the midst of the more perfect scenes of eternity there thou dost show

thyself to thy children. Wherever the soul goes, there it finds thee; wher wherever the soul goes, there it mus thee; wherever it rears an altar to worship, there thou art to receive its offering. Oh grant that those here may feel the influence of thy holy spirit. May thy holy benediction fall on the conscious lives of these souls. May they understand thy oneness, thy greatness. May they learn of thy love, and may they go out to their homes feeling nearer to these heavier least something of their draws having thee, having lost something of their dross, having gained something of heaven. Oh grant that all differences of opinion may be laid aside, and thy law and thy will and thy way recognized as the best, and though simple, yet sacred and holy best, and though simple, yet sacred and holy, which thou hast set up everywhere; and may it he understood by thy children, and may they walk toward thee by its holy light. May thy kingdom come here on earth, and thy most holy will be done in every soul. May darkness pass away; may the morning light soon shine, and may all the virtues of the divine life spring up and hear fruit to thing begon and thy days here. and bear fruit to thine honor and thy glory here upon earth; for thine is the kingdom, the power and the glory, forever. Amen. Jan. 21.

Questions and Answers.

CONTROLLING SPIRIT.—If you have queries for consideration, Mr. Chairman, we are ready to Ques.-During my experience of ten years as a

healing medium, I have found many cases of disease induced by the close proximity of spirit friends. And I believe a large amount of the physical suffering with which we meet is traceable in some way to this cause. I would ask if you can give us such an explanation as would help us to guard against such influences? Can we do anything, in conjunction with friends in the spirit-world, to prevent a so frequent recur-

Ans.—The only sure method of prevention Ans.—The only sure method of prevention known to us is this: Make yourself acquainted with the influences by which you are attended, and through reason dispet the clouds. If they are injurious to your physical and spiritual well-being, if you reason with them they will depart. Knowledge is the only safe way by which to reach and overcome all the ills of life. The various churches scattered throughout the land are perpetually sending forth their cry against modern Spiritualism but they know as little concern. ern Spiritualism, but they know as little concerning modern Spiritualism as the snail knows of the stars. Yet they are constantly sending forth their anathemas, expecting thereby to annihilate modern Spiritualism. If they would be success ful in their cause, they must first seek to understand it, and then they may have some guarantee for success. So it is with regard to all laws in life. You are compassed about by an innumerable cloud of witnesses, unseen attendants. Some who come for good, and some for what you call evil. Some come to gain for themselves; others come to give. Some come for the purpose of making themselves better; to find entrance to heaven; others come expecting to wreak ven-geauce upon those who have done them ill upor the earth, or whom they fancy have ill-treated them. There are all classes of spirits who visit the earth. It is a great highway, and open to all. Now then it behooves you all, as Spiritualists, as scientists, as moralists, as Christians, to seek to know concerning the powers by which you are surrounded. Then if they produce injury to body or spirit, you will know how to repair it, and how

to provide against it.

Q.—Can you or do you ever dart thoughts into the mind of man, and he at the time be unaware

A.—Certainly; that is a very common occurrence. Mind is constantly giving out of its thoughts, and as constantly receiving from some other mind; and as the disembodied spirit has more power than the spirit embodied, and can with greater facility fasten its thoughts upon some other brain, so in that respect they are superior to minds in the flesh, and can exercise a greater power over you than you can exercise

-Is there any other judgment day beside

the last day of a man's life here on earth?

A.—Yes; every day of your lives is a judgment day. Every day which belongs to you as an individual, there is judgment passed concerning. All the acts of your lives are passed before the All the acts of your lives are passed before the great judgment seat, and each one determined upon. If they are evil, they hring their legitimate results. If they are good, they also bring their legitimate results. An evil tree cannot bring forth good fruit. Whatever you sow, that you will reap. There is no forgiveness for sins. You must pay the uttermost farthing for all the mistakes of life. You will by-and-by learn that it is well; for did the great power in the universe suffer you to go without judgment when you make mistakes, you would hardly march on through the wondrous degrees of progress marked out for you as an intelligent spirit.

Q.—Do we have the celestial body that is spoken of in the Bible as soon as we die?

A.—You have it before you die. It is with you now. It forms an ethercal, mystic covering for the nervous system, and it passes out or is ex-

the nervous system, and it passes out or is expelled from the body by the electrical forces. When the magnetic force has departed it is the business of the electric force to expel this spirit body; then you are born again. Jan. 21.

Samuel Roberts.

You take a sort of a schedule here, I believe, of all the particular points of a chap's life, don't you? Well, the first part of the programme, I suppose, is the name. Mine was Samuel Roberts, and I was born in Meredith, N. H. But I didn't go out there—"die," you call it. No, I went from Newbern. A pretty hard old place—when I was there, at any rate.

I've been floating round on the surface of things, waiting for a chance to come, for a boat or scow, or some sort of a ship. I stood by waiting for my turn while that old Jewish rabbi was talking. [Jewish rabbi?] Who was he?] I don't know. That's what they told me-all I know. I was n't nequainted with his excellency, but that's what they told me-all I know. I was n't nequainted with his excellency, but that's what they said. But I could n't help thinking that I believed he was telling the truth about the spirit bodies being kicked out—I mean expelled. Well, I can't talk as he did. It's no use. I have to be Sam Roberts, after all. Thought I should be pretty kind of decent, but can't do much at that business. But I just remember the feeling I had when I was dying, after I begun to get cold. My hands were cold, and my feet were numb, and I was cold all over, except a place here (the heart). I felt as if there was a something in me going jump-i-ty-jump, and I could n't be read to the course that will be best for them to take. When that matter is settled, I should be pretty kind of decent, but can't do much at that business. But I just remember the feeling I had when I was dying, after I begun to get cold. My hands were cold, and my feet were numb, and I was cold all over, except a place here (the heart). I felt as if there was a something in me going jump-i-ty-jump, and I could n't the protection of a subtlibute only it and I could not anything toward assisting those who might care for them. I did not even know that I could net in that in power will be increased after leaving the int in that I could net thing in me going jump-i-ty-jump, and I could u't think of anything, only it was the devil trying to kick me out and get possession himself. I see he has explained it. I've wondered a good many times what the the philosophy—that's it—of it was. Well, I've got it now, down to a point. was. Well, I've got it now, down to a point. I thought I should go into the saint's That's what it was. In other words, it was a sort of 'lectrical wind blowing you out.

I'm from the 9th New Hampshire, sir—a soldier
through and through To all locality and the solutions of the saint's point. I lived here fifty-one years, and I only come

I'm from the 9th New Hampshire, sir—a soldier through and through. Don't look like it, do I? I's going to say my appearance would rather give the lie to my statement, but that a whore I are truth, and to say that those who have the most of the say that the say that those who have the say that the say the say that the say t I's going to say my appearance would rather give the lie to my statement, but that's what I was. They say you must come back just as you was. I might come as a dove, I suppose, if I tried —they say so; but then it would n't be Sam Roberts, so I should n't get very far ahead.

Oh dear! dear! My sister Jane, I suppose, will say, "Deprayed yet! Out of the church, and out of everything." I am out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and out of the church and out of hell, tell 'em and the most of this world at their command are the most unhappy of all beings here. [Of those in your sphere?] Yes.

I want all the people to know that I did n't find the heaven I expected to; nothing like it. And I want them to know that if I was back on the earth again, and had my life to live over, there

of everything." I am out of the church and out of hell, tell 'em, and out of everything but my own particular sphere of action. That I am in just as much as I ever was in the world. And now about the church business—I was conscious I was going. That was sure. And I did n't know where, and I do n't know as I cared particularly. where, and I don't know as I cared particularly. I'd no faith in the Orthodox heaven; did n't believe in it, anyway; never could, and did n't know where I was going. I concluded there was a place somewhere after death, and some kind of a way of living; but how, I did n't exactly settle it. But now I know all about it. It aint so very much different from this way of life, after all. It aint different, and yet it is different. The spiritual part of everything that's here is also there. In that sense it aint different, but it is a good deal part of everything that's here is also there. In that sense it aint different, but it is a good deal different. When you come to examine yourself, you find that you aint got to pay for nice broadcloth and something to eat—not the kind that you have to buy—but that everything is free, and it's as much for you as for anybody else. Everything is level, so far as them things are concerned; but there's mountains and values. It sall you but there's mountains and valleys, I tell you, here, of goodness, and evil, and all that sort of thing. But so far as what you need goes, it's pretty level.

I'm glad they got the chest with my things, even if it was in such an upset, harum-scarum condition. There was n't much of anything there but I'm glad, cause they are glad. And I'm very happy to be able to announce myself as all

right. Now that expresses a good deal.

Let me see. Tell 'em I've seen father, and he 's

I rather guess he 's out of the church. I don't
know. He didn't say much about it. At any
rate, I don't know as they have deacons here. he a deacon?] Yes, deacon. What are You are deacon of this establishment, aint you? You are deacon of this establishment, anty you? [No, I'm no deacon] I didn't know but you was. I was going to address you as deacon when I come in, but they just pulled me from the rear, and told me to be civil. [I never had much inclination toward deaconship.] So much the better for you. The old man was always talking about religion, and the Bible, and the devil, and all that, but here I notice he don't say surthing all that; but here I notice he don't say anything about it, and I aint going to bring up the subject. So that's the information I bring about him to

the folks.
And old Aunt Nabby-I tell you what 'tis, And old Aunt Nabby—I tell you what 'tis, she's a tiger here, as she ever was. Says she, "Sam, you need n't think 'cause you've got here that there aint no hereafter, 'cause there is, and you better look out for it." Says I, "You are here, aint you?" "Yes," says she, "I've been here a good while; but I tell you there's a hereafter." Says I, "What road you going to travel?" "Well," says she, "I shall travel after the blessed Saviour." "Well," says I, "then I'll travel the other way, 'cause you and I will quarrel, surealways did—just as natural as could be." If I did n't do anything when I was a youngster. I'd did n't do anything when I was a youngster, I'd get spanked unmercifully; and sometimes there'd be a fight between me and Aunt Nab. I don't hold no grudge agin her, only she's a religious Tartar. Did you ever see one? She's sharp as a worn-out drum-stick. Just the same here, tell

Then there's little Charlotte—only about so year old (raising the hand about as high as the table.) Oh well, the devil! I don't know—a little thing; died when she was three or four—four or five; just as bright a little spirit as you ever see; did n't stay here long enough to get mixed up with the dirt of the churches. [Is she your sister?] Yes; do n't dwell with me, though. You see I do n't aspire to anything so good as that yet. I always felt a sort of a kind of a reverence for anything that I think is real good; but when it's a sham, or assumed goodness, I do n't have much reverence for it. I know she is good, and there's plenty just like her here, and I do n't know but I shall set up a kingdom of heaven for myself and worship them by and by—just as I happen to feel. She is bright, just as she was when she was

Then there's old Si Parsons; has n't got his hands open yet, tell 'em. Want to know what I mean? Why, he was so confounded close-fisted here that he did n't want to open his hands long enough to eat, so he was as lean as a rail. I do n'i think he got enough to eat. But he had some dollars, you know. Tell 'em I think he is paying

lis way through purgatory.

I could go on all day, you know, and give a string of all the folks I met here, but it would n't do any good, I do n't suppose. If the folks will give me a chance to talk with them, I'll unravel

the skein as long as they want to hear me.

Now parson, deacon, Chairman, or whatever you are, I s'pose you know how to settle the business. You print it? [Yes.] And I am to take care of it—charter a car to send it slong all right, What's to pay? [Wa charge nothing! You'd What's to pay? [We charge nothing.] You'd have to trust if you did, 'cause, you see, I'm broke. [You can pay by doing some kind act for some one else.] So I can. There 's always somebody wants something done for 'em, if it's nothing more than a good dinner or breakfast—plenty of em here—going round without half enough to eat, and others have so much their stomachs can't take care of it. Some of my folks can take that

Stranger, maybe you and I'll be better acquainted by and by. When you get off this here rig and get a little more sublimated, you and I rig and get a little more sublimated, you and I will travel up together and see the sights. I guess I shall get along pretty well, so that you wou't be ashamed of me. [I should n't be now.] You don't know. This is a borrowed rig I 've got. If you see me in my own, perhaps you would n't like me as well.

Don't forget my name, will you? [No.] I have n't been called by that name for so long I most got out of the way. [You were called Sam?] Yes, reckon I was.

Yes, reckon I was.

Yes, reckon I was.

If I's in the habit of praying, I'd pray for you, but as I aint, you 'll have to do your own praying.

Good-day to you.

Jan. 21.

Joseph Yeaton.

It is but a few months since I was in the possession of my own body, and could deal with the things of this world better than I can now.

I had completed my arrangements in Southern Texas, and was just starting for home—my home in Maine—when I was overtaken by the yellow fever, and in a few hours passed on. My wife had passed on before me, and at my death our little ones were left in that country of disease and

death, and orphaned.

I am somewhat disturbed by the intense anx icty that seems to pervade the minds of my aged parents and my brothers and sisters with regard to the disposition of the children, and the settlement of what little property I left. It is that that brings me here. I want to say that I have been informed—and truthfully, no doubt—that after leaving this place I shall be enabled to visit some members of my family, and impress upon them the best course to be taken with regard to the children. I am also informed that I shall be able

[Do you want to speak to us?] Yes. I am Eliza Dow, from Epping, N. H. It is so strange to come back here! I've beeu gone most fifteen years. I thought I should go into the saint's

earth again, and had my life to live over, there are a great many things that I should avoid doing; and one is, I should avoid trying to get the best bargain in trade out of everybody I traded with, regardless of their circumstances. I should avoid that, of all things in the world. I tell you it is a great cross to me to come back, but now that I have done it I shall lose a great deal that

If I could come back and preach to the world, I would preach in this way: "Oh ye living peo-ple, prepare for the beautiful hereafter. Make your garments so white that you will have little cause to be ashamed of them in the great life of the spirit-world, where all the defects are seen and all the impressions of our human lives are brought to view. Oh seek to live so holy here, such perfect and such natural lives, that your wedding garments may be always ready. May the angels watch over you while you remain here, and lead you to the beautiful home in heaven when death shall knock at your door." en when death shall knock at your door."

Scance conducted by Joseph Lowenthall; adjourned by "Cousin Benja."

Invocation.

Spirit of Eternal Truth, our Father and our Life, we have heard thy voice speaking to us from the past, through the present, and in obedience to its call we have gathered here. Oh thou whose to its call we have gathered here. On thou whose life hath no beginning nor ending, thou to whom the soul pays its vows, thou whom no soul can understand, we would worship thee from the deep places of our inner lives, and to-day we would rejoice in life, in the glory of life, in the perfectness of life, in that life which belongs to thee as to ourselves. Thou hast called us from past scenes to mingle with the present, and here at the sacred altar of human life, oh, Lord, our Cod we would nay our yows offer our prayers. past scenes to mingle with the present, and here at the sacred altar of human life, oh, Lord, our God, we would pay our vovs, offer our prayers, and ask thee, oh Lord, to bless us still anew; not that we fear thou hast forsaken us, not that we fear that thou with not bless us, but because thou hast given us, oh Spirit Eternal, that which calls ever unto thee. We must ask for blessings; we must pray; we must praise; we must lift up our souls in joy and thanksgiving unto thee. We behold thy glory in the heavens and thy power in the earth. We know that the grave hath no power over us. We know that eternal life is given to all. No one can claim it more than another. All the saints of past ages cannot claim eternal life, any more than the sinner who bows before thy throne asking for mercy.

Oh we praise thee that we are permitted to return to-day adding our feeble testimenty to the thousands that have already returned speaking of their other life, informing the sons and daughters of earth that there is a heaven, not o'er yonder skies, but here in their midst; there is a life, not far distant, but near at hand; there is a freat.

Oh grant that the testimony of thousands and

Oh grant that the testimony of thousands and tens of thousands that are thronging the earth today from the unseen world, may be sufficient for this age; and may the age rise up in glory, praising thee for the light, praising thee that they know where they are go-ing, that there is no death, but life is everywhere. Our Father who art in heaven, hallowed be thy

name; may thy kingdom come, and thy will be done on earth as it is done in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; leave us not in temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen, Jan. 23.

Questions and Answers.

QUES .- Will the use of fine or very fine silver wire used to connect the hands of persons sitting at circles aid in developing mediums? If so, how should it be used?

Ans.—I have no faith in the experiment, because I know that the mediumistic power is not absolutely dependent upon earthly conditions for its development. It is a subtle force that, under natural, not artificial, circumstances works its way to the surface, whether you will or no.

Q.—It is claimed, if I mistake not, that all persons are more or less mediumistic. If advanced

spirits know this, it is presumable that they also know how to develop this highly important qualification, faculty or power; hence we inquire what course shall be pursued by persons desiring to be developed as useful and efficient mediums? A.—The most proper course to pursue is to live a natural, harmonious life. Let the surface be as smooth as possible, and let there be as much harmony as possible between the internal and the external. Seek for that holy peace which no circumstances of earth can infringe upon. Do unto all others as you would that all others should do unto you. Live naturally; live temperately; abstain from all the excesses of life, and seek to

bring all the faculties of your body into proper exercise, forgetting none. Do not exercise any one faculty to the detriment of any other, but seek to exercise all harmoniously, so that the subtle currents upon which the spirit power is dependent may not be obstructed; in a word, live natural and harmonious lives. Do this, and if there is any latent mediumistic power within you it will be sure to come to the surface. CONTROLLING SPIRIT.—The audience are now

at liberty to ask any proper question.
Q.—What is a proper and what is an improper

A.—All personal questions would be considered improper at this place.
Q.—Under what conditions are spirits able to

move ponderable bodies, organic or inorganic through the atmosphere? A .- Various conditions are necessary. First, it

is necessary to bring the medium in spiritual or electrical rapport with the object you desire to move. Secondly, it is necessary to bring the will of the person who is the prime operator in the case in conjunction with the object to be moved, and with the medium. These three conditions, or parts of one helps perfect any holy, however. or parts of one, being perfect, any body, however ponderable, may be acted upon according to the capacity of the power that may be provided by the medium. Under some circumstances, a dry atmosphere is quite necessary; under others, a moist atmosphere seems to be better.

Q.—Are any of my departed friends here present to der?

ent to-day? A.—That is a personal question. We have no right to answer it, even if we could.
Q.—May not artificial means aid in the development of mediumship?

to aid in rearing them, to watch over them, to do a great deal in their behalf. This I am very glad to know; for when I was first conscious that I was no more of earth, my thought of the little family I had left was sad. I did not then know means are the best adapted to its unfoldment.

Q.—It has been said by a certain author that mediums are generally somewhat mistaken with reference to the personal presence of spirits at But if my friends, my own dear friends, will refer circles. He states that it is more the reflective than the real presence, like the shadow upon a will learn that I have made a correct statement

placid lake. Is that correct?

A.—Under some circumstances it is correct;

A.—It is a softened joy, which naturally follows the knowledge that we have been mistaken, and that we are now in the possession of truth.

parts—body, soul and spirit.

A.—I believe while you are on the earth you are three in one. You have the physical body, which is the outgrowth of earthly conditions, and you have the spiritual body, which is an outgrowth of your earthly body, and you have the divine life, which is the same yesterday, to-day,

and forever.
Q.—With reference to repentance, am I to understand that it is a punishment, and not an act on the part of the one who exercises repentлисе?

A .- Some consider it in that light, but I believe A.—Some consider it in that light, but I believe it is a natural result which follows error. We are sorry that we have not seen the better way before, but at the same time we are glad that the light is now with us. This seems to me to be repentance. I have myself repented sorely and sincerely over the errors of my past earthly life; but at the same time I perceive a joy running through my repentance, which I believe to be the glorious light that has lifted me out of the darkness. I do not believe that repentance comes ness. I do not believe that repentance comes from the great and perfect father of our spirit, in consequence of our fault itself; but I believe it follows our mistakes of necessity. If we infringe upon the laws that govern physical life, pain is the result, suffering is sure to follow. And so it is with regard to all spiritual things. All spiritual things. ual mistakes may be called, I believe—and justly, too—infringements upon the spiritual law of our spiritual natures, and to the same extent we must We may call the suffering repentance, or

by any other name. Q.—I observe that you call the suffering repentance. I would ask, what is the cause of that? What is the spiritual influence that operates upon our spirit to produce that sorrow and the subse-

quent joy?

A.—I believe it to be the spiritual light which attends the consciousness of the soul who has attained a better state than the past. I do not know that it is shed from any particular source. I believe it is born of the divine life of our own patures.

Q.—Are not sadness and suffering essential to the perfecting of the spirit under all circumstances?

A.-I think so; just as much as the storms that sweep over the earth are necessary to the unfoldment of the earth.

Q.-Can there be any growth without suffering?
A.—I think not. If the most perfect beings that we have any record of were capable of such in-tense suffering as the record of their lives affirms, what have we the right to infer concerning suffering? Why certainly that it is a necessity. It may be called the key that unlocks the gates of heaven and bids the spirit flee from past shad-

Q.-Will this suffering continue to the after-life?

A.—I have seen the keenest of all sorrow in the spirit-world. You have sorrow here on earth, but it is dull and stupid when contrasted with that of the spirit-world. Oh do not be mistaken with regard to your future life. Do not suppose that it is one continuous life of joy, for I tell you it is not. The suicide who seeks to escape the sorrows of earth, hoping to gain the joys of heaven, wakes from a mistaken dream to find himself ofttimes in deeper sorrow than when on earth. The shadow that belonged to him while here has shadow that belonged to him while here has followed him to the spirit-land, and by natural and perfect law he must outlive it. When we know concerning sorrow, we know how to flee from it. But when it is a mystery to us, it lingers around us, and like the shades of evening refuses

sidered that this thing was a veritable truth, who once told me that nothing on the earth could shake their faith—not even if it was pronounced adelusion by everybody on the earth, they would remain true to their belief; and during the same conversation very coolly informed me that the time was not far distant when I should say as much; when I should myself give evidence of its truth. "How is that?" said I. "Why, when you are dead you will come back, and we will

Well, sooner than I anticipated their prophecy is fulfilled, and I am here; and of all places in the world, it is the last that I had ever dreamed of coming to. So it is.

of coming to. So it is.

I am Nathaulel Augell, of Cincinnati. And if any of my friends should chance to come into communication with you, they would tell you I was thoroughly against Spiritualism. I thought it one of the wildest delusions of any age. I denounced it when here, but I am honest enough to own that I was mistaken. I have returned after four months absence—just four months. I thought I would wait till I had become a little

settled in the things of this—or the other life—I had forgotten that I was on the earth again. I suppose that nothing would be needed from me to convince those who are already convinced, but for the benefit of some skeptical friends that I have on the earth, I will give a few incidents of my life, which may tend to identify me, and to prove that this Spiritual Philosophy is a truth. These little jucidents may seem to be of small account, but perhaps they will weigh well in this

In 1863, about nine o'clock in the morning on the 16th day of May, I met with an accident which resulted in the loss of a portion of the forefinger of the left hand. I was pursuing a certain branch of my business, and, instead of cutting what I intended to, I cut off a portion of my finger. I refer to this little incident more particularly because I once said to those spiritual friends of mine, "Do once said to those spiritual friends of mine, "Do you suppose we shall be all perfect in the spiritworld? That is to say, if any of us are deformed shall we lose our deformity there and be all that we can wish?" He says, "I think you will have that little piece of your finger all perfect." "Very glad to hear it," I said, "it is quite an inconvenience here." I want to inform him that I have the finger perfect. In my childhood I met with another accident

which resulted in-not exactly the stiffening of the joint, (the knee joint,) but it became partially stiff. I suppose I may attribute the deformity to malpractice on the part of the surgeon who set the limb. He didn't do it just right, consequently I had difficulty in all after life. I have no such inconvenience attached to the body which I manifest through now. So inform my friends.

fest through now. So inform my friends.

In 1854 I became involved pecuniarily, and was compelled to surrender up all I had of the things of this world, and go forth again to seek my fortune. Some of my friends then said; "He will never go crazy about it; he will be philosopher enough to consider it as rather a bad thing, but not so bad but what he may finally get entirely beyond it, and obtain another fortune." Can't say as that prediction was thoroughly verified, but it might have been in part.

At my death I was not attended by my friends. I was separated from them. I had gone South on business, and was overtaken by disease and died. So of course they do not know anything about what I am to relate here with regard to my death scene. I distinctly beheld the face and part of the form of my father, just as I was passing away,

At my death I was not attended by my friends.

I was separated from them. I had gone South on business, and was overtaken by disease and died. So of course they do not know anything about what I am to relate here with regard to my death scene. I distinctly beheld the face and part of the form of my father, just as I was passing away,

Q.-It has been said by a certain author that and I so stated to those who were in attendance.

Now my hope in coming here is two-fold: First. A.—Under some circumstances it is correct; now my hope in coming here is two-fold: First, under others, wholly incorrect. Sometimes the spirit is present, and holds absolute control in propria personæ, of the medium; at other times the spirit may be thousands of miles away, and yet the medium may be under the control of that spirit.

Q.—In the petition presented, as I understood, the Divine Being relating the nature of the friends to believe in coming here is two-fold: First, now my hope in spirit.
Q.—In the petition presented, as I understood, to the Divine Being, what is the nature of the repentance referred to?

sum-total may not be greanly anocod by Injury and the ing, but if I cause even one of my dear skeptical friends to believe in this most beautiful philosophy, it is enough. I shall be satisfied. I shall feel that I am well rewarded, and though I had dephy, it is enough. I shall be satisfied. I shall feel that I am well rewarded, and though I had delayed for four centuries instead of four months to return, I should have felt thus, I believe—that the

Q.—Does not repentance naturally imply that there is something to be repented of, something we have done wrong that should be rectified?

A.—So it would seem. Repentance may be called the avenging angel who deals with us for all the mistakes that we may make in life.

Q.—What is your opinion with regard to the nature of man. Is it a duality or a trinity? I have heard it said that we are three component parts—body, soul and spirit

return, I should have felt thus, I believe—that the reward would have sufficient if I only gave the light to one; I shall have done something.

(To the Chairman.) Good-day, my dear friend, [Will you give your age?] Fifty-two years—quite long enough, I suppose you will say, to stop here.

At any rate, I would not wish to return.

Jan. 23.

Ellen Read Wade.

Ellen Read Wade.

My dear Mr. White, have you seen Frank? [No, I have not been able to find him. I think I shall, however.] Of course, I am a little anxious, you know, now that I am in the way of return. I feel that I must follow up my message, and do all I can to cause him to know that I can return. Do n't you think it is right? [Certainly.]

Oh, I thought so much of the interview I had with you the last time I came! Why, you do n't know what a waking it gave me. I thought I was fully alive enough before, but it seemed to put a greater life in me, and I have enjoyed so much more since that time. I do n't understand it! How came you to believe in these glorious it! How came you to believe in these glorious facts? [Naturally, I suppose.] Why, you never thought of it when we were down at Spring Lane, did you? [Not till long after you left my office.] Oh, I am glad to come! Think of me sometimes, won't you? [Yes, often.] You know me—Ellen?

[Oh. ves.]

[Oh. ves.] won't you? [Oh, yes.] Jan. 23.

George Clark.

(To the Chairman.) I am at a loss to know how to address you. I do n't know your rank. [They sometimes call me Chairman. I'm not particular about any title.] All right, then.

My story is rather a short one. The fortunes of war took me on the other side, and some good fortune has brought me back here; but what it is, I am unable to say just now. The truth is, Mr. Chairman, I have a little wife down a little ways from here, that I am rather anxious to cheer up a from here, that I am rather anxious to cheer up a little. I suppose there's no objection to that? [Not the slightest.] Well, then, in the first place, I want her to know that I come to see her every day, and when she is the most happy then I'm the best satisfied. And I want her to do what-ever will be most conducive to her happiness, reever will be most conducive to her happiness, regardless of me. I shall be satisfied. I am all right. And, above all things, don't get the blues. They 're had things to bave. I should rather have a dose of Brandreth's pills. I am just as happy in this new life as I was when I was here. I was n't inclined to the blues when I was here. And I want Hattie—that's my wife—or was I 're no want Hattie—that's my wife—or was, I've no claim now, I suppose you will say—I want her to feel that it's always best to be just as happy as you can, and take things just about as they come; do the best you know how, and let it go at that. Tell her I'm glad she is with William and Lou. It's the best thing for her at present; and when it's best for ber to move, why, I will just be there to turn the crank and help her out. That's all. Mr. Chairman, you and I are not very well ac-queinted wet but what of that? The best of

quainted yet, but what of that? The best of friends were strangers once. Who knows but what you and I'll be old chums forty years from now? Can't tell, can we? Where are you from? [I was born in Maine.] Well, I hail from Gloucester. That is, the attraction is there, so I hail from there. [Did you reside there?] I went from there to the war.

I think if I were here goals I should write the

I think if I were here again I should, under the I think it I were here again I should, under the circumstances, do just as I did with regard to going to war. I am not sorry at all. I am sorry that I can't be so I can do all I want to for those that were dependent on me, but I am not sorry that I am on this side. It is all right. I want Hattie to feel so, too. I am going to do everything in my power to square up matters with her, and make her see the bright side. And as for

thing in my power to square up matters with her, and make her see the bright side. And as for tears—I'd rather see smiles, a good deal.

Now, Mr. Chairman, I shall have to ask—that is to say if you charge any fee—I shall have to ask you to trust. [We make no charge.] Very well, then, I'm as well off as anybody. Now how soon am I to look for my few words? [In eight or nine weeks.] W-h-e-wi in eight or nine weeks! The machine grinds slow, do n't it? [They keep coming fast.] Is that it? They come so fast they

around us, and like the shades of evening refuses to depart til the morning light of knowledge streams in, and then by natural necessity it must depart.

Jan. 23.

Nathaniel Angell.

I had not the slightest faith in anything of this nature before I was called upon to part with the body through which I manifested on earth, and I frequently went so far in my unbelief as to denounce the belief of some friends I had who connounce the belief of some me down for about thirty-two; my name, George Clark. If you ever meet me on the other side, you'll be sure to meet me not crying, but rather laughing; and if I can do you a good turn I'll be pretty sure to. [Do it to me or to anybody else.] All right. Put it in the contribution-box, eh? [Yes.] All right. Good by. Jan. 23.

Josephine Jones.

I am Josephino Jones. Before the war I lived in New York, but since the war I lived in New Orleans. Father and me died, but mother sleft, and so I come to her. I am eleven years old now. And my mother says that she will never be happy any more, and I do n't like that, because I can't py any more, and I don't like that, because I can't be happy till she is. And my teachers here said I should come back and tell her that I could come, and then she would feel better. Do you see? Do you hear? [Yes.] And father, too. He died first. I was sick then, and I didn't know he was dead, and when I died, why then, you see, he was there to take me. But mother didn't see us. She didn't see me when I went, and didn't see him when he came for me. But I want her to know that he did come. And he wants to say that he is very did come. And he wants to say that he is very glad she has made up her mind to settle everything and leave New Orleans, because that's no place for her now he's gone. He is very glad she did n't pay any attention to what Mr. Taylor told her. He told her to stay there and get an agent her. He told her to stay there and get an agent to take care of things, and settle all the business there. But mother said no, she would n't stay for all the world. And that was right. Father's glad of that. She did n't know as she had done right, but she has, and she will feel better when she can believe. Father says she is all ready to believe. He wants her to know that he is satis-fied and that he concerns to know that the two fied, and that he can come to her, and that we shall both come for her when she dies. [Was your mother with you when you passed away?] Yes, but she did n't know; she did n't see me when I met father. I died with the fever, and father died with the fever, too, and mother was sick, but she was n't sick with the fever.

When I died—oh, it was so hot when I was sick, but then it grew so cold I thought I should freeze. I don't know as everybody dies so. I told my mother to put all the things on me, it was so cold; and don't you think! she just cried and cried and cried, and then she fainted away, and then I did n't see any more. I died then, you know.

Don't forget to tell about Mr. Taylor. Father did n't like his advice at all; says it is n't worth a pleayung. Goodnight

picayune. Good-night. Scance opened by Rev. George Whitefield; closed

by G. A. Redman.

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 30.—Invocation; Questions and Answers; Mary Stratten, of Gloucester, Mass., to her friends; Horace Kimball, of Now Bedford; Harriet Buck, of Montgomery, Ala., to her brother William.

Monday, Feb. 3.—Invocation; Questions and Answers; William Hixon, of Missouri, to his brother Natian: Edward L. Stevens, of Brighton, 1st Lieut. Co. H., 54th. Mass.; Clara Pope; Frank Hanson, of Washington Village; Flerence Streeter, of New York, to her mother.

Monday, April 6.—Invocation; Questiors and Answers; Clarke Henderson, of the 2d Mich. Reg't., Keokuk, to his uncile, Thomas Clarke; Louisa Jones, alias Frances Deland, to her friends in Cincinnait; James Burke, of St. Johns, New Brunswick.

18.

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Answers; Edward s.; Clara Florence Answers;
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Monthly Report of Massachusetts

State Agent. During the month of March I have delivered one or more lectures in each of the following places: Clinton, Cambridgeport, North Danvers, Haverhill, Methuen, Tynsboro', Chelmsford, Billerica, Bedford, Grafton and South Easton.

Mrs. Agnes M. Davis reports one week-evening and two Sunday lectures given in Lexington, Dorchester and Colmssett.

I have received the following contributions:
Cambridgeport Associatings 4014 Friend, Haverhill......61.00

I have received the following contributions:

Cambridgeport Associat ns 4,00 A Friend, Haverhill... 6,00 A Cooledge, Cambridgep' 1,00 Contribution, ... 7,00 John Close... 1,00 A mos Green... 1,00 A Friend... 1,00 A mos Green... 1,00 A mos Green... 1,00 A Friend... 1,00 John Russ, Methuen... 1,00 Gr. R. Tucker, Lexington... 1,00 W. Brooks Cummings, 1,00 W. Brooks Cummings, 1,00 Green Putnam... 1,00 Contribution, Billerica... 5,00 Joel Putnam... 1,00 Contribution, Billerica... 5,00 Joel Putnam... 1,00 Contribution, 80. Easton. 5,43 Hill... 1,00 Hill... 1,00 J. W. Tafl... 1,00 J. W. Tafl... 1,00 Rehecca Ripley... 1,00 Frances Dunbar, North G. W. Yeltcher, ... 1,00 Bridgewater... 1,00 G. W. Fletcher, ... 1,00 Frances Dunbar, North Bridge-G. W. Fletcher, ... 1,00 Mater Morth Bridge-G. W. Fletcher, ... 1,00 Frances Dunbar, North Bridge-G. W. Fletcher, ... 1,00 Mater Morth Bridge-G. W. Fletcher, ... 1,00 Frances Dunbar, North Bridge-G. W. Fletcher, ... 1,00 Mater Morth Mor

Fraternally yours, A. E. CARPENTER, Agent M. S. A.

Married.

In San Francisco, Cal., March 12th, by Rev. Herman Snow, Victor C. Post to Mary Frances Miller, all of San Francisco.

Obituaries.

Born into the undying life," March 24th, from Dover, Me., after eight months of suffering. James Augustus, only son of Occar and Harriet Woodward, aged 20 years and 9 months.

This is the fifth time within six years these parents have been called to mourn the departure of a child from the carth form, yet their grief is greatly lessened by the presence and nearness of the ange-world. There was something peculiarly pleasant connected with the denarture of our young friend. Possessing a cultivated mind, and of a pure and stainless life, and having been a Spiritualist from early youth, the prospect became so bright and radiant before him as he neared what the world calls the "dark river of death," that he was not only ready but impatient to cross its wave and land upon the "siming shore" he could so plainly behold. He has added another witness to the beauty and strength of angel presence and power. From its organization, until prevented by discase, he was the zealous and ethicient Assistant Conductor of the Dover and Poxerot Children's Progressive Lyceum. As long as the power of speech remained, he did not fall to improve every opportunity to exhort the writer of this, with all others connected with the management of the Lyceum, the prevence in their good work, making suggestions for its benefit, and promising his best cforts and all in carrying it onward. We have missed his youthful form and carnest countenned to our Lyceum hall, yet we all of us feel assured that his presence and assistance will not be withheld from us.

E. B. AVERILL. Oscar and Harriet Woodward, aged 20 years and 9 months.

WITH THE ANGELS.—Emma C., only daughter of Dr. J. K. and Mary A. Jewett, left the earth form in Lyons, Mich., March 7th, of consumption, aged 16 years.

Can we say to the dear friends, "Weep not!" when one so beautiful passes from their sight? We would rather say, "Come, blessed angels, to those who truly mourn," as do all those who knew this loved one. Emma was beautiful in form and spirit, with fine musical talent; all her nature was attuned to the most delicate harmony. Oh earth, when wilt thou be purified to contain such pure spirits longer on thy shores, era a blight shall come on the rosebude that they shall only blossom in the spirit gardens. She expressed a wish to live out her earth-life in the form, but when informed that the change was near, like a philosopher she gave her friends a word of cheer, and saw the angels as they came one after another to bear her away. The funeral was conducted by Col. D. M. Fox, of Lvones; the discourse by the writer; a burial chant, composed and set to music by L. B. Brown, read by him and sing by the chole, produced perfect harmony, which gave us the evidence of angel presence. Emma! bright star of liteauty i shine on thy parents. He. B. M. S. A. HORTOX.

Another Medick gone Hows.—Wes. L. D. Mercay, M. D. WITH THE ANGELS .- Emma C., only daughter of Dr. J. K.

Another Medick gone Home -Mrs. L. R. Muttay, M. D., of Detroit, Mich., (formerly Mrs. Taylor, of Pittsburgh, Pa.) entered spirit-life on the 8th of April, aged 43.

entered spirit-life on the 8th of April, aged 43.

From early childhood to the terminus of her earth life she saw and described so accurately dwellers on the immorial shores, as to be readily recognized by their surviving friends, lier clairvoyant powers in diagnosing diseased conditions of the human system of persons whom she never saw, and who were distant from her hundreds of miles, have been the asion-ishment and admiration of thousands. As a reliable-test and business medium she had few equals. Erring females were led by her into the paths of virtue. No child of want and suffering, however ragged and filthy, was ever passed by her unnoticed, or without exciting in her loving heart, sympathetic emotions, which frequently manifested themselves either in words or acts of kindness, or both. To thousands of the disconsolate she has ministered words of comfort and good cheer. A few hours before her translation she exclaimed: "Oh my joys and hopes, my faith and my knowledge! for what would I exchange them? Not for worlds!"

On the morning of the 6th Schengary 1888 fall saless, as

On the morning of the 9th of February, 1868, fell ssleep, as calmiy as an infant in its mother's arms, to awaken arrayed in the habiliments of immortality, Beisey, wife of Warren

in the habiliments of immortality, Betsey, wife of Warren Wheaton, aged 71 years and 5 months.

Bis rose triumohant over death and the grave, to join her angel mother and other departed relatives and friends. Sho was a loving wife and au affectionate mother, and was beloved by all who knew her. Her husband and six children still remain on earth, calmly looking forward to a reunion with the loved ones who have crossed the "golden strand." For a number of years Mrs W. was a cripple, and could not walk alone. She became a true Spiritualist by investigating and studying the laws of her own being, and by so doing she learned the unclumeable laws that govern the whole universe of dod. She was a constant reader of the limmer of Light, and its weekly visits afforded her great consolution.

Kalamaroo, Mich., April, 1888.

From Randolph, Feb. 19th, Mrs. Deborah, widow of Mr. Imla Shaw, aged 66 years.

Imia Shaw, aged 66 years.

Mrs. Shaw had been a Spiritualist for many years, and each week read the Banner of Light, which was food to her soul. Herchildren cannot mourn her, being conscious that all which made her the true friend and mother she was, still lives to counsel and cheer. Another hand is beekoning them, and glows once more with angel step the path upward and onward.

Miscellaneous.

610 TO \$20 A DAY GUARANTEED.

COOD AGENTS wanted to introduce our New STAR SHET

Of the Sewing Machine—stitch attic on both sides. The
only first-class, low-priced machine in the market. We will
consign Machines to responsible parties and exploy exergetic agents on a Salart. Full particulars and sample
work furnished on application. Address, W. G. WILSON &
CO., 656 Washington street, Boston, Mass. Mar. 21.

DR. J. T. GILMAN PIKE, Pavilion, 67 Tremont street, Room Ho. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 m.; 2 to 5 p. m. Albother hours devoted to outside patients.
N. B. ALL PRESCRIPTIONS CAREfully prepared and put up by himself.
From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

OCTAVIUS KING, M. D. Eclectic and Botanic Druggist, 654 WASHINGTON STREET, BOSTON. POOTS, Herbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Serofula Panacea, Mother's Cordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up BPIBITUAL and other Prescriptions. Apr. 4.

JOHN C. RULON, Successor to John M. Hall,

Furnishing Undertaker,
No. 1313 Vine Street,
Mar. 7.-13w PHILADELPHIA, PA.

NEURAPATHIC BALSAM

CURES FILES, CATARRIS, HUMONS and all SEIN DIBEASES, WORMS, BURES, SORES and all diseases of the Throat and Bronchial Tabes. For sale at the Offices of the Banner of Light in Boston and New York; by Dr. J. Cooper, Bellefontaine, Ohlo; S. H. Bukkey, Norwich, Conn.; in Boston by M. L. Burr & Co., J. T. Brown, J. I. Brown & Son, Melvin & Badger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Choate and F. W. Simmons, Druggists.

Mar. 7.—13w E. HAYNES & Co., PROPRIETORS, Boston.

EMERY N. MOORE & CO., Printers and Engravers, No. 9 Water street,

(First door from Washington street,) Boston, Mass. Fine Job Printing promptly and neatly executed.

C. P. L. Children's Progressive Lyceum Manual.

By Andrew Jackson Davis, SEVENTII EDITION. 80 cents per copy-8 cents postage;
863,00 per hundred.
FIFTH ABRIDGED EDITION. 45 cents per copy; \$35,00 per hundred. Address,
BELLA MARSH, PUBLISHER,
Apr. 11.—cowtf,
14 Bromfield street, Boston.

SECOND EDITION.

THE BOOK OF RELIGIONS:

COMPRISING THE VIEWS, CREEDS, SENTIMENTS OR OPINIONS. OF all the PRINCIPAL RELIGIOUS SECTS IS THE WORLD, particularly of all Christian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By John Marward.

JOHN HAYWARD.
Price \$1.75; postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13. AN EYE-OPENER. ETCOND EDITION. "Citateur par Pigault." Le Bruz.
Doubte of Infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doctors of Divinity. By ZEFA.

Price, 50 cents: postage free. For sale at this office. HOOFLAND'8

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTH! A SURE REMEDY

For all Discases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS.

And all Diseases resulting from any

IMPURITY OF THE BLOOD,

HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally termed, Extracts) of The Roots, Herbs and Barks, making a preparation high-ly concentrated. It is the most AGREFABLE and the PLEASANT Remedy to take ever offered to the public. Being composed of the Juices of the Boots, Herbs and Barks, renders it the most

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debililite functions deranged. The
closely as it does with the
feeted, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULENCE, INWARD PILES,
FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN
IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,

BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

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

This remedy will effectuJaundice, Chronic or NerChronic Diarrhoa, Disease of the Kkineys, and all Diseases arising from a Disordered Liver, Stomach or Intestines.

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER, PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fevers, &c.,

Is speedly removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enjoyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tingo is eradicated from the eyes; a bloom is given to the checks; and the weak and nervous invalid becomes a strong and healthy being.

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Toxic a

NOTICE.

It is a well established fact that fully one-half of the female portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TORIC will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TONIC is a good remedy, useful

in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

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

I consider Hoofland's German Toxic a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. JANES THOMPSON. Yours truly,

From Roy. Jos. H. Konnard, D. D., Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIR: I have been frequently requested o connect my name with recommendations of different kinds

f medicines, but regarding the practice as out of my appropriate sphere, I have in all the cases declined; but with a clear proof in various insurances, and particularly in my own family, of the use. The fulness of Dn. Hoofland's German Tonic, I depart for once from my usual course, o-express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a and caluable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

CAUTION.

HOOPLAND'S GERMAN TONIO is counterfelted. See that the signature of C. M. JACKBON is on the wrapper of each bottle. All others are counterfelt.

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No. 631 ARCH STREET,

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PRICES.

HOOFLAND'S GERMAN TORIC is | wt up in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in

order to get the genuine. For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money. Jan 4 -- towly

DR. MAIN'S HEALTH INSTITUTE AT NO. 230 HARRISON AVENUE, BOSTON.

AT NO. 230 HARRISON AVENUE, HOSTON.

THORE requesting examinations by letter will please enclose \$6.00, a lock of hair, a resum postage stamp, and the address, and state sex and age.

INW-Apr. 4.

MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 1292 Washington street, Boston. Mrs. Latham is cusinently successful in treating Himory, thoumatism, disease of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. 19w-Apr. 4.

MISS L. T. ICELLOGG, M. D., Lecture to ladies overy Monday afternoon, at 30 clock at office.

Mar. 25.—4w³

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Apr. 4. LAURA HASTINGS HATCH, Inspirational Medium, will give Musical Réances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kittredge place, opposite 69 Friend street, Boston. Terms 25 cts. Apr. 25.—4w

MRS. ALICE JEPSON, the great Clairvoyant Realing, Test and Developing Medium, has taken mome No. 140 Court atreet, Reston, and can be consulted from 9 A. M. to 6 p. M. Would lecture if applied to at Room No. 8, Apr. 18.—2w

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

MRS. R. COLLINS still continues to heal the Apr. 4.—13w

A. S. HAYWARD heals by Spirit Magnet-MRS. L. A. SARGENT, Trance and Healing Medium, 53 Bestford street, Boston. 3w-Apr. 18.

MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplar at., Boston. Public section of y Thursday evening. 13w-Feb. 15. MRS. FLINDERS, Medical and Remarkable Healing Medium. Advice 81,00. 41 Hartison Avenue, Boston, Mass.

Miscellaneous.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, Now permanently located at

252 Thames street, Newport, R. I., WHERE he has creeted a building expressly for

WHERE he has creeted a doubtling expressly for NEALING THE MICK.

DR. NEWTON cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to perimanent health. No Medicine Given. No Fain Capard. No Surgie a. Operation. All who receive treatment are benefited. Dr. Newton cannot reatore a lost member of the body or perform other impossibilities, but will allways breiter parameter. Pain, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and so sure is the effect that but few diseases require a second operation.

Diseases that are most certain of being cared are—
Weak Etes, Partial Bindders, and Diseases of The Brady, Weak Pipes, Tomone, Falling of the Word, All Rinds of Sectal Wrakness, Internal Ulcers, Dhopas, Loss of Voice, Weak Elnog. Catarnia, St. Vitte' Dance, Weakness or the Lunns, Diseases hosts of Voice, Weak Elnog. Catarnia, St. Vitte' Dance, Weakness or the Lunns, Dispersia, Rhidwards, Heart, Throat and Bindechtal Organs, Effects of Forson, Hilmons of the Binder, though rarely, these patients have been fully restored with one operation they are, however, always benefited Dearness is the most doubtful of any malady.

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

Apr. 18.

SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully
announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition: marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the linkarmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for solf-improvement, by telling
what faculties should be reswained, and what cultivated.
Seven years experience warranta them in asying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT STRICTLY AS SUCH.
For Written Delineation of Character, 81.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE, Apr. 4—13w Miwaukee, Wisconsin. NOW IS THE TIME

TO assist the positive efforts of Nature to throw off disease.

A CLAIRVOYANT EXAMINATION

now, with such remedies as may be prescribed, will assist you
to cooperate with the influences of the spring-lime in regain-

Calruyant Examinations daily, from 9 a. m. to 4 p. m., by MRS. M. A. CLARK, with DR. H. B. STORER, 56 PLEARAN STREET, BOSTON, MASS. Apr. 18. WILL heal the sick by the laying on of hands, or Annal Magnerium, at Al'GISTA, GA, until May lat, 1983; and at the BATTLE HOTEL, MOBILE, ALA., from May 2d until June 2d, 1868.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are cirable. Office, No. 4 Jefferson Flace, deading from South Bennett affect—a first rods from ciling Washington street of Harrison ue.) Boston, Mass. Office hours from 9 A. M. till 4 P. M.

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., Ill., where she is rendy to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and inture. Having been thoroughly test ed. she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. WM. B. WHITE, office, No. 4 Jefferson Place, (leading from South Bennett street—a few rods from either Washington street or Harrison Avenue). Boston, Mass. Mrs. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from 9 A. M. to 4 P. M.

MRS. M. A. MOORE, Trance and Writing Mcdium, Clairvoyant Examinations. Address, SOUTH MALDEN, last house on Chelsea street. 3w-Apr. 18. FOR SALE OR EXCHANGE for Preperty in Boston or vicinity, valuable lands in Pennsylvania, which have been designated by several mediums, in various sections of the country as valuable on bearing lands. For particularating

ÆTNA SEWING MACHINE SHUTTLE AND LOCK STITCH! STRAIGHT NEEDLE!

THIS Machine possesses eminently the following qualities:

Durubility, Strength, Beality, Simplicity, Ease of Management, Speed.

The A-TRA is entirely adjustable, is adapted to every species of sewing, is noiseless; and, while combining the merits of all other first-class Machines, is specially superior in the use and application of improvements belonging only to it. Agents wonted. II. S. WILLIAMS, Agent for New England States. 318 Washington street, Boston, opposite Boston Theatre.

Apr. 4.—4w

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of strong DRINK, and given A REMEDY that takes away all desire forth. More than Eight Those-sand have been redeemed by its uso within the last seven

ars. Lyou cannot call, send stamp for Circular, and read what it has done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Botton, Mass.

MILLER'S HEPATIC POWDERS.

THE OREAT CLAIRVOYANT MEDICAL DISCOVERY.
These Powders are a newly discovered Vagetake Liven
REMEDY, having a natural and specific aminity for the liver
and pillary functions. They rouse to vigorous, healthy action
a torpid, discased liver; atimulate the kidneys, and correct all
billious derangements. Sent to my address by mail with
full directions for use. Price per package, 60 cents and two
red stamps. Bend for Circular. Address, LEO MILLER, Appleton, Wis. CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CENTS EACH;
REV. JOHN PIERUONT, LUTHER COLBY, JUDGEJ, W. EDMONDS, WILLIAM WHITE, EMMA HARDINGE, CHAS. H. CHOWELL, ANDREW JACKSON DAVIS, JOAN OF ARC, ANDREW JACKSON DAVIS, JOAN OF ARC, MRS. J. H. CONANT, JOAN OF ARC, MRS. J. H. CONANT, ANTONE (by Anderson), J. M. PEELLES, Endian Maiden; 50 cents.

DEPENDS of Our New Catalogue of IMPROVED

FREE! Our New Catalogue of IMPROVED REE! STENCIL DIES. MORE THAN \$200 SPENCER & CO., Brattleboro, Vt. 12w-Feb. 8. A. B. CHILD. M. D., DENTIST, 50 School street next door East of Parker House, Boston.

Mediums in Boston. New Pork Idbertisements.

73

EVENTY-THREE REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'S POSITIVE AND NECATIVE

POWDERS.

Harford, Ct., Jan. 7th, 1868.
PROF. PATTON SPENCE, M. D.—I have been afflicted for the last eight years with the very troublesome disease, (I) Diabetes Mellitus. I have taken three boxes of your Positive Powelers, and am happy to state that they have given me surprising relief; indeed, I am almost well. I need to be disturbed as aften as sky or saven times a night. used to be disturbed as often as six or seven times a night. I now sleep all night undisturbed. What a luxury! I hope others similarly situated may find the same rollef.
Yours truly, A.T. Foss,
General Agent of the Connecticut Spiritual Association.

FRANKLIN SWEET, of Kirksville, Adair Co., Mo., says:
"Your first box of Positive Powders entirely cured me
of a severe attack of (2) Caturrh and (3) Inflammation
of the Brain. The lest language of mine would tail to express the extent of my gratitude."

New Haven, N. Y., Jan. 14th, 1868. New Haren, N. Y., Jan. 14th, 1868.
PROP. SPENCE—Bear Sir: Those Powders you cent me did the work. About the first of September last, my wife was attacked with a severe (4) Gold. She coughed almost incessantly, and was attended with a high (5) Fever, which increased daily. She commenced taking the Possitive Powders as directed. The Pewer abacted, the Cough censed, and she improved fast. But she had been translated with the (4). Nonmarket for the Powders is the had been translated with the (4). Nonmarket for the provider of the powders is the first powders as directed. troubled with the (d) Neuralgin for years. But when the box of Powders came, she commenced using them, and before that was gone her discusse had fied, and has not returned. But that was not all. The discuss had left her (2) 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 Negative 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. ISA D. SMITH,

MES. LOUISA A. SMITH. ELIZA D. VALENTINE, of Natice, Mais, writes as follows: "Previous to using your Positive Powders, rately a day passed without my having an attack of (D) Colle, from which I suffered internery. I have not had a Colle pain since I took the first Powders, now five months."

Wilna, Jefferson Co., N. T., Nov. 30th, 1867. PROF. SPENCE-Nor: My husband has had an (10) Vicer on his right slin 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) sieepless—in one sense, no sound steep. 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 asveet as an infant. If any one was glad of case from pain, it is he. He don't appear like the same man. Yours truly, CYNTHA GOVED.

West Neurality, C.S.HA NOLLIS, West Neurality, C.S.HA NOLLIS, West Neurality, Me., Jan 21th, 1864.

Prof. Spexce: I have tested the hox of Positive and the box of Negative Powders which you sent me. With them I have successfully trained my wifelin (12) Lang Fever, and myself and three grandelilidren in every symptom of (13, 14, 15, 16,) Typhoid Fever. Very respectfully yours, Daniel Dan.

with (23) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Inflammation of the Lungs. I took one Positive on going to bed, and another in the morning, when my (25) Cough ceased, and the Inflammation was gone. An hour after, my Chill came on an usual. I took one of your Negative Powders, and in less than twenty minutes fell asteep, awaking in two hours refreshed, and have had no Chill since. I con tinued taking the Posithe Powders, and in ten days I was ald to do my work alone; enjoying better health than for eighten years. We then commenced using them for our child of eight months old, that was sorely anticted with 126 Secofula most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My husband is now using them for (97) Cutarrh and with decided success.

They are a silent yet sure success. Yours in gratitude, MRS. GROBGE BUSH. Dr. Sperce—Dear Sir: We think your Powders the best midleine for (28) Female Billinealites that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

257 Grand street, New Haren, Ct.

Hartford, Oldo Co., Ky., Feb 21st, 1968. PROF. PATTON SPERCE—Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of diseases, namely, (20) Neuralgia. (30) Sick Hendache, (31) Toothache, (32) Benfices in one enr, (BB) Wenkness of the eyes, so that I could not see to sew or read at night. I was also afflicted with (B4) Heart Disease, (B5) Womb Disease, (B6) Cramps, (B7) Paratysis of the hands and Got at times, and & atliffares in the laints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases I also had a (188) Cough for several years, and if 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

wealth of the world.
My husband, J. J. HARRISON, has been afflicted with the (3D) Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent re-Hefuntil he took your Powders. He had one very violent attacksoon after receiving your Powders, and about aix double doses of the Positive, one or two hours apart, relieved 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 l'owders the best medicine in the

An old lady of this county, MRS. STUART, now near 70 years old, has been afflicted with the (40) Asthma for 27 years. She would have to sit up every night from about inidight until day, without steep and could searcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she sleeps 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. HARRIBON.

Epwix Janes, of Frankford, Pile Co., Mo., reports, Jan. M., of Strankford, Pile Co., Mo., reports, Jan. M., of Severe Cold with Typicold Rymptoms, and several cases of 400 Infinitife Diarrhen, one of some months' standing-all cared by the Positive and Negative Powders."

New Haven, Ind., Feb. 2d, 1863. PROF. PATTON SPENCE-Dear Sir! I have made some good cures with your Powders. One was a girl about 12 years old. She had (47) Bt. Vitus' Dance. She doctored with the best Doctors in Fort Wayne, for six months, but to no purpose. But one box of Positives exseed her entirely. I have cured a man in Kalamazoo, Mich., by the name of EDWIN SHIRLEY, of a (48) Fever Nore on his leg, with the Positive Positives. tive Powders. Yours truly, G. W. HALL. JOHN FAWCETT, of Emperia. Lyon Co., Kantat, under date of Rept. 24th. 1837, reports that "the Positive and Negative Powders were tied in three cases of (49, 50, 51) Fewer and Ague, and they proved a complete success."

East Greensboro, VI., Jan 6th, 1868. DE. SPENCE-Dear Sir : For the past five years I have been so

troubled with (52) Ehrumatism, (53) Dyspepsin, (54) Cutureh and (55) Ling transless, that I have not been able to work helf of the time. When I commenced taking the Powders I could not cat anything without distressing me very much; in fact I could not cat or work. Now I can work and cat as well as ever I could, and am gaining strength and flesh. Respectfully yours, Jos. D. AYERS.

MRS. L. I. INGALLS, of Meeloolisk, Chicago Co., Mass., In, her letter of Feb. 11th. 1864, reports the cure by the Positive and Negative frosters, of two cases of 15th, 57: Typishids Fewer, one case of vollent (588) Billions Fewer accompanied with 15D: Congestive Chille, and show a very severe case of (60) Bysentery in which the Doctor had given the patient up to die. Managleld Centre, Ct., Feb. 8th, 1808.

PROF, SPENCE—Bear Sire This is to certify that my wife has been afflicted with (01) Lameness for more than 20 years in one of her knee Johns, often so that she could not get up stairs, or acarcely get up from a chair without help. We have tried a good many kinds of medicines first, and last, but none of them accmed to do much if any good until we tried your Positive Powders. One box cured that case. Very respectfully, G. W. SIRONS.

W. BARRS, of Mermion, Bourton Co., Kanaa undergate of Jan. Ishli, 1888, writes as follows: "Heforeyour Powders came my daughter was taken with (62) Loung Fever, with pain in the side and had Cough, so she hard not into down for two days and nights. I cave her two Powders, and they carred her in less than stx hours." JOSHI'A J. WHITE, of Chamois, Orage Co., Mo., reports as

follows: "MATILDA CLARY, long troubled with (133) Dyn-pepsiu in its worst forms, splitting up her food, &c., was cured by the Positive Powders in 18 days. Also a little girl six years old had (64) Power and Ague for some time, was well deselve in Calomel and other drugs: Discretion set in; she became very weak and emaclated, and purple under the eyes; the case was considered almost hopeless. I gave her the Postitive and Negative Powelers, and in tendays she was out at play with the rest of the children."

Prov. Spring and Merchan, Mars., Murch 18th, 1869.
Prov. Spring - Hear Nov.: I have let two persons have some of your Powders. One may took three Poultine Powders, and they curred him of the (65) Broupsy, the doctors called It. Another man had the (60) Chronic Pinerhers for 20 years) one bairs also of Positives curred him. Yours with respect. John A. DAY.

Salem. III., March 24, 1868. PROF PATTON SPRECK-Dear Sir: My little daughter, seven years old, was taken with (67) Typhoid Fever last Westnesday evening and continued all night without at aing. The next morning I commenced giving her the Negative Postders, and toward night the fever abated and she proved a large stomach (dis) Worm, and now as I write she is at play. Also an old lady, apward of 70, has been cured or the (611) Palpitution of the Heart by the Positive Pow-Yours truly, . SARAH E. BOND.

Jours Iruly, Sarm E. Bond.

Manti, San Pete Po., Unit, Oct. 24, 187.

Prof. Sprrey-Su? The wonderful workings of those Powders no tongue can tell, nor pen describet and assureyon have not language to express my graffinde to you for orgest a blessing. Lean He down now at high and (70) sleep the sweet sleep of my child-hood.

Yours ever grateful, Engant Harsan.

Hancock, Vt., Sept. 10th, 187. PROF. SerNer-Dear Sir: I have cured several cases of (21) Neithilinse with your Positive Powders. Pay Childs, of Hancock, who has been (22) Insune for 12 years, and 8 years in the Asylum at Brattiche re', took two boxes of the Positive Powders, and is now called same by most people. I sent one of your circulars to a returned soldler in the fall of 1868. He had the (73) Chills and Pever. The next June I saw him and asked him why he did not come and get some P-wders and cure up. He said be had tried everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made him a present of a box. Soon rater he had a severe Chitta He took the Negative Powders, and they warmed him up so quick he began to have confidence in them. When the Priver came on he took the Positive Powders, and cooled his Fever off. It did not take a whole box to care him this name is Greando Keredy. He now lives in Warren, Pt. Yours truly, JOSEPH PLIST.

In the cure of Chills and Fewer, and of all other kinds of Fewer, the Positive and Segative Powders known on such thing as fail.

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

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

Tru the Poseders."
Printed terms to Agents, Physicians and Druggists, sent Circulars with fuller lists of diseases, and complete explanatons and directions sent free notifield. Those who prefer quested written directions as to which kind of the Powders to see, and how to use them, will please send us a true description of their disease when they send for the Powders.

Mailed, postpuid, on receipt of price. PRICE 1 Rox, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1.00 1 " 22 Pos. & 22 Neg. 1.00 0 Powers, \$1.00 12 " 9.00

Rums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money malled to us is at our risk.

OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by

No. 158 Washington way. Brugglets generally. FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York,

(NEAR BROADWAY.) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus Bance, White Swelling, Paralysis, Local and General Bebilly, Pulmonary Consumption, &c and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

Office Bours, for Examination, Consultation

ind Treatment, from 8 to 11 o'clock A. M., and from 4 to To'clock P. H. Patients unable to call, will be visited as Fee for Examination, \$5; for office treatment, \$2 for visits, according to distances, \$3 to \$5, including advice Patients attended to, and prescribed for by mail, or enclosing the fee of Five Dollars. Reasonable reductions

Sept. 28.—16

DR. J. P. BRYANT, (Returned from California,) WILL heat the sick at his residence, BOS WEST 341R ST., (near 8th ave.) New YORK, Invalids will find this place easy of access by the street consand stages, and but a short distance from the Hudson River. Harlem, and New York and Boston Raffroads. 11—Dec. 21.

NEW JERSEY AND WEST VIRGINIA FARMS, for sale on easy terms, or exchange. Farms in west Virginia to leave, to good men, with some capital. It. FRANKLIS CLARK, I Park Place, New York city.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Phon All dium. No. I Carroll Place, corner Bleecker and Lauries atrects, third floor, New York. Hours from 2 to 6 and from 3 to 9 P. M. Circles Tuesday and Thursday evenings.

MRS. JENNIE WATERMAN DANFORTH, Ist and 21 avenues, New York, magnetizes and cures neutrand chronic diseases, in the trance state. 2 New 19cc. 14.

OIL PAINTINGS.

I AVING been successful in painting over three thousand I portraits of our spirit-friends from small pictures, and feeling that there is a rower first directs in the Matter stremment of the Spirit-World and to the Spirit-World and to the Spirit cullets of the country. My speciality is in rendering exact like nesses of a superior quality from small pictures, however imperfect they may be. Any person having such and wishing a fine of painting, by sending the picture with a description of color of hair, eyes and dress, can obtain a correct portrait, of any size. Price, delivered by express, from 35 to 100 dollars. Direct,

Mar. 21.—10w*

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Answers; ; Horace lory, Ala.,

Western Department.

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

Individuals subscribing for the BANNER of Light by mail, or ordering books, should send their letters containing reinitances direct to the Boston office, 158 Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERRILER. Persons writing us this month will direct to Omsba, Nebraska.

Cheyenne, the Magle City.

Chroniclers of events characterizing past ages, tell us that" Rome was not built in a day"; but Western cities, alive with Western enterprise and the wildest possible schemes, frequently are. Cheyenne, termed the "Magic City," located on the Union Pacific Railroad, is something over five hundred miles west of Omaha, in the extreme southern part of Dakota Territory. Last July not a house marked the spot; now the population is estimated from five to seven thousand, and rapidly increasing. While Julesburg was, this is considered one of the wickedest cities in the world. Shooting is a very common occurrence. The Vigilance Committee has already hung seventeen desperados. This is the class that wanders westward to deal with Indians. Walking from the depot into the city Sunday evening, by the side of Father De Smet, an eminent Catholic clergyman from St. Louis, we passed dance-houses, gambling dens and strolling theatres, all in full blast. The venerable priest, casting his eye into a filthy dance-house, said sighingly, "And this is Palm Sunday!" The sight was disgusting to our civilization.

ENTERING THE CITY OUTSKIRTS. The grade of the Pacific Railroad from Omaha west averages a little over eleven feet to the mile; hence the altitude of Cheyenne is over six thouanni feet above the level of the ocean. A few miles outside the city, in passing through railroad cuts, the snow was several feet above the top of the cars. Merging therefrom, the scenery in the distance was absolutely magnificent. The sky, first red, then purple and crimson by turns, and then again all aflame like a measureless sea of fire, heggars our descriptive powers. A little to the southward were the snowy mountains, a spur of the Rocky Mountains, in full view. Sunbeams yearly coax and kiss them in vain. They are mantled in perpetual snows. The vast plains and foothills about Cheyenne, covered with buffalo grass, are timberless, and through them move the slow yet clear waters of Crow Creek, making for the South Platte.

RUSH AT THE DEPOT.

The news preceding that four Major-Generals. with sundry other army officers decked in buttons. bars and stars, together with "Spotted Tail" and some fifteen of his warriors, were aboard the train, the crowd at the depot was immense and wildly boisterous. Gen. Sheridan and the Sioux Chief, "Spotted Tail," were the two lions of the occasion. The multitude would not be pacified till the General had spoke a few words from the balcony. Be it said to his praise he favors the peace policy of the Government toward the Indians.

THE SUMMIT.

The Commissioners holding a private session yesterday for future arrangements, the present Dakota Governor, A. J. Faulk, who joined the party at North Platte, proposed that we accompany him to the summit. Consenting, after a few hours' ride, tiresome, yet really romantic and grand, we stood upon the summit—the highest railroad eminence in the world, and the highest point of crossing between Omaha and San Francisco. It is fourteen miles west of Carmichael's Station: the grade ninety feet to the mile from Chevenne; the situation is on Evans's Pass, and the location eight thousand two hundred and ninety feet above tide-water - actually higher, bating the peaks, than the main ridge of the Rocky Mountains. The prospect from this lofty eminence was truly sublime. The sky clear, the atmosphere bracing and exhibarating, the mountains fringed with clouds and capped with snows; the whole scene was transcendently beautiful, inclining our very soul to exclaim," How vast and mighty are thy works, oh God!"

Leon F. Pallardy, a Sioux interpreter, with "Spotted Tail," his warriors, some cooks and others, left to-day for Fort Laramie. A portion of the commissioners, Gen. Sherman, Col. Tappan, &c., think of going South into New Mexico, the others North. In my next shall give a description of the peace-council the commissioners held at North Platte, also of Gens. Sheridan, Harney, Augur, Terry and Father De Smet, for many years a traveler among and the true friend of the Indians.

Cheyenne, Dakota Territory, April 8, 1868.

Letter Inquiring for Spiritual Light. A lady friend, whom we met recently in Michigan, young, impressible, intellectual and truthloving, having sought light but found it not in sect or dogma, and feeling that her own dear father's infidel theory rather adds to the soul's unrest, because it fails on the important question of immortality, writes us a long and earnest letter, asking the aid of what humble light we can impart in her most anxious search for the

" pearl of great price." As her letter plainly expresses the spiritual condition of hundreds, yea, thousands, we deem it right to use a few extracts, with comments, that others may read and hear the heavenly call, "Ho, every one that thirsteth, come ye to the waters!"

"With mingled diffidence and confidence, I take the liberty of addressing you upon topics as glo-rious to you as they are familiar and conversant, but to me only as a light shining in the distance, now dim and uncertain, now so dazzling as to lure me through seas of trials and tribulations, over morasses and dark swamps, wet with tears of disappointment, until the weary heart, tired and desponding, feels like turning back on the road, because of the many and divergent paths that lie in the direction of the 'ppart of great price.'

Many and earnest thoughts have crowded

themselves upon my mind, which has grasped with avidity every theory, every creed, every principle of faith promulgated by the different sects as far as in my power; but they were incredible, impossible, horrible and unjust, or sim-

Common sense contends against some, rejects chiers; yet there ever lingers a certain indefinable hope that there is yet a something to cling to, something to cherish, something to elevate the soul, expand it and extricate it from the labyrinths of doubt and darkness; oh, how I have prayed for the true light!

or doubt and darkness; oh, how I have prayed for the true light!

Like the untatored Indian, I have 'seen God in clouds and heard him in the wind'; I have felt him in the depths of my 'inner life'; I have recognized the heanty and tranquility of the soul, and its spiritual nature.

I have pondered deeply when I have seen loved ones four from the hearty and transfer and area.

ones torn from the hearts and arms that sheltered them, how great the necessity, how gladdening the consolation, to preserve some connection that links their God-partaking spirits with ours; that there might be some mathod devised—no, revealed to us—by which the union of love and spiritual understanding could be perpetuated; but how, has been a puzzle to me, and yet I have felt there is

a way.

The theory of the Spiritualist is consistent, and aided by your reasoning, I begin to see the light. Spiritualism, stripped of the fulsome garb it often wears, when practiced by dupes and amprincipled knaves and false fortune-seekers, and Universal-

fought against it; yet, as we are creatures of edu-cation. I accepted the doctrine of no God, rather than that faith which represents him to be cruel, unjust and monstrous, creating but to destroy.

Paine's works have been of late my father's guides—far more than the Bible. My father is a moral, honest citizen, of a large, expansive mind and liberal ideas. I have bonored and revered his opinions, because from a child I have almost worshiped him; yet there has been a doubt, yea, myriads of them, even while strong argument and reason have been brought in support of his theory. I have looked upon the vast universe, teeming with life, glorious, beautiful and grand, wonderful in every atom, and have felt my soul thrill and dilate with inexpressible delight at the visible harmony, and then I know there is a God! But, as I said, creeds, sects or parties, are useless to me. I care not to quarrel for opinion's sake, but I would have the trill, the researching conbut I would know the truth—the reasonable, con-sistent, joy-inspiring truth—that I may learn to live right, that I may realize the fuliness of life. My opportunities of obtaining light are very limited. I want sunshine and dew to foster the growth of the little germ that your words have already brought from the ashes where it slum-bered."

surely be answered. Such a bird must yet sing an angel's song. To ask with such pleading before the silver gates to the eternal fountain for the water of life, is to receive. Did ever a seed quicken in vain? Did ever a cloud form without some golden tint?

some golden tint?

How many there are who can testify with our sister, that the soul can find no rest in any croed or church, or in any philosophy that denies the being and providence of the All-Spirit, and the ministry of his holy angels! Humanity is almost 12 and 23 inc. 13 inc. 14 inc. 15 inc. 15 inc. 16 inc. 16 inc. 16 inc. 16 inc. 17 inc. 16 inc. 17 inc. 17 inc. 17 inc. 18 i starved to death on Orthodox viands. We wonder not that the Bible, when viewed from the standpoint of Orthodoxy, is rejected by reasoning minds. How dark the religious state of society ere Spiritualism dawned! But what a change when the rappings came, as a pattering shower of love from heaven! Now the light gilds the grave of lovel buried hones. Now the word attended to the property of the light gilds the grave of lovel buried hones. Now the word attended to the property of the light gilds the grave of lovel buried hones. Now the word attended to the property of the light gilds the grave of lovel buried hones. Now the word attended to the property of the love of the property of the love of the property of buried hopes. Now the way is strown with immortal flowers. Now the night is breaking into the steady glare of a resplendent morning.

As Sister S, has tasted of the bread offered by the Church, and found it bitter, and innutritiousas she has been schooled in doubt, to be justly critical and discriminating, she is indeed happily conditioned to believe in and nurture the true meet beauties of her new faith, just budding into celestial hope. That she will be guided by the angels into the sunlight of heaven to have an insight of spiritual understanding of principles, and the 'soul of things," even till she is indeed a chosen vessel, bearing holy incense to the Divine Father, we do not doubt. Let her be on her guard; for the magnetic walks are not without peril; lightnings thash here: the flaming sword of cherubims is here; flery serpents lurk in the false bowers by the wayside; but confidence in an overruling Providence, positive will to resist temptation, culture and harmony of every force, intromission into the deep loves of truth, centrality of aspiration in the Divine, trust that trial will develop latent virtues, Gethsemanes of tears, mock tribunals before ecclesiastic bigots, self-denial without retaliation, crucifixion of every selfish hope.

Willelm, M. D., during June.

Willelm, M. D., during June.

Purkan, Conn.—Meetings are held at Central Hall every sunday at 13 P. M. Progressive Lyceum at 10 A. M. Speakers engaged:—Mrs. Fannie B. Felton, April 26; Dr. H. P. Fairfield, May 17, 24 and 31; Mrs. Hattle E. Wilson, June 7 and 14; Mrs. C. Fannie Allyn during August. tion in the Divine, trust that trial will develop retaliation, crucifixion of every selfish hope, transiguration thence on the Mount of a pure and morally lofty spirituality—all these will be safegressive Lyceum meets at 3r. m. J. S. Dow, Conductor. guards and beacons, and standards excelsior in the checkered journey to angel-hood of life. Unthe checkered journey to angel-hood of life. Under such experiences, our sister, like a Joan of Arc, hearing spirit voices in the trees, will receive an appointment to emancipate souls from the darkness whence she is now emerging, "protein a conductor; Mrs. Kannan, Mrs. Andan, Middlebrook, Guardian.

Concordo, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Centering Hall, Main street, at 70 clock p. M. The Progressive Lyceum meets in same hall at 2 p. M. Dr. French Websier, Conductor; Mrs. Kobinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary. the darkness whence she is now emerging, "proclaim liberty throughout all the land."

To Western Spiritualists.

DEAR BANNER-I finish my lectures for the Rochester Society of Spiritualists, where I have been engaged since March 15th, at the end of April. I have had and am still having a pleasant time of it. There are some devoted friends to the cause, among whom I am taken especial care of.

among whom I am taken especial care of.

I have lectured on the following subjects: "Spiritualism in England"; "Angels and Demons";

"Spirit idolatry"; "A Plea for Mediums"; "Life, Death and Immortality," and on Sunday last, gave a new lecture, "The Law of Compensation." Next Sunday I take up in the morning the subject, "Character," and in the evening re-deliver, by request, "Spirit Idolatry," to be followed by "The Davenports in Europe"; "Baubles"; "The Great Need of the Age," &c.

Societies West wishing to engage me will kindly address at once to me at 52 North St. Paul street, Rochester, N. Y. J. H. POWELL.

Briefs from the West.

Barani A. Bell, Westville, Ind.—It is with pleasure I inform you that progression and spiritual truth are forcing their way into the village of Westville, as well as other parts of our State.

Oswago, N. Y.—The Spiritual) stabled meetings at Cumbertand street Lecture Room, rear DeKalb avenue, every sunday, at Cumbertand street Lecture Room, rear DeKalb avenue, every sunday, at Cumbertand street Lecture Room, rear DeKalb avenue, every sunday, at 2 and 1 p. m. Children's Progressive Lyceum meets at 10 p. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups and Trance Speaking and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Spirit Test Manifestations, every Sunday at 7 p. m., and Thursday evenings, at 7 p. o'clock, in Grantal Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Thursday evenings, at 7 p. o'clock, in Grantal Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Thursday evenings at 7 p. o'clock, in Grantal Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Thursday evenings at 7 p. o'clock,

pleasure I inform you that progression and spirit-ual truth are forcing their way into the village of ual truth are forcing their way into the village of Westville, as well as other parts of our State. Through the instrumentality of Mrs. Esther N. Talmadge, we have formed ourselves into an association for the purpose of establishing a Children's Progressive Lyceum, by which we hope to accomplish much good. Although few in number, we are determined to use our influence in assisting truth and overthrowing error.

A VALUABLE INVENTION.-W. F. Jamieson A VALUABLE INVENTION.—W. F. Jamieson says: An invention for making fires without any kind of wood or shavings "kindling" has been made by E. H. Cummings, Esq., 132 South Clark street, Chicago. The invention saves, it is said, one-half when coal fuel is used. It is claimed that it will supersede all bellows-blowing in blacksmith shops. The most convenient feature of the invention is that a person can make a fire in a cold morning in an adjoining room without getting out of bed! The invention is no doubt the result of spirit-impression, although Mr. Cummings is not a Spiritualist. While on the subject of invention, I feel impressed that all kinds of of invention, I feel impressed that all kinds of writing by hand will be superseded by the invention of a Writing Machine, capable of representing speech at the rate of five hundred words a minute, if necessary. It will be brought out before the end of the present century.

WILLIAM OLIN, WATERTOWN, WIS.—Perhaps a few words from this place might be interesting to your numerous readers. Watertown has a population of ten thousand. It is beautifully situated on Rock river, at the junction of the Milwau-kee, St. Paul and Northwestern Railroads, surkee, St. Paul and Northwestern Railroads, surrounded by a very fine farming country. The inhabitants are principally Germans and frish. Old Theology has held the reins here for a long time, but recently Spiritualism has taken a deep hold of a few of the thinking minds of this place, and atthough we are few in number we have a power, and that power is felt, and many are anxiously inquiring into the philosophy and asking for tests. We hold meetings regularly on Sundays. Mediums have been developed, and much interest is

ism blended, constitutes the most glorious plan of development ever promulgated by sect or creed.

The chimers of my brain, so long dormant, has become a grand, a glorious, living, breathing, speaking idea—an idea to live, and to rejoice while living. Oh how can I thank you for lifting the veilight went winging its way toward that celestial sphere where angels dwell; my spirit, borne on the wings of your faith, left dull earth behind, and with your enthusiasm I bathed in the liquid sunshine of harning gold round the eternal throne. I quartied truth, love and inspiration, with every draught of pure, fresh air; and glorying that I live, and that truth is mighty and must prevail the field worker in the cause, has made us two or three professional visits. They have been marked with great success. The deaf have been made to the pursuit of it; and the glimpse I caught of the salest forces of love and they had been entirely cured by his magic touch. I will stead of the cause of love and they had been entirely cured by his magic touch. I will senable of the cause of love and they had been entirely cured by his magic touch. ngar majest into darkness again, and I grope in the pursuit of it; and the glimpse I caught of the radiant forms of love and truth heightens the gloom.

My life has been spont thus forms. Mark diant forms of love and truth heightens the loom.

My life has been spent thus far with infidels. I bught against it; yet, as we are creatures of edu
with one treatment. There are many more who much the property care. with one treatment. There are many more who can testify to his wonderful powers. The Banner of Light is read by many in this place, and is do-ing good service. May the angels ever aid you in your noble work.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS,

Boston.—The First Spiritualist Association hold regular meetings at Mercantille Hall, Summer street, every Sunday evening, at 13 o'clock. Admission 15 cents. Bamuel F. Towle, President; Daniel K. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 104 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guanlian. All letters should be addressed to Miss Busan M. Fitz, Secretary, 63 Warren street.

Musio Hall.—Lecture every Bunday afternoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Speaker engaged:—Mrs. Cora L. V. Daniels during April. Mrs. S. L. Chappell lectures Bunday evenings at 75 o'clock at Springfield Hall, 80 Springfield street.

Cincle every Bunday evening at 425 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 74 p. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—C. Fannie Allyn, Sunday afternoons of April; Miss Julia J. Hubbard, Sunday evenings of April; Mrs. A. P. Brown, May 10.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall No. 28 Fin.

already brought from the ashes where it slumbered."

Not far from the kingdom! Such aspirational thoughts, rising with imprisoned fullness, will J. Mayo, Guardian.

Nayo, Guardian.

J. Mayo, Guardian.

J. Mayo, Guardian.

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

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Itali, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Hodges, May 10.

Wolczster, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherhee, President; Mrs. E. P. Spring, Corresponding Secretary. Springfried, Mass.—The Fraternal Society of Splittualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M.; Conductor, H. K. Couley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

STONEHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 24 and 7 r. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets overy Sunday at 104 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian.

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 104 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. 11. Simonds, Guardian; N. A. Abbott, Secretary. Speakers engaged:—Mrs. M. M. Wood, April 26; Dr. H. P. Fairfield, May 3 and 10. Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 25 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. Foxnoro', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Quinct, Mass.—Meetings at 2% and 7 o'clock.

Quincy, Mass.—Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 1% P. M.

Lynn, Mass.—The Spiritualists of Lynn field meetings every Sundays, afteraoon and evening, at Cadet Hall.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, It. K. Joslin; Musical Director, Mrs. Wm. M. Robinson. Sprakers engaged:—Moses Hull during May; Alcinda Wilhelm, M. D., during June.

NEW YORK CITY.—The Society of Progressive Spiritualist hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 104 A. M. and 7M p. M. Conference at 12 M. Children's Progressive Lyccum at 24 p. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Conductor; Mrs. H. W.

24 P. M. P. E. Farnsworth, Conductor; hirs. H. W. Parnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Birondway.
Conference every Sunday at same place, at 2 P. M. Seatsfree.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7½ P. M. Conference at 3 P. M.

WILLIAMSEURO, 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.

Oswado, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 7M P. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 17M P. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian.

13% P. M. J. L. Pool, Conductor; Mrs. S. Doollittle, Guardian.
Morrisamia, N. Y.—First Society of Progressive Spiritual
ists—Assembly Booms, corner Washington avenue and Fifth
street. Services at 3% P. M.

TROT, N. Y.—Progressive Spiritualists hold meetings in Har
mony Hall, corner of Third and River streets, at 10½ A. M. and
7½ P. M. Children's Lyceum at 2½ P. M. Monros J. Keith, Conductor; Mrs. Louiss Keith, Guardian.

JRESKY CITY, N. J.—Spiritual meetings are holden at the
Church of the Holy Spirit, 244 York street. Lecture in the
morning at 10½ A. M., upon Natural Selence and Philosophy as
basic to a genuine Theology, with selentific experiments and
illustrations with philosophical apparatus. Lyceum in the
afternoon. Lectur in the evening, at 7½ o'clock, by volunteer
speakers, upon the Science of Spiritual Philosophy.

Naware, N. J.—Spiritualites and Friends of Progress hold

speakers, upon the Science of Spiritual Philosophy,
NEWARR, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hall, No. 4 Bank street, at 2; and 7; p. M.
The aiternoon is devoted wholly to the Children's Progressive
Lyceum. G. T. Leach, Conductor; Mrs. Harrist Parsons,
Guardian of Groups.
WASHINGTON, D. C.—Meetings are held and addresses de
livered in Harmonial Hall, Woodward's Block, 318 Pennsyl
vania avenue, between Tenth and Eleventh streets, every
Bunday, at 11 A. M. and 7 p. m. Progressive Lyceum meets
at 124 o'clock. George B. Davis, Conductor; A. D. Cridge,
Guardian. Speakers engaged:—Mrs. Alcinda Withelm during April; Mrs. Cora L. V. Daniels during Msy. Conference,
Tuesday, at 7 p. m.; Platonic School, Thursday, at 7 p. M.
John Mayhew, President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Bunday, at 104 L. M. and 74 F. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock F. M. George Rose, Conductor; Miss Clara Curits, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Itali, Summit street, at 73 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 M. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10 A m. and 7 P. M.

STCAMORE, ILL.—The Children's Progressive Lycenta meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Confirence meets at the same place on Sunday at 3 o'clock, assain on hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Eaq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. GHICAGO, ILL.—Regular moraing 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 10 A. M. and 7 F. M.

BPRINGIFILD, ILL.—Regular Spiritualists' meetings every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

BOCKFORD, ILL.—The First Society of Spiritualists meet in

Bockrond, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 19 A. M. Dr. E. C. Dunn, Conductor. Rightson by P. The Filonia Conductor.

BIOCRYORD, ILL.—Increase and the conductor.

Brown's Hail ever Sunday evening at 7 o'clock. Lyceum meets at 18\(\) a. M. Dr. E. C. Dunn, Conductor.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10\(\) a. M. Children's Progressive Lyceum meets in the same hall at 2 r. M.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum "of St. Louis hold three sessions each Sunday, in the Polytechnid Institute, corner of Seventh and Chestnut streets. Lectures at 10\(\) a. M. and 7\(\) p. M.; Lyceum 2\(\) p. M. Charles A. Fenn, President; Mrs. M. A. McCond, Vice President; Henry Stagg, Corresponding Secretary Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Eaq., with a view of lecturing for the Society.

Carthage, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Adrian, Mion.—Regular Sunday meetings at 10M A. M. and 7\(\) p. M., in City Hail, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mrs. Martha Hunt, President; Exra T. Sherwin, Secretary.

Dattor, Mick.—"Detroit Society of Spiritualists and Friends of Progress "meet in Good Templam; Hall, No. 180 Woodsard avenue. Lectures 10\(\) a. M. and 7\(\) p. M. A. Day President; C. C. Randall, Corresponding Secretary. Lyceum at 2 r. M. M. J. Matthews, Conductor; Mrs. Rachael L. Doty, Guardian.

Battle Carke, Mich.—Meetings are held in Wakelee's Hall overy Sunday morning and evening. Lyceum between

L. Doty, Guardian.

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

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

LIST OF LECTURESS. PUBLISHED GRATUITOUSLY MYRRY WEEK.

[To be useful, this list should be reliable. It therefore be-hooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a locturer, we desire to be so informed, as this column is intended for Lecturers only.1

be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

J. M. Addison ALLYN, Principal of the Industrial Institute, Ancora, (formerly Blue Anchor,) N.J., lectures on Sundays at the Institute and at places within easy reach.

C. FANNIS ALLYN will speak in East Boston the Sunday atternoons of April, and in Mercantile Hall, Boston, the Sunday atternoons of April, and in Mercantile Hall, Boston, the Sunday sternoons of April, and in Mercantile Hall, Boston, the Sunday sternoons of April, and in Mercantile Hall, Boston, the Sunday sternoons of April, in Masonic Hall, New York, during May; in Milford, N. H., during June; in Stafford Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.

MRS. ANNA E. ALLEN (late Hill), inspirational speaker, 129 South Clark street, Chicago, III.

J. G. ALBER (Chicopee, Mass.

MRS. ANNA E. ALLEN (late Hill), inspirational speaker, 129 South Clark street, Chicago, III.

J. G. ALBER (Chicopee, Mass.

MRS. J. T. ANOS Will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Bochester, N. Y.

REV. J. O. BARBETT, Sycamore, III.

MRS. SARAH A. BYRKES will speak in New York during April and June; in Stafford, Coun., during May; in Cambridgeport, Mass., during July. Would like to make further engagements for the fall. Address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWN will lecture in Lynn, Mass., April 26 and May 2; in East Boston, May 10. Address, St. Johnsbury Centre, Yi. M. BROWN, P. O. drawer 5856, Chicago, III.

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

entre, Vt. Mrs. H. F. M. Brown, P. O. drawer 5956, Chicago, Ill.

MES. H. F. M. BROWN, P. O. drawer 5956, Chicago, III.
MES. ABBY N. BURNIAM, inspirational speaker, Weston, Ms.
MES. EMM F. JAT BELLEKE, 151 West 12th st., New York.
MES. NELLEL J. T. BRIOMAN, Elm Grove, Colerain, Mass.
MES. NELLEL J. BRIOMSON, 15th street, Toledo, O.
MES. M. A. C. BROWN, West Randolph, Vt.
DE. JAMES K. BAILEY, Adrian, Mich.
MISS. E. BURN, inspirational speaker, will answer calls to lecture in the Middle and Eastern States. Address, box 7, Southford, New Haven Co., Conn.
WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.
M. C. BENT, inspirational speaker, Almond, Wis. Sundays cragaged for the present.

M. C. BENT, inspirational speaker, Almond, Wis. Sundays engaged for the present.

A. D. BENT, inspirational speaker, Mankato, Minn.

J. H. BICKFORD, inspirational speaker, Charlestown, Miss.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

REV. Dr. BARNARD, Lansing, Mich.

WARBER CHABE, 54 Broadway, New York.

MER. AUGUSTA A. CURRIER will speak in East Boston during March. Address, box 615, Lowell, Mass.

ALBERT E. CARPENTER will snawer calls to lecture and establish Lyccums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass.

H. L. CLARE, trance speaker, Welchfield, O.

IRA H. CURRIS, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

DR. J. H. CURRISHER will speak in Manchester, N. H., during Abril and May 10, 17, 24 and 31; in Plymouth, Mass., May 3.

Address, corner of Broadway and Windsor street, Cambridge-port, Mass.

port, Mass.
J. P. Cowles, M. D., will answer calls to lecture. Address,

J. P. COWLES, M. D., will answer value to locture. Address, Ottawa, Ill., box 1814.
P. CLARK, M. D. will answer calls to locture. Address, Augusta, Ga.
DEAN CLARK, Lyons, Mich., care Col. D. M. Fox.
MRS. HERTIS CLARK, trance speaker, East Hawich, Mass.
MRS. Ediza C. CLARK, Eagle Harbor, Orleans Co., N. Y.
MIS. Ediza C. CRARK, Inspirational speaker, Sturkis, Mich., care J. W. Elliott, drawer 28.

are J. W. Elliott, drawer 38.
Mrs. M. J. Colburn will answer calls to lecture. Address
Clamplin, Hennepin Co., Minn.
Mrss Emma Chadwick, inspirational speaker, Vincland,

Champin, Hemophics, inspirational speaker, Vinciand, N.J., box 272.
Mins. D. Chadwick, trance speaker, Vinciand, N.J., box 272.
Mins. S. L. Chappell, Il South street, Boston, Mass.
Mins. Larra Cuppy, San Francisco, Cal.
J. B. Campbell, M. D., Cincinnati, O.
De. James Coopers, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.
Mins. Makietta F. Choss, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.
JUDGE A. G. W. Canven, Cincinnati, O., Charles P. Chooker, inspirational speaker, Fredonia, N. Y.
Mins. Amelia H. Colby, trance speaker, Lowell, Ind
Thomas Cook, Berlin Heights, O., lecturer on organization.
Mins Lizzie Doten, Pavillon, 57 Tremont street, Boston.
Henry J. Durgin, inspirational speaker, Cardington, O.
Geonge Dutton, M. D., Rutland, V. MISS LIZZE DOTEN, FAVIRED, of THEORIEST ASSOCIATIONS OF HERRY J. DURGIN, Inspirational speaker, Cardington, O. GEOIGE DUTTON, M. D., Rutland, Vt. ANDIEM JACKSON DAVIS can be addressed at Orange, N. J. Miss. E. DELAMAR, trance speaker, Quincy, Mass. Dit. E. C. Dunn, lecturer, Rockford, 311.

DES. AOKES M. DAVIS, 341 Main street, Cambridgeport, Ms. HENRY VAN DOEM, trance speaker, 48 and 50 Wabash avecually and the control of the control of

HERRY VAN DORR, HARDS SPEAKER, Newport, Me. Chicago, Ill.
MRS. CLARA R. DREVERE, trance speaker, Newport, Me. DR. II. E. EMERT, lecturer, South Coventry, Conn.
A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. S.

Spiritualist Association. Address, Hartford, Conn., care J. S. Dow, 11 Pearl street.
S. J. Finner, Troy, N. Y.
Miss Eliza Howe Feller, inspirational speaker, will lecture in New Bedford, Mass., April 28. Address, 67 Purchass street, Boston, Mass.
Mis. Fannie B. Fellow, Routh Malden, Mass.
J. G. Fish will speak in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Hammonton, N. J.
Miss. M. L. French, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Alls. M. L. FRENCH, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

DR. H. P. FARFIELD will lecture in Flichburg, Mass. May 3 and 10; in Putnam, Conn., May 17, 24 and 31. Will answer calls for the summer and winter. Address, Blue Anchor, N. J. IREV. J. FRANCIS, Parishville, N. Y.

Mins. CLARA A. FIELD, lecturer, Newport, Me.
MISS. ALMEDIA B. FOWLER, impressional and inspirational speaker, Nevada, Story Co., Iowa.

A. B. FRENCH, lecturer, Clyde, O.
ISAAC P. GREENLEAT, 83 Washington avenue, Chelsea, Ms.
N. S. GREENLEAT, Lowell, Mass.
DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, box 469, Fort Wayne, Ind.

REV. JOSEPH O. GILL, Bevidere, Ill.

MINS. LAURA DE FORCE GONDON will lecture in Nevada till July. Will make engagements to lecture in California, Orogon and Washington Territory during the coming fall and winter. Address, Virginia Cily, Nevada.

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

MINS. C. L. GADE, trance speaker, 77 Cedar st., New York.

BARAH GRAVES, inspirational speaker, Rerlin, Mich.

DR. M. HENER HOUGHTON will lecture in Battle Creek, Mich., during April. Will lecture week-evenings, Address, Sunday evenings of April; in South Sutton, May 3. Address.

MOSES HULL, Hobert, Lake Co., Ind., will speak in Stone-

MIRS JULIA J. HUBBARD will speak in East Boston, Mass., Sunday evenings of April; in South Sutton, May 3. Address, 3 Cumston street, Boston, Mass.

MORES HULL, Hobart, Lake Co., Ind., will speak in Stoneham, Mass., April 19 and 26; in Providence, R. L., during May, Would like evening engagements in the vicinity of Sunday appointments. Address during April, care Banner of Light; during May, Providence, R. I.

MIRS, S. A. HOHTON, 24 Warnesit street, Lowell, Mass.

MIRS NELLEH HAYDEN, 20 Wilmot street, Worcester, Mass. S. C. HAYFORD, Cooperaville, N. Y.

MUS. F. O. HIYER, 65 South Green street, Baltimore, Md. J. D. HASCALL, M. D., Waterloo, Wis.

DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, COTTY, Eric Co., Pa., box 247.

DR. J. N. HOUES, trance speaker, will answer cells to lecture. Address, 121, Mayorick Street, East Boston, Mass.

MIRS, EMMA HARDINGE Can be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., Lon James H. Harbis will answer calls to lecture and attend unerals. Address, box 99, Abington, Mass.

JAMES D. HARRIS WIII sanwer calls to lecture and attend unerals. Address, box 99, Abington, Mass. W. A. D. Hume, lecturer, West Side P. O., Cleveland, O. I.YMAN C. Howe, inspirational speaker, Laona, N. Y. Miss Susie M. Johnson will speak in Sturgis Mich., during April; in Lyons during July; in Toledo, O., during September; in Cleveland during October; in Oswego, N. Y., during November. Address accordingly; permanent address, Milford, Mass.

November. Address accordingly; permanent address, Milford Mass.

Gronge Kayes (formerly of Dayton, O.) will answer calls to lecture in lows and adjoing States during the spring and summer. Address, Afton, Union Co., Iowa.

WM. H. JOHRSTON, COTY, Pa.

DR. P. T. JOHRSON, lecturer, Ypsilanti, Mich.

W. F. JAMIESON, inspirational speaker, Belvidere, Ili.

ABRAHAM JAMES, Picasantville, Venango Co., Pa., box 34.

S. S. JONES, ESQ., Chicago, Ili.

O. P. KRLLOOG, locturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of every month.

GROHGE F. KITTRIDGE, Buffalo, N. Y.

MAS. M. J. KUTZ, Bostwick Lake, Mich.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore. Ili., on the Spiriture in Geneva, O., during April. Permanent address, 367 Misin street, Charlestown, Mass.

J. S. LOVELAND Will speak is Monmouth, Ili., during April and May.

WM. A. LOVELAND, 25 Bromfield street, Boston, will answer

MRS. F. A. LOGAR Will answer calls to lecture on temperance and kindred reforms in Wisconsin and Minnesota during the spring and summer mupits. Address, care Heligio-Philosophical Journal, Chicago, Ill.

MRS. L. W. LITCH, trahoe speaker, Il Kneeland st., Boston. MANY E. LONDOW, Inspirational speaker, 60 Monigomery street, Jeriey City, N. J.

John A. Lowe, lecturer, box 17, Satton, Mass.

Miss MANY M. LYONS, inspirational speaker, 80 East Jeffer. Son street, Syracuse, N. Y.

H. T. LKONARD, trance speaker. New Ipswich, N. H.

Miss. MANY M. LYONS, inspirational speaker, 80 Heart Jeffer. Son street, Syracuse, N. Y.

H. T. LKONARD, trance speaker. New Ipswich, N. H.

Miss. MANY A. MITCHELL, Califroyant inspirational speaker, 81, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in New York State. Address boon, Apuila, Onondaga Co., N. Y.

EMMAN, MARTIN, inspirational speaker, Birmingham, Mitch, JAS. B. Monsison, inspirational speaker, dawego, Ill.

DR. LEO MILLER, Appleton, Wis.

DH. JOHN BIATREW, Washington, D. C., P. O. box 69, .

DH. G. W. MORRILL, JE., trance and impirational speaker, will lecture and attend funerals. Address, Boston, Mass.

MRS. HANNAM BORSE, trance speaker, Joliet, Will Co., Ill.

MRS. ANNAM, MIDDLEBROON will answer calls to lecture. Those who mmy wish to seedre her services for the spring and summer months will address her as early as convenient at box 778, Bridgeport, Conn.

MRS. BARAH HELERM MATTHEWS. East Westmoreland, N. H.

DR. W. H. C. MARTIN, 173 Windsor street, Hartford, Conn.

DR. JARS MORRISON, Iccutrer, Mclienty, Ill.

A. L. E. NASH, Jecturer, Rochester, N. Y.

C. NORWOOD, Ottswe, Ill., inspirational speaker.

J. WN. VAN NAMER, Monroe, Mich.

W. M. ODEN, Salem, Ill.

L. JUDD PARDER, Fhiladelphia, Pa.

J. H. FOWELL, (of Engiand) will lecture in Rochester, M. Y., during April—address, 973 Minn street.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

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

MISS NETTEM. PRASE, trance speaker

Wilson.

MISS NETTIE M. PEASE, trance speaker, New Albany Ind.

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

MISS PIEE lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" The Holy (shost;" "Spiritualism;" "Diemonology;" "Proplecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth. "Address, Mrs. Pike, St. Louis, Mo. Mrs. E. N. Palleer, trance speake, Big Flats, Chemung Co., N. Y.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Mas. Charlotte F. Tarer, itance speaker, New Bedford, Mass., P. O. box 392.

James Trare, lecturer on Spiritualism, Kenduskas, Me. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, San Francisco, Cal. Miss. Makah M. Thompsom, inspirational speaker, 38 Bank street, Clevcland, O. Miss. Exture N. Talmador, itance speaker, Westville, Ind. Dr. S. A. Thomas, lecturer, Westville, Ind. Dr. J. Volland. Ann Arbor, Mich. N. Frank Whitz will lecture in Williamantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

E. V. Wilson is engaged by the Missouri State Organization of Spiritualists. Persons wishing lectures under the direction of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Page Co., Ill.

Miss. A. Wilhelm, M. D., inspirational speaker, can be addressed during April at Washington. D. C., box 607; during May. No. 3422 Lancaster avenue, West Philadelphia, Pa. E. S. Wheeler, inspirational speaker, Cleveland, O. Miss. M. MACOMBER WOOD will speak in Fitchburg, Mass., April 19 and 25; in Cambridgeport, June 21 and 28. Address, Il Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., 29 West Fourth street, New York. Miss. S. E. Warrer, box 329, Davenport, Iowa Miss. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass. F. L. Wadsworn's address, Room II, Fullerion Block, 22 Dearborn street. Chicago, Ill.

Herry C. Whilder will speak in St. Louis, Mo., during April. Berton street. Chicago, Ill.

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Miss. Many J. Willooxson will iccure in Chicago. Ill., May 11, 24 and 21 and June 7, and will receive calls to lecture in the vicinity the two weeks preceding. Till May 10th address at Felton House, Wilmington, Del.; after that, care of John Spettigue, Chicago, Ill.

Miss. Hartie E. Wilson (colored), trance speaker, will lecture in Portsmouth, N. H., April 19 and 26; in Randolph, Mass., Jay 3. Address, Totedo, O., box 643.

E. H. Wil

Newark, N. J.

A. C. Woodneep, Battle Creek, Mich.

S. H. Woodneep, Battle Creek, Mich.

S. H. Woodneep, Conductor of the Buffalo Lyceum, will secept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y. box 1454.

Mrs. Julistif Yraw will speak in Cambridgeport, April 19 and 26; in Balem, May 3 and 17; in Lynn, May 10 and during June; in Lowell, May 24 and 31; in East Boston, July 5 and 12. 'Address, Northboro', Mass.

Mr. & Mrs. Ww. J. Young will snawer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

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