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#### Spiritual Phenomena.

#### ACCREDITED MANIFESTATIONS.

THE BLACK RIBBON ON THE WRIST. The incidents which we are about to relate oc-

curred at the commencement of the present century; and we must admit that the circumstantial evidence is very strong on behalf of the truthfulness of the preternatural portion of the narrative. But on this point the reader will exercise his own judgment, when we shall have fulfilled our duty as the faithful and impartial chronicler of events which two noble families in this realm (says the English journal from which we copy,) continue to look upon as a veritable chapter in their past

Lord Tyrone was born in Ireland, of noble and wealthy parents, who died when he was still very young. He was left to the guardianship of an elderly relation—an honorable man, but who denied the truth of immortality.

Under this same gentleman's care- was another ward-also an orphan, but of the tender sex. Lord Tyrone and Miss Gower (for that was the young lady's name) were therefore brought up together from their very childhood, and they regarded each other as brother and sister. But we must here add that they were both educated by their guardian in those principles of infidelity which he himself so boldly professed.

This guardian dying when they were each of them about sixteen years of age, they fell into very different hands. Though separated, their friendship was unalterable, and they continued to regard each other with a sincere and fraternal affection. After some years had elapsed, and both had attained their majority, they made a solemn compact that whichever should die first, would, if permitted, appear to the other, to declare what religion was most approved by the

Miss Gower was shortly afterwards addressed by Sir Martin Beresford, to whom she was soon married; but a change of condition had no power to alter her friendship with Lord Tyrone. The families visited each other, and often spent some weeks together.

A short time after one of these visits, Sir Martin remarked that when his lady came down to breakfast her countenance was disturbed, and he inquired of her health. She assured him that she was quite well. He then asked her if she had hurt her wrist. "Have you sprained it?" said he. observing a black ribbon round it.

She answered in the negative, and added, "Let me conjure you, Sir Martin, never to inquire the cause of my wearing this ribbon; you will never see me without it. If it concerned you as a husband to know, I would not for a moment conceal it. I never in my life denied you a request, but of this I entreat you to forgive me the refusal, and never to urge me further on the subject."

"Very well," said he, smiling; "since you beg me so earnestly, I will inquire no more."

The conversation here ended; but breakfast was scarce over, when Lady Beresford eagerly inquired if the post had come in. She was told it had not. In a few minutes she rang again and repeated the inquiry. She was again answered as before.

"Do you expect letters," said Sir Martin, "that you are so anxious for the arrival of the post?" "I do," she answered. "I expect to hear that Lord Tyrone is dead. He died last Tuesday at four o'clock."

"I never in my life," exclaimed Sir Martin, "believed you to be superstitious; some idle dream has surely thus alarmed you."

At that instant the servant entered and deliv ered to his master a letter sealed with black. "It is as I expected," exclaimed Lady Beres-

ford; "Lord Tyrone is dead." Sir Martin opened the letter; it came from Lord Tyrone's steward, and contained the melancholy intelligence of his master's death, and on the very day and hour Lady Beresford had before specified. Sir Martin begged Lady Beresford to compose herself, and she assured him she felt much easier than she had done for a long time, and

added, "I can communicate intelligence to you which I know will prove welcome; I can assure you, beyond the possibility of a doubt, that ] shall in some months present you with a son." Sir Martin received this news with the greatest

After some months, Lady Beresford was delivered of a son (she had before been the mother of two daughters). Sir Martin survived the birth of his son a little more than four years. After his decease his widow seldom left home; she visited no family but that of a clergyman who resided in the same village; with them she frequently passed a few hours every day; the rest of her time was spent in solitude, and she appeared determined

forever to avoid all other society. The clergyman's family consisted of himself, his wife and one son, who, at the time of Sir Martin's death, was quite a youth. To this son, however, Lady Beresford was after a few years married, notwithstanding the disparity of years and the manifest imprudence of a connection so unequal in every point of view. Lady Beresford was treated by her young husband with contempt and cruelty, while at the same time his conduct proved him to be the most abandoned libertine, utterly destitute of every principle of virtue and humanity. By this, her second husband, she had two daughters; after which, such was the baseness of his conduct that she insisted on a separation. They parted for a few years, when so great was the contrition he expressed for his former conduct, that, won over by his supplications, promises and entreaties, she was induced to pardon and once more reside with him, and was in time the mother of a son.

The day on which she had been confined just ne month being the anniversary of her birthday,

she sent for Lady Betty Cobb (of whose friendship she had long been possessed) and a few other friends to request them to spend the day with her. About seven, the clergyman by whom she had been christened, and with whom she had all her life been intimate, came into the room to inquire after her health. She told him she was, perfectly well, and requested him also to spend. the day with them; for, said she, "This is my birthday. I am forty-eight to-day,"

"No, madam," answered the clergyman, "you | must, therefore, entreat you to leave me immediare mistaken. Your mother and myself have had many disputes concerning your age; and I have at last discovered that I was right. I happened to go last week into the parish where you were born; I was resolved to put an end to the dispute; I searched the register, and find that you are but forty-seven this day."

"You have algued my death-warrant," she exclaimed; "I have then but a few hours to live. I

ately, as I have something of importance to settle before I die.

When the clergyman left her, Lady Beresford sent to forbid the company coming, and at the same time to request Lady Betty Cobb and her son (of whom Sir Martin was the father, and was then about twenty-two years of age) to come to her apartment immediately.

Upon their arrival, having ordered the attend-



LADY BERESFORD SEES THE VISION OF LORD TYRONE.

ants to quit the room, "I have something," she said, "of the greatest importance to communicate to you both before I die-an event which is not far distant. You, Lady Betty, are no stranger to the friendship which subsisted between Lord Tyrone and myself; we were educated under the same roof, and in the same principles of infidelity. When the friends, into whose hands we afterwards fell, endeavored to persuade us to embrace the Christian religion, their arguments, though insufficient to convince, were powerful enough to stagger our former feelings, and to leave us wavering between the two opinions. It was, then, in this perplexing state of doubt and uncertainty, that we made a solemn promise to each other, that whichever died first should (if permitted) appear to the other, and declare what religion was most acceptable to God. Accordingly, one night, while Sir Martin and myself were in bed, I suddenly awoke and discovered Lord Tyrone sitting by my bedside. He was dressed as when I had last seen him, in the evening costume of the day; and his appearance was in all respects the same, except that it immediately struck me that his countenance was as coloriess as the dead, and that he had a strange, fixed, unearthly look as his eyes were bent upon me. 'It is I.' he said; and the tone of his voice, always soft and low, was now softer and lower than ever, and likewise marked by an indescribably solemn gravity. Astonished, yet not absolutely frightened, but with a bewildering sensation in the brain, I screamed out and endeavored to awake Sir Martin. 'For heaven's sake,' I exclaimed, Lord Tyrone, by what means or for what reason came you hither at this time of night?' 'Have you then forgotten our compact?' said he. 'I died last Tuesday at four o'clock, and have been permitted to appear to you, to assure you that immortality is true. I am further suffered to inform you that you will soon become the mother of a son, who it is decreed will marry my daughter. Not many years after his birth Sir Martin will die, and you will marry again, and to a man by whose ill-treatment you will be rendered miserable. You will have two daughters, and afterwards a son. But just one month after the birth of this son you will die, in the fortyseventh year of your age!' 'Just heavens!' I exclaimed, 'and cannot I prevent this?' 'Undoubtedly you may,' returned the apparition; 'you are a free agent, and may prevent it all by resisting every temptation to a second marriage; but your passions are strong, you know not their power; hitherto you have had no trials. More I am not permitted to reveal; but if after this warning you persist, your lot in another world will be miserable indeed!' 'May I not ask,' said I, 'if you are happy?' 'Had I been otherwise,' he replied, 'I should not have been permitted to appear to you. I may then infer that you are happy?' He smiled, 'But how,' said I, 'when morning comes, shall I know that your appearance to me has been real, and not the mere representation of my own imagination?' 'Will not the news of my death be sufficient to convince you?' 'No,' I returned: 'I might have had such a dream, and that dream accidentally come to pass. I will have some stronger proofs of its reality.' 'You shall,' said he; and waving his hand, the bed curtains, which were crimson velvet, were instantly drawn up through a large iron hoop by which the tester of the bed was suspended. 'In that sign,' continued he, 'you cannot be mistaken; no mortal arm could have performed this.' 'True,' said I; 'but sleeping we are often possessed of far more strength than when awake; though waking I could not have done it, asleep I might; and I

shall still doubt.' 'Here is a pocket-book. In

this, he said, I will write my name; you know

my hand-writing. I replied, 'Yes.' He wrote with a pencil on one side of the leaves. 'Still,' said I, 'in the morning I may doubt: though waking I could not imitate your hand, asleep I might.' You are hard of belief, he rejoined. 'I might, by a single touch, leave a mark on your flesh that would forbid the possibility of further doubt; but it would injure you irreparably; it is not for spirits to touch mortal flesh.' 'I do not,' said I, regard a slight blemish.' 'You are a woman of courage, replied he; 'hold out your hand.' I did so; he grasped my wrist; his hand was cold as that of death; in a moment the sinews shrunk up, every nerve withered. 'Now,' said he, 'while you live let no mortal eye behold that wrist. To see it were sacrilege! He stopped—I turned to as the necessity of concealment closes with my him again—he was gone! During the time I had life, I could wish that you, Lady Betty, would calm and collected, but the moment he was gone I felt chilled with horror; the very bed moved under me; I endeavored, but in vain, to awake Sir Martin: all my attempts were ineffectual and in this state of agitation and terror I lay for some time, when a shower of tears came to my relief, and I dropped asleep. In the morning, Sir Martin arose and dressed himself as usual, without perceiving the state the curtains remained

After a long pause, Lady Beresford resumed her narrative in the following manner:

"When I awoke I found that Sir Martin had gone down. I arose, and having put on my clothes, went to the gallery adjoining the apartment, and took from thence a long broom (such as cornices are swept with): by the help of this l took down with some difficulty the curtains, as I imagined their extraordinary position might excite suspicion in the family. I then went to my work-box, and bound a piece of black ribbon round my wrist. When I came down, the agitation of my mind had left an impression on my countenance too visible to pass unobserved by my husband. He instantly remarked it, and asked the cause. I informed him that Lord Tyrone was no more, that he died at the hour of four on the preceding Tuesday, and desired him never to question me more respecting the black ribbon; which he kindly desisted from doing You, my son, as had been foretold, I afterwards brought into the world, and in little more than four years after your birth your lamented father expired in my arms. After this melancholy event, I determined, as the only probable chance to avoid the sequel of the prediction, forever to abandon all society-to give up every pleasure resulting from it, and to pass the rest of my days in solitude and retirement. But few can long endure to exist in a state of perfect sequestration; I began an intimacy with a family-with one alone; nor could I then foresee the fatal consequences which afterwards resulted from it. Little did I think that their son, their only son, at the time a mere youth, would be the person destined by fate to prove my destruction. In a very few years I ceased to regard bim with indifference; I endeavored by every possible way to conquer a passion, the fatal effects of which I too well knew. I had fondly imagined I had overcome its influence, when the evening of one fatal day terminated my fortitude, and plunged me in a moment down that abyss which I had so long been meditating how to shun. He had often solicited his parents for leave to go into the army; and at last obtaining permission, he came to bid me farewell before his departure. The instant he entered the room he sank upon his knees at my feet, told me he was miserable, and that I alone was the cause. At that moment my for ittude forsook me-I gave myself up for lost-and

regarding my fate as inevitable, without further

hesitation I consented to a union, the immediate result of which I knew to be misery, and its end death! The conduct of my husband, after a few years, amply justified a separation, and I hoped by this means to avoid the fatal sequel of the prophecy; but won over by his reiterated entreaties, I was prevailed upon to pardon, and once more reside with him, though not till after I had, as I thought, passed my forty-serenth year. Alas! alas! I have this day heard, from indisputable authority, that I have hitherto labored under a mistake with regard to my age, and that I am but forty-seven to-day! Of the near approach of my death I therefore entertain not the slightest doubt. No-I cannot doubt! When I am dead. unbind my wrist, take from thence the black ril

bon, and let my son with yourself behold it." Lady Beresford here paused for some time; but resuming the conversation, she entreated that her son would behave himself so as to merit the high honor he would in future receive from a union with the daughter of the late Lord Tyrone.

She then expressed a wish to lie down on the bed and endeavor to compose herself to sleep. Lady Betty Cobb and her son immediately called her domestics, and quitted the room, having first desired them to watch their mistress attentively, and if they observed the smallest change in her to call them instantly.

An hour passed, and all was quiet in the room. They listened at the door, and everything remained still, but in half an hour more a bell rang violently. They flew to her apartment, but before they reached the door they heard, the maid exclaim, "Oh, she is dead!"

Lady Betty then bade the servants quit the room, and herself, with Lady Beresford's son, approached the bed of his mother. They knelt down by the side of it; Lady Betty then lifted up her hand and untied the ribbon. The wrist was found exactly as Lady Beresford had described it; every sinew shrunk, every nerve withered!

Lady Beresford's son, as had been predicted. afterwards married the late Lord Tyrone's daughter. The black ribbon and pocket-book were formerly in the possession of Lady Betty Cobb. Marlborough Buildings, Bath, who, during her long life, was ever ready to attest the truth of this narration. The whole of the Tyrone and Beresford families also have ever done the same: and their representatives at the present day would themselves regard with wonder any person who should express a doubt concerning such well-authenticated facts.

Need we add that the black ribbon which bound the withered wrist, and the pocket-book wherein the apparition inscribed his name, are treasured as sacred yet awful relics by the senior members of one of those families?

COMPACT TO APPEAR AFTER DEATH. The story of the Marquis de Rambouillet's ap-

pearing after his death to his cousin, the Marquis de Precy, is well authenticated. These two noblemen, talking one day concerning the affairs of the next world, in a manner which showed they did not believe much about it, entered into an agreement that the first who died should come and give intelligence to the other.

Soon afterwards the Marquis de Rambouillet set out for Flanders, which was then the seat of war, and the Marquis de Precy remained in Paris. being ill of a violent fever. About six weeks after, early one morning, he heard some one draw the curtains of his bed, and turning to see who it was, discovered the Marquis de Rambouillet in a buff coat and boots. He instantly got out of bed, and attempted to shake hands with his

friend, but Rambouillet drew back, and told him he was only come to perform the promise he had formerly made; that nothing was more certain than what they had been told concerning another world; that he advised him carnestly to alter his way of life, for that the first action he should be engaged in he would certainly fall.

Precy made a fresh attempt to touch his friend, but he immediately withdrew. Precy lay won-dering on his bed upon the strangeness of the circumstances for some time, when he saw the same appearance reënter his apartment. Rambouillet, finding that Precy still disbelieved what was told, showed him the wound of which he had died, and from which the blood still seemed to

Soon after this, Precy received a confirmation of the Marquis de Rambouillet's death, and was killed himself, according to the prediction, in the civil wars, at the battle of the Faubourg St. An-

From the London Human Nature for May.

#### MORE MANIFESTATIONS THROUGH MR. HOME.

SIR-Since writing you, I have had to panse, as I have not had the opportunity of further investigating the phenomena of Spiritualism-at all events, such as would warrant my addressing you; but good fortune has again favored me, and I at once address you, hoping you may have space to insert this letter. You are aware that Mr. Home agreed to meet

a select committee of the Dialectical Society. This meeting took place last Wednesday (the 31st March). What occurred on that evening the secretary will report: I must not forestall. Suffice, if I assure every precaution was taken, down to Mr. Home changing his clothing, and appearing metamorphosed in the suit of Dr. Edmunds. At about 11 P. M., Mr. Home and myself returned to Ashley House, where A- and Mr. M'Kenzie were awaiting our return. No one present wished or even suggested holding a scance, but loud raps, and the trembling of the large round drawingroom table, soon changed our minds; and Mr. M'Kenzie assured me that the whole evening, though alone in the apartment, loud knockings had been heard, so loud as to frighten the housekeeper, and that a heavy footstep had been heard passing down the corridor. Warned thus that a considerable amount of power was present, we soon formed our circle round the square table in the adjoining room. We had not been seated many minutes when raps were heard, the table vilirated and slightly raised itself off the floor. The levitation of the table repeated itself, the height reached being about one foot off the floor. Again raps, and an elevation of fully two feet; then swerving gracefully in the air, not unlike the motion of a ship rolling, it was raised about five or six feet, the casters level with my face; then gently rising slightly beyond reach of my hand, as I stood on tiptoe, trying to hold my hand on the edge, the table gently descended, accompanied by a sound in imitation of a railway en-

Flowers were now brought us. One or two had been previously laid on the table by the invisibles. Each had a gift made: and, I need not add, I kept the fern leaf I had placed in my hand. Loud raps were then heard; and, at the suggestion of Mr. Rudall, the folding doors were closed. leaving us in a room semi-obscured-light enough to allow of objects being seen, but not so light as to enable me to take notes. Mr. Home had by this time passed into a trance state. Warning us to keep quiet, he proceeded to the window, and drew the curtains round his shoulders; his head and neck clearly defined against the window (the gas lamp in the street illumining the window). After a pause, a form appeared, like a veil, resting on a stick or hand; gradually the outline became quite distinct, and a demi-transparent veiled form appeared to stand out between where we were seated and Mr. Home, visible for two or three minutes.

The wall opposite to me, and slightly on my right, now became illumined, the light points developing from what appeared to me luminous patches of bluish light in the centre of the wall. The surface illumined would be fully five feet by seven feet. In front of and standing forth in clear stereoscopic outline between A- and the wall, and within the recess of the room, a luminous shadowy form appeared. As it passed across the illumined wall surface, it cast a shadow, and I noticed the outline on the wall, the outline of the appearance, draped in a dong, dark, transparent glow, about the ordinary height of a lady. I could not distinguish the features, but saw the arm move underneath the drapery, which I must compare to transparent lace.

This phenomenon repeated itself four or five times. What interested me greatly was the request of Mr. Home not to be too positive, too intent, as disturbing the conditions under which these manifestations occur. After a short pause, the wall surface to my left became illumined, then the sofa, and a form was said to have been seen between Mr. Home and the sofa. This I could not see; I only noticed a luminous cloud. Then behind me, the wall became illumined, and large jets or points of luminous phosphorescent light, two or three inches in length, appeared behind A-..... A spirit hand then placed a coral stud on A--'s head, and touched his forehead; then Mr. Rudall's hand and knee; then Mr. M'Kenzie; then myself. Flowers were again brought to us, and the clock made to strike, in reply to a question I had put. A heavy step was now heard in the passage, and the folding doors opened and closed with a violent jerk.

To me this scance was very satisfactory. Spirit forms have been seen at Mr. S. C. Hall's, at Ashley House, and at other places, witnessed by eight or ten people present at one time, so that I was really becoming quite jealous of my being exempt-I who, of all, am perhaps the only writer who publishes what he has had the good fortune of witnessing. I allude to many highly educated and able ladies and gentlemen who attend these seances, and have full leisure to put on record what they have seen. Our seance terminated in the usual way, by Mr. Home awakening from his

I have not mentioned that the sofa moved up from the wall to where we were seated, that a chair was lifted across the room, and that voices were heard, though very indistinctly and half articulated, as I have often noticed in the case with

Asiley House appears to me filled with mediumistic power. The housekeeper, Mrs. Hewett, informs me that she has seen spirit forms, and that a little girl present at the time, and greatly alarmed, heard the voice as it addressed Mrs. Hewett, so also Mrs. Thomson. These statements I do not, however, vouchsafe; I give them as rendered, though I have no reason to doubt them; and if thorough examination of witnesses can add to the creditableness of their story, I certainly submitted Mrs. Hewett to this test.

I have urged upon friends to publish the account of the scance at Mr. S. C. Hall's, the more so as the spirit form seen was sketched by two of the witnesses present, and one of the ladies was submitted to the fire-test, by a bell, heated to redness in the grate, being placed on the palm of her hand. If I can secure notes of this scance, I will certainly publish them, unless my good kind friend, Mr. Hall, forestalls me, and which I earnestly hope he may. I have a great distaste to report what others have seen. Hearsay evidence is so difficult to give in a satisfactory form; the image of the past is wanting, and the pen fails to

But I must conclude. I can only add, is it not a disgrace to the so-called leaders of science of this land, that they have not the manliness to investigate in the face phenomena crowding in upon us with overwhelming power, of the actuality of their physical objective presence? By the time I next address you, I hope the Seven Sleepers and Rip Van Winkle, as Mr. Howitt suggests, may be at length awakening from their slumbers, and consent to admit the daylight that is broad upon them. H. D. JENCKEN,

Noncood, April, 1869.

#### PHYSICAL MANIFESTATIONS.

On Friday evening, June 4th, 1869, Mrs. Elizabeth Davenport Blandy gave a dark scance for the exhibition of physical manifestations, at 54 Hudson street, Boston, Mass. This lady is a sister to the world-renowned "Davenport Boys," and is not unknown herself, as a reliable medium, to the Spiritualists of Boston.

Notwithstanding the extreme heat of the evening, the reporter for the Banner of Light found about fifty persons assembled—the place of meeting being crowded, and some being obliged to stand. The folding doors between two parlors were thrown open, and a room in the form of a parallelogram was thus formed, about four-fifths of which was occupied by those in attendance, and the rest devoted to the table, and a chair for the medium. On the table were placed two guitars, one speaking trumpet, four or five bells, a tambourine, one violin, a triangle and castanets, together with the ropes for securing the medium.

Mr. 1ra Davenport, the father of the lady, then made some introductory remarks, stating that the controlling influence on these occasions gave his name as George Fox-not the Fox of historic fame, however; he also said that in addition to this one, who spoke in an audible voice through the trumpet, there were generally several female voices heard, answering to the names of "Belle" and "May," also a childish voice which gave the name of "Johnnie."

At the conclusion of his remarks a long rope was looped closely under the arms of every one in the front row of seats, and the ends passed to and held by the audience in the rear, so that it was impossible for any one to move unnoticed; the only person free at that time, save the medium, being Mr. Davenport, whose duty it was to light or extinguish the gas; at all times when he was not absolutely engaged in this (that is, during the darkness), he was firmly held by one of the audience in the front row. The light was extinruished while the medium was free; a soft ratiling noise was heard, and then "light" being called for the lady's hands were found tied the two wrists parallel, the hands pointing in different, directions, and the knots drawn tightly into the flesh, so as in a few moments to produce discoloration. The knots were examined by those who could get near the medium, and were pronounced "all right." A spirit voice then called for a song to harmonize the circle, and the light was extinguished. At the close of the singing light being produced the medium's feet were found to be securely bound to the chair. These knots were also examined by some of the audience, and considered by them to be perfectly secure.

The light was then extinguished, and the instruments sailed about the room over the heads of the audience, creating a very pleasant current of air, strong and well defined, in the close apartment. The bells were rung, the tambourine beat, &c. The reappearance of light showed the medium to be still in the position in which she was left—the knots being undisturbed. Darkness was again produced; a great uproar followed, and on re-lighting the gas, the table was found turned upside down, and the instruments strewn about on the floor, some of the lighter ones (castanets) being thrown back among the audience. Various performances in the dark now followed, such as the accompaniment, with bells, of a song by some of the audience; the throwing of the bells to those who called for them, &c. Dr. Blandy then sat at the table, in the dark, his hands being held by Mr. J. T. Hill. On the production of light, the gentleman holding the Doctor declared himself to have been struck upon the head several times with one of the guitars (the sound of the blows being plainly heard) while the other was being played and in motion in the air, and that the Doctor had not moved; the same results followed the sitting of another gentleman, and also a lady, with the Doctor at the table. The medium's mouth was covered with two handkerchiefs, tied tightly, in order to prove the utter impossibility of her making the voices by any artifice, and the utterances were as clear as before, although owing to the density of the atmosphere there was much difficulty of articulation, The different voices were well defined, and it was utterly impossible for the medium to have counterfeited them while bandaged.

During the evening several questions were propounded by the audience, and answered by the spirit voices. The controlling influence announced that the object in making these noises was, first, to prove life after separation from the physical body; and secondly, to demonstrate to mortals the fact that if one spirit existed, all should also share in the joys of immortality. The world had lived upon faith for many hundreds of years—it was now the purpose (of the spirits) to give facts for its nutriment. In answer to a question as to how many spirits were then present,

assisting in the operations, lie answered "twentyfive." Being questioned as to whether the voice spoken in would be somewhat different if the medium were a male, he replied: "Certainly; we form our lungs, on these occasions, of the emanations from the body of the medium," Being asked why it was necessary for these manifestations to e produced in the dark, the answer was given that darkness was the negative condition of the atmosphere, while light was the positive; negative conditions on the part of the medium to be used, were the grand requisites in spiritual manifestations. This was in obedience to a law as well defined as any of those governing the sciences. It might as well he asked why it was impossible for mortals to see in the dark? In answer to a question as to whether a perfect physical body was obliged to be formed from the emanations of the medium, in order for the spirits to come in contact with the material objects used in these exhibitions, the answer was given that it was necessary, and that such bodies were formed. These bodies could, under certain conditions, be made visible to mortal sight. The voice of the controlling intelligence, which was strongly marked, recommended a continuation of these séances.

Several gentlemen of the audience endeavored to untie the medium at the close of the scance, but were unable to do so except by a long and tedious process, there being so many knots introduced; the light was then extinguished, and the ropes were quickly removed showing on the proluction of light very deep marks scored into the flesh of the wrists, which were much discolored. Mr. Davenport gave notice that the circles would se held until further notice, and a good oppor tunity is thus given for investigation.

Near the close of the exercises, a lady, Mrs. Cutter, of Dover street, Boston, (also a physical medium.) was tied-she being in the portion of the room furthest from the medium. Persons who examined the knots declared them perfectly secure, and much wonder was expressed as to where the rope came from with which she was tied-none being missing from the table.

The audience on this occasion was quiet and orderly, and all seemed to feel a deep interest in the remarkable phenomena presented for observation.

#### O'Donovan's Statuette of Edgar A. Poe-

EDITORS BANNER OF LIGHT-Since you deemed my letter in the New York Daily Times, concerning Poe, worthy of republication, I will furnish you with some further information on this subject, which will not only interest all lovers of Art and Letters, but still more deeply those Spiritualists who know how many of Poe's communications have, from time to time, come through our gifted mediums.

EDGAR A. POE is a name which has become lear to Spiritualists everywhere. He was a melium before the word was known as we now unlerstand it. His wonderful Spiritualistic writings produced a deep impression throughout the civilized world. True, they were not then recognized as such, except by the few advanced minds that were illuminated by foregleams of the new age, then just dawning, but he was an inspirational writer "for a' that."

Since his death the "mystery of his genius" has been solved by our better understanding of the philosophy of spirit-inspiration; while his frequent dictations of new poems and essays, through various mediums, have furnished some of the most touching evidences of the tender and intimate relations that subsist between the sympa thetic spirits of both worlds.

Spiritualism finds in Poe one of the highest tests and illustrations of its truth and value. He was ostracised by the Pharisees and bigots of his time for his independence of thought and action. This spirit was in him absolute. He was born too free ever to be a slave; and all ages know only too well how hard it is for mere religionists to forgive the mote in the eye of one who cannot see the divinity of their creed, while they are so ready to overlook the beam in the eye of one of their worshipers. This class of critics and judges dismissed this gifted and spirituells soul to an eternal hell, as the Church of every age has nomed the heretic, although the heresy of age has generally become the Orthodoxy of the

But this emancipated spirit comes back from the temple of repose," after the invigorating breezes of the celestial clime have fanned it into the activity of endless life, and we hear the strains of the familiar harp waking new and diviner music, still touched by the well-known hand. You have published many of these inspired poems, and you will publish many more; for every day Poe's sublime ministry is growing stronger on earth and in the spheres.

A word descriptive of O'Donovan's beautiful statuette of Poe: It is only a little more than two feet high, but it is really larger than it seems at first sight; for the poet is sitting in his massive rm-chair, bending forward with his head resting lightly on his right hand, and the elbow on the knee, which is considerably raised, for the foot is planted on a pile of heavy old books. This was his characteristic attitude (in his studio) of serious hought, just before or during intervals of intense intellectual creations. The posture, the dress and, above all, the head, portray the man; while no one who knew him intimately could fail to recognize that speciality of his face, (in such moods,) every feature of which is as clearly defined, in O'Donovan's work, as if cut from solid steel, and yet all warmed by the fire of a sovereign inspiration.

The best artists seldom catch the spirit of a man in the flesh so well, and this sculptor had nothing but an indifferent daguerreotype and a painting in the New York Historical Society to go by. But O'Donovan is not only a Spiritualist, but an inspired one, and, under these conditions and a higher guidance, he has produced this very extraordinary work.

It will be cast in bronze; while in a less expensive, but hardly less effective form, it may most economically and appropriately go into the libraries, lyceums and halls of Spiritualists throughout the country. Where sympathy calls for it Poe's spirit will follow.

Mr. Wm. R. O'Donovan's studio is 506 Broadway, New York City, two doors above the Metropolitan Hotel. Faithfully yours,

C. EDWARDS LESTER. 79 3d Avenue, New York.

EFFECT OF MUSIC ON ANIMALS.—Cows are sensible to the charms of music. In Switzerland a milkmaid or man gets better wages if gifted with a good voice, because it is found that a cow will yield one-fifth more milk if soothed during the milking by a pleasing melody. It might be expected that elephants would manifest musical taste. An experimental concert was given to taste. An experimental concert was given to Hans and Margaret, a pair of elephants, in the Jardin des Plantes at Paris. The performers were all distinguished artists. The effect was unmistakable. Melodies in a minor key especially touched their elephantine hearts. "Ca ira" fired them with transport; "Charmante Gabrielle" steeped them in languor. The spell, nevertheless, did not act alike on both. Margaret became passionstally affectionate. Hens maintained his usual ionately affectionate; Hans maintained his usual sobriety of deportment.

# Original Essay.

THE NATURAL HISTORY OF RELIGION.

FAITH.

BY DYER D. LUM. No. II. - PRE-HISTORIC MAN: HIS CONDITION AND

Far back in the dim past, where history first emerges from the myths and traditions of a still greater antiquity, we find mankind organized into nations, under regular forms of government, with cities showing a high state of civilization, with forms of worship attesting a condition only to be attained by the lapse of ages of gradually increasing experiences, arts and sciences, assiduously cultivated, and monuments that still fill the

mind with awe and grandeur. These people had legends carrying them as far back in the past as history does us. Cities and monuments, constructed on the grandest scale in pre-historic times, still remain in various portions of the earth, silent memorials of the vast periods which must have elapsed from the dawn of civili zation to our own day.

History, then, being unable to enlighten us, shall we look to the legends and traditions of bygone ages for an answer to the inquiry of man's advent? Shall we examine the various traditions, still believed in by different nations, for information? But here we encounter another obstacle. Every nation had a cosmogony peculiar to itself, handed down from generation to generation, and so hoary with age that each regarded its own as a sacred and holy record, whose truth was unimpeachable. Some carry us back but a few thousand years, while others are not content with less than millions; and all are so interspersed with tales of the miraculous that the unimaginative minds of this practical age refuse them cre-

While refusing to recognize, either in Yama, Yima, Pu-an-ku, or Adam, the source of the stream of human existence, scientific research tenders us a clearer light and a more complete revelation of the mighty past. Let us briefly state some of the conclusions thus obtained.

For years fossil bones have been exhumed, and been an object of more or less curiosity. They were at first supposed to be antediluvians. Then flint arrow-heads and stone-axes were found, in gravel and peat, in undisturbed deposits. A few saw and read the lesson, while others mouthed learnedly of "sports of Nature," "the deluge," etc. The controversy continued; men of science examined and were convinced; facts accumulated: and now, in so short a time, we beheld the spectacle of men of learning pursuing their researches with entire indifference to what so lately was regarded as "revelation," and they tell us boldly. Goology, in its present advancement, cannot be brought more easily into harmony with the Mosaic Cosmogony than with the Gnostic, the Vedic or the Scandinavian. It has escaped fully and finally from its subjection to the Creed. Sindhad has made the little red man of the sea, who sat so long on his shoulders, tipsy with new wine, tossed him to the ground, and crushed his wicked old head with a stone. Sindbad is free. Geologists have won the right to be Christians without first

To briefly crowd into so short a space evidence of our vast antiquity, is clearly impossible. I will, therefore, merely quote from a few leading authorities. Prof. Huxley says:

becoming Jews "-J. P. Lesley.

"Since man appeared, the greater part of the British Islands, of Central Europe, of Northern Asia, have been submerged beneath the sea and raised up again. So has the Great Desert of Sa-hara, which occupies the major part of Northern Africa. The Caspian and Ural Seas have been one, and this united water probably communicat-ed with both the Arctic and Mediterranean oceans. The greater part of North America has been under water and has emerged. It is highly probable that a large part of the Malayan Archipelago has sunk, and its primitive continuity with Asia has been destroyed. Over the great Polynesian area subsidence has taken place to the extent of many thousands of feet subsidence of so yest a charge. thousands of feet, subsidence of so vast a charac

The remains of extinct species of animals are ow so numerous that the h been subdivided into the following epochs, during which it is known that man existed: 1. The epoch of the great cave-bear. 2. The epoch of the woolclad mammoth, 3. The epoch of the reindeer 4. The epoch of the urus or fossil ox.

These periods have been geologically classified as follows: I. Epoch Anti-Glacial, or before man's advent into the European Alpine regions. II. Epoch Glacial; Europe mainly covered with vast fields of ice, like modern Greenland. III. Epoch Post Glacial, during which man had approached the Alpine countries. IV. Epoch Actual, including the whole of the iron, bronze and stone ages of Denmark.

What was his condition? What manner of man was he? Undoubtedly he was a savage of the most ignorant and degraded character, and too often, it is to be feared, addicted to cannibalism. Fossil human bones, extracted from the caves of Belgium and France, exhibit marks of fracture, (like those of the animals with which they were found,) in order to obtain the marrow contained in them.

"Skulls have been found in caves, which would have been undoubtedly assigned to apes, had not other parts of the skeleton been found at the same time, compelling the anatomist to assign them to some ancient form of humanity; and when we compare the cave and lake and dilurial skulls of the Australian natives, (accepted as the most degraded or ape-like race now living on the earth,) the resemblance in most cases is so extraordinary, that we may be reasonably excused for suspecting that the early races of mankind were further removed in the order of development from the noblest races now existing, than the apes are removed from them."—Lesley.

The "long-headed people of the long barrows" were addicted to human sacrifices. At the opening of the Salisbury Museum, Mr. Stevens stated that the human bones found in the pit-dwellings, lately opened at Fullerton, were all split and broken, like those of the animals with which they were found. In the Belgian caves, the same fact has been remarked. M. Garrigon (and M. Roujou also) has exhibited human bones from the Pyrenean caves, on which exists marks of methodical percussion, intended for opening the medullary canal. Dr. Clement, of St. Aubin, in Canton Neufchatel, has found the arm hone of a boy, with numerous pointed teeth-marks on its sides and ends.

Primitive man, like the monkey, was frugivorous; fire was unknown to him, or known only as the earthquake is known to us; his diet, if extended to animal food, was meat in a raw condition, with such roots or fruits as he could obtain. Small in stature, with retreating forehead, and heavy protruding eyebrows, armed with stone weapons of the rudest form, inserted in a cleft stick, or fastened to a thong of hide, they hunted the mighty cave-bear, and hair-clad elephant. An able writer remarks:

"In what light shall we picture to ourselves the condition of these men? The oldest imple-ments of theirs which we possess, the traces of the hearths which served to cook their food, cer-

tainly do not reach back to the earliest times of the existence of man upon the earth. However our pride may revolt at the fact, we are forced to our indeed that man, as he stepped at first upon this part of the earth (Europe), bore, in his instincts, his passions and his wants, no small resemblance to the brutes. Fire was still unknown to him: his teeth show that he drew nourishment from roots and other growths of the soil, and when he began to use flesh for food, he must have devoured it raw. His unsettled life was exclusively devoted to the satisfying of his material wants; no idea had he of any exalted endowments; his speech would consist naturally of only a small number of words, in which, as is the case with bushmen and other barbarous tribes, the vowels played a prominent part. A skin, stripped from the beast he had slain, formed the clothing of the primeval European; his limbs were exposed to the inclemencies of the weather, and when he would seek rest or protection from the cold or wild animals, his necessary resort was to the forest, or to dark cavities in the earth. Yet in spite of the humble stage at which man stood in this early period of his mundane existence, he was still the paragon of creation. He was gifted with reason, and this invested him with supremacy over the beasts of the wilderness."—Smithsonian Report, 1867.

Travelers relate that orang outangs will gath er around a deserted camp fire, to warm themselves while it lasts. But man was more than these; he possessed an immortal soul! In his rude way, he could reason and reflect. Fires, lit by the lightning stroke or volcanic action, could be religiously preserved by careful watching by day and night. We now find him a dweller in caves, many of which still contain the hearths on which they cooked their food, and remnants of their strange repasts preserved through all these thousands of years. No discovery has been more pleasing, however, than that of the funeral-grotto of Auvignac of the epoch of the cave-bear. Here these primeval inhabitants had buried their dead, carefully sealing up the mouth of the cave, until a new interment became necessary. The huge carcase of the cave-bear was placed there, with flint, knives, and bone arrows, for the use of the departed on his journey to the "Summer-Land." Feasts were held by the mourners outside of the entrance. No evidence have we of any form of worship; no idols remain to attest even a knowledge of gods. Countless centuries anterior to Adam, they knew nothing of the need of redemption, nor did the fear icalous God!" Christ had not risen, but still their faith was not in vain. Immortality! The glorious truth was instinctively felt and recognized. Down through the ages these silent me morials carry us to an age ante-dating all systems of theology, and before these fossil bones and rude weapons we stand with awe, and recognize in those cave-dwellers our brothers!

"The burial place of Auvignac," says Lartel reaches back to the highest antiquity of our race!" and augel voices, even then, had hymned to man of a life beyond the tomb, and they looked with a simple and undaunted faith for reunion with the loved ones who had passed before.

"Oh, listen man I
A voice within us speaks that startling word,
'Man, thou shalt never die! Celestial voices
Hymn it into our souls; according harps
By angel fingers touched, when the wild stars Of morning sang together, sound forth still The song of our great immortality."

[To be continued.]

#### Written for the Banner of Light.

, UNKNOWN. BY MRS. ELIZA M. HICKOK.

There are unknown depths in the human soul, And over them wastes of waters roll; There are wrecks untold, all covered o'er, And vanished dreams that will come no more.

And gems of thought, and memories fair, And once loved treasures lie buried there; Buried so deep 'neath the voiceless waves, That mortal eye cannot trace their graves.

Low down where they lie they are guarded well; Of their secret presence none can tell; For eyos may brighten and lips may smile,

O'er a heart by suffering and conflict torn, Of its silent strength, for who shall know The secret depths of an untold woe?

And the heart with anguish be torn the while.

Ah! many the burden silently bear, ith the sigh repressed and the And murmur not through the lonely night, But hope and wait for the morning light.

Will it over come? Shall we over know Why the way was so dark and rough below? In the world beyond, where the way grows clear Will it brighter be for the darkness here?

#### Important Meeting of New York Ladies .- Woman's Education.

On Monday, the 31st of May, a large number of influential ladies gathered at Dr. Taylor's, corner Sixth avenue and Thirty-eighth street, in response to the call of the secretary of "THE AMERICAN WOMAN'S EDUCATIONAL ASSOCIATION. meeting was organized, Mrs. Marshall O. Roberts presiding, and after a long and interesting discussion, the following resolutions were unanimously passed. It is proper to state that the Society has been an organized and efficient power in woman's education, for over twenty years. The object of its present action is to forward a movement to secure endowed institutions for the training of women to their special duties and professions as men are trained for theirs, particularly the science and duties of home-life. The resolutions will sufficiently explain the rest:

resolutions will sufficiently explain the rest:

Resolved, That one cause of the depressed condition of woman is the fact that the distinctive profession of her sex, as the nurse of infancy and of the sick, as educator of childhood, and as the chief minister of the family state, has not been duly honored, nor such provision been made for its scientific and practical training as is accorded to the other sex for their professions; and that it is owing to this neglect that women are driven to seek honor and independence in the institutions and the professions of men.

Resolved, That the science, of Domestic Economy, in its various branches, involves more important interests than

ratious for nature science, or Domestic Economy, in us various branches, involves more important interests than any other human science; and that the evils suffered by women would be extensively remedied by establishing institutions for training woman for her profession, which shall be as generously endowed as are the institutions of men,

many of which have been largely endowed by women.

Resolved, That the science of Domestic Economy should be made a study in all institutions for girls; and that certain practical employments of the family state should be made a part of common school education, especially the art of sewing, which is so needful for the poor; and that we will use our influence to secure these important reasures. rill use our influence to secure these important measures.

will use our influence to secure these important measures. Resolved, That every young woman should be trained to some business by which she can earn an independent livelihood in case of poverty.

Resolved, That in addition to the various in-door employments, suitable for woman, there are other out-door employments especially favorable to health and equally suitable, such as raising fruits and flowers, the culture of silk and cotton, the raising of bees and the superintendence of dairy farms and manufactures. All of these offer avenues to wealth and independence for women as properly as men, and schools for imparting to women the science and practice of these employments should be provided and as liberally endowed as are the Agricultural schools for men.

Resolved, That organization is a most powerful agency to

Resolved has are the agricultural schools for men. Resolved, That organization is a most powerful agency to secure these objects; and that the American Woman's Educational Association is an organization which aims to secure to woman these advantages enumerated, that its managers have our confidence, and that we will copperate in its plangs for as we have consecutive.

agors have our confidence, and that we will cooperate in its plan as far as we have opportunity.

Resolved, That the Protestant clergy would greatly aid in these efforts by preaching on the honor and duties of the family state. In order to this, we request their attention to a work just published by Miss Beecher and Mrs. Stowe, entitled, "The American Woman's Home," which largely discusses many important topics of this general subject, while the authors have devoted most of their profits from this work to promote the plans of the American Woman's Educational Association.

Resolved. That'the editors of the religious and secular

Resolved, That the editors of the religious and secular press will contribute important aid to an effort they must all approve by inserting these resolutions in their columns.

Josh Billings says: "When a young man ain't good for anything else, I like tew see him carry a gold-headed cane. If he can't buy a cane, let him part his hair in the middle."

# EDITORIAL CORRESPONDENCE.

BY.....WARREN CHASE, MEASURE.

Time and space are measureless, but all objects, beings and things, measure in space if not in time. and probably in both; hence infinity cannot be personality, and that which is eternal could have had no creation or beginning. Eternal life is inconsistent and impossible when applied to beings who once had no existence, and were created de novo by some superior power. Whatever has one end certainly must have two, whether measured in time or space. Circumference, diameter and duration, belong to all individualized objects, whether intelligent or not, and yet this is not inconsistent with the eternal duration of the human soul or spirit essence, the divine germ of every human being. Neither is it essential that any particular degree of intellectual development should be attained, in any one state or stage of being, to secure this eternal existence of which not even consciousness is a part, and for which neither memory nor will is necessary, as it is neither voluntary nor necessarily conscious.

That which is, and was not, will cease to be at some period, and must be composed of parts and simple elements which may be eternal while the organic form perishes.

The question which is yet to be settled is, how far conscious individuality, whether of soul or body, can extend each way from the point of time and place where each takes observations.

The fact of continued, spiritual life after death, has never been considered by Christians as evidence of preëxistence, although they assumed from it the never ceasing duration of the soul; but such assumptions are not well founded, and cannot be sustained by philosophy or fact. The creation of beings or machines that will never cease to run, is not only an absurdity but an impossibility. Our planet is undergoing changes that plainly show it is not of eternal duration as a planet-yet no reasoning mind for a moment supposes that there is any more or any less matter in the universe, than there ever was, or ever will be. Matter and mind are eternal and we believe, in their essential and fundamental qualities, are forever unchangeable. As man is composed of both, we are studying his complicated nature.

#### PLANCHETTE.

This little instrument has found its way not probably into the remotest corners of the earth. but into the Egypt of Illinois, and has already, astonished many of the citizens with its intellectual feats. In several instances it has, under the hands of children, given evidence of more intelligence than the whole family possessed, and astonished both the pious and the impious, leaving the latter puzzled and the former deviled with the explanation-spirits of course ignored by both. It is curious to see how positive some people are that it is not spirits, when they confess they do not know what it is. There are plenty of preachers in these lower regions of Christendom who will tell what they "have saw" and what they "knowed" about these things, and can tell what the Bible says about good and bad spirits, God and the devil, and they take the decisions of the old book and apply them to the phenomena of our time without the least use of judgment in examining or the appropriateness of application, and yet even these persons are often honest, and excusable through their ignorance.

A little incident, somewhat amusing to us, occurred at one of these Egyptian meetings professing more liberality than ordinary churches, and really composed mostly of Spiritualists and radical religionists. Soon after we had taken our seat in the audience, the speaker and choir went up on the platform to begin service, when a stranger to us arose and by motion requested the audience to invite us to speak, to which the speaker readily assented, and as the vote was three to one in favor of the change, we consented, upon which some dozen or fifteen left the meeting; and, as we learned, nearly all were of that class of persons who needed the religion of the stricter sect of the Pharisees. Of course it amused us when we learned the character of those who stayed and those who left, although the latter were but a small part of the audience, and a still smaller share of moral integrity and accredited honesty. Egypt is a great country for piety.

# Response to Dr. Buchanan.

Editors Banner of Light-In your issue of May 22d, it recommended by Dr. J. R. Buchanan that persons who have experienced the benefits of the application of the principles of sarcognomy, would communicate the facts to you for publication.

The word is entirely new to me, but my intuitions and reason have long since perceived the principles he has so ably described. My knowledge has been obtained through mediumship. In 1854, at a circle—the first I ever attended-I found that my hands moved without will or wish of my own, and that the effect was to bring under magnetic control two of the four gentlemen sitting with me. I observed that my hands floated hither and thither with a sensation indescribable, (except to a medium) and believing the cause outside of myself, I determined to let the influence take its course. My hand, or hands, were laid upon the head, or carried to different parts of the body of one of the subjects, and the result was his development as a clairvoyant. The other, I never met with after, and know not his subsequent history. I have continued to sit in circles-or with but one person-and have developed many mediums; but what I wish to write of here is the fact that in addition to the developing influence, there comes upon me at times a sense of power and a feeling of sympathy that has enabled me to relieve pain and disease as unexpected to me as to the persons benefited. I will instance three cases out of many; feeling sure that the publicity given to the parties will be excused on account of the motive by which I am prompted, id est, the dissemination of truth.

Case 1st. Mrs. Buel Moore, Chicago, Ill. Periostitis. Eleven teeth extracted while in a semi-trance state, unconscious of pain, except while dentist was extracting molar that adhered to process.

Stevis, La Crosse, Wis. Paralysis, in Case 2d. Stevis, La Crosse, Wis. Paralysis, Induced by scald from explosion of Steamer Pearl. Six mediums brought under control, and their influence concentrated and thrown upon him; his rapid and entire recovery

ums brought under control, and their influence concentrated and thrown upon him; his rapid and entire recovery dated from that treatment.

Cass 3d. Peter Burns, La Crosse, Wis., Erysipelas. Had had first metatarsal bone of left foot partially divided, and the adjacent nerves and blood vossels entiroly so. Had been under treatment by popular surgeons of Winona, Minn., until the dangerous symptoms of tetanus, &c., had subsided, and he was considered out of danger. Unexpectedly Erysipelas sot in; iron, quinine, &c., failing to afford reliof, I was awakened at one o'clock A.M., by his groans, when rising. I told my wife that, devil o or angel, I felt the power to relieve him, and would do so. I went to him, and in loss than ton minutes he was in a sweet mesmeric sleep, and slept till morning.

These statements can all be verified if any one is sufficiently interested—I am not—but as they are designed for the affilicted, and to encourage new mediums to persevere in the new science dawning upon earth. I have given names.

My experience has taught me that, to be powerful, one must be harmonious and passive. Unlike the mesmerizer, I cannot will myself into the requisite conditions; but when the influence possesses me I feel certain that I can at least relieve. Every moye is made in accordance with law—the law of spirit, or Human magnetism; and yet, but for some spiritualized Prof. Buchanan, I would know but little why I make this move or that move; but as it is, I have been delighted to find my impressions and experiences coinciding with the investigations of science. I have only to say in conclusion, that I have never been before the public as a medium, have never received a dollar for services as such, but that I have given many to the cause of Spiritualism.

Truly yours.

Homer, Minnesota, May 21th, 1869.

\* Burns used to say that Spiritualism was the work of the

# The Kecture Room.

#### The Mission of Spiritualism. A LECTURE BY DR. R. T. HALLOOK,

In Music Hall, Boston, Mass., April 11th, 1869.

Reported for the Banner of Light.

The following is a synoptical report of the Doctor's remarks. He said:

In that portion of the great ocean of eternity which we call time, are to be found two currents of thought setting in opposite directions, and in these latter years with accelerated motion.

The shore to which one of these currents trends is Rome. Should this tide become broad and strong enough to deposit the religion of modern civilization at the feet of the Roman Pontiff, certain results must necessarily follow - results worth considering. If a pope is to rule the souls of men, a king should rule their bodies, else the house is divided against itself. The priest and king are in natural accord. They belong together, like disease and pain. The existence of one implies that of the other as its logical and necessary complement. This makes democracy as foul a heresy as Socinianism. Therefore it is the duty of every soul that has taken passage for Rome, to crush it. And the effort is openly commenced. In the city of New York they already have a weekly paper devoted to its destruction. Such is one result to be considered.

But, in the event of success, not only is democracy to end, but with it, progress. The theory-of that current is, that God has long since said his last say, and committed to the Pope the easy duty of interpreting the few obscurities in the divine message, resulting from his want of familiarity with human language; and as this duty was long since performed, there remains nothing more to be known, and nothing new to be done forever more! Let him who doubts that this is the logic of Romanism, look at Rome herself. And when he has considered her well, then let him turn to "the Word of God," as reported by his prophet, Micah-"They shall sit every man under his vine and under his fig-tree; and none shall make them afraid "-and estimate, if he can, on the basis of Roman progress, when that prophecy will have its fulfillment. Let this current increase in breadth and force (as it actually does in these years) until it draws into it the wealth, fashion, and feebleness of soul which they engender, and the world will realize not its ideal of the twenty-second century, but the actual of the eleventh.

The thousands affoat upon that Roman stream, and the tens of thousands making haste to em bark thereon, are lost to all the uses of intellectual, moral, and religious progress. Instead of helping along, they have to be carried along. His body has its revenges. It takes the appear-They have no aspiration for manhood; they would ance without the pleasure of a stall-fed ox, or be children forever. Every new thought is to else assumes the outlines of a mummy; and them a new fright; and, with the instinct of children, they suppose their only safety is in the omnipotent and infallible arms of their mother.

But there is another tide in this ocean of thought which, as has been said, is setting in quite a different direction. It began in the last century to arrest the attention of thinkers, and in this has greatly enlarged its area. Its force is spent upon the shore of the grave. Having inspected the universe with telescope, microscope, spectroscope, crucible and scalpel, (these being to the voyagers upon this current the only and infallible interpretors of Nature, just as the Pope is of Scripture), and finding nothing beyond, they stop therenaturally, for they have seen just what their omnipotent instruments of interpretation could reveal, and while the implicit faith in their allsufficiency holds, they will stay there.

This side of that sublime conclusion, however, they are fruitful in uses. They would put a dress coat upon the back of every man and a Parisian bonnet of the newest pattern upon the head of every woman. They would place pictures and statues in every house, and culture and refinement within the reach of all. They would make living cheap and labor easy. Under their sway, the Lazzaroni, which so adorn and commend the rule of His Holiness of Rome, would be forever extinct—I man were what they take him to be, trust to that current cess. They affirm, as the latest statement of their school, that the difference between man and the other forms of organic life is "the difference of less and more." This is the gospel of the microscope and the crucible, and were it true, we would possess every element necessary to a happy existence. For we know how to make an animal content-our fellow-citizens, the swine, for example. Take the most exacting of that whining multitude, give him the food his appetite delights in, a ten-acre lot in which to amuse himself, a warm sty and clean straw, and not the microscope even will reveal a single molecule of dissatisfaction. His brother of the genus home, therefore, being simply more a hog than this, his four-footed relative, has only to inhabit a larger sty, and one better adapted to his more of taste in the fine arts: have his food served on silver-plate rather than in a wooden trough; to be scientifically, that is to say, by virtue of absolute law, as much more happy as he is much more hog!

But is he? Will that latest scientific theory of man meet the facts of common experience? But it is not science, it is not the method of science which is in fault, it is a departure from its method; it is but the cant of science which has led the philosophical experts of to-day into the blunder. Who that does not know that science, as popularly accepted, accompanied by all the instruments which it recognizes as means of discovering truth, together with a Professor to apply them and state the results, would be but a hollow mockery-an insult and not an answer to the questions which haunt every chamber where love is parted from its object by death? Now, to assume that no higher or broader science (science founded upon facts of which the crucible gives no account) can go there and supply the answer of peace, is to depart from the method which science, by virtue of its inherent nature, prescribes for itself. To build conclusions upon a priori objections is to be dogmatic rather than scientific. In this particular, our philosophers, whose sanctum sanctorum is the laboratory, are as false to science which they worship, as are the professors of Church Christianity to the Christ whom they set

It will be inferred that it is not to the direction of this scientific current that we object, but to the assumed barrier that is set up against its further progress. Science, which ends at the grave, which utterly ignores the facts patent for the last twenty years throughout the world which demonstrate that man, its grand object and subject, lives beyond it, fails not merely to answer the questions natural to man with respect to the beyond, but must forever mistake the problems of the present life as well. The common facts of human experience are to it inexplicable, and must remain so. It maintains the all-sufficiency of its instruments, with the zeal of a Calvinist for the plenary inspiration of the Bible; whereas, these instruments have no more relation to facts essen- the slightest touch.

up as a God.

tidly human than a merchant's yardstick has to love.

But they are facts, nevertheless, and as such they belong to the domain of science. But it must be a science which admits of the use of other tests than those which prevail with the physicists: a spiritual science, in short; that is to say, a science which rests upon spiritual facts. The elucidation of this science is the mission of Spiritualism. Its facts are a demonstrative proclamation that man is not only more than an animal, but different. This explains why a squirrel may gather all the chestnuts within its reach and be happy, while the miser in the midst of his hoard is miserable.

Horace Greeley, in his "Recollections of a Busy Life," advises that we leave troubling ourselves about the other world until we get into it. This is quoted by the newspapers as the cream of a practical mind, which they skim for the benefit of young men. But the advice is shorn somewhat of its practical features by a certain fact; which is, that no man'can follow it. It is against human nature. All history and all experience are in proof of this. So far from ignoring the future of man, civilization, the world over, groans under a false idea of it. It builds this life in the shadow of the next, and not in its light; and the certain result is disappointment in both; for until we know what man is we cannot know what the laws are upon which depend his well being. Wanting this knowledge as a basis, every popular theory of life has failed of the anticipated re-

For this reason, the advice of Mr. Greeley to the contrary notwithstanding, it is vitally practical to know that man is not a present animal, and a prospective unimaginable immateriality, but a spiritual being here, and now; that it is not science, but a false theology, which divides time from eternity, and gives the animal body of man to the domain of natural law, and the man himself to the government of an assumed divine will acting independently of both law and justice. That doctrine is refuted by the facts of Spiritualism. There is no such future as that theology proclaims; there is no such present possible, as it olds us hope for. Our plans of life fail us. The reason is, there is a spiritual being behind these plans, (whether based upon popular theology or popular science,) who is the subject of laws which they do not provide for. Thu, the man who trusts in them, not knowing what it is that defeats him, when he has accumulated a hundred thousand dollars, say, and is not blessed, strains forthwith after another hundred thousand, and finds himself worse off than at the beginning of his career. He is thrown back upon memoryupon his boyhood days-for all real enjoyment. The present, at best, can yield only excitement. grants him at last the pleasurable prospect of leaving it by means of dropsy or the dry rot.

We have yet to learn that the laws of the spirit subordinate every other, and are the true measure of value for all earthly things. They permit the use of whatsoever is necessary to human needs, and to all human effort in that direction they say, "thus far, and no farther;" and the penalty for disobedience is the weariness which they bring upon the transgressor himself, and the want and misery which he causes for others, and which, by inevitable law, is, in turn, reflected back upon himself. Such is spiritual economy. It transcends somewhat that which we call political, inasmuch as it has regard to demands and supplies which are not provided for by the laws of trade, while it would give to trade and every other industry a success which mere animal acivity will never reach.

Wait until we get into eternity before we seek to understand its laws and conditions? We are in eternity, and the subjects of its laws, as surely to-day as we ever will be. A life that has been so busy as not to afford time to look that truth in the face, gives the world an example of activity without progress. Tariffs, graduated to perfection, or wholly abolished; just rewards of industry; law of supply and demand fulfilled to the letter-these secured, should we have the millennium? The millionaire may be presumed to have secured all the blessings which political economy can confer; but he will be the last man to affirm that he has reached that blissful state.

Laws which relate to the body must find their complement in laws which relate to the being that inhabits it. The science which we worship, only pretends to give the law of the shell. Strewn as the earth is with the graveyards of nations, universal as are the life-failures in our midst, these should suggest an examination of the currents I have named. In the light of spiritual law they can only lead to individual disappointment, and to national disaster and death. A Pope, a Bible and a Laboratory—a Pope who knows nothing; a Bible misunderstood, or heartily despised; a Laboratory whose apostles are concerned only with the analysis of shells-" these be thy Gods, oh! Israel," and their worship can neither save from hell here or hereafter.

Outside of the recognition of spiritual being and spiritual law there is no success, no salvation. It is this which gives to Spiritualism its broad and practical significance. When asked, "What has Spiritualism done?" I answer, it has furnished the key to the mystery of failure. It has solved the problem of death. It has demonstrated the laws of a successful life. And its mission is to present these truths; to this end, that men may understand them as the only and eternal basis for their hopes of happiness now and forever.

### Out of Prison,

EDITORS BANNER OF LIGHT-For nearly one long year I ave been shut up in the prison of physical disease. I have ectured hardly a dozen times, and for most of the time have been in close confinement and in chains. Those who have known the galling weight of sciatic rheumatism will not regard my comparison too strong.

I am now, however, much relieved, and feel able once

nore to go to the front. And never did my spirit more long to smite and break the chains of physical slavery, than now to break the chains of superstition and ignorance that bind the souls of so many millions of my poor suffering fellow-men.

The two last Sundays I spoke in Milford, N. H., to good Our cause is looking well there. The third Sunday of June-20th inst .- I shall speak in Leominster,

Mass. I would be glad to receive calls from such societies as may lesire my services. For terms see the title of one of Shakspeare's plays.

The great point is to get this gosnel of Eternal Life preached in all the world." In all the unutterable sufferngs of the last ten months I have found "this gospel" such a support and joy, as I know old theology can never give, or-thank the angels-destroy. In a couplet of one of the old theological hymns there is an expression of my present

'Now will I tell to all around, What a dear Saviour I have found." Address me at my home, Manchester, N. H. A. T. Poss. Yours for the Eternal Life.

In certain moods the wounded soul, like injured trees, pours forth its tears unceasingly, and on

# Correspondence in Brief.

Asa M. Rominson, Tuscumma, Mo., writes; There are many here who would gladly listen to a discourse on Splittualism. If a speaker should come here; but none come this way.—It is a fine country here; lead ore and iron ore in abundance, and good crops of wheat, corn, oats, rye, or any production from the good Mother Earth.—I think a good lecturer would do well to come here. Land is cheap, from two to twenty dollars per acre.—A good speaker might do better here than in the East, or at least I can.—The country is new.

NEVADA CITY, COLORADO .- J. K. Jones writes: The spirit Neward Ciry, Colorado.—J. K. Jones writes: The spirit of truth is moving in sundry places in this our growing Territory, causing many to confess and acknowledge their manifold evidences of Spiritualism, through a variety of intelligent media. We read the Banner of Light and the various periodicals of progress with intensest interest, still hoping and yearning for even greater things yet to come. By private correspondence, we feel rejoiced to think that the bright lights of the East, as the living advocates of our philosophy, will extend their favor by their needful presence during the coming summer. There is a large open field for action in Colorado. We bid them come.

field for action in Colorado. We bid them come.

CHEYENSE CITY, WYOMING TERRITORY.—Edward Melanger writes, under date of May 28; Knowing that you take an interest in Spiritualism everywhere, I will let you know what we are doing. When I came here from Charlestown and Boston, Spiritualism was unknown in this place, with two exceptions. But myself and wifecare hard workers for the cause, and are making the truth known. We have no medium here, but we hold two developing circles at my house each week, and I am happy to say that we are having good success. At the last circle we had, we developed (or the spirits did) Mr. M. Sloan, of this city, as a writing medium. Mr. Sloan previously knew nothing about Spiritualism.

ism.

I would like Mrs. Hardy to know that "Billey" was with us, and spoke. He promised to be at our next circle. We have sent for Mrs. Francis, a physical medium in Colorado, and if she comes she will no doubt awaken a lively interest among the people. Mr. W. D. Robinson has done his part most faithfully toward organizing our circles.

most faithfully toward organizing our circles.

W. S. L. writes: I have just finished reading a lecture given in Boston by that inspired and noble man, Prof. Win. Detton, than whom Spiritualism has no nobler champion. The history of Spiritualism, as portrayed by him, gives us now thoughts and ideas. I like his definition of Spiritualism, going down, down into the souls of the people. But I am simply reiterating that which every true Spiritualist must have read, for all Spiritualists do or ought to subscribe for the Banner of Light. I have often wendered that the great God of the universe should have so miserably failed in creating this world of ours. (I mean the Orthodox God.) Heathenism now occupies two-thirds of our globe; Spiritualism, Universalism, Infidelism, &c., nearly all the remainder. Excepting a few which God in his mercy calls his chosen ones, and who are to be saved, all the rest of mankind are to be thrust into a burning hell, there to give more pleasure to the chosen few, Belleve, ye who can; as for me, my soul abhors such a vindictive and blood-thirsty God. But thank God, I found in Spiritualism that which I sought for, and aonors such a ynoletive and blood-thirsty God. But thank God. I found in Spiritualism that which I sought for, and now I can calmly and patiently wait the time when I shall leave this mortal tenement for a brighter home, in the Summer-Land, I bld you God-speed, noble Banner, in the cause of love and truth.

Manison, Wis .- I. Hope writes as follows: "There seems to be a large number of people in this community willing to receive the Spiritual Philosophy, but the attempts to prove it to them have so far been unfortunate. It may be said, I think, that this generation does much need the proof said, I think, that this generation does much need the proof of a future life. The people are intensely practical, and matter of fact. No trath which is to be sought in visionary or parabolical language, is likely to be found; little will be received at second-hand; nothing which has to be brought from a corner; the proof must be fresh from the mint and come direct to the mark. Our people buy agricultural machinery of all descriptions, and become concincia by practical working of the rame, and they are impatient of all indirectness. Truth may exist in a dark room; it may be covered with conditions which require a good degree of faith to lead to its apprehension; but the exercise of faith in any new direction in religious matters hardly meets the condition of the public at this time. The people want a clearly defined theory, followed up with proof, divested of all mystification. I think there are a great many church-goers here, who are partially materialists, but refluctantly so. Multitudes here would gladly be convinced that there is a rational eternal life, but have very little faith that that can be done, and life, but have very little faith that that can be done, and me, out have very little faith that that can be done, and therefore make little or no effort to bring it about. I do not suppose things are much different elsewhere; but this, at all events, is a most inviting missionary ground for any who have the theory and the proof. But thus far, in spite of numerous representatives of the Spiritual Philosophy, we remain benighted.

CALMUS, CLINTON Co., IOWA.—Harrison Augir writes as follows: Having recently changed my locality, and having many friends in Iowa that I have not informed of my whereabouts and my labors, I take this opportunity to address them. Permit me to give a brief outline of my history in Spirifualism, which may be of some service to others. Early embracing the cause, and striving for a mediumistic condition, I sought overy opportunity for sitting in circles, but that did not accomplish the work; but I persevered for fifteen years, when Ira Potter stated that he became developed vents ago in Detroit by sitting alone for one hour cach teen years, when Ira Potter stated that he became developed years ago in Detroit, by sitting atone for one hour each day; this he continued for three mouths, when lo! his hand moved a little. This, followed up, soon developed him as a trance speaker. I tried the same method and attended circles, and soon made progress, eventuating in a psychological control. This occurred March 24, 1808. I first addressed an audience under that influence March M. The twentieth anniversary of modern Spiritualism. The farm and other manual labor occupied my time during the summer, which suppressed development, and unfitted me for control. The idea I had at times entertained that the laboring man could I had at times entertained that the laboring man could

CALAMUS, CLINTON Co., IOWA .- Harrison Augir writes as

idea I had at times entertained that the laboring man could work hard through the week and be fitted for control on the Sabbath I find is a great mistake.

In compliance with the wishes of spirit friends and my natural proclivities, I arranged for the work of a lecturer. I reached Calamus Nov. 29, and since then have spoken twenty-five times, mostly to crowded houses, including two dobates of five evenings each. People are anxious to hear the new gospel. At the close of the second debate (Sabbath following) nlucteen names were given in for an organization, and more have been added since. Mr. and Mrs. R. L. Dickenson are true workers in the cause, having fitted up a room for a public circle, which has been held three times a week and largely attended. We have a good beginning here, Calamus is a small station on the Chicago, Clinton, Council Blud'and Pacific Rallroad. Persons with small capital will find a good location here. ital will find a good location here.

### Wetherbee's Etchings.

DEAR BANNER OF LIGHT-"On the wing," is it? and again. Well, in the light of experience I pity those whose flight is chronic: so do I those who never fly, pinned to earth or home, who revolve in no orbit, physically speaking regular or eccentric; like a boulder, stationary; not a plane or a comet, or even a shooting star. But leaving metaphor, variety is the name; home with its attractions is magnific by the eyes of travel; a man grows cosmopolitan by adding to his experience, journey. The wheel of human activity is not all hub, and the hub learns that spokes, felloes, tiresperiphery and pivot—are all essentials, and point to unity It is good for the eyes to count the stars as well as to nick up pins; to span territories as well as streets. So I say travel, at least occasionally; with philosophy it helps to liberal education (emphasise liberal, if you please). I am on my seventh journey in four years to the Rocky Mountains, Do I hear some one say, with all that and plus, there are those higher up than I am who have been telliered? and that the great enes are not always the great travelers? Oh! do n't I know that? And small as I may be, I comprehend my smallness as I should not have done had I not looked at this same small star at the other extremity of the line or diameter of my journeying; then, as I have often had occasion to say, "the laws above are sisters to the laws below." Souls travel, as well as bodies. Travel, in a liberal sense, mean travel, as well as bodies. Travel, in a liberal sense, means both. Some people's bodies travel; oftener, souls travel without material companionship. Spiritualists need no jogging in this direction, to the latter kind of locomotion; but when both travel, soul and body, oh, that is glorious! I believe in sticking to the body while one has one—that is, a visible one. Actions, in the classic fable, you know, could not be vanquished by Hercules, because every time he touched the earth, his mother, it renewed his strength. "Man cannot like by bread alone," said the good man; so is 'Man cannot live by bread alone," said the good man; so is t also true that man cannot live without bread.

I also true that man cannot five without breat.

I have been moving rapidly West for seventy-two hours.
My watch, which you can bet on, if not on me, is an hour
and a half ahead of the sun now shluing here, and yet no one
could be where I now am and not say in some respects, here,
westward as it is, is more than ninety minutes ahead of the

When I was a youth, in more senses than one, the clock When I was a youth, in more senses than one, the clock in Doctor Sharp's church, which I attended, had painted on its face this motto: "It is time to seek the Lord." Such an impression was made on me by its suggestiveness, in connection with "tempus fujit," that it is rarely that I look at any clock, even the one on the Old State House, or my tany clock, oven the one on the Old State House, or my I see behind the hands, and behind the hours, but on the face, the same words; but how differently we define them. It see behind the hands, and behind the liours, but on the face, the same words; but how differently we define them. Once to me the motto meant, making your calling and election sure by believing, or seeming to believe, an impossibility, and by virtue of it being dead-headed into heaven by a good man's blood, instead of the manly way of paying for your ticket with your own act or blood. Then, one can appland, or otherwise, and not feel compelled to out of deference to the benefactor, whether we like the music or not. But beyond all forms, all Bibles and all pulpits, the motto is true to-day, and was true when the stars looked down upon the sheepherds in the plains of Shinar, "It is time to text the Lord," which, being interpreted by the culture born of the Spiritual Philosophy, means, it is time to remember that there is really another life after this; that conditions there, though higher and better, are a continuation of the life here; that the root of a rosebush here never sprouts there, though higher and better, are a continuation of the life here; that the root of a rosebush here never sprouts there, though higher and better, are a continuation of the life here; that the root of a rosebush here never sprouts there, though higher and better, are a continuation of the life here; that the root of a rosebush here never sprouts there, though higher and better, are a continuation of the surpass all imaginary ones, could be a warning to those who are so inclined, yes, a warning that would change those inclinations toward the right, and that right is, the organization called the Independent Order of Good Templars, and through its influence people will become respectable citizens; for the principles that compose this order are indeed found, and by a process learned hereafter the judge of all the carth will do right, in making all things clear and justice realized, and as a quince tree here may become a dwarf specimen of something better than he was here, by conforming to the

laws of spiritual horticulture; but let me run the risk, and say native stock is the better reliance, and "seeking the Lord," in a modern spiritual sense, is to have our roots right here, so in the hereafter to be a standard, and not a

right here, so in the hereafter to be a standard, and not a dwarf or a graft.

All this digression or sermonizing because I saw the spirit photograph of that old motte on buywatch, when noting the difference of time between you and me, which calls me back to the fact that I am fifteen hundred miles west of you, and thus an hour or two behind Boston time; that, although it has been sunrise with you somewhat longer than here, it does not tell in so marked a manner on that other "sunrise," I mean the sunlight of the soul, which the Banner of Light and I define to be "modern Spiritualism."

I think my reading, and endorsed also by my observation, I think my reading, and endorsed also by my observation,

which the Hanner of Light and I define to be "modern Spiritualism."

I think my reading, and endorsed also by my observation, teaches me that the West takes to our thought as to the manor born, as they say. Spiritualism is democratic, in a human, not a political sense; it is the "Declaration of Independence" in a man's religion; that all men are born free and equal, with certain inalienable rights, such as life, liberty and the pursuit of religion, as it suits each particular case. The divisions of society are less marked in the West; there is no Reacon Street nor no North street, but all, as it were, between the two, and the free, easy and social habits of life, as it exists in these new States, seems to be in harmony with what is fundamental in our truth; more of the idea that a man's a man for a that. A Spiritualist, relatively speaking, all other things being equal, is a "bigger gun" here than in the East, if I may use the word. But the time is coming and now is when not in Jerusalem nor in this mountain, but they who worship God must worship him in spirit and in truth; then will be the high-moon of our thought; to that we drift, and all hall to the hope!

You see in this letter that I am not giving you the sights. That is so often done by others, that I will not repeat them, and my remarks are made not wholly on what I may see this May or June, but on what I have seen before and digested. I will say, by-the-way, our Brother Morrill and I visited the Chicago Lyecum on Sunday. (Mr. M. is my companion on this Journey.) The visit was interesting. Somethis may the Director said they were going to commence in a description of this one, good as it is, would be superfluous in the Hanner, so I will only say their room was a better one—had hired it for a year, but he hoped by that time the parents and friends would enable them to have one of their own which would be a home. I can almost see Bro. In the fact itself, the forerunner; for in every large place our people should lay a corner stone. If not before, among th

ply with Bro. Luther's last impressive request, viz., vis. brief"; that much in my favor. I remain, J. W. lowa, May 31, 1809.

#### Thomas Gales Forster.

EDITORS BANNER or LIGHT-Your columns are always so eplete with interest that it is with hesitancy I proffer a waif from this city of conservatism. Certainly, Philadelphia richly merits the meed of praise and renown for Orthodox sanctity and bigotry, and it is indeed highly fitting that a meeting should be called in this place the loth of the present month, to take measures to secure a recognition of God n the Constitution of these United States! It needs no prohetic ken to foresee the aim and purpose of the effort and ts ultimate tendency.

As Prof. Dayton said, through the mediumship of Rro. T. O. Forster, vigilance committees for religious espionage would, ere long, follow the success of such a movement.

would, ere long, follow the success of such a movement.

A few weeks ago, an article appeared in one of our Sunday papers, which exhibited in brilliant colors, the animus of church intolerance, declaring that the authorities ought to interfere, and prevent the enunciation of the doctrines publicly advocated by the Spiritualists at Concert Rail each, Sabbath. Particularly should "the Lyceum be suppressed," in its teachings of "lechery and filthiness." Happily, Bro. Forster was here as a mouth-piece for the angel world, to enter its protest against the Christian-like slander. Nobly was every barbed arrow shorn of its power by the masterly and cogent reasoning, falling upon the ears of the crowds that have assembled in Concert Hall, to hearken to the annihilation of a "Con Denser's" vile abuse of the high and holy truths of the divine religion of Spiritualism. Such arguments are potent at the present momentous hour, when ecclesiasticism is rearing its hydra head in the endeavor to gain strength sufficient for the absorption of free thought and untrammeded speech. and untrammeled speech.

The society obtaining the services of Brother T. Gales

The society obtaining the services of Brother T. Gales Forster would secure a valuable toesin, giving forth, in tones majestic and eloquent, volumes of truths peculiarly adapted to meet the needs of the day. Brother F.'s mediffinistic power has not experienced the least diminution through his recent illness, and his soul is still aglow with love for the cause which he has so long and so ably defended, and which he is so competent to advocate. Earnestly do we hope that this veteran champion may not again be compelled to bury his spiritual gits, in the effort to secure the bread of material life. Spiritualists, let us arouse from our criminal lethargy; for upon our faithfulness depends, in a great measure, the preservation of the integrity, freedom and intellectuality of the rostrum, and the salvation of the nation from creedal degmatism, and, it may be, bloody warfare. from creedal dogmatism, and, it may be, bloody warfare. Thine for vigorous action,

CAROLINE A. GRIMES.

### Philadelphia, June 3d, 1869.

LIVE. BY ALONZO CRAWFORD.

LIVE TO LEARN, AND LEARN TO

Why this ceaseless, boundless yearning-

This realistiess, endless turning—
This outreaching, sout-aspiring for a higher state than this?

Is there in this life no treasure

That can yield a lasting pleasure? Or must mankind cross death's river, ere their souls can taste of bilss?

All our bright hopes of to-morrow? All our bright hopes of to-morrow Turned to deepest grief and darkness, leaving us in blank despair?

Are we deemed to pass from childhood

Like a wand'rer through the wild-wood, Torn by cruel thorns and brambles, burdgned by a weight of

Or, can we, by strong achieving,

Or, can we, y strong activering,
Ourrantee our own salvation, from the many ills we meet?
Can we thus assuage our sadness—
Changé our griefs to Joy and gladness—
And by daily deeds of goodness, light a path for others' feet?

Are we free? or are we servants.

Of a law, whose strict observance Ins been made our first condition, by a power we call Su preme?
These are questions long disputed,

Yet, what theory seemeth suited To the clear and final solving of this all-important theme?

Can some theologic college, In this age of wide-spread knowledge, Bring to light some gem of wisdom that will bear the test of

Or must man by tollsome stages,

Reaching out through countless ages, compelled to wait this wisdom till his soul is make refined?

Some there are, whose souls, far-seeing, Comprehend the law of being ; Intuition guides them onward, bears them upward to their

Thus expanded, freed, uplifted,

To their vision clouds are rifted, And they recognize the wisdom that directs the chast ning rod.

Then they cease all condemnation, Cease all "righteous" indignation, for they know that scenning evils are but germs of future

Nearer dawns the day, still nearer,

When this knowledge will be clearer, and the perfect laws of nature will be better understood. Then those useless codes and fashions,

Vicious lusts, vindictive passions.

Which have held in fearful thralldom human souls in ages

Will give place to truth and beauty,

Cheerful deeds of love and duty, and this mundane sphere of action prove a Paradise at

Kansus City Journal of Commerce.

#### OREGON. Address on Temperance.

The following beautiful address was delivered before the members of Crystal Lodge, Portland, Oregon, by Mrs. Ro-

her designs will be fulfilled, but not otherwise, as each vio-lation is attended with its punishment. Man has sought out many inventions; many are good, some are not; but who shall say that this organization has not accomplished any good? None can make that assertion and feel that

who shall say that this organization has not accomplished any good? None can make that assertion and feel that they speak the truth, for truth is mighty; it paves its way through every soil.

How many, worn out by their many trials, use the expression "How burdensome is life." No, no. Life, viewed through the telescope of intelligence, with truth and reason for the base, love for the operator, presents to us a charm that may be realized by obeying the laws of nature. Life is not burdensome, neither is it monotonous; it is changing, ever changing. We make it cold and unlovable, or we make it happy, filling up the niches and corners with deeds of kindness, acts of benevotence, strewing the pathway with beautiful flowers. Instruct us, we beseech thee, "Father fod" and "Mother Nature," how to enjoy life in all lits vicisitudes, turning our sorious into joy, recognizing good in everything, that all our cates and troubles are necessary to prepare us for that change by some called "Death," but which is only the hyphen that connects us with the "Better Land.", "Then let us on with the armor of usefulness, doing all we can to advance the cause of temperance, always rendy to reclaim those who do wrang; when we see those who have done wrong, but are now striving to do better, extend to them the hand of friendship; do not think because others turn coldly that you must do the same, but remember that all are created equal, and circumstances alone place some on a lower scale than others, and it is for you to show the nobility of soul by ignoring their position, and by encouragement and friendship assist them to rise to the highest standard of manhood.

#### IOWA.

#### Proceedings of the Spiritual Convention.

Agreeably to call of the Executive Committee of the Iowa State Spiritual Association, delegates met in Good Templar's Hall, in Des Moines, Iowa, on Saturday, May 22d. 1809. Convention called to order by President Davis. Mrs. Mary Aylesworth and Peter Hammon were elected Vice Presidents, pro tem. Edwin Cale, Peter Hammon, and Mrs. L. M. Davis were appointed as a Business Committee. The Secretary was requested to read the Constitution—the one adopted at the first Convention, last October.

After much discussion, the following resolutions were

Whereas, There is a lawful and Beensed traffic in liquors, in lowa, out of which grows legitimately an incalculable amount of crime and disease, attended with the squandering, annually, of our people of \$35,080,000, together with a waste of productive industry of double that amount; and, Whereas, There are in the city of Des Moines foll half a hundred saloons and drug stores engaged in this ruin; therefore

Resolved, That we, Spiritualists of Iowa in Convention as-

Resolved, That we, Spiritualists of lowa in Convention as-sembled, take this method of expressing our hearty coopera-tion with the effort now making to rid Das Moines, and the entire State, of these legal nuisances.

Resolved, That there is as much necessity for a thoroughly-practical and abby-qualified advocate of the Spiritual Philos-ophy to present its claims, as in any other department of the—educational, mechanical, or anything else.

Resolved, That we limit the speakers to ten infinites' time during the conference meetings.

during the conference meetings. Adjourned. Evening Session,-Convention called to order by Vice President. After a few general remarks, the following resolutions were passed:

Intlons were passed:

Remixed, That O. H. Godfiey be, by the Executive Committee of the Iowa Spiritual Association, constituted a "minister of the gospel," as Dr. E. Sprague was, so as to enable him to travel at half fare, as "ministers of the gospel" do, and be commissioned as a State missionary of said Association, and authorized to go out and do all acts and things that such missionary may rightfully do, relying solely upon collections that he may make, as such, for his expenses and compensation, which collections he shall faithfully report to said committee, and pay into the Treasury of said Association any excess of collections over expenses and \$40.03 per month.

Resolved, That the Executive Committee be instructed to engage Mrs. Addie L. Ballon, or some other lady lecturer, as sanisklonary, to the extent of the money in the Treasury, and such as can be raised for the space of three months, at the best terms that can be obtained by said committee, and sent out to such places as shall be deemed most expedient. A general conference was now had, which produced a har-

monizing influence over all. Mrs. Addie L. Ballou, of St. Paul, Minn., was called to the stand, and spoke for a few moments with soul-cheering

Mrs. Patterson, of Des Moines, next took the speaker's stand and spoke upon the "Goodness of God." Music. Ad-Sunday Morning Session .- Convention called to order by

President Davis. Another general conference was now had, after which the following resolutions were submitted to the Convention and adopted: "We deem it due to ourselves and others that our views on vital points of religion and humanity should truly be set before the world; not as a creed for the future, but as our views for the present, and antil a better is proven to us;

therefore,

Resolved, 1. That we believe the truest revelation of God to

that the relationship existing between the Father and his children is the revelation of to-day, and not of yesterday; that the relationship existing between the Father and his children which allows revelation, is general, and not confined to Iealab, Paul, and a few others of their ages.

2. That this age has a better government, better machinery, better humanity, and a better religion than any previous noe.

vious age.

3. That these improvements grew out of the advance of thought, the Bille invariably having been quoted against the reform.

the reform.

4. That we have no war with the Bible, but only with man's determination to fetter thought and effort, by forcing us to take it as plenary and authority.

5. That we find but few, if any, books so contradictory and opposite in their presentation of truth and falsehood, reason and folly, right and wrong.

6. That in the relationships of mind to mind, atom to atom, mind to matter, we see a universal law, unchanging

as God, which governs the same in movements of gross matter—table tipping, etc.—of to-day, precisely as it did in the rolling of the stone from the mouth of Jesus's sepulchre,

matter—table tipping, etc.—of to-day, precisely as it of inthe rolling of the stone from the mouth of Jesus's sepulchre,
the opening—by spirits—of John's prison door, their putting Daniel into a magnetic sleep, the hand writing upon
the wall, which dismayed the Chaldean monarch, etc., etc.
7. That there is not, nor can there be, a vicarious atonement for any one; it would be inhuman to ask it, unjust in
God or man to take it, immoral to teach it; that no one can
or should escape the bitter fruits of any vlolation of any
law of his being, physical or mental.
8. That neither priestly "indulgences," sprinkling, baptism, nor any foreign formality, nor any sudden and infraulous conversion, sanctification or new birth, will atone for
any transgression, change or eradicate physical deformities or diseases, bring unbalanced faculties into harmony,
relieve us from the pangs of a guilty conscience, or pay the
debt we will forever owe to the one we may have wronged,
nor acquit us until we have paid it, which is the hell alike
for all of God's children. for all of God's children.

for all of God's children.

9. That we hold ourselves, in fact and in theory stated, responsible to any injured party, for redress, to the full extent of the wrong done; that here there can be 10 bankrupt law, no bought indulgences, no ylcarlous atonement, no Jumping of accounts, no washing out or blotting over with ceremony or pretended charity.

10. That justice to the wrong-doer, as well as to society, demands restraint as well as reform, and is accessory to reserve.

Invocation by Mrs. Patterson.

Lecture by Mrs. Addie L. Ballou. She spoke for a full hour, with thrilling effect-a lecture which will live in the minds of her listeners through life. Music. Adjournment. Evening Session .- Convention called to order by the President. Music. Exercises opened by Mrs. Patterson reading a poem, entitled "Eternal Justice." Invocation. Lecture by Mrs. Ballou, after which the following resolutions were passed:

Resolved, That the Executive Committee be requested to defray the expenses of Mrs. Ballou in coming to the Con-

Resolved, That the Executive Committee be requested to engage the services of some good speaker from a distance, for the next fall Conventio. , and to pay the same out of the

for the next fall conventio, and to pay the same out of the funds in the Treasury.

Resolved. That we, the delegates to this Convention, tender our sincere thanks to the people and friends of Des Moines, for the kindness they have shown us.

Resolved. That we thank Mr. O. C. Bates, of the Northern Vindicator, for the liberality he has shown in wishing to publish the proceedings of this Convention, and that the Secretary be requested to forward a copy of the same to him.

Resolved, That the proceedings of this Convention also be published in the Banner of Light and Religio-Philosophical Journal.

A communication from Volney, Allamakee County, was read, and the same was moved to be recorded in the minutes of the Convention. Adopted, Music. Adjourned.

Thus for the second time have the Spiritualists of Iowa met together for an interchange of thought, and the dissemination of truth. May the abiding angels of truth and harmony ever be with them.

H. C. O'BLENESS, Secretary. Below is a true report of the receipts of E. Sprague, State

| Lecturer, for three months, enough May 15th, 1869; | Places. | Amounts. | Places. | 4 22 (a) | 4

Lecturer, for three months, ending May 15th, 1860:

W. W. BRINNER, Treasurer.

#### An Evening With the Spirits.

On Monday evening, June 7th, 1869, a company numbering twenty-six persons, met at the residence of Mrs. Weston, No. 54 Hudson street, Boston, Mass., to witness whatever might take place through the mediumship of Mrs. Elizabeth L. Blandy, daughter of Ira Davenport, Sr., and sister of the celebrated Davenport Brothers. For fourteen years this lady has been a medium of extraordinary capacity, the spirits having commenced to manifest in her presence when she was but nine years of age, and simultaneously with the development of her brothers. Well attested facts have been witnessed by thousands of persons, in various parts of this country, which positively demonstrate the ability of spirits to perform all the physical manifestations witnessed in the presence of her brothers and other mediumssuch as moving ponderable bodies, forming hands, arms and other organs of the human body, and presenting them to the touch and view of visitors-playing upon various musical instruments in concert, &c., &c. In addition, however, to these more common phenomena, that of audible conversation by the spirits with visitors, independent of the organs of the medium, asking and answering questions, and engaging in most intelligent and humorous social chat, upon subjects suggested by the time and occasion, with the greatest apparent ease and freedom-has reached in her presence a degree of perfection probably unknown to any other public medium,

Upon the present occasion, the lady took her seat at one end of a small table, upon which had been placed a coil of bed-cord, a tambouring, two guitars, four hand bells, a violin, castanets, a whistle, and a tin horn. The light being extinguished, sounds of rope tying and snapping were heard, and in about three minutes, on lighting the gas, the medium was found with the rope firmly binding her wrists together, one over the other, and held close to her body by the rope tied around her waist. The tying was thoroughly and critically examined by several members of the party, and pronounced too tight to admit of proper circulation of the blood, under ordinary circumstances-confining her hands so as to render it impossible for her to disengage them in the slightest degree. The examination was critically made, because of the alleged fraud said to be practiced by some mediums, by a peculiar twist of the hands, or style of knot, admitting the withdrawal of the hand. The father of the medium called especial attention to this point, that there might remain no doubt on the mind of any visitor that the medium was securely tied. The gas being again turned off, in a few moments her feet were tied together, in such manner as to prevent her walking about, which in the light were also examined satisfactorily by some of the ladies present. The visitors sitting in the front row of chairs were linked together by a cord which passed around each one's body, the ends of it being held in the second row-this to guard against any confederate aid, which might be supposed to come from the audience, in the darkness. Immediately on turning off the gas, an audible whisper was heard, requesting that a change might be made in the position of a lady and gentleman in the second row of seats. This being accomplished, the whisperer next requested a tune, which was played by a violinist present. To this tune, an accompaniment of bells, guitar and tambourine was successively and then unitedly played by the invisibles. The instruments were moved through the air, with great rapidity, while being played, and persons in the front seats were touched by them on different parts of their persons. A livelier tune was called for, and on striking up "money-musk," a vigorous castanet accompaniment was accurately performed, with which a shrill piercing whistle, the ringing of two bells, the thrumming of a guitar, and rattle of the tambourine, soon blended in perfect time. Probably ten minutes were occupied with this instrumental concert, when light was called for, and the me dium found tightly bound, precisely as before.

Upon darkness being restored, a male voice, speaking apparently through a trumpet, greeted some former acquaintances present with "Goodevening," calling them by name; and several of the visitors being introduced by Mr. Davenport to this, the presiding spirit of the band, known as George Fox, were also addressed with the same kindly greeting. The spirit recognized Dr. J. R. Newton, who was present, and said, "Doctor, I am glad to meet you again. I saw you in New York, although I suppose you did not recognize me," alluding to a visit made by the medium at the Doctor's office when in that city. A brief conversation was then carried on by various persons with the spirit, the tones of whose voice were modulated by such gravity, and calm sense of power, as rendered his utterances very impressive, and commanded perfect attention and admiration. Another voice introduced to the company as that of Belle Wide-Awake, then greeted them in a sprightly and vivacious tone that perfectly harmonized with the sparkle of wit and repartee with which, at intervals through the two hours session, she enlivened the scance. Three other spirits, introduced as May, John, and Joseph, also took part in the conversation of the evening, their voices being entirely different in quality and tone. and each evidently expressing distinct and neculiar qualities of character. It would be impossible to convey to the reader any adequate sense of the living presence and reality of these spirit visitants, by reporting their words. Their conversation, particularly of George, the presiding spirit, and of May, was addressed to the purpose of giving us information concerning the grand motive that prompts these difficult experiments, by scientific spirits, to produce tangible evidence of the continued identity of the human spirit after death. They declare the popular idea that only low, undeveloped spirits are engaged in producing physical manifestations, to be a mistake. Some of the wisest and best among the immortal host-many millions of them-are engaged in this work; and organized bands, under the direction of most enlightened and progressed minds, are acting in harmony with the laws of spiritual science, to produce the very evidence and manifestations which some ignorant and prejudiced minds reject, but which are destined to revolutionize the convictions of mankind.

During the evening, four gentlemen were successively invited to sit at the end of the table opposite to the medium, holding the hands of Dr. Blandy, while the manifestations went on. The writer, being thus privileged, and finding his experience to coincide with that of the other gentlemen, makes this record of what occurred. The guitar was taken from the table by his side, placed upon his head, and then went sailing off apparently to the opposite side of the room, all the time being played upon-frequently returning to pat him gently on the head, and once passing down his face and breast into his lap, there being played upon, and fingers also passing over and patting his own at the same time. The voice, said to be that of Belle, apparently within twenty inches of his face, chatted freely while this occurred. The medium also spoke at times, showing her position

to be unchanged.
Dr. J. R. Newton, while seated thus at the table,

he was impressed, as he said, they could perform, "Please cause a light to pass from my forehead to the instrument, as it floats. Will you do so?" necessary for me to kindle any more light on what of it? What does it all show?' your head."

upon the instruments, to indicate distinctly their position as they floated about the room.

Interesting and astonishing as the strictly physical manifestations are, they yet seem insigniticant when compared with the vocal utterances by which these immortal intelligences talk so familiarly with us, independent of the organism of the medium. The sentences which they utter are models of clear, condensed expression; their sentiments are commended to the approval of judgment and clear apprehension of every question or subject presented to them, evinces the possession of rare intellectual power.

An evening with the spirits, at the scances of Mrs. Blandy, is an easis of immortal beauty by the wayside of this dusty earthly journey of life.

We are pleased to know that Mr. Davenport desires to arrange for evening scances at the residences of such sincere investigators as may wish to witness these rare manifestations in the privacy H. B. STORER. of their own social circle. Boston, Mass.

J. BURNS, PROGRESSIVE LIBRARY KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

# Bunner of Light.

BOSTON, SATURDAY, JUNE 19, 1869.

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WILLIAM WHITE & CO.,

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH. For Terms of Subscription see eighth page. All mai matter must be sent to our Central Office, Boston, Mass.

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLEY to whom letters and communications should be addressed.

#### Testimony for Spiritualism.

Not the phenomena alone, nor their significancy, but the fact that they are apprehended by the largest and most receptive natures, is the crown of all testimony in favor of Spiritualism. We have furnished, from time to time, extracts out of the Monthly Religious Magazine, of this city, the organ and exponent of advanced Unitarianism, from a writer whose treatment of what is styled the miraculous and supernatural has given the widest satisfaction. And we have done it, liousness of facts against them; and by theolonot more because we were glad to record the testimony which proceeds from another earnest, clear and powerful mind in favor of Spiritualism, than because we were desirous of giving a more extended currency to the writer's thoughts than nalism, which, however, they never would have they could have obtained through the publication in which they appeared. In his last article on come egregiously faulty, by having become too Miracles and their Significance," he comes dibeen but preliminary-"The Outburst of Spiritualism." And without detaining the reader any | history." longer from the writer himself, we proceed with our excerpts as follows:

"The phenomena of Spiritualism, even the simpler are very curious in themselves, but the are important mainly for the method which is in them, and for the philosophy which they involve. Witchcraft was no good in its day, certainly; but,' said John Wesley, 'to give up witchcraft is to give up the Bible.' And similarly, to gainsay the possibility of Spiritualism is to repudiate the spiritual philosophy of the Scriptures." \* \*

Is it indeed true philosophy, which thinks that every fresh suggestion from the universe must be just what might have been looked for? And as to signs and effects from the spiritual world, is mere probability any kind of a rule by which for souls to judge, who themselves are but of yesterday's creation? Yet there are people who are confident as to the possibilities of the universe, merely through their own feel of it."

"To what can the outbreak of what is called. Spiritualism' be likened for effect? On the world at large, it has been as though a ghost had appeared at a sitting of the Royal Society, in London. But a thing may seem to be out of place, because really the observer himself is out of his own proper place. And many Christians have been startled, provoked and confounded by 'Spiritualism,' because of the extent to which they themselves were out of place, intellectually and religiously." \* \* \* "Even though the various conditions necessary to the phenomena of Spiritualism are not well known, yet it is conceivable, and it is highly probable, that, if the atmosphere of the Christian Church had been what it ought to have been, instead of there being mediums and their attendant marvels in the world, there would to-day have been in the Church the manifestation of the spirit; and one good man would have been full of the Holy Ghost, and another man, perhaps, would have seen visions, and still another would have abounded in hope, through the power of the Holy Ghost; while for the public benefit, one man would have shown the gift of healing, and another have been endowed with the word of wisdom, as a gift. As it is, however, some of the more material of the Spiritualistic phenomena, such as noises, are as though the stones cried out, to assure men that really they are not as much at home in the universe as they fanciedthat there may be qualities, and ways, and a soul in the universe, such as they have never thought of-and that themselves, instead of being altogether self-sufficient, actually that they are but like bubbles made of the will of God and spared

"Spiritualism ought to be nothing novel or strange to a theologian, and would not be but for the anomalous state of theology itself. Men have been so intent, so long, on splitting hairs metaphysically, for theological use, that almost the breadth itself of theology has been forgotten. \* \* "Rightly considered, the manner in which the announcement of the phenomena commonly called Spiritualistic, was received, is almost as instructive as the manifestations themanti-supernaturalism, which has grown with them i niously.

requested the spirits to try an experiment, which from childhood, that commonly men of ordinary sense have been able to withstand the multitudinous testimony, which exists as to some of the simpler phenomena which are called Spiritual-'I'll try, pretty soon," said Belle. Suddenly, and istic. Nor is it out of his own strength, nor yet as our attention was occupied with the floating out of his own weakness, that a man is able to guitar, a vivid light shot out from the Doctor's contradict, as he sometimes does; but it is from forchead, seen by nearly the whole company, and the spirit of his age, from the breath which he causing a general exclamation. On requesting draws of public opinion, and from his being one that this improvisation should be repeated, Belle of a banded host," \* \* \* "Often overwhelmed said, "The fact is, Doctor, you are such a light by evidence, and unable to deny the reality of the in the world already, that I do n't believe it is phenomena of Spiritualism, people say, 'Well, To which the answer is simple enough, though it cannot During the evening phosphorous was rubbed always be made for fear of discourtesy, that 'The Spiritualistic phenomena are fairly and properly for intelligent persons, and fully as much so as algebra, or trigonometry, or logarithms.' Says one, 'I have no doubt that in the presence of some persons, called mediums, tables dance and are tion for Confirmation Classes," by Rev. Dr. Dix, rapped upon, and in fact, I know it; and I have laying it down that the bread and wine used in no doubt that persons have been raised into the air, without any human agency, because of what I have been told. And I will acknowledge that the secret thoughts of my mind have been recogevery just and rational mind; while the sagacious | nized and published, in a way which I could not have believed, and could hardly have wished. And it is all very funny-but what of it?' And this is sometimes said as confidently as though the intellectual system of the universe would echo the words and say-' What of it?'

"And what of the theology which talks in that way-what of that? What else can it be than a mere semblance of something, the mere ghost of a faith, a shell empty alike of learning, sense and earnestness? The phenomena of Spiritualism acknowledged to be real, and yet scorned as being unimportant, unsuggestive, meaningless, and unworthy of theological notice! What flippancy! What mere blind leadership of the blind, such theology must be! What a fantastic trick before high heaven!"

"It is sometimes pronounced, as though judicially, for a verdict. 'By acclamation of the public, Spiritualism is a thing which cannot be entertained for a moment.' But now, how is this pretended verdict ever supposed to be made up? It is agreed upon by people who do not agree among themselves, even as to the facts concerned. One party says, 'By the laws of nature, what is called Spiritualism is impossible, and therefore it is not a subject to be entertained for a moment.' Another party says, 'Spiritualism is true, horribly and fearfully, and therefore as a subject of thought cannot be entertained for a moment.' And 'a third party says. 'The intuitions of the individual mind are for the individual. And therefore also for the public, as far as the public may be complicated with his individuality, the intuitions of the individual are supreme. And from outside. whatever would conflict with the supremacy of intuition, may be accounted extraneous, intrusive, and, like Spiritualism, a thing not to be entertained for a moment.' And a fourth party says, 'The Bible is enough for us, and as we have not time for everything, Spiritualism cannot by us be entertained for a moment.' Strange parties, these, to a common verdict. Parties who disagree about the facts concerned, and who yet are summed up together for apparently a unanimous opinion!

"But whatever Spiritualism may be, it has had a singular, instructive effect, by the remarks which it has elicited from philosophers taken by surprise; from 'children tossed to and fro, and carried about with every wind of doctrine'; from self-opinionated men, exasperated by the rebelgians, who, with denying the nossibility of Spiritualism, have suddenly found themselves flatly opposed to the Bible. For both theology and philosophy have been woefully at fault about Spiritbeen only that at first they had themselves beset in doctrine, and by having thereby largely rectly to the subject of which the others have foregone the perception and the love of facts, as evolved by daily experience, or as recorded in

We shall continue these extracts in succeeding

The Reverend Fulton's plea for woman, by making the case as strong as mere words can do it against her, has been responded to in various places and numerous ways. The women themselves have put their hands in his hair, and are braiding it up painfully tight on his head. The Springfield Republican likewise has had a dab at him, and broils him on its hot bars without mercy. Manifestly, such arguing as his, and such leadheaded dogmatism, is to be met in no way but with sarcasm and ridicule. Mr. Fulton carries too much canvas for his ballasting. He rants as pragmatically as if it was given to him, above all men, to understand the springs and secrets of God's universe. What he pretends to preach, he seems to think is the last limit of thought and of truth. If he achieves distinction for anything, it will be for a blustering hardihood of style and statement which he supposes all men are overwhelmed with because they do not undertake its refutation. The Republican says his questions on woman suffrage are "searching questions indeed. They go far beyond the famous conundrums of Mr. Chadband, to which that holy man was good enough to give answers, too, while Mr. Fulton does not. \* \* \* But the moral of Chadband and Fulton is the same—' Let us partake of the good things which are set before us." And our sharp contemporary clinches its criticism with the following suppositious illustration, which is

as racy as any of .Esop's Fables:

"Suppose now that Mr. Fulton, instead of drawing a good salary, and feasting upon ham, tongue, sausage and such like, were a poor man in the State prison, innocent of crime, but sentenced for life for an act he did not commit. Suppose he petitioned Gov. Claffin to pardon him out, and give him a chance to earn his own living and hold up his head in the world once more, and suppose our good Governor should say. Mr. Fultan, you are familiar with the book of Genesis; do you suppose that my pardoning you will lighten the penalties, and do away with the ruin of Adam's fall? Will my paper pardon give you an income of ten thousand a year?—will it prevent your catching the small pox, or extract teeth without pain? Can Mrs. Fulton make a beefsteak, an apple dumpling, or even a bowl of gruel out of it? Why, then, do you tense me for it?" If our clerical convict had not wit enough (as he probably would not have) to see that the Governor was joking, and had sufficient command of his temper not to swear, would he not reply, 'It was bad enough to put me here, for no fault of mine, without twitting me with Adam's fall, the loss of my front teeth, and the high price of provisions? Let me out, and look after Adam and the small pox yourself; Mrs. F. and I will take care of their domestic dutles, when Mr. Fulton's second transgression of Eve has been fully consummented." as racy as any of Esop's Fables: ond transgression of Eve has been fully consum-

# North Scituate Children's Lyceum.

In a paragraph in our last issue in regard to the inauguration of a Children's Lyceum at North Scituate we inadvertently said South Scituate. We gladly make the correction, for we think the latter town should have full credit for so noble a work. D. J. Bates, the Conductor of the Lyceum, informs us that the school was organized with forty children and on the second Sunday the number had increased to sixty, with a certainty of still further increase. The officers are competent selves. For it is only by an invincible, inward and zealous, and everything is working harmo-

of the Episcopal Church, resident in various States of the Union, for a Convention to be held in Chicago on the last of the current month, to take measures to secede from the Church on the ground of objection to Ritualism. The movement, it must be confessed, is a singular one, from the notorious fact that the body of the Church is to day anti-ritualistic, and that, if any section were to break away, it should rightfully made millions of years before the present geologbe the Ritualists themselves. These fifty-two clergymen reside in fourteen different States, and toot of a man of ordinary size, and is perfectly deseem determined on creating a permanent schism | fined. The foot was evidently protected by a in their Church. Their appeal sets forth the sandal, or mocassin. The heel, ball, arch, and cause of their grievances. They charge that "a sacerdotal system is made to take the place of fect. the simple Gospel": that "transubstantiation is almost baldly taught"-the "Manual of Instruc-

The Episcopal Church Threatened.

A call has been signed by fifty-two clergymen

the Eucharistic sacrament "undergo a mystical change, whereby they become the forms under such imprints in all, varying in size. They point which Christ is present, \* \* \* after a manner in different directions, as if a number of animals inexplicable and without a parallel in the range had been leisurely walking about, cropping leiof our knowledge, \* \* \* not bodily or physically, but supra-locally, hyperphysically and period. These specimens await the judgment of spiritually, in some way believed in by the the savans, who are expected to give them the Church, but known only to God." They allege most thorough investigation. Unless they can that there is a desire, on the part of many high in authority, to "affiliate with the corrupt Roman and Greek Churches"; that the "confessional' is to come into vogue again; that the simple still further the question whether it is possible to principles of the Reformation are derided and scorned; that "priestly claims" are put forth from the pulpit, and an "unspiritualizing symbolism" is introduced into the services of the Church; that cooperation with other Protestants is derided, and "their ministry denied and coolly | Movements of Lecturers and Mediums. committed to uncovenanted mercies"; that the Virgin Mary is again to be the object of worship;

and that a "succession of measures, legislative

and judicial, on the part of a ruling majority,

proscribing and repressing the principles of Evan-

gelical Episcopalians," "unmistakably indicates

the policy that will be pursued hereafter." All this might have been expected. One ec clesiastical organization after another proves its incompetency to provide the nourishment needed for strengthening the human soul, and they give way before the spirit of the time. How expressive that same phrase-spirit of the time! Showing that it is not science, nor materialism, nor the worship of sense, nor anything but pure spirit itself that rules the age, and will rule every awakening and progressive age to the end of the world. These schismatic movements should cease to perplex or astonish any one, even the most timid: for what are they but evidences of that growth and progress which continually demands better things, and will demand them so has removed from Pleasant street to the new and long as the human soul is unsatisfied and there elegant building, No. 231 Tremont street, where

# Our Subscribers' List of New Names.

universe of God?

work, with the determination to circulate our nent address, Treasure City, White Pine, Nevada. paper more generally than ever before; for which | She will not receive calls to lecture till further noble effort they have our heartfelt thanks. We notice. continue the list of names of our old subscribers who have sent us one or more new ones:

Mrs. E. G. Matthews, one; Daniel Fulton, one; Chas. I. Kidder, one; Ohas. Morrill, one; Wm. P. Briggs, one; H. Hoskitt, one; Asa Thomas, one; R. L. Houghton, one; J. Manson, one; J. H. Liening, one; Moses W. Newcomb, three; C. Irvine, one; Mrs. K. Sawdy, one; John Beeson, one; A. M. Allen, one; Silas Crocker, one; P. Daggett, two; Alick Coraloff, one; M. W. Parsons, two; Geo. Matthews, one; Wm. Milner, one; W. S. Smart, one; Emma Martin, ove; C. O. Randall, one; J. M. Duvall, one; Boaz W. Williams, one: R. S. Denny, one; F. Percy, one; Y. J. Leavitt, one; Chas. Sprague, one; Sam'l H. Fisher, one; Andrew Downs, one; R. Eldridge, one; R. H. Reed, one; R. Way, one; E. W. Austin, one; C. A. Reed, one; Mrs. S. Bassett, one; Geo. Jackson, one: W. W. Robbins, one: Wm. H. Wright, two: W. A. Nutting, one; H. Blood, one; L. King, one; Northwest, which have from time to time dis-A. R. Liggett, one; Mrs. E. M. Wallace, one; Mrs. | graced our civilization: A. H. Evarts, one; Geo. Borrell, one; T. D. Flansburgh, one; A. P. Heywood, one; M. W. Comstock, two; T. H. Spear, one; P. B. Carpenter, one; H. Chase, one; A. H. Bill, one; W. R. Brown, one; Mrs. L. L. Turner, one; Mrs. D. G. White, one; B. F. Brown, one; L. V. Terrell, one; A. Aldrich, one; S. Humphrey, one; A. Bradish, two; Mrs. M. Nichols, one; A. B. Gaston, one; B. Colgrove, one; T. F. Wood, one: J. E. Daniels, one; S. W. Richmond, two; W. W. Pike, one; S. Carpenter, one; I. M. Matteson, one; A. V. Metcalf, one; A. E. Carpenter; two; G. Snow, one; Mrs. L. Hutchinson, one.

# More Todd.

Dr. Todd, of Pittsfield, Mass., the Pope of that settlement and figure-head of local Orthodoxy, but who happens at the present moment to be sojourning in San Francisco or thereabout, has written to the Christian Intelligencer to tell Prof. Phelps, of Audover Seminary, that he and Miss Phelps "owe it to themselves, to the interests of Andover Theological Seminary, and to the cause of Evangelical religion, that they either disavow the teachings of this book ('The Gates Ajar'), or explain in some satisfactory way the equivocal position in which it has placed them." Poor Dr. Todd! He must try and possess his sick soul in patience. The light is breaking, and more or less of it will get into the churches in spite of him, How these hard skins of ecclesiastics do dread the power of the Spirit, preferring to preach of heaven as a dim and distant allegorical place, like the Indian's hunting-grounds, or the Mahometan's paradise, and keeping men and women in mortal fear of their rod and frowns by making them believe that they alone—the ministers—possess the key that is to open the door of immortal life.

#### Banner of Light Illustrated---A New Feature.

We see by their last number, that the publishers of the Banner of Light have inaugurated a new feature in this ever welcome paper, namely, the publication of Accredited Spiritual Phenomena, illustrated. This is done, they inform us, in order to keep pace with the ever-inquiring mind of man into the mysteries of nature. Word-pictures, we are aware, do not convey the idea sought to be portrayed so vividly and accurately to the mind as fac-similes of the scenes described by engravings representing actual occurrences. These pictorial illustrations are to appear in every number of the Banner for several months, accompanied by interesting matter, descriptive of the spiritual manifestations in times past, similar to those witnessed to-day in our midst. Success to our enterprising brothers.

We love to see progressive unfoldment of beauty in the external, as indicative of true worth within. The Religio-Philosophical Journal will limitate its worthy octemporary in all that is valuable, and if possible, excel, if an opportu-

In all that is valuable, and if possible, excel, if an opportu-nity should offer.—Religio-Philosophical Journal. Thank you, Bro. Jones. Hope you will shine-

yes, "excel," if that be possible—in the management of your already excellent paper, now that you have become sole editor and proprietor. The little pamphlet of "Rules to be Observed when

Forming Spiritual Circles," is just the book for investigators.

Bee advertisement. NEW YORK LYCEUM.—The picnic of the Children's Lyceum takes place Saturday, June 19th. For particulars see notice in another column.

#### Footprints of the Ages

There have been denosited with the Buffalo Society of Natural Sciences two most remarkable scientific discoveries. One is the fossil imprint of the foot of a man, recently found in a Western Pennsylvania colliery. It was found about a mile from the mouth of the pit, and three hundred feet from the surface. The rock in which the print was discovered belongs to the paleozoic age, and the imprint must have been ical era commenced. The cast is that of the left the slighter depression made by the toes are per-

The same Society received, only a little time before, a large sandstone slab, on which are perfect imprints of horses' hoofs, as well preserved as if they were but yesterday made on the bank of a sluggish stream. There are some half dozen surely the luxuriant grasses of that tropical explain them conformably to the accepted geological rules, then they will overthrow entirely the received geological system, and complicate reconcile the geological and theological records and theories respecting the creation and the age of the world. These witnesses are at best an awful bother to Old Theology.

Mrs. Sarah A. Byrnes will lecture in Charlestown, Mass., at Central Hall, June 20th and 27th; in Willimantic, Conn., August 15th, 22d and 29th.

Andrew T. Foss, we are glad to learn, is in the service again, after being laid up for nearly a year. He is a valiant champion in the cause of Spiritualism, and we hope our friends will keep him employed all the time he can spare. By a letter of his in another column, it will be seen that he is to lecture in Leominster, Mass., June 20th. His address is Manchester, N. H.

Moses Hull is busy at work in the West. He is coming East in the fall; lectures in New York during September.

Daniel W. Hull, (brother to Moses Hull,) we learn, is coming East this fall on a lecturing tour. and will remain during the winter. He has the reputation of being a good speaker and a man of the strictest moral integrity.

Dr. P. B. Randolph, we are requested to state, is something yet for it to feed upon in the wide he can be found during regular business hours.

Mrs. Laura De Force Gordon has been unexpectedly summoned East, on account of dangerous illness in her father's family. Address for The patrons of the Banner of Light are still at two months, La Crosse, Wis., box 505. Perma-

#### Oakland, Cal.

We learn from a business note from M. Curtis. dated Oakland, Alameda County, Cal., May 31st, that Miss Eliza Howe Fuller and Mrs. Laura Cuppy Smith have each visited that place during the month and delivered lectures to full audiences. The people seem very anxious to investigate the subject of Spiritualism. Mrs. Fove. the test medium, has also been there. Her scance was fully attended, and among the audience were several ministers. Surely Spiritualism is making progress everywhere.

# The Truth in a Nutshell.

The Boston Transcript of June 9th contains the following paragraph, which tells the whole story in regard to the causes which have led to the Indian. Chivington and Custar massacres in the

"Indian troubles, or rumors of them in abundance, may now be expected; for the agents and rufflans and red-men haters of the frontiers, will of course do all they can to thwart a pacific policy that means honesty. The savages, murderers and thieves in border land are not all copper col-

# Festival Week.

As the great Concert takes place in Boston this reek, to be continued five days, viz., the 15th, 16th, 17th, 18th and 19th of June, the important occasion in behalf of PEACE will no doubt induce many people from abroad to visit us; therefore we extend a cordial invitation to the public, if their convenience permits, to be present at our Free Circles.

# Newspaporial.

J. S. Loveland has become one of the editors of the Present Age, published in Kalamazoo, Mich. Bro. L. is a gentleman of talent, an earnest worker in the great field of reform, and we cordially bid him welcome into the editorial fraternity. He says-" We will work in love, which is a better harmony than agreement in every shade of intellectual opinion."

# Carpenter's Picnic.

Our friends in this vicinity should keep in mind the grand picnic that is to take place on Tuesday, June 22d, under the management of A. E. Carpenter, State Missionary. Prof. Wm. Denton and other able speakers will address the multitude (for a multitude we expect will be present) ipon'the great topic of Spiritualism.

#### Death of a Great Scientist. Baron Reichenbach, who died at Leipzig early in the pres-

ent year, was upwards of ninety years old. After leaving Tubingen, where he studied law and natural science, he ried to found a German colony-in the Pacific, and was thrown into prison by Napoleon. Regaining his liberty, he joined with another mobleman in creeting iron-works and beet-bugor manufactories in Moravia; but, quarreling with his partner, retired into private life with a considerable fortune. Besides discovering creesote and parafilde, he published goological essays. But his name was made famous by the letters on odic magnetism, published in 1852. After this he devoted himself to investigating the od force, animal magnetism, etc., publishing the results at which he arrived. He found little sympathy among men of science; but his researches have great value.

On Commemoration Day, at Charleston, S. C., Chief Justice Chase said: "The dead are not dead. They have only gone before, and now see eye to eye. Why may not we all borrow from their sacred graves oblivion of past differences, and henceforth unite in noble and generous endeavor to assure the honor and welfare of our whole country, of all her States and of all her citizens?"

The beautiful portraits by Jos. Fagnani, of "The Nine Muses," at A. A. Childs & Co.'s Art Gallery, 127 Troment street, are attracting attention and winning the admiration of lovers of the fine arts. Nine fairer specimens of feminine loveliness are not often seen on canvas.

The spirit of Allan Kardec, late editor of the Revue Spirité, whose decease in Paris, March 31st, we mentioned a few weeks since, visited our circle on Tuesday, June 8th, and gave us greetings from the higher life.

#### Lyceum Union in Charlestown.

Sunday forenoon, June 6th, was an event which will projectly long be held in remembrance by many young (as well as old) hearts as an occasion of great happiness and the date of a new point of departure in the labor for spiritual excellence. On that occasion the Chelsea Lycoum, under its officers, made a pilgrimage to visit the one located in Washington Hall, Charlestown, and to hold with them joint session.

The Charlestown Lycoum is at present under the Conductorship of Mr. G. W. Bragdon, assisted by Miss Lizzle Saul, Guardian; Miss Carrie Cutler, Assistant Guardian Librarian, M. E. Burbank; Assistant do., Joseph Carr; Musical Pirector, N. G. Warren; Assistant do., W. H. Dinsmore, and the usual number of Guards and Group Leaders, It has twelve groups; three hundred books in its library; and on the occasion in question had about seventy-five members present.

At about 11 A. M., the Chelsen Lyceum entered the hall, and were received by the Charlestown organization, who formed an arch of their flags, under which the visitors marched to their place, which was on the right wing of the hall—the two Societies thus forming one, as per the usual arrangement of groups. The Chelsen Lyceum was under the Conductorship of J. H. Crandon. E. M. Plummer, As sistant Conductor; Mrs. E. S. Dodge, Guardian; Mrs. J. A Salisbury, Assistant do.; Librarian, Chas. W. Drake; A. L. Illsley, Musical Director; and Abble Libbey, Assistant do., composed its board of officers. This Lyceum has about sev enty-six members, twelve groups, under charge of efficient leaders, and one hundred and fifty books in its library.

The visitors were welcomed by Mr. Bragdon, of Charles town, in a few well-chosen words. Mr. Crandon, in behalf of the Chelsea Lyceum, returned thanks for the courtesy extended them, traced briefly the struggles through which they had been called to pass, and declared that as the only hope of a free religion rested with the rising generation, it behooved all Spiritualists to sustain the Lyceum cause, Bluging by both Lycoums followed; after which Silver-Chain recitations were participated in; the Charlestown Lyceum went through the wing movements, and a piece was finely sung by the Chelsea Lycoum, from the Spiritua Harp-which book they have adopted for use instead of the Manual. Wing movements by the Ch lsea Lycoum followed; and a brief season was then devoted to the answering of questions. Declamations were given by Misses S. M. Adams, L. Carter, E. Nichols, A. Barnicoat, L. Wright, A. Dinsmore, B. Mayo, A. Hartley, E. Bragdon, and Masters W. Holton and Chas. Phelps of the Charlestown Lycoum and Misses S. Rounds, L. Whitcomb, E. Morris and Master E. Howe, of the Chelsea Lyceum. Misses H. Richardson and A. Blake, also from Chelsea, participated in a dialogue, Singing by the Chelsea Lyceum, from the Spiritual Harp, and Target March followed. Songs were then sung by Misses S. M. Adams, H. R. Nichols, B. Mayo, E. Bragdon, A. Barnicoat, of the Charlestown Lycoun, after which the exercises closed with singing and Silver-Chain recitations from the Chelsea, and wing movements by the Charlestown Society. The music on the occasion was furnished by W H. Dinsmore and Miss M. Rose Mayo.

During the course of the exercises the Conductor and Guardian of the Chelsea Lyceum, and the reporter of the Banner of Light, were each presented with a bouquet, b. Miss Suzena Maria Adams, of Ocean Group, Charlestown Lyceum, the presentation speech to the officers being in the form of a poem, written for the occasion by Mrs. David Adams, of Boston.

Nothing could have been more pleasant to the eye of the true lover of the spiritual cause, than the array of happy faces on this occasion, and the entire unanimity of thought and action which seemed to prevail. Such meetings for the interchange of fraternal feeling should take place wherever our Lyceums are near enough to render the movement practicable. The amount of encouragement and interest given to the scholars, and of friendly ambition to excel in discipline which will be awakened in the officers on such occasions, will be incalculable.

#### Concert at Mercantile Hall. On Sunday evening, June 6th, the first monthly concert

of the present series was given by the Beston Lyceum, at Mercantile Hall, Summer street. The attendance was good, the evening pleasant, and all things tended to produce a scone of quiet enjoyment. Music from an orchestra of four pleces-the performers being Messrs. T. M. Carter, H. C. Freeman, John Silloway, and Miss E. Fessenden—recitations from Misses A. Manson. N. Chubbuck, E. Quayle, G. Cayvan, A. Teel, L. Chubbuck, E. White, A. Barlow, F. Hunckley, B. Lovejoy, A. Cary, and Messrs. F. S. Rummel, R. Cleary, C. Angelo; songs by Chas. W. Sullivan, and Missos A. Davenport, E. Crowell, B. Lovejoy, C. Stone: a dialogue between Hattie A. Melvin and John Fallon; a piane solo, by Miss M. A. Morton; reading of "Hester Vaughn" by Mr. J. M. Choate; two quartettes, "Dreaming of Home and Mother," and "Leaf by Leaf the Roses Fall," sung by Messrs. Chas. W. Sullivan, D. N. Ford, Miss M. A. Sanborn, and Mrs. Albert Morton, and a duet by Chas. W. Sullivan and Miss M. A. Sanborn, completed the exercises. The commencement seemed to augur success to this reg-

ular course for the benefit of the Lycoum. Among the recltations were two entitled "Love Labor." and "God in Nature," which were written for the occasion by Mr. D. N. Ford, Conductor of the Lycoum.

### Postponement of Picnic.

The picnic of this Lycoum, previously announced to take place June 23d, at Walden Pond Grove, Concord, Mass.; has been postponed to Wednesday, July 7th, at the same place. A special train leaves the Fitchburg Depot at 8:45 A. M.; regular trains 11 A. M., 2:15 P. M. return train leaves the Pond at 5:15 P. M. Tickets (good for any of the three trains and return) can be had of the Committee, members of the Lyceum, and at this office. Adults \$1. Children 75 cts Hall's Quadrille Band will be in attendance.

# New Publications.

LIFE PICTURES, a Poem in three Cantos, by J. II. Powell is a little volume from the press of Adams & Co., Boston The author has a reputation as a spiritual writer and thinker, having performed good service for our noble cause both in England and this country. In his verses he has here embedied much of his observation and experience, and presented life in the form in which it passes under his own spiritual cognizance. Some of his pictures are full of pathos, and will leave an impress on susceptible minds. The perfeet honesty and sincerity of the writer's nature are visible in his pages, which will only enlist more deeply the confidence of others.

THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull. Boston: Wm. White & Co.

Here the reader has the substance of nearly all that can be advanced in making a searching comparison of the Spiritualism of the Bible and our own times. It will be found a most useful companion for all who would have at hand those scriptural texts which go to confirm the existence of Spiritualism in former times. Little more need be said to those who know Moses Hull, who is the champion of scriptural as well as modern Spiritualism.

ALIOE VALE. A story for the times. By Lois Walsbrooker. Boston: Wm. White & Co.

This is a stirring, life-giving story from a favorite with the readers of the Banner of Light, and abounds with the practical application of those moral truths which the talented authoress knows so well how to present. The simple dedication to her spirit sister is touching. Let this timely tale be read as widely as its author's name is known. We are sure no one can read a chapter of the book without feeling a strong desire to finish it at once.

LOU. H. KIMBALL, of the Lyceum Banner, Chicago, has put forth the "Lycoum Song Bird," a pretty little paper covered book, containing songs and music for Lyceums. It is a happy collection, and will prove most welcome to the happy assemblies to which it should be introduced.

GEORGE COOLINGE has published the Official Edition of the Grand National Peace Jubilee and Musical Peace Festival, price twenty-five cents. It contains the history, officering, and details of the whole of this grand affair, and show strangers the sights in and around the city, together with -all that pertains to the Collseum and its entertainments Its illustrations are particularly pertinent and useful.

The total vote in Chicago, so far as it has been taken, on the lay delegation question in the M. E. Church, foot up 592 for and 56 against the proposition. The vote in the Centenary Church, which has 700 members, was very small -161 for and 19 against.

James Redpath has established a "Boston Lyceum Bu reau," and is prepared to furnish lecturers and readers for any place in New England. He has a list of over sixty to pick from already, all first class.

#### ALL SORTS OF PARAGRAPHS.

Read the advertisement in another column of a work on "The Physiology of Woman."

Zer A good room, with or without board, can be obtained by calling at once at 29 Dover street, Boston.

An officer direct from the Plains, says that the immediate cause of the late Indian troubles in Kansas was the firing upon a squaw by some settlers. Eleven white persons are known to have been killed in retaliation for this outrage.

"The child is father to the man." Yes, but why? Because, of course, as soon as he 's born he becomes apparent.

A robin, it is said, kills, on the average, about eight hun dred flies in an hour; and a sparrow will destroy at least one hundred and fifty worms or caterpillars in a day.

The awful shadow of some unseen Power Floats though unseen among us.—Shelley.

At Bangor, hay ranges from ten to sixteen dollars per ton, potatoes from thirty to forty cents per bushel, butter from twenty-five to twenty-eight cents per pound, and eggs sell at twenty-two cents per dozen.

Austria prohibits altogether the killing of singing-birds.

EXTRAORDINARY STATEMENT .-- A prominent clergymai EXTRAORDINARY STATEMENT.—A prominent elergymen of Manchester, N. H., in a discourse delivered before his society recently, stated that the Protestant population of that city was about 20,000 and the Catholic about 7000, yet that for the past three years the Catholics there—a large portion of whom were day laborers—had, raised more money for religious purposes than all the other denominations in that place combined. The gentleman—who is a Protestant—further averred that the Catholic Church property in Manchester was worth double the belowith to the Protestant—further averted that the Catholic Church property in Manchester, was worth double that belonging to the Protostants, and that, notwithstanding the disparity in the population between the two, there were about as many Catholics in that city who attended church as Protestants. These statements seem almost incredible, but we have them from a person who heard the clergyman filluded to make them.—Boston Journal.

All who wish to obtain an excellent Cough Syrup should call on Jacob Todd, 532 Washington street, Bosto

European critics say that marriage has only perfected Adeline Patti as a singer. Her voice, her manner, and the mind in her representations are thought more remarkable than ever.

He that loses his conscience has nothing left that is worth

And I have felt
A presence that disturbs me with the joy
Of clevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air.
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.— Wordsworth.

California pays a premium of one dollar to any one who plants a shade-tree by a roadside.

A correspondent of the Canada Farmer states that hollopore and water, sprinkled upon current-worms before they have spread over the bush, will destroy them and save the

According to Artenius Ward, there are two things for which we are never quite prepared, namely—twins.

Singular.—We have the word of a gentleman in Person County, says the Millon Chronicle, whose veracity is unquestionable, for the following facts that happened a few years back—porhaps since the war:

Ills little son, then but eighteen months or two years old, had been playing by himself in the garden, in which stood the family burying ground, when he went into the house and asked his mother, without emotion, who was buried in the garden. His mother told him his grandfather and Uncle John—the latter had recently died. The child remarked that "he saw his Uncle John standing in the garden with a cornstalk in his hand, who said there would be another person buried there next day." Sure enough his Uncle Robert (whose death was unknown.) was buried there the next day.—Raleigh (N. C.) Standard.

"Dar are." said a sable orator, "two roads through dis world. De one am a broad and a narrow road dat leads to perdition, and de udder am a narrow and broad road dat leads to shure destruction." "If that am de case," said a sable hearer, "dis cullud individual takes to de woods."

About thirty drops of carbolic acid, added to a pint of water used for making paste, will prevent its moulding.

The boy who, when asked to what trade he would wish to be brought up, replied, "I will be a trustee, because ever since papa has been a trustee we have had pudding for dinwas a wise child in his generation,

### Spirit Forces.

"The wind blows down the largest tree, And yet the wind we cannot see."

But where is the man that does not nevertheless believe the fact, although we cannot see the wind, though it blow hard enough to overturn a mountain? Yet our wise men of science (falsely so called) are not prepared to believe that a table or even a light Planchette can be moved by a spirit unclothed of its mortal elements, unless, forsooth, they can see and handle the power that does it! Oh, ye blind guides, who strain at a gnat and swallow a camel in earnest! Are not all the great forces of earth, and probably of the uniprehensible to man's animal senses? See ye the force that keeps the starry heavens in harmony? that holds the planetary systems in its hand? that sends the earth on its course around the snn, or makes it revolve on its axis? Oh, no! but yet, says Science, we do n't believe the table can be made to move by any such laws! Oh, ye hard to believe! When the earthquake rends the mountain and throws un fire and smoke. and stone and molten lava, what are all these but the cast off clothing and excrement of the unseen forces that do the work? Is it the visible, the palpable saltpetre and charcoal contained in a thimblefull of powder, think ye, that rends the rock that the united power of an hundred horses would not suffice to do? or is it the imponderable, impalpable and invisible forces that are clothed with these elements that do the work? Or is it the lightning's flash that blinds our eyes, or the impenderable forces which, though clothed in lightning, we cannot see, that rends the oak, think vo? As well ascribe it to the thunder we hear, caused by the rush of elements to the vacuum from whence the bolt of air, compressed by omnipotence, has sped, as to ascribe it to the flash of light

W C 880. Oan we see, feel, weigh, hear or comprehend the subtle force that impels the steel to the magnet, or which turns the magnet to the pole? Ah, no, say learned quid nuncs; but all these things are taught us in our schools, and table-tipping is not! Like Pomp, science should take physic to humble its pride and arrogance in these latter days, so as to bring Itself down on a level to the ground occupied by a Newton, a Franklin, or a Hare, in times past, And when our learned professors get low enough and childlike enough to learn as these did, from a fallen apple, a kite and stringor a spiritscope, then, and not until then, will our modern schools (ay, and churches, too,) become enriched by a knowledge and acknowledgment of the existence of that most beneficial, most beautiful and most consoling branch of science ever yet vouchsafed to man, viz., "modern Spiritualiam." T. R. H.

### The London Dislectical Society.

The committee meetings to investigate Spiritualism and to find out whether it exists or not continue to be held, to find out whether it exists or noi, continue to be held, and reports of their proceedings appear in some of the daily papers, principally in the Echo, the chief proprietor of which is a member of the committee. We hear that he and most of the committee have had their former opinions much modified, not only by the evidence adduced before them, but by the phenomena elicited amongst themselves at their own scances. This proprietor of the Echo thinks it decent to head the articles in large type, with "Another Expansion with the Bright-Raperss." There are others we could name who believe in private, and reprobate in public in their papers, and thus hold the public in ignorance, but we do not think this is honest or decent. Why not tell the truth and be respectful to it?—London Spiritual Magazine.

### Note from a Lecturer.

DEAR BANNER-Next Sunday is my last in this place. I have spoken here three weeks; next Sunday will make four. I commence my duties as lecturer at Troy, N. Y., on Sunday, the 20th of June, and will be glad to make engagements East for July and August, and can be addressed at Troy, N. Y., or 340 Dean street, Brooklyn, N. Y.

My private clairvoyant readings have given satisfaction in this place, I am pleased to hear, and I hope to be able to do much good as the bumble instrument of the angel world.

Yours for truth, J. W. VAN NAMEE. Vineland, N. J., June 2, 1869.

#### C. H. Read, the Medium.

I see by the Banner of Light of 12th inst., that Mr. Read has been detected at Waterbury, Conn., 'in trying to help the spirits, in some of the extraordinary performances with which he has been very generally accredited." As far as I can recollect, there has not within the last twenty years or more been a physical medium of note developed among Spiritualists who has not been accused of similar fraud or trickery; the Davenports. Home and Mumler included. During the early years of my investigation of the spiritual phenomena. I was myself very prone to attribute designed unfairness to the mediums. But enlarged experience and observation have led me to believe that in most instances where anything apparently unfair occurs it originates (through the action of some law not yet understood,) from the condition of the circle of minds in attendance, or, as you suggest, from the spirits themselves acting on their unconscious and helpless mundane instruments.

I was once present at a cabinet exhibition where ink was thrown on the arm that appeared at the opening by one of the committee, who instantly seized the medium, and as I then supposed proved the whole theory to be a trick conclusively by showing the mark of ink on her wrist.

· Again, the Allen boy medium was apparently exposed, by inking a visitor's hair, that was nulled by some unseen hand in the broad light, without any one present seeing it done. Although it was supposed the Allen boy's hands were secure ly fixed at the time, the stain of ink being found upon them rendered it "certain" that the whole thing was the result of dexterous trickery; and yet the experiments instituted at the Banner of Light rooms, after the Allen boy's alleged exposure, proved beyond a doubt that both of the mediums referred to above might bave been, and probably were, guiltless of fraud.

The accusation brought against Read, at Waterbury, reminds me of what occurred at a large circle in Boston, when I was present, last winter. Read was firmly tied-hands, arms and feet-and again firmly to his chair. Whilst in this position. he executed an Indian war-dance, accompanied by the war-song. This was performed in the dark, with great energy and vigor. A clairvoyant medium, (I think Mrs. Friend,) sat near me, and repeatedly remarked during the performance that Read's limbs were free during the dance. and that she could distinctly see the ropes flying loosely in the air. By accident, or some cause. the man who tended the gas-burner turned on the light in the midst of the dance, when Read appeared firmly tied as before its beginning and in precisely the same way, with. I think, twentyseven different knots, that it took several minutes for three persons to loosen. It was necessary to hasten this, as the medium was greatly overcome by the light being turned too suddenly upon him. Now had this occurred at Waterbury, and the control of the spirit influence been strong enough to have kept the limbs of the medium but a single second in motion after the light was turned on, I think a company of skeptics, or even of inexperienced Spiritualists, would have sup posed Read was himself "trying to help the spirits."

For one, I do not think, to say the least, that we Spiritualists have generally been disposed to treat our mediums with sufficient forbearance. It is very evident to us all, that now, more emphatically than in former days, "God hath chosen the foolish things of the world to confound the wise; and the weak things to confound the mighty; and base things that are despised, and things which (apparently) are not, to bring to naught things that (apparently) are."

We should remember that these poor sensitive instruments of the unseen powers are often wounded for our (own) transgressions, (of both known and unknown laws); that they are bruised for our iniquities; that the chastisement due us often falls on them, and that with their stripes we are healed and freed from the bonds of mental and educational error and slavery, and the false teachings of the whole tribe of Popes, Bishops and THOMAS R. HAZARD.

Call for Camp Meeting Committee. At the last annual session of the Pierpont Grove Camp Meeting, Melrose and Malden, Mass., it was voted to resolve Meeting, Meirosa and Mandel, Mass., it was voted to testive said meeting into a body to be called the New England Camp Meeting Association. The following were named as committee: Massachusetts—R. T. Barrett, Moses Stearns, G. W. Vaughn, G. E. Tompson, Malden; J. S. Hopkins, D. L. Taylor, Meirose; James Burgin, Arlington; Dr. H. B. Storer, Soston; Dr. Uriah Clark, Cambridgeport; E. T. Whittler, Stoneham; Dr. Amos H. Richardson, Charlestown; J. S. Dodge, Cholsea. Rhode Island—William Foster, Providence; P. B. Holmes, Woonsocket. Connecticut—G. W. Burnham, Willimantic. Vermont—A. E. Simmons, South Woodstock; T. Middleton, Woodstock. New Hampshire—E. J. Durant, Lebanon; D. Glichriet, Franklin, Maine—H. Aiden, Camden; —— Averill, Dover. In keeping with the instructions given the Corresponding Secretary, a meeting of the said committee is hereby called, to be held in Pierpont Grove, at 2 r. M., Sunday, June 20th, 1869, to deliberate in regard to the next Camp Meeting.

\*\*Cambridgeport, Mass.\*\*

### Married.

In St. Louis, Mo., May 10th, 1869, at the residence of Mr. Charles A. Fenn, by Dr. J. B. Ferguson, Mr. Edward P. Fenn, of St. Louis, and Mrs. Lillian J. L. Wilson, of Pittsburg, Pa.

### Business Matters.

Mrs. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M29.

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

MRS. ABBY M. LAFLIN FERREE, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29. MISS M. K. CASSIEN ANSWERS Sealed Letters

at 73 Howard street, Newark, N. J. Terms \$1,00 and four red stamps 4w\*.Ju19. Mrs. L. F. Hyde, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Jul 2.9w\*

Answers to Sealed Letters, by R. W. Flint, 105 East 12th street—second door from 4th

ue-New York. Inclose \$2 and 3 stamps.

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

"LIFE, LIBERTY, and the pursuit of Happiness, are all secured by using Doctor Seth Arnold's Bal-sam in all cases of Bowel Complaints. It sayes life, gives liberty, and makes happiness attainable.

MRS. S. A. R. WATERMAN, box 4193, Boston Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent character, &c. Terms \$2 to \$ stamps. Send for a circular.

A THING OF BEAUTY. A thing of beauty is a Boy A thing of beauty is a Boy
With honest face and handsome DRESS;
At home he is his parents' joy,
And friends he 'll find in every place;
With kncwledge he will store his mind,
And seek to be a useful man;
To virtue he will be inclined,
Striving to do what good he can;
And if, perchance, he needs new "CLOTHES,"
A Suit from head to foot complete,
He'll purchase them at GEORGE FENNO'S,
Corner of Beach and Washington street.

Corner of Beach and Washington street.

Spiritual Periodicals for Sale at this - Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. percopy.
HUMAN NATURE: Monthly Journal of Zolatic Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritual Philosophical Journal: Devoted to Spiritual Philosophical Journal: Devoted to Spiritual Philosophical Philosop Published in Chicago, Ill., by S. S. Jones, Esq.

ualism. Published in Chicago, Ill., by S. S. Jones, Esq. Price 8 cents.

The Rostraum: A Monthly Magazine, devoted to the Harmonial Philosophy. Published by Hull & Jamleson, Chicago, Ill. Single copies 20 cents.

The Present Act: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] J. K. B., KENDALLVILLE, IND.-We cannot possibly enter ' suggestions," brother, until we know what they

To the various Associations of Spiritualists and to individual Spiritualists within the State of Moine:

The Association of Spiritualists in Portland, in said State, by its committee for that purpose duly appointed, invites you to meet it at Congress Itali, in Portland, on Saturday, the 19th day of June Instant, at 10 of the clock A. M. for the purpose or organizing an Association of Spiritualists for the State, choosing delegates to represent said State Association in the National Convention of Spiritualist, to be held at Buffalo, N. Y., on the 31st day of August next, and for the adoption of such measures for the advancement of the cause of Spiritualism, and of a higher standard of morals among the neople, as may be agreed on at the meeting. It is expected that the meeting will be continued through Sunday, the 20th inst., for religions purposes.

JABEC, Woodman,

DANIEL WINSLOW,

J. M. PREBLES,

Portland, Me., June 7, 1869.

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NATIONAL PRACE JUBLEE ASSOCIATION.}

DEAR SIRS—I take great pleasure in advising you officially that at a meeting of the Executive Committee of this Association, holden on Saturday evening, it was, on motion of Mr. E. D. Jordan, unanimously voted,

That, if any pianos are to be used in the performances at the Collseum, they shall be the grand orchestral planos of Messrs, Hallet, Davis & Co.

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Respectfully your ob't servant,

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

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#### Invocation.

Oh God, thou spirit of love divine, Let thy glorious truths within us shine; Let the night of error with us go by, Like things of earth that are born to die. Lead us where truth, with its holiest light, Shall gild the darkness of error's night-Where love, with its mantle broad and clean, Shall cover our souls like a silver sheen; Where Justice, in garments pure and white, Shall dispense the law of right, not might. May the dove of peace no longer roam An exile from human hearts and home, And the nations everywhere under the sun Sing E Pluribus Unum-though many, we're one. May 6.

#### Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to consider whatever questions you may have to propound.

linve to propoited.

Ques.—"The wicked come to nothing. After utterly perishing 'as natural brute beasts,' there will be nothing left of their, organization, nothing of the distinctive properties or attributes by which they are known, nothing of their love, hate, envy, thought or memory, and hence nothing will be left to which the name of man, being creature, soul or intelligence, can any longer be applied. They will be reduced to nothing, just as a forest, or corporation, or a beast, may come to nothing. They will be nothing after their 'destruction,' just as they were nothing before they were created. The 'dust of the ground,' out of which men, as well as trees and beasts, are formed, may exist forever, but endiess existence of men or beasts does not depend on any present inherent attribute or quality. The lible indeed reveals inmortality, but man must nevertheless obtain the boon 'by patient continuance in well-doing,' through Jesus Christ, or be will surely come to nothing."

The above paragraph was taken from an article in The World's Crisis of Feb. 17, 1869. Will the controlling intelligence please give us his views upon the subject? Honest Inquirer. Ans .- What a monstrous confounding of truth

and error! That all wickedness, or lesser good, will come to nothing, I firmly believe. Therefore, in that light, to me the wicked will come to nothing-will cease to exist. But by the wicked I do not mean human souls. By no means. I do not mean that all-powerful principle of life that is incarnated in each one of us. I should have a very poor opinion of my God, did I believe such a doctrine. All lesser good is destined to pass away before the superior good. The wicked will be destroyed, and by the fire of the greater good. Our good Christian brothers and sisters in the Church have dragged a very large share of Egyptian mysticism into the Church of the present day, and the Church seems exceedingly loth to give it up. Old ideas that belong to the dark ages, and never ought to have come from thence, the churches of to-day hug to their bosoms as the pearl of great price. But so sure as worlds move and God lives in all things, so sure those same monstrous theological doctrines will pass awaythis wickedness will be no more. All things wicked, I believe, are destined to pass away; and I thank my God, the intelligence that I worship, that I do not believe this human intelligence, the soul, was ever born to lose its sphere of life. No. no. All things change, pass from the lower to the higher, but it is only the dross, the lesser good, that passes into non-existence. Oh, if the churches only saw where they stand, could only behold themselves in the mirror of the present day, by the light that the present age furnishes them, they would see themselves surrounded by idols on every hand, clothed round about with mysticisms of past ages, like a dense, dark fog. But no matter. It is all right. Our God lives, and all this darkness will pass away because he

Q.-The intelligence speaking at Music Hall one Sunday, said that sin scars the soul to all eternity. Then where is the hope of a final restoration to purity?

A.—I do not believe that any sin scars the soul at all. I believe that the soul, or human intelligence, in manifesting through imperfect conditions manifests imperfectly-manifests, ofttimes, inharmoniously; but as a soul, it is ever pure and intact. I cannot believe it ever receives one single scar by its contact with inharmonious matter. You might as well talk of God's being scarred by the universe be has created.

O.—What does virtue consist in? A .- In doing just the very best we know how to; in living up to our highest light, to the highest

good there is within us. Q.—What is wisdom?

A.-Wisdom is that which guides us out of error, which points us to the better way. We may find it in the child; we may find it in the running brook; we may find it in the voices of the storm; we may hear it in the evening breeze. in the rustling of the leaves. Wisdom manifests itself to us by an infinite variety of form and feature. Everything that can teach, to us is wis-

Q.-What is eternity? A.—The present hour.

Q.-When we pass to spirit-life shall we go on growing? Shall we pursue business, as here; or shall we sing praises to God to all eternity, as the Church teaches?

A.-What do you think? What would you prefer?

QR.-I think I should n't like to be idle all the

time. A .- Very well, then, you will never be obliged to enter a state that is disagreeble to you. You may rest assured that the spirit-world is a very active state of existence, and you will all have some pursuit to follow. The soul may be called the active principle of good. It is never still. It would hardly be satisfied with the singing of psalms to all eternity. It loves variety. It cannot be satisfied by that sameness that is exhibited in the Christian's idea of heaven while they dwell here on earth.

Q .- A certain spirit said he had met another, and she was a beautiful spirit. In what did her

beauty consist? In beauty of feature?

A .- Oh no, by no means. There are spirits dif- could I should n't do as I did when I was there." fering in form and feature with us, as with you. You see, he lived there according to his lower ap-No two are alike. The external corresponds to petites, and all his higher was in subservience to the internal. Whatever you are, really, in your his lower; but he says he should reverse the order inner life as a spirit, that you will be in your now, because he says that such a life makes any outer life as a manifestation of spirit. And it is one very unhappy. He is n't in any such hell of thus with you here, but you do not understand it fire and brimstone. I have n't seen any brimso. It is the inner essence of your physical forms stone since I been here; have n't seen any devil;

in the human soul, as distinguished from lower have seen him a great many times. He goes all organizations, upon which we predicate immortal round wherever he wants to. He lived in Chesaexistence?

We do not find the brute creation aspiring to any- gion can be true. Now, you see, if I could speak thing higher. We do not find that they can be to father I should n't have so much-such a high fied. When it has attained one heaven it asks for another still better. May 6.

#### Thomas Landerhurst.

My name, when here, was Thomas Landerhurst. I was born in Ohio, and spent some twenty or twenty-three years in that State, then removed to Illinois. There I remained something over twenty years-twenty-six, I think-and the remaining portion of my life was spent in New Orleans.

At the breaking out of the Southern rebellion I my sons. For some reason which I cannot clearly see through to-day, more than I could when you must have some opinion. You must be either on one side or the other. Now tell us which side you are on; for, to be plain with you, we think we shall enter the Southern army, and we do not want to do so not knowing where you stand," My answer was, " Boys, the time has not come this national quarrel. I want you to act for yourresult was, my oldest son remained out of the army, but my youngest boy, who was of rather did not care to enter without knowing precisely where I stood, for he said, "How do I know but know but what I am outraging his sense of right?"

called upon to change worlds. A short time before my decease my oldest son said to me, "Father, what word have you to send to my brother?" -for he was away-"can you send him your blessing?" "Oh, certainly I can." "Ah, then," he says," you are in favor of the Southern rebellion? May I not understand now where you stand?" "No, no, my son; you are not to so understand me. I have given you no answer to your question, for the time is not yet." But he says," Father, this is your last sickness. If I do not get your answer now, when shall I get it?" I could hardly tell myself, but, to satisfy him, I said, "My son, I will answer you in heaven." He questioned me no more. I soon passed on.

I knew nothing save flying reports that I had heard of this way of return, but to-day I come back to answer that question, and to prove to my boys that I can come. I believed then that it was a foolish national quarrel, the result of ignorance on both sides, and I think so now; and if every that the thing must be fought out, and then that with each one. It was a foolish quarrel. I as the freedom of the colored man is concerned. But they might have been freed without so much misery if the North and South had come together and had a fair understanding, and the North had been willing to bear their share of the burden, for it should be remembered that the North cast this miserable Upas upon the South, and it took root and grew there and flourished. It is not a very great while since old Massachusetts boasted of her slaves. But she saw that her soil, and everything, so far as she was concerned, was uncongenial to the rearing of slaves. It would not have been good policy for the North to have held on to negro slavery. It didn't pay. So the shrewd Yankee said, "Let's get rid of it. We will shove it over on to Southern soil, and wash our hands clean." But there was a stain there for all that. Now, theu, if the children of those who had made this mistake had put their hands in their pockets, and been willing to bear part of the burden, and come to a full understanding with the South, there hardly need have been the trouble. But no matter. God will overrule all for right. My sons are to understand from me that I take no part now. I have no sympathy more with one side than with the other. Both were wrong, and, to a certain extent, both were right. We individually are responsible to the light within us for all we do, and if we each one of us live up to that light, we shall do very well. Now if my sons have a desire to communicate with me further, they will so manifest in a straight-forward, honest, above-board way. If they cannot do that, I do n't want them to answer me at all. Good day, sir. May 6.

# Edith Garland.

I am Edith Garland, sir. I am from Chesapeake City. I wish to communicate with my fa her, and he is in California at the present time. I have been away from home since February. I think my father had better not send for my mother, because it won't be so well. I'm thirteen years old, sir. Say I am happy here, and if I thought they would understand anything about what I should tell them, I would tell them all how I live; but they would think it so strange; they would n't understand it at all. If I could get a chance I could tell my father, because, you see, he do n't believe in anything that belongs to the churches, and my mother does. My mother believes in some kind of a heaven where everybody that is good goes, and a hell where everybody that is bad goes. I do n't see how it can be, for old Mr. Sturgis that everybody said was just as bad as ever anybody could be-he was real bad, bad to his wife and bad to his children, and Oh I forget. He told me, and I told it off fast. I don't know of anybody said any good about It was to wring out something-what was it? him, and everybody thought he was gone to hell [You mean the cloths to be wrung out in hot

butes. Goodness makes spiritual beauty with us. happy at all. He is wishing all the time he could Q.—Is that all the form and feature you have? live his life on the earth over again; says, "If I that determines concerning those physical forms. and everybody said the devil would have him, Q .- What is the peculiar principle, or attribute, sure; but I'm sure he has n't got him, because I peake City, and was real wicked, too, but he is n't A.—Divine aspiration and divine inspiration. in hell, sure, and I do n't see how mother's reliinspired with divine things. They live in the fence to get over, but with my mother I shall. But sphere of their brute life. They do not ask to if she thinks that old Mr. Sturgis is in hell she is go beyond it. But the human soul is never satis- mistaken. He is n't. [Hell is only a condition of mind.] Yes; but she do n't think so. She thinks it's a place, a pit, a dark place where the devil lives, and where there's fire and brimstone to burn you forever and ever. Good-by. May 6.

#### Daniel Murray.

I am Daniel Murray, of the 18th Mich. Infantry. My people think I've gone so far away, I suppose, that there is no coming back. They are mistaken in that. They have also thought I died in a rebel prison. That is n't so. I escaped from prison, and died in a swamp. They have heard a. was engaged in business in New Orleans, with great many strange stories of the way I died. One was, I was shot; another was, that I was wounded, and lived to suffer; another, that I was here, my sons became strongly inclined to favor starved to death. I had no idea of staying there the Southern rebellion. Indeed, they were very to starve. I was wounded slightly, taken priszealous at times, and were exceedingly anxious oner, but escaped the second day: But I perthat I should take some decided stand myself, ished in the swamp. Expect I took a kind of My oldest son used to say to me, "Father, we swamp fever, I do n't know. At all events, a want to know where you stand. Seems to me rebel prison didn't cover me at the time of my change; so, stranger, I should like to have my friends know the rights of the thing. I had no fixed ideas about these things before I died. I had heard a great deal of talk about happiness and unhappiness after death, but somehow or other I never paid much attention to it; but it's for me to tell you where I stand with regard to just as well, for these folks that pay the most attention, I find are the poorest off here. They 've selves. If you think it is right to take sides with got such straight-jacket notions, and have brought the South, do so; but consider well the step you so many traps here with them, that they've got are taking. Don't be prejudiced; weigh the no market for, that they are in a powerful hard matter carefully, and let nobody judge for you in the matter. Use your own reason." Well, the religionists, some one creed and some another. Did n't hang to any one thing as a family. Some were Universalists, some Baptists, some Methoa flery nature, entered the army. My oldest son dists, split up religiously. But give my compliments to 'em, stranger, and tell 'em that they are all wrong-may as well put their creeds in their I shall be fighting against my father? how do I pocket fore they come this side, and come without any, because they will be just as well off, Just before the close of the rebellion, I was even to the old aunt of mine, who says she would n't give up her religion for all the world. That's all well enough, but when you have to give it up, it's quite another thing. Now if they know of any of the usual ways by which people come back and talk, and would like to have me come back and tell 'em about myself, and give 'em all the information I can, I am on hand. That's all. If they don't care about it, I shan't have lost anything by coming. Good-day, captain-general. [Do you want to give your age?] All right, thirty-nine. May 6.

> Invocation by John Pierpont; questions answered by the same; letters answered by Wil-

# Himie Tubbs.

Hallo, Mr. White. I am "Himie" Tubbs. [Ah! How do you do, Himie?] I'm gay. How do you do? [I am quite well. You have n't been here for some time.] No, sir. I am here with a message from Dr. Fisher to Aunt Esther. And Mr. one of the leaders had been little children with Parker says if you aint got any very strong obgood, kind, loving, faithful parents who would jection he'd like to have you publish it pretty have strapped them well for their audacity, it quick, because it's to help Aunt Esther. Dr. F. would have been better for them and better for wants, he says, for grandmother, when she has the nation. But there it was; nobody seemed those awful distressed turns, and can't breathe, to know what was right, and I fully believed and thinks she is going to die—he says if they will wring out cloths in hot both sides would see that there was a little wrong put right on her here, (on the lungs and throat,) and flannel over them, and keep renewing them, know great good has resulted from it, so far in a very short time she will be relieved, and it will do her a great deal of good every way, and they need n't be at a loss to know what to do, and that will be always handy, and they can always do that quick, and it will relieve her just

right away. And if you will please tell grandfather Tubbs, and tell mother and father, too, I am going to stay to your Peace Festival, I will thank you. I said I should come; and if I can, I'll bring back some kind of news about it. You see, grandfather and grandmother was coming, but the road didn't get did quick enough. | The road is finished now.] Well, it was-it aint safe. They are afraid to come. Lots of people is afraid to come till after it has been gone over ever so many times. If it had got did last summer, they was coming. But they are coming next summer, next-next spring, and going to stay some time. They think they will. But I shall be back there long afore that; am only going to stay and see the fun here. [Are a good many spirits going to be here?] Yes, sir; and I hearn tell so much about it to home I just thought I'd come. And tell mother that—oh dear! there—tell her

that grandmother's brother, Uncle John, is here too. And he says to tell Hetty-that's my grandmother-that he has engaged to furnish wilk for tlie crowd. He was a milkman here sometimes. He says she will laugh, he knows, when she gets that. [Has your grandfather found his spectacles yet?] Yes, he has. They was n't in the Bible, though. Somebody said perhaps they was in the Bible. He said he knew they were n't, because he didn't read it. [He ought to read the Bible.] What for? [To get some light from it.] Well. he don't. Mother does. He don't. He reads the papers. He don't read the Bible any. [When did you leave home?] This morning, sir. [You arrived quick?] Yes, but I aint been all the time coming. I been round ever so much. [How long did it take you to come from San Francisco? Can you tell?] Yes-I do n't know as I could. It did n't take long; just a little while; just about as long as—where do you live? [Only a short distance from here.] Well, I can go to grandfather's quicker than you can go home, I

You tell grandfather if I can I will come to Mrs. Fuller, and give an account of the Peace Festival, and if there's any break downs, any smash-ups, I'll tell all about it. [Are you able to control Mrs. Fuller?] Yes. I can't just as I do here, though. [Can you do better here?] Well,

Do n't forget about the rags, will you? [About what?] Oh! what is it? It was rags, was n't it? and I've seen him a good many times, and I water.] Yes, and lay right here (on the chest), A .- The beauty of the spirit consists not so don't think I was ever in hell. So I don't think so she can breathe. I don't want you to forget,

much in form and feature as in spiritual attri- mother's religion can be right at all. He isn't | because that's what I came for, and I staid on my own hook after that. They said I could if I'd come. Good-by. I'm going now. [What is your hurry?] Aint in any hurry. June 7.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO HB PUBLISHED,

Monday, May 10.—Invocation; Questions and Answers;
Clara Emerson, of Quiney, Ill., to her mother; Frederick
Fanikenstien, to his brother, in New York.
Taesday, May 11.—Invocation: Questions and Answers;
Stephen A. Houglas; Harriet Taylor, of 32d street, New York;
Michael Scanlan, of the 11th N. H., to his brother.
Thursday, May 13.—Invocation; Questions and Answers;
Matthew Brady, to his friends, in New York; Philip B. Norcross, of Boston; Neille Newman, of San Francisco, to her
parents.

Monday, May 24.—Invocation; Questions and Answers;
Ira Carter, of Springfield, Ill., to his family; Esther Yeaton,
of Newcastle, N. H.; Thomas J. Jackson, to friends in Virginia: Mamile Emerson, to her parents, in Newark, N. J.
Tuesday, May 25.—Invocation; Questions and Answers;
Harriett Shannon, of La Crosse, Wis.; William C. Bresley of
Pruttville, Als., to his brother; Lucy Stevens, of Georgetown,
D. C., to her mother.
Thursday, May 27.—Invocation; Questions and Answers;
Thuddeus Stevens; Alexander Stone, 2d Virginia Heavy Artillery, to his friends: Patrick Manahan, of Boston, to his
children; Emma Hardinge Ikaney, to her mother: Frances
Temy, to her mother, Mrs. Veasey; Thomas S. Stebbins, lost
from the ship "Orlole"; Capt, William Davis, to his family
in New Bedford.

Monday, May 31.—Invocation; Questions and Answers;

in the snip "Ortote"; Capt. William Davis, to his family in New Bedford.

Monday, May 31.—Invocation; Questions and Answers; Sylvester Hunt, of Wellfleet, Mass., to his friends; Ellzabeth Bloore, of Concord, N. H., to her sister; Albert Wedger; Samuel Warren, of Middleboro', Mass.

Tuesday, June 1.—Invocation; Questions and Answers; Sincon Wild, of Boston, to his friend, Mr. Parknurst; George William Oylethore, of New York city, to his mother; Peter Denny, to his brother James; Emma J. Norris, of Indianapolis, died in Maranzas.

Thursday, June 3.—Invocation; Questions and Answers; Edward C. Brainard, to his father, in New Orleans; Robert Owen, to friends in Manchester, Em;.; Aunt Ruth; Marletta, S. Fogg, of Concord, N. H., to her friend Susan Davis; Reading by "Prairie Flower."

Monday, June 7.—Invocation; Questions and Answers.

ing by "Prairic Flower."

Monday, June 7. — Invocation; Questions and Answers;
Edward J. Nickerson, of Brewster, Mass., 58th Mass., Co. A,
to his friends; Elizabeth McKean, of Derry, N. II.; Mrs.
Sally Endicott, of Salem, to her friends.

# Donations in Aid of our Public Free

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B. C., Bushville, III 7
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#### Donations to Aid the Poor.

Indiana State Convention.

Indiana State Convention.

OFFICE OF SEGRETARY OF INDIANA STATE SPIRITUAL ABSOCIATION.

Indianapolis, May 31st, 1869.

The Indiana State Spiritual Association will hold its Annual State Convention, at Morrison's Opera Hall, in the city of Indianapolis, Ind., commegeing Thursday evening, at 70 clock, June 17th, 1889, and continues during Friday, Saturday and Runday, June 18th, 19th and 20th. It is highly important that all who feel an interest. In the prosperity of the cause, should be present. Business of great importance will come before the Convention, in which every Spiritualist should feel a deep interest; therefore you are cordially invited to attend and participate in the deliberations of the Association. Each Society is enlitled to three delegates, and an additional one for every ten members exceeding thirty. Each county in the State, where there are no regularly organized Societies, is entitled to a representation equal to one organized Societies, all localities where there are but a few, are also entitled to delegates. Let all who attend report to the Committee on Credentials, and they will be recognized as regularly appointed delegates.

Arrangements have been made to have some eminent speak-

delegates. Let all who atterns report to a seguinary appointed delegates.

Arrangements have been made to have some eminent speakers present to address the Convention. It is also expected that several of the best mediums of the age will be present, which will afford those who have never witnessed any demonstrations to judge for themselves, whether friends who have gone before us to the "land of the immortals" can or do return and commune with friends on earth. The Executive Board will spare no pains to make the meeting interesting to all, and it is hoped a large attendance will reward their efforts. A general invitation is extended to all well-wishers of the cause throughout the State to be present and participate in the deliberations of the Convention.

By order of the Executive Board, L. D. Wilson, Secretary Indiana State Spiritual Association.

P. S.—Committees will be appointed to engage accommodations for delegates and guests at reduced rates.

Vermont State Spiritualist Association.

This Association will hold a Mass Quarterly Convention at Cady's Falls, in Morristown, Lamoille Co., Friday, Saturday and Sunday, June 25th, 28th and 27th. A general invitation is extended to friends, speakers and mediums, to come up and help us make it a pleasant and profitable occasion. The subject of raising funds to put a missionary in the field will probably be brought before the Convention, therefore it is desirable to have a large attendance.

Friends, let us come together with a determination to work, and make our State Association a practical, living institution. You will find the friends in the vicinity of Cady's Falls genial and enthusiastic in the cause of truth and human progress; the location is pleasant, and the surrounding scenery beautiful. There will be a free platform and free speech, and a cordial welcome to progressives of whatever name or nature. The nearest railroad communication is Waterbury, on the Vermont Central Railroad, from whence there will be 19 miles of staging. Arrangements will be made with railroad and stage lines to return free all those attending the Convention who pay full fare one way. Board at the hotel, \$1,000. vention who pay full fare one way. Board at the hotel, \$1,00 perday. The Convention will meet at the church, to organize, at 10 a. M., Friday, June 25th.

By order of the Committee,

E. B. HOLDEN, Sec'y.

# Anniversary Meeting.

Anniversary Meeting.

The tenth anniversary of the building of the Free Church in Sturgls, Mich., will be celebrated at the village of Sturgls, on the 18th, 19th and 20th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provisions will be made to entertain strangers from abroad. It is expected that this will be one of the largest meetings of this kind ever held at this place, and it is to be hoped that the friends of the Spiritual Philosophy, and of free thought, will gather together on this occasion, and help to move on the Car of Progress. A general invitation is extended to all to be with us on that occasion. "To do good, and to get good."

BY ORDER OF THE EXECUTIVE COMMITTEE.

Sturgls, Mich., May 3d, 1869.

# Notice.

Notice.

The Wisconsin State Spiritualist Association will hold its annual meeting at Madison, on the 18th, 19th and 20th of June, E. V. Wilson and other speakers will be present. Each local Society in the State should send delegates and make this a grand rally. It is earnestly hoped that all our State speakers will be present. All delegates can repair to the City Hall, where suitable boarding places at reasonable rates will be designated by persons waiting to receive them.

By order of the Executive Committee,

JULIET H. STILLMAN, M. D., Sec'y.

# Basket Festival.

The First Religio-Philosophical Society of Hillsdale Co., Mich., wiil hold their annual Basket Festival in the Grove at the Clear Lake House, Steuben Co., Ia., on Saturday and Sunday, the 19th and 20th of June, 1869. Speakers engaged, Dr. B. P. Barnum, D. W. Hull and Mrs. Frank Reid. The meeting will be enlivened by a good choir, and brass band. A general invitation is extended to all. Friends from a distance will be amply provided for.

CLARA COONEY. Sec'y.

Grove Meeting.

The Spiritualists of Marietta, Marcellus and vicinity, Onon-daga Co., N. Y., will hold a Grove Meeting in David Fish's orchard, in the town of Marcellus, two miles from Marietta, Sunday, June 20th. Warren Woolson is engaged as speaker. DAVID FISH, Marietta, N. Y.

# LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed.]

whorever they occur. Should any name appear in this list of a patty known not to be a lecturer, we desire to be so informed.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May first. Address box 299.

C. Fannie. Allyn will speak in Rochester, N. Y., during June; in Stafford, Conn., during July; in Putnam, during August; in Lynn, Mass., during September. Address as above, or Stonehean, Mass.

MRS. Anna E. Allen (late Hill), inspirational speaker, 129 South Clark street, Chicago, Ill.

J. Madison Alexander, inspirational and trance speaker, Chicago, Ill., will answer calls East or West.

MRS. A. A. Adams, inspirational, box 277. Fitchburg, Mass. Ilarbison Algir. Calamus Station, Clinico Co., Iowa. Mrs. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. Amos, box 2001, Rochester, N. Y. Many A. Amphlett, card. Stolz, M. D., Dayton, O. Rev. J. O. Barrett, Sycamore, Ill.

MRS. Il F. M. Brown, P. O. drawer 5956, Chicago, Ill.

MRS. ABBY N. BURNHAM, inspirational speaker. Ill Hudson atreet. Boston, Mass.

June 20 and 27. Address, 87 Suring sreet, East Cambridge, Ns. Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

DR. A. D. Barron, Inspirational speaker, Boston, Mass., Joseph Baker, Janesville, Wis.

MRS. Emma F. Jay Byller, Wis.

MRS. Emma F. Jay Byller, Wis.

MRS. Emma F. Jay Byller, Wis.

MRS. Barron, Inspirational speaker, Luxbyry, Mass.

Herry Barrow, Inspirational speaker, Duxbyry, Mass.

MRS. MRS. Baller, box 382, LaPorte, Ind.

Z. J. Brown, M. D. Cacheville, Volo Co., Cal.

Address, Herry Lansing, Mich.

WM. Burn, Espirational speaker, Charlestown, Mass.

A. P. Bownam, Inspirational speaker, Mankato, Minn.

J. H. Bickforde, inspirational speaker, Charlestown, Mass.

A. P. Bownam, Inspirational speaker, Charl

J. M. Choate, trance and inspirational lecturer. Address rear 56 Poplar st., Boston, Mass., care Mrs. M. E. Hartwell. Warren Chabe's address during June, care Banner of Light, Boston, Mass.

Miss. Annie M. Carver, trance speaker. Cincinnati, O. II. L. Clark speaks in Thompson, O., the first, in Leroy the second, and in Willoughby the third Sunday of each month. Address, Painsville, Lake Co., O.

Dean Clark, Allegan, Mich.

J. P. Coules, M. D., Ottawa, Ill., box 1374.

Miss. J. F. Colles, trance speaker, 137 Broadway, New York. Miss. J. F. Colles, trance speaker, 137 Broadway, New York. Miss. J. Clark, 155 Harrison avenue, Boston, Mass. Miss. D. Chadwick, trance speaker, O., will lecture and take subscriptions for the Banner of Light.

Miss. J. Chadwick, trance speaker, Bradford, Mass. Miss. Marietta F. Cross, trance speaker, Il Oak street, Springfield, Mass.

Dir. H. H. Crance, L. Coley, trance speaker, Il Oak street, Springfield, Mass.

Dir. H. H. Crance, L. Coley, trance speaker, Penville, Ind. Iral H. Curtis, Hartford, Conn.

Dir. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H. Miss. Eliza C. Chann, linspirational speaker, Sturgis, Mich., caro J. W. Elliott, drawer 38.

Miss. Hettie Clark, trance speaker, West Harwich, Miss. Miss. Hettie Clark, trance speaker, West Harwich, Miss. Miss. H. J. Coleburn, Champlin, Hennepin Co., Minn.

Miss Elmaa Chadwick, inspirational speaker, Fredonia, N. Y. J., B. Campsell, M. D., Cincinnati, O.

MISS EMMA CHADWICK, Inspirational speaker, Vinciang, M. J., box 272.
CHABLES P. CROCKER, inspirational speaker, Fredonia, N. Y. J. B. CAMPBELL, M. D., Cincinnati, O. Mrs. E. L. DANIELS, 65 Clarendon street, Boston, Mass. Prof. WM. DENTON, Wellesly, Mrs. S. Miss Lizzle Doten, Pavilion, 57 Tremont street, Boston, Hisher J. Duroin, inspirational speaker, Cardington, O. George Dutton, M. D., West Randolph, Vt. Dr. E. C. Dunn, Rockford, Ill. Mrs. Abdie P. Mudget,) Whitehall, Greene Co., 111.

MRS. ADDIE P. DAVIS. (formerly Addie P. Mudget.) Whiteiall, Greene Co., Ill.
MISS. AGNES M. DAVIS. 403½ Main street. Cambridgeport. Ms.
MISS. CLAIR R. DEEVERE, Inspirational speaker, Chicago,
Ill. care J. Spettigue.
E. B. DANFORTII, N. D., trance, Lawrence, Kan., box 461.
MRS. PIRSCILLA DOTY, trance, Kendall's Mills, Mo.
A. C. EDMUNDS, lecturer, Newton, Iowa.
DR. H. E. EMERT. Iccturer, South Coventry, Conn.
MRS. CLARA A. FIELD, lecturer, Newport, Me.
MISS ALMEDIA B. FOWLER, Inspirational, Sextonville, Richard Co., Wis., care F. D. Fowler.
MISS ELIZA HOWE FULLER, Inspirational, San Francisco, Cal.
ANDREW T. FOSS, Manchester, N. II.

Miss Eliza Howe Fuller, inspirational, San Francisco, Cal-Ardrew T. Foss, Manchester, N. H.
Rev. A. J. Fishback, Sturgh, Mich.
Miss. Fannie B., Felton, South Malden, Mass.
Rev. J. Francis, Ogdensburg, N. Y.
J. G. Fish will lecture in Buffalo, N. Y., six months, from
Fobrnary first. Will give courses of lectures on geology durling week-day evenings whorever wanted within sultable distaine of B. Permanent address, Hammonton, N. J.
Miss. M. L. French, inspirational speaker. Address, Ellery
street, Washington Village, South Boston, Mass.
Dis. H. P. Fainfield will lecture in Worcester, Mass., during June. Address as above, or Ancora, Camden Co., N. J.
Mrs. Auny M. Laflin Fernee, 15 South Howard street,
Ballimore, Md.

MBS. ARBY M. LAFLIN FERRIEE, 15 South Howard street, Baldimore, Md.
Charles D. Fallin, inspirational speaker, Deerfield, Mich.
A. B. French, care of J. R. Robinson, box 834, Chicago, Ill.
George A. Fuller, inspirational, Natick, Mass.
N. S. Greenleaf, Lowell, Mass.
N. S. Greenleaf, Lowell, Mass.
Isaac P. Girenleaf, 1061 Washington street, Boston, Mass.
Rev. Joseph C. Gill, Belvidere, Ill.
John P. Guild, Lawrence, Mass., will answer calls to lecture.
Miss. F. W. Gade, inspirational speaker, 35 Greenwich avenue, New York.
Sarah Graves, inspirational speaker, Berlin, Mich.
Mis. J. G. Giles, Princeton, Mo.
Dr. Gammage, lecturer, 124 South 7th st., Williamsburg, N. Y.
Dr. L. P. Griogs, inspirational, box 409, Fort Wayne, Ind.
Miss. Laura De Force Goldon can be addressed at LaCrosse, Wis., till Aug. 1st; permanent address, Treusure City,
White Pine, Nevada.
Kerksy Graves, Richmond, Ind.
Niss Julia J. Hubbard will speak in North Scituate, Ms.,
July H. Address, corner Pearl and Brooks streets, Cambridgeport, Mass.

White Pine, Nevada.

Kensey Gravers, Richmond, Ind.

Niss Julia J. Hubbard will speak in North Scituate, Ms., July II. Address, corner Pearl and Brooks streets, Cambridgeport, Mass.

Mas. L. Hutchison, inspirational, Owensville, Cal.

Da. M. Henry Hotenton will answer calls to lecture. Address, Milan, O.

J. D. Hascall, M. D., Waterloo, Wis.

Dr. E. B. Holder, inspirational speaker, No. Clarendon, Vt. Dir. J. N. Holder, inspirational speaker, No. Clarendon, Vt. Dir. J. N. Holder, inspirational and normal speaker, Cw. London, England.

Mose Hull, Hobart, Ind.

D. W. Hull, Inspirational and normal speaker, Fairfield, Ia.

E. Annie Hinnan, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Coun. Mass. S. A. Horron, 24 Wamest street, Lowell, Mass.

Charles Holt, Warren, Warren Co., Pa., & Mrs. Fo. O. Hyzer, 122 East Madison street, Baitimore, Md. Mrs. S. A. Horron, 24 Wamest street, Lowell, Mass.

Charles Holt, Warren Warren Co., Pa., & Mrs. Fo. O. Hyzer, 122 East Madison street, Baitimore, Md. Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.

James H. Harris, box 99, Abington, Mass.

WM. A. D. Hume, West Side P. O., Cleveland, O.

LYMAN C. Hows, Inspirational, box 99, Fredonia, N. Y.

Amos Hunt, trance speaker, Cold Water, Mich.

Miss Susir M. Johnson will lecture in Chicago, Ill., June 20 and 27—address 70 South Canal street, care of C. Eaton.

Permanent address, Milford, Mass.

WM. F. Jameson, editor of Spiritual Rostrum, drawer No. 5966, Chicago, Ill.

Abraham James, Picasantville, Venango Co., Pa., box 34.

R. S. Jones, Esq., Chicago, Ill.

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Abraham James, Picasantville, Venango Co., Pa., box 34.

R. T. Johnson, lecturer, Pallanti, Mich.

Dr. C. W. Jackson, Oswego, Kendall Co., Ill.

George Kares, Dayton, O.

MRS. TAMOZINE MOORE, 13 North Russell st., Boston, Mass. MRS. TAMOZINE MOORE, 13 North Russell st., Boston, Mass. MR. F. H. MASON, inspirational speaker, No. Conway, N. H. O. W. MANUEL, trance speaker, 35 Rutland Square, Boston. LEO MILLER, Montpeller, Vt. DR. John MAYHEW, Washington, D. C., P. O. box 607. DR. G. W. MORRILL, JR., trance and inspirational speaker, Roston Massell.

LEO MILLER, Montpelier, VI.

DR. JOHN MAYHEW, Washington, D. C., P. O. box 697.
DR. G. W. MORRILL, JR., trance and inspirational speaker,
MRS. NETTIE COLBURN MAYNARD, White Plains, N. Y.
MRS. HANNAH MORSE, trance speaker, Jollet, Will Co., Ill.
J. W. MATTHEWS, lectuirer, Heyworth, McLeon Co., Ill.
DR. JAMES MORRISON, lecturer, McHenry, Ill.
MRS. BERMA L. MORSE, trance speaker, Alstead, N. H.
MR. J. L. MANSPIELD, inspirational, box 137, Clyde, O.
DR. W. H. C. MARTIN, 173 Windsor street, Hartiord, Conn.
MRS. ANNAM, MIDDLEBROOK, box 778, Bridgeport, Conn.
MRS. SARAH HELEN MATTHEWS, Quincy, Mass.
J. WK. VAN NAMEE, Brooklyn, N. Y.
A. L. E. NASH, lecturer, Rochester, N. Y.
RILEY C. NASH, inspirational speaker, Decriled, Mich.
C. NORWOOD, inspirational speaker, Ottawa, Ill.
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MISS NETTIE M. PRASE, trance speaker, Rig Flats, N. Y.
MISS NETTIE M. PRASE, trance speaker, Rochester Depot, Ohlo.
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Lydia Ann Pearball, inspirational speaker, Disco, Mich.
DR. S. D. PACE, Port Huron, Mich.
MRS, J. PACE, Port Huron, Mich.
MRS, ANNAM, L. POTTS, M. D. lecturer, Adrian, Mich.
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Dr. P. B. RANDOLPH, 46 Plensant street, Boston, Mass.
J. H. RANDALL, inspirational speaker, Springheld, O.
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MRS. FRANK REID, inspirational speaker, Rosen, Mass.
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O. H. RINES, inspirational speaker, Rosen, Mass.
O. H. RINES, inspirational speaker, Boston, Mass.
O. H.

Miss. S. E. Slight, foot of Auburn street, Cambridgeport, Misss.
J. W. Seaver, Inspirational speaker, Byron, N. Y.
Mes. C. A. Sherwin, Townsend Center, Mass.
Mrs. S. J. Swasey, normal speaker, Noank, Conn.
E. R. Swackhamer, 128 No. 3d street, Brooklyn, N. Y., E. D.
Mes. H. T. Steakers, Missionary for the Pennsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child,
634 Race street, Philadelphia, Pa.
AMES Trask, locturer on Spiritualism, Kenduskeag, Mo.
Hudson Tuttle, Berlin Heights, O.
Benyamin Todd, San Francisco, Cal.
Mrs. Sakah M. Thompson, inspirational speaker, 161 St.
Clair virect, Cloveland, O.
Mrs. Cora L. V. Tappan, Manchester, Mass.
J. H. W. Tooher, Providence, R. I.
Mes. Charlotte F. Taber, trance speaker, New Bedford,
Mass. P. O. Dox 392.
Miss Mattie Thwing, Conway, Mass.
Mrs. Robert Timmony, Perry, Roils Co., Mo.
Mrs. Robert Timmony, Perry, Roils Co., Wo.
Mrs. Robert Timmony, Perry, Roils Co., Mo.
Mrs. Robert Timmin, Leveling, Minn.
Z. V. Wilson, Lombard, Ill.
E. S. Wheeler, Inspirational, Ill Superior street, care
American Spiritualist, Cleveland, O.; will lecture in Philadelphia, Pa., during Pecchier.
Mrs. Mary M. Wood, Ill Dowey street, Worcester, Mass.

E. S. VRIEBURR, Inspirational, 111 Superior street, care American Spiritualist, Cleveland, O.; will lecture in Philadelphia, Pa., during lecember.

Mrs. M. A. M. WOOD, II Dowey street, Worcester, Mass. F. L. II. WILLIS, M. I., is West 24th street, near Fifth avenue Hotel, New York.

Mrs. S. E. Wars er, hox 323. Davenport, Iowa.

F. L. WADSWORTH, 339 South Morgan street, Chicago, Til.

Henry C. Wright, care Banner or Light, Boston, Mass.

Mrs. E. M. WOLCOTT, Canton, St. Lawrence Co., N. Y.

Pref. E. Whipple, Clyde, O.

WILLIAM F. WESTWORTH, trance speaker, Stoughton, Mass.

Mas. Mary J. Wilcoxson will beture in Onarga, Ili., during June. Address, care S. S. Jones, 192 South Clark street, Chicago, Ill.

Lois Waisbrooker can be addressed care of Banner of Light, Boston, Mass.

N. Frank White, Rochester, N. Y.

Mrs. Mary E. Wither, 182 Elm street, Newark, N. J.

Dr. R. G. Wells, trance speaker, Beaufort, N. C.

Mrs. N. J. Willis, 75 Windsor street, Cambridgeport, Mass.

A. B. Whitting, Albion, Mich.

Miss Elvira Whieldock, normal speaker, Janesville, Wis.

A. A. Wheelook, Toledo, O., box 643.

Mrs. Hattie E. Wilson, 27 "arver street, Boston, Mass.

Rev. Dr. Wheelook, Inspirational speaker, Bate Center, Is.

Warren Woolson, trance speaker, Hastings, N. Y.

B. H. Worman, Buffalo, N. Y., box 1454.

J. G. Whitnex, inspirational speaker, Bock Grove City, Floyd Co., Iowa.

Mrs. E. A. Williams, Hannibal, Oswego Co., N. Y., box 41.

Elijah Woodworth, inspirational speaker, Leslie, Mich.

A. C. and Mrs. Eliza C. Woodbury, Eagle Harbor, N. Y.

Mrs. Fannir T. Young, trance speaker, Gear Falls, Iowa, Care E. II. Gregg.

Mr. & Mrs Wm. J. Young, Boise City, Idaho Territory.

eare E. li. Gregg. Mr. & Mrs Wm. J. Young, Boise City, Idaho Territory.

Married.

In New York, on the 15th of April, 1869, by Dr. F. L. H. Willis, Mr. Jonas Winchester, of Monitor, Cal., and Miss Laura Justina Karner, of the former place.

#### Obituaries.

[Obitiary notices sent to us for insertion must not make over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. I Those making a less number published gratuitously. The pressure of other matter upon our space compels us to

Passed to spirit-life on the morning of the 19th ult., Lewis Bascom, in his 72d year, leaving a companion and son sustained by the fact of his immortality beyond the grave.

tained by the fact of his immortality beyond the grave.

The deceased had been a resident of Jackson, Mich., for 34 years, and during the last 20 years identified with the cause of Spiritualism, as a firm believer and fearless representative of its principles, which brightened his pathway and strengthened his progressive spirit for a higher home. Earnest, bonest, truthful as a citizen, friend and companion, he was esteemed by a large circle of friends who will appreciate his memory. His body was conveyed to the Baptist Church, where a large audience had assembled to hear the tuneral discourse delivered by Mrs. A. Wilhelm Stade, many of whom heard for the first time philosophic views of death and immortality, as demonstrated by the "Angel Ministry." The Masonic Order, of which our brother was a member, paid their last tribute of respect over his form at the church and grave.

\*\*May 29th\*, 1869.

Passed on to higher life, from Santa Cruz, Cal., April 18th, Passed on to higher life, from Santa Cruz, Cal., April 18th, 1869, Miss Minnie G. Kittredge, aged 23 years 5 months.

Her disease was consumption. She leaves a large circle of friends and relatives who will long feel the void her presence alone could fill. Joyfully her weary spirit halled the release from its pain-racked body, which is beautifully called "the cradle of the soul." During all the weary months of her illness a spirit of calm resignation enveloped her like a cloud. No word of impatience nor murmurat thehard orden through which she was passing. All was right, she said, though she hoped soon to be well again. That hope inspired her until within a month or so of her change; and when the truth clasticd upon her, she manifested no repinings, but seemed ready and willing to go. As I write a volce whispers to me: "Murmur not, dear friends; with me all is peace and rest."

"She has gone to heaven before us.

"She has gone to heaven before us,
But she turns and waves her hand,
Pointing to the glories o'er us
In that happy spirit-land." L. P. JEWELL.

Mrs. Martha Lewis, of Byron, N. Y., left her worn-out physical body, Feb. 24th, at the ripe old age of 78 years.

She was one of the mothers in our spiritual Israel, having embraced its consoling truths soon after its advent among us. Surrounded by none but triends here, she left us to join a brighter circle on the shining shore. The consolations of our living gospel were tendered to the bereaved family and friends assembled, by the writer.

At Bennington, N. Y., May 24th, Mrs. Lydia Orr. aged 62 door into her home in Summer-Land

Her acquaintance with the realities of spiritual intercourse enabled her to manifest her presence within a few hours after her new birth. Funeral services were conducted by the writer, assisted by Dr. S. Cooper.

J. W. SEAVER.

Called to the Better Land, very suddenly, from Bradford, Mass., the 4th of May, 1869, Mr. Moses E. French, aged 67

years.

Though nominally connected with the Church for years, he was not airaid to declare his belief in spirit comm mion, often saying that millions of spirits visited the earth, and he knew he should greet his loved ones on the other shore. Dear father, we little thought we should part with you so sook, but we shall meet you with the dear ones who have gone before amid the fair flowers and summer verdure of the bright Morning Land, the land of the hereafter. We know you will come with cheering messages from the spirit-home; therefore we will say good-by, but not forever.

MARY L. FRENCH.

# Mediums in Boston.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminentdy successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 4w—May 22.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage \*tamp, and the address, and state sex and ago. 13w\*—Apr. 3.

JULIA M. FRIEND,
MEDICAL CLAIRVOYANT, Office 120 Harrison Avenue.
Examination \$1,00; by lock of hair \$2,00. Medical prescriptions put up and sent to all parts of the country.
May 22.

May 22.

PR. JAMES CANNEY CHESLEY, No. 16
Salem street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strango feelings in the head, fits, and att diseases of the lungs, liver, kidneys, rheumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. Stickney, will please enclose 81, stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday and Friday evenings.

MIRS. S. J. STICK NEY, 16 Salem street, Medical and

veloping circles Monday and Friday evenings.

MERS, S. J. STICLE N EW, 16 Salem street, Medical and Business Clairvoyant, examines and prescribes for persons at any distance, by a lock of hair. She is also a test medium; the spirit of your friend takes control and talks with you about the affairs of life. Circle Monday and Friday evenings. HODGES, Test Medium, holds circles Sun-

A day and Wednesday evenings at 7%, Thursday 3 P. M. Those requesting examination by letter should enclose lock blair, return postage stamp, and state sex and age. No. 27 Carver street, Boston. TATTIE E. WILSON, Trance Physician, has taken rooms at No. 27 Carver street. Chronic diseases created with great success. Herb packs and manipulations included in this mode of treatment. lw\*—June 19,

M. C. GAY-Clairvoyant and Eclectic Physitance. Also medicines furnished, or prescriptions given as may be desired. Terms \$1,00 in advance. 4w\*—June 5.

LAURA H. HATCH will give Inspirational Musical Seances every Monday, Wednesday, Thursday and Friday evening, at 8 o'clock. No. 10 Appleton street, first house on left from Berkeley, Boston, Mass. Terms 25 cents. June 12.—4 w\*

MARY M. HARDY, Test and Business Medium, No. 93 Poplar street, Boston, Mass. Sealed letters answered by enclosing \$2.00 and two red stamps. Circles every Thursday evening. Admittance 25 cents.

May 15.—15w\*

MRS. M. E. JOHNSON, Medium for Spirit-ual Communications, Verbal and Written. Those de-siring can send their autograph and receive a written com-munication. Residence No. 1 Hayward Place, Boston. Hours from 10 A. M. to 5 P. M. Fee \$1,00.

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MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court, room No. 18. 1w\*—June 19. JEANNETTE J. CLARK, Spirit Medium residence, 155 Harrison avenue, Room No. 3, Posten.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w\*-Apr. 3. MRS. GRIDLEY, Trance and Test Business Medium, at 44 Essex street, Boston, Mass. 4w\*-Je. 19.

# Miscellaneous.

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Or Psychometrical Delineation of CharacterMRS. A. B. SEVERANCE would respectfully announce
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person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character and
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June 5.

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# Miscellaneous.

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12v.—Apr. 24.

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Apr. 3.

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\*\*St. Lonis, Mo., Nov., 1868.\*\*

Brook, Esq., Evansville, Ind.

St. Louis, Mo., Nov., 1868.

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M. M. PERIMIES

M. PEPBLES.

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Was under
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filter virtues."

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hin to his room; in ten days, was out and at his work.

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# Mestern Department.

J. M. PREBLES..... EDITOR.

INDIVIDUALE subscribing for the BANNER OF LIGHT by mail or ordering books, should send their letters containing remittances direct to William Whitz & Co., 158 Washington street, Boston, Mass. Post-Oilleo Orders, when sent, should be made payable to William Whitz & Co., and not by J. M. Prebles. This course will save much time and trouble. 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. Prebles. Persons writing us in June will direct to Portland, Me.

#### Rose Yesterday.

Every tick of the clock tells of some sentinel quitting his post, of some jewel borne rashly away, of some harp-string hushed, of some lyre in the household stilled-" died yesterday," are the sad words borne from neighbor to neighbor,

How education clings to the most free and philosophical. These know there is no death, only change, onward and upward forever.

"There is no death I an angel form Walks o'er the earth with slient tread, Ho bears our dear loved ones dway, And then we call them dead !"

It is beautiful to put on the white robe of immortality, and pass quietly, smilingly into that blessed bourne-the Morning-Land-from whence travelers are continually returning, bringing messages as inspiring as did the Bethlehem angels of old.

'Rose, is the term to employ. The body is the shell, the garment, the coffin-film, that covers the spirit for a season.

That gentle child, whose ringing laugh was like the gush of summer rills, whose dancing feet made music along the garden walks, and whose voice, so soft and lute-like, adds new melodies to the echoing songs of the harpers in heaven-arose

That youth, the pride of friends-that youth, so fair and full of promise, whose pathway seemed fringed with flowers, whose life prophesied a perpetual litany of love and good-will, whose soul sighed for the association of the great and good, and whose aspirations could only have been satisfied with garlands of victory-sickened, suffered-and 'rose yesterday. How beautiful the fading orange flowers, that encircled the pale brow of his encoffined form! He did not diebut 'rose vesterday.

That venerable man, so patriarchal and fatherly; so loved by the little children he fondled; so bowed under the infirmities of well-spent years; so quiet and patient, watching the nearing of life's sunset, retired early the other evening complaining of exhaustion. Sleeping a chilly sleep for a few moments, he passed the peaceful river gently, as vanishes a western shadow. Tell the good people—he 'rose yesterday.

"Died," is Pagan phraseology, or Christian custom, borrowed from those midnights that gloomed the most ancient ages. The loved one rose yesterday. Blessed are these resurrection yesterdays, that, lifting the gates of gladness for entrance into the radiant star-lands of immortality, bid pilgrims weary from the care-lands of earth enter-enter for rest, sweet peace and eternal progress.

#### Slandering the Heathen.

If there was ever a mingled combination of impudence and falsehood manifest in Christian descriptions of the inhabitants of Asian lands, we see it in Church books and hear it from Evangelical pulpits, in relation to China and India. It is customary for preachers to affirm that reforms and humanitarian institutions are found only in such countries as abound in Christian Bibles. This is especially true of our American clergy-a class of men neither as learned or tolerant as the English or German divines. There is an occasional exception. It is deeply gratifying to be privileged to transcribe the following from the Chinese missionary report" of Rev. George Smith, Oxford, Eng., who was several years in China as a missionary. Under the head of "Foundling Hospitals," p. 137, he says:

"On June 25th we visited the tung jin tang, or 'Hall of United Benevolence.' The existence of such institutions in China is a striking trait in the national character, and exhibits a measure of natural benevolence almost peculiar to the Chinese as a Pagan nation. The Chinese have been for more than two thousand years an isolated people, and yot we behold among them, what Christian writers have in former times been disposed to doubt or deny, the existence of benevolent institutions as the fruits of Pagan morality.

The 'Hall of United Benevolence' has its cemetery, hospital, and similar institutions in different parts of the city and suburbs, at which collins are provided, and the expenses of burial defrayed for the unclaimed dead. A few aged and infirm persons, also, are supplied, with relief, the expenses of support and management being defrayed by private subscriptions. On entering the court we turned askide into a hall, where a master was engaged in teaching about twenty bors, who with fifteen old men, were the only imputes of hall, where a muster was engaged in teaching about twenty boys, who, with fifteen old men, were the only inmates of this place. In a little room on the right were nine coffins, quite new, of plain, though very-substantial construction, and ready for use at any time. These were inscribed in Chinese characters, with the name of the institution, tung jin lang, and with the figures 6382 to 6300 consecutively, being the number of coffins gratuitously supplied since the commengement of the institution.

being the number of comms gratuitously supplies since the commencement of the institution.

Prom this place we proceeded to the yell ying lang, or Foundling Hospital, which is also supported by subscriptions, and is intended to receive the female children of those who are too poor to support their visipring."

Touching this matter of impartiality and tolerance toward the religions of other nations, we tender a tribute of thanks to the Rev. J. B. Gross. In his work entitled "Introduction to the Heathen Religion," he writes thus pointedly:

Religion," he writes thus pointedly:

"Perhaps on no subject within the ample range of human knowledge, have so many fallacious bleas been propagated as upon that of the gods and the worship of heathen antiquity. Nothing but a shameful ignorance, a pittable prejudice, or the most contemptible pride, which denounces all investigations as a uscless or a criminal labor, when it must be feared that they will result in the overthrow of preëstablished systems of faith or the modification of long cheriched principles of science, can have thus misrepresented the theology of heathenism, and distorted—nay, caricatured—its forms of religious wership. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn to recognize in the heary past, at present age should learn to recognize in the heary past, at least, a little of that common sense of which it boasts with as much self-complacency as if the prerogative of reason was the birthright only of modern times."

# What Ails Them?

The Children's Progressive Lyceum institution, though not claimed as a finality, is almost infinitely superior to the sectarian Sunday-schools of the country. It has proven the most practical movement we have yet had in the line of organization, and is certainly worthy of more thought and enthusiasm among Spiritualists.

But knowing the present condition of a large number of Lyceums, we ask, what alls them? Is the system defective? Are its ethical depths unfathomed? or are the people not yet educated up to its necessity? Something is the matter. Certain Lyceums in the West that once lived, breathed, and promised well, are dead. Others drag. Others still have in them wrangling, disintegrating elements.

Glancing in different directions from Boston; we see that the Lyceums in Springfield, Worcester, Providence, Haverhill, East Boston, and probably others, are dead. What ailed them? This is an important question for Spiritualists to answer. Children are in the world, and will be educated somehow and by somebody.

What are these arithmetical millions of Spiritualists about? Are they, like the old Jews, everlastingly hunting after "signs and wonders"? These and other questions of import are destined, and that very soon, to pass the ordeal of severe criticism.

#### Compensation.

There is no human-shaped personal God; no eneral judgment for final adjudication; no aroitrary punishments in the Divine government is inflictions of justice. God impersonal, undefinable, is to our finite comprehension, the infinite, incarnate Life-principle of the universe.

Punishment, so-termed, is the legitimate effect of coming into false relations with the divine itualists previous to the formation of the Lyceum. laws of existence-cause and effect, sowing and reaping, obeying and living, or disobeying and dying; that is, suffering the natural consequences like to attend meetings with us where adults of wrong doing.

In "Richard III," scone 2, act 5, occurs this well-known soliloquy, exhibiting the regret-the crushing, stinging remorse of the wrong-door:

"Fool, do not flatter.
My conscience hath a thousand several tongues, And every tongue brings in a several tale, And every tale condemns me for a villain.

I shall despair. There is no creature loves me; And, if I die, no soul will pity me."

#### Spiritualist Meeting in Portland.

The reader will see an official call, signed by the committee, for societies and individual Spirit ualists to meet in Portland, Maine, the 19th and 20th of the present month, for the purpose of forming a State Convention of Spiritualists. This is an important matter, and we trust there will be representatives from different parts of the State. In a "multitude of counselors," somebody has said, "there's wisdom."

#### Milan, Ohio.

First Society of Spiritualists was organized at Milan, O., on the 2d of May, and the following officers elected: A. N. Hawley, President; H. Tucker, Vice President; O. Bassett, Secretary; L. R. Beckwith, Treasurer. Lecturers passing East and West, are requested to address,

O. BASSETT, Sec'y, Milan, Ohio,

M' Dr. James Cooper, of Bellefontaine, O. will be in Garnett, Anderson Co., Kansas, on the 24th, and will answer a few calls to lecture while there: also, on the line of the Hannibal and St. Joseph railroad, as he returns. Letters addressed as above, until July 6th, will receive attention. Dr. C. is a pupil of Dr. J. R. Newton, the great healer, and will give some attention to the treatment of disease. He will take subscriptions for the Banner of Light, and have books for sale.

# Fourth Annual Convention of the Illinois State

Fourth Annual Convention of the Himols State
Association of Spiritualists.

By order of the Executive Committee of the Association,
the Fourth Annual Convention of the Hilmols State Association of Spiritualists will be held at Hayana, on Friday, Saturday and Sunday, June 25th, 26th and 27th, 1889.
Each Local Society of Spiritualists, or other reformers, shall
be entitled to a representative in the following ratio, viz:
Each society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty
members.

Weather permitting, several sessions will be held in a picas-menthers. The Spiritualists of Havana extend a coulial invi-tation to their brethren and sisters of the State to be with them and enjoy the meeting. Arrangements have been made with the Peoria, Pekin and Jacksonville Railroad for reduced fare.

W. F. JAMIESON, Sec'y.

#### Spiritualists' Union Pienie, at Harmony Grove, South Framingham, Mass.

The First Grand Spiritualist Picule of the season will meet at this well-known and lavorito resort, on Tuesday, June 22d, 1869. The grounds embrace some thirteen acres, with a large and conveniently arranged house thereon, with hall attached, close upon a beautiful lake. Within the grove is a natural amplitheatre, provided with stands and seats for the accommodation of fifteen hundred persons. Ample provision is made for the complete shelter and amusement of visitors and the autre primitives are suremeded by a birth stands. visitors, and the entire premises are surrounded by a high board hence as a protection against intruders, and no one is allowed to enter without an excursion ticket, or admittance

allowed to enter without an excursion ticket, or admittance fee of twenty-five cents.

Extra trains will be run by the Boston & Albany R. R., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be obtained upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be farnished for those who wish to dance. Proc. WILLIAM DENTON will be present and address the meeting; also others of our best mate and female speakers.

Redection of Fare.—Tickets will be farnished along the line of the Boston & Worcester; Boston, Clinton & Fitchburg; and Milford Railronds, at reduced rates. Call for Excursion Tickets. A Special Train will leave Boston at 0.4 M.,

burg; and Milford Ralfronds, at reduced rates. Call for Ex-cursion Tickets. A Special Train will leave Boston at 0.a.m., and return at 5:30 r. m. Extra cars will be attached to the 9:25 express train for the accommodation of people from Wor-cester. Faue from Boston and Worcester, to and from the grove, including admittance, \$1,00. Tickets can be obtained at the Banner of Light office by people going from Boston; from Fitchburg, of James Stone; from Worcester, of E. R. Fuller; from Milford, of J. L. Buxton; from way stations; of the station arents.

A. E. CARPENTER, Agent.

# New York Lyceum Pienic.

The annual plenic of the Children's Progressive Lyceum will take place on Saturday, June 19th, at Elm Park, en-trance on 02d street, west of Eighth avenue. The Spiritual-ists of New York and vicinity, and all friends of the Lyceum are cardially invited to unite with us on this festive occasion, are cardially invited to unito with us on this festive occasion, and give up this one day to recreation and amusement beneath the shade of the grand old clius. The exclusive use of the park, replete with every convenience, has been hired for the day and evening, and a band of music engaged, which, with dancing, speaking, and vocal music by the choir of the Everett Rooms, will give variety and interest to the exercises. After dinner those who desire can assemble on the large covered platform to listen to addresses by the speakers present, and music by the choir. Later in the day the band will play for dancing, which will be continued into the evening.

will play for dancing, which was do contained an evening.

The Lyceum, and as many of the friends as choose, are invited to assemble at the Everett Rooms, at 9 o'clock A. m., and proceed in a body to 34th street and Eighth avenue, where special cars will be ready at 10 o'clock precisely, to convey the party to 92d street, free of charge. A wagon will be in readiness at the Everett Rooms to receive plenic baskets, and convey them to the grounds.

Tickets of admission to the Park, fifty cents; children's tickets, twenty-five cents; Lyceum members free.

Committee of Arrangements: P. E. Farnsworth, Isaiah Nutt, Mrs. If. W. Farnsworth, E. S. Creamer, H. L. Fox, Miss Elia Stuart.

P. E. Farnsworth, Conductor.

# lla Stuart. N. B.—Should the 19th prove stormy, the plenic will be

The First Grand Union Picnic of the season, under the management of prominent Spiritualists of Boston and vicinity and the "Sons of Joshua," will take place Tuesday, June 29th, at Walden Pond Grove, Concord, Mass.

The second picnic, under the same management, will be Wednesday, July 29th, and the third in August. The committee have made arrangements with some of our best speakers and mediums to be present, and a large number of "The Sons and Daughters of Joshua," who are to attend the Dauga Ludden. They well take part in the reception of the

Picnic at Walden Pond.

"The Sons and Daugnters of Joshua," who are to attend the Peace Jublice. They will take part in the reception of the Grand Commander, and aid in the other festivities of the occasion. Edmands's Brass and String Band will furnish the music. Good accommodations for dancing.

Excursion trains leave Boston and Fitchburg Depot at 8:45, 11, and 2:15, stopping at Charlestown, Somerville, Cambridge and Waltham. Excursionists above Concord will take recursions trains.

take regular trains. Tickets: Adults, \$1,00; children 75 cents.

Per order of Committee,
Dn. A. II. RICHARDSON,
J. S. DODGE,
E. B. YOUNG.

# First Lyceum Picnic.

The time for the first Lycoum Picnic of this season is changed from June 23d to July 7th. A special train for Waldon Pond will leave the Fitchburg Depot at 8:45 4. M. Tickets will be good for trains which leave at II A. M. and 2:15 P. M. Price of tickets, adults \$1.00, children 75 conts. Hall's Quad-Price of tickets, adults Si.W. children 19 conts. Half's quantille Band will be present. All are cordially invited to attend. Tickets can be procured at the Banner of Light office, and from the Committee.

D. N. Ford,
Albert Morton,
M. T. Dole,

Committee.

Spiritualist Picnic at Ningara Falls. Arrangements are being made for assembling one of our Western New York Mammeth Spiritualist Picnics at Niagara Falls, Thursday, July 15th. Further notice will be given by circulars, &c., when arrangements with railroads, &c., are perfected.

By request,
J. W. SEAVER, Chairman Picnic Committee.

Byron, N. F., May 31, 1809.

Bayard Taylor says: "I consider Kansas and Nebraska with the western portions of Iowa and Missouri, to be the largest unbroken tract of splendid farming-land in the world."

"A prudent man," says a witty Frenchman, "is like a pin. His head prevents him from going too far."

# NEW YORK SPECIAL CORRESPONDENCE.

BT......MART F. DAVIS.

THE CHILDREN'S PROGRESSIVE LY-

"What shall we do with our children?" is a question that was often anxiously asked by Spir-"They are social, and want to go with their schoolmates to the Sunday-school. They do n't alone are found, and long lectures are given of which they can understand but little, and we do not feel justified in leaving them at home, where they will most likely be uneasy and long for the street or the hedge-row, where haply companionship such as we would never choose for them might be found. What shall we do with our children?"

Waiting for an answer to this inquiry, which was often made in real anguish of heart, parents found themselves impelled to give their consent to the attendance of their children upon Orthodox Sunday schools, where the very errors were taught which they had but just so laboriously and painfully escaped, and where the little ones learned first to suspect and then to despise the beautiful faith held sacred by their guardians in the domestic circle. And thus it has come to pass that many of the early Spiritualists, whose children have reached manhood and womanhood during the last decade, have the pain of seeing them joined to the idol of popular superstition.

Now, wherever there is existing a well conducted Children's Lyceum, this species of suffering may be prevented, and a noble company of youthful recruits may be marshaled for the grand progressive army. The children, of "four years and upwards," who now are numbered as members of Groups, will, years hence, instead of turning coldly from the living faith which their parents cherish to the dead formulas of creeds, stand ready to affirm the doctrines of Nature's true religion, and help the world to a comprehension of its divine realities. For the Lyceum, in its own natural way, teaches the true religion.

In the first place, it does not expect impossibilities of the young being. It commences with the child as Nature begins with the races of men. It gives scope to his physical activities. It seizes upon his love of motion, of color, of symmetry, of sound, and makes it subservient to intellectual perception, moral insight and religious aspiration. "Half-engaged in the soil, pawing to get free, man needs all the music that can be brought to disengage him." So the child, engulphed in his instincts, environed by his senses, groping toward the unknown, needs beauty and music and the orderly play of his normal activities, to awaken him to a perception of the higher life of the soul, and to make him receptive to the truths which arise from and belong to that superior life. The Lyceum method provides for all the tendencies and needs of the child nature, and thus makes its transition not only easy but delightful, from the attraction of the senses to the perception of truth and the love of good. This is true spirit culture-a gradual and natural disengagement of the higher faculties from the bondage of sense, and opportunity for their free activity, until they obtain control of the entire being. Then consciousness of the Divine Nature floods the soul as the morning sunlight bursts upon the earth, and worship is spontaneous and full of joy.

Whoever is privileged to witness a single session of any properly conducted Lyceum and to obtain a total impression of its effect, will see that we do not exaggerate its value as an agent of snirit culture. With beautiful order the twelve Groups seek their respective stations-named more appropriately than the twelve signs of the zodiac or the twelve months of the year-and the twelve times twelve members receive their badges, which crudely typify that color-music of which poets have dreamed. The dear little ones, still strangers in this rude sphere, are led by the hand of love, and feel owned and sheltered by their kind leaders.' Badges, emblems and banners, attract all, and the charm of music, and the parallel charm of symmetrical motion, unite in producing harmony throughout the Groups, while the initiative exercises promote the no less essential harmony which we denominate health. Then, when the physical and mental are thus attuned. how sweetly arise from those pure young voices the songs of progress, and how holy are their utterances of truth! How divine is the baptism of celestial light and love that descends alike upon the teachers and the taught at every such harmo! nious session; and how enduring and invaluable must be the effect on the precious young natures there congregated.

The question, " What shall we do with our children?" is at last answered, if Spiritualists will have it so. It needs courage, self-sacrifice and continuous devotion, to carry forward a Lyceum successfully; but the reward is great. Indeed, so rich is the compensation in spiritual growth and true religious beatitude, that the most faithful workers cease to consider anything in the light of self-sacrifice, but count it joy even to suffer for the Lyceum cause, and are "content with all places and any service they can render."

# SPIRITUALIST MEETINGS.

Alphabetically Arranged.

Alphabetically Arranged.

ADRIAN, MIOH.—Regular Bunday meetings at 10 M A. M. and J. P. M., in City Hall, Main street. Children's Progressive yeeum meets at same place at 12 M. Mrs. Martha Hunt, 'resident; Ezra T. Sherwin, Secretary.

APPLETON, Wis.-Children's Lyceum meets at 3 P. M. every

Sunday.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 22 Summer street. M. T. Dole, President; Samuel II. Jones, Vice President; Wm. A. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt. Secretary, 51 Pleasant street.

Springfield Hall.—The South End Lyceum meets every Sunday at 104 A. M., at No. 86 Springfield street. John W. McGuire, Conductor; Br. C. C. York, Assistant Conductor; Mis. M. J. Stewart, Guardian; Mrs. Anna T. St. Johns, Musical Directress; A. J. Chase, Secretary. Address all communications to A. J. Chase, 1871 Washington street.

Brooklin, N. Y.—Savuer; Hall.—The Spiritualists hold

cal Directress; A. J. Chase, Secretary. Address all communications to A. J. Chase, 1671 Washington street.

Brooklyn, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Ilail, corner Fulton Avenue and Jay street, every Sunday, at 32 and 72 p. M. Children's Progressive Lyceum meets at 102 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 102 o'clock A. M.; lectures at 3 and 74 p. M.

Baltinore, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets overy Sunday at 10 A. M.

Brookeog Mr. Conn.—Children's Progressive Lyceum meets every Sunday at 10 A. M., at Lafayette Hall. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

Belyider Lil.—The Spiritual Society hold meetings in Conductor; Mrs. J. Wilson, Guardian.

Conductor: Mrs. J. Wilson, Guardian.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, at 10½ and 7½ o'clock. Calidren's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian. Buffalo, N. Y.—The First Spiritualist Society hold meetings in Kremlin Hall, West Eagle street, every Sunday at 10% A.M. and 7M. P.M. Children's Lyceum meets at 2 P. M. H. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

D. Fitzgo aid. Conductor; Mrs. Mary Lane, Guardian. CHABLESTOWN, Mass.—Central Hall.—The First Spiritualist Association hold regular meetings at Central Hall. No. 25 Elm street, every Sunday, at 2½ and 7½ P. M. Dr. A. H. Richardson, Corresponding Secretary. Speakers engaged:—Mrs. Sarah A. Isyrnes, June 20 and 27; John II. Currier, July 4. Washington Hall.—The Children's Progressive Lyceum No. 1 hold their sessions every Sunday at 103 A. M., at Washington Hall, No. 16 Main street, near City Square. G. W. Bragdon, Conductor; Lizzie Saul, Guardian; N. G. Warren, Musical Director.

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

Chelska, Mass.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 16 A. M. Conductor, John H. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge: Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup 14.

CAMBRIDGEFORT, MASS.—The Children's Progressive Lyceum meets every Sunday morning at 10½ A. M., in Williams Hall. M. Barri, Conductor: John J. Wentworth, Assistant Conductor; Mrs. II. Newman, Guardian, Mrs. Dolbeare, Assistant Guardian. Meetings at 3 and 7½ o'clock.

Sistant Guardian. Meetings at 3 and 150 clock.

Chicago, Ll.L.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 103 A. M. and 154 F. M. Spenker engaged:—Miss Susie M. Johnson, June 20 and 27. Children's Progressive Lyceam meets in the same half immediately after the morning lecture. Dr. S. J. Avery, Conductor.

Du Quois, Ill.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's rrogressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Pler, Guardian. Social Levee for the benefit of the Lyceum overy Wednesday evening.

DORCHESTER, MASS.—Free meetings in Union Hall, Hancock treet, every Sunday evening at 7½ o'clock. Good speakers engaged.

DOVER AND FOXOROFT, Mr. -The Children's Progressive

Lyceum holds its Sunday sessior, in Merrick Hall, in Dover, at 10\(\frac{1}{2}\) A. M. E. B. Averill, Conductor; Mrs. K. Thompson, Quardian. A conference is held at  $\frac{1}{2}P$ . M. Des Moines, Iowa.—The First Spiritualist Association will meter regularly each Sunday at Good Templar's Hall (West Side), for lectures, conferences and music, at 10\(\frac{1}{2}\) A. M. and 7. M. and 1. P. M., and the Children's Progressive Lyceum at  $\frac{1}{2}P$ . M. Hammonton, N. J. —Meetings hold svery Sunday at 10\(\frac{1}{2}\)

HAMMONTON, N. J.—Meetings held every Sunday at 103 a. M., at the Spiritualist Hall on Third street. W. D. Wharon, President; Mrs. C. A. K. Poore, Secretary, Lyceum at P. M. J. O. Ransom, Conductor; Mrs. J. M. Peebles, Juardian of Groups.

HINGHAH, MASS.—Children's Lyccum meets every Sunday ternoon at 22 o'clock, at Temperance Hall, Lincoln's Build-g. E. Wilder, 2d, Conductor; Ada A. Clark, Gnardian.

Ing. L. Winder, 2n. Conductor; Ada A. Chark, Ghardian,
LANSINO, Micli.—The First Society of Spiritualists hold
regular meetings every Sunday at 10 o'clock, in Capital Hall.
Rev. Dr. Harnard, regular speaker. The Children's Lyceum
meets at 1 o'clock.
LOUISVILLE, KY.—Spiritualists hold meetings every Sunday
at 11 A. M. and 74 F. Jr., in Temperance Hall, Market street,
between 4th and 5th.

Detween ath and 5th,

LOWELL, MASS.—The First Spiritualist Society hold a general conference every Sunday at 2½ p. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive Lyceum holds its sessions at 10% A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf, Cor. Sec.

MILPORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 11 A.M. Prescott West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary.

and Corresponding Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms. corner of Broadway and Thirty-Fourth street. Lectures at 10½ a. m. and 7½ p. m. Children's Progressive Lyceum at 2½ p. m. P. E. Farisworth, Secretary, P. O. hox 5679. Speaker engaged:—Mrs. Nellio J. T. Brigham during June.

North Scittlath, Mass.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in Conlinesset Hall, at 10 a. m. and 2 p. m. Speaker engaged—Isaac P. Greenleaf, June 27. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 a. m., and alternate Sundays at 12 m. Daniel J. Bates, Conductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director, Progressive Lyceum

NEWBURYPORT, MASS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 p. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 74 o'clock.

NEW ORLEANS, I.A.—Lectures and Conference on the Philosophy of Spiritualism, every Sunday, at 10% A. M., in the hall, No. 110 Carondelet street, up stairs. William R. Miller. President; J. C. Norwood, Vice President.

NEW ALBANY, IND.—The Society of Progressive Spiritualists hold meetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Bruce, Vice President; A. R. Sharp, Recording Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer.

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

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall." Grant Block, every Sunday at II A. M., and 7M. P. M. John Austen, President. Children's Progressive Lyceum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director.

PORTLAND, ME.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7½ o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Chil dren's Lyceum meets at 10½ A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

Incz A. Blanchard, Assistant Guardians.

PHILADELPHIA, P.A.—Children's Progressive Lyccum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 93 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott. Guardian.—Lyccum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 35 and 8 p. M. every Sunday.—"The Philadelphia Spiritual Union" neets at Washington Hall every Sunday, the morning devoted to their Lyccum, and the evening to lectures.

Tolepo, O.—Meetings are hold and regular speaking in Old Masonic Itali, Summit street, at 72 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. M. C. B. Eells, Conductor; Miss Elia Knight, Cuendin

Guardian.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10½ A. M., and Svening. President, C. B. Campbell: Vice President, H. H. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretary, L. K. Coonley. Children's Lyceum meets at 12½ p. M. Dr. David Allen, Conductor: Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speak ers desiring to address said Society should write to the Corresponding Secretary.

WILLIAMSBURG, N. Y.—The First Spiritualist Association hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, This treet, corner of Grand. Tickets of admission, 10 cents: to be obtained of the committee, or of H. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, Penn sylvania Avenue, between 10th and 11th streets. Lectures at 11 A. H. and 73 P. H. Children's Progressive Lycoum every Sunday, at 123 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President.

WORCESTER, MASS.—Meetings are held in Horticultural Hall, every Sunday, at 2M and 7 P. M. E. D. Weatherbee, President: Mrs. E. P. Spring. Corresponding Secretary. Speak or engaged:—Dr. H. P. Fairfield during June.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 2½ P. M.

TALE OF A PHYSICIAN;

The Seeds and Fruits of Crime."

BY ANDREW JACKSON DAVIS.

A wonderfully interesting book. Society is unveiled. Individual miseries and the great crimes caused by Circunstances are brought to light. Mr. Davis has, after twenty years, fulfilled his promise. (See his sketch of a night visit on a Cave on Long Island, detailed in "The Inner Lipe.") In this volume the reader is introduced to distinguished men and noted women in New Orleans, Cuba, Parls and New York. The starting trials and tragical events of their lives are truthfully recorded.

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IMPORTANT TO ALL

# PROFITABLE INVESTMENT. GLOBE GOLD AND SILVER

MINING COMPANY. Incorporated July, 1863, under the General Laws of California.

CAPITAL, \$650,000, IN SHARES OF \$10 EACH. SUB-SCRIPTION PRICE, \$5. UNASSESSABLE.

ately after the morning lecture. Dr. S. J. Avery, Conductor. CLEVELARD, O.—The First Society of Spiritualists and Liberalists held regular meetings every Sunday at Lyceum Hall, 190 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; George Rose, Vico President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary. "It looks as though Providence had bestowed upon us a strong nox, the precious metals locked up in the sterile mountains of the Far West, which we are now forging the key to unlock."—Gen. Grant's Inaugural. DELAWARR, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 74 P. M. Children's Lyceum meets at 10 A. M. Wm. Willis, Conductor; Mrs. H. M. McPherson, Guardian.

"The mines of this county are one of tile great elements of National Wealth, and their successful development is of the greatest importance, the production of Gold and Sliver being particularly desirable in view of our present inancial position."—Letter of Secretary of the Treasury to Committee on Mines and Mining, II. of II.

Tille property of this Company is situated in Monitor District, Alpine County, California, on Monitor Creek, one mile east of the main Carson River, forty miles south of Carson City, the capital of Nevada. It consists of 2000 feet on the Hercules Lode, a massive vein of Gold and Silverbearing Quartz more than 100 feet in width, and 600 feet on the Aug Lincoln Lode, parallel to and adjoining the Hercules. A tract of 160 acres of land, bounded on Monitor Creek (with its water privileges), and including the spring and stream of nure water from Globe Ravine, together with the timber on the mountain above the mine, have just been located [April, 1869.1 for the benefit of the Company-greatly increasing the

facilities and enhancing the value of the property. The developments already made and in progress on the GLOBE MINE (the new tunnel), now in 230 feet, having cut several small but valuable veins of ore, prove, beyond loubt, that it is one of the richest, as it is the most extensive, bodies of mineral anywhere to be found on the Pacific Coast.

#### ADVANTAGES OF INVESTMENT

in the stock of this Company are of a PECULIARLY FAVORABLE CHARACTER, VIZ:

1. The location is unsurpassed by any other for easy de clopment and profitable working: the abruptness of Globe Mountain presenting Most extraordinary facilities for opening the MINE to a great depth by a short tunnel of about 500 feet.

2. The Mercules is the Central or Mother Lode in a Mineral Belt, two miles wide, the richness of which, in Silver, gold and copper has no parallel in California or Nevada, when the abundance of the ore is considered.

3. The shares are PULL-PAID and Forever Unassessable; therefore the holder of ten shares is as thoroughly pro-tected as is the owner of ten thousand, from any possibility of 'freezing out." 4. The President and Manugling Director is the holder of a

Controlling Interest in the Company; therefore the operations are under the absolute direction of a COMPETENT AND ENERGETIC HEAD, insuring all the efficiency of an individual business, and increasing the measure of success, while at the same time giving to stockholders the highest guaranty of responsibility.
5. The ores of the GLOBE MINE are of APPROVED

RICHNESS, incalculable in QUANTITY, and can be worked at a cost not exceeding \$15 per ton. The dividends, therefore—after the works are put into operation—cannot be less than 50 er cent. on the actual investment, and probably will be more than 100 percent. Dividends will be payable quarterly in New York, in gold coin or its equivalent.

# PERSONAL TESTIMONIALS.

NOTICES OF THE PRESS. "We print herewith an account of Mines and Mining in the

'Washoa' or Carson River portion of California (geographically a part of Navada), prepared at our request by Mr. J. Winchester, a persistent and energetic miner in different parts of the Pacific region. It embodies more precise and pertinent information with regard to mines and mining in that quarter than we ever before met in so narrow a compass. We sincerely hope that Mr. W.'s sanguine expectations of speedy and ample returns to the miners of his section (himself included) will be realized. • • • We know that his enterprise, energy, temperance and assiduity are unsurpassed, and that whatever he undertakes he does with all his might. The good faith of his statements may be implicitly relied on."-HORACE GREELRY. Tribune.

"WINCHESTER'S MINING COMPANY .- We invite the attention of our readers to the advertisement of the GLOBE GOLD AND SILVER MINING COMPANY, which will be found in this number of The Record. • • • We have been personally acing to lectures.

QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

KOORESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Selfizer's Hall Stunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 2½ p. M. Mrs. Collins, Conductor;

Miss E. G. Beebe, Assistant Conductor. quainted with J. WINCHESTER, President of the Globe Company, for nearly a quarter of a century. He is one of the few men whom we have known so long without having our best estimate of the individual character qualified by the observation of deeds which demand the exercise of forbearance, and the charity that vells the weakness and unworthiness of men. SALEM, MASS.—The Lycoum Association have lectures every Sunday at 3 and 13 r. x, at Hubon Hall. Progressive Lycoum meets at 123. Wm. Harmon, Conductor; Mrs. Wm. Harmon, Guardian; Wm. O. Perkins, Secretary. During all this period Mr. Winchester has proved himself to be a man of struing integrity, superior intelligence, liberal and comprehensive views, and untiring industry. With Harmon, Guardian; Wm. O. Perkins, Secretary.

St. Louis, Mo.—The "Society of Spiritualists and Frogressive Lyceum" of St. Louis hold three sessions each Sunday, in Philiarmonic Hail, corner of Washington avenue and Fourth street. Lectures at 11 a. M. and 8 p. M.; Lyceum 93 A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President: W.S. Fok, Secretary; W. H. Rudolph, Treasurer; Thomas Allen, Librarian; Miss Mary J. Farnham, Assistant Libratian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

San Francisco, Cal.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker.

Troy, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 102 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Benj. Starbuck, Conductor. a nature as warm and free as sunlight in Summer, he has a will that—in the fullness of conscious power—manfully grap ples with the most formidable obstacles. He never spares himself, but pursues his object with an industry that is PER-SISTENT AND UNTIRING TO THE LAST DEGREE. Whatever of apparent enthusiasm may be presumed to exist in his most glowing anticipations of future results, all who know him as WE DO, Will cordially credit THE STRICT VERACITY OF HIS STATEMENTS IN RESPECT TO EVERY MATTER OF FACT. Those who may be inclined to take an interest in the 'Globe Company,' may rest assured that these essential elements and potential forces are strongly individualized in the worthy President of that Company."—Dr. S. B. BRITTAN, Newark, N. J.

"BRO. J. WINCHESTER, in this issue, lays before our readers an advertisement of his Bilver Mining Enterprise, which we cheerfully commend to their attention. The statements of Bro. W. can be implicitly nelted on, and we may safely promise that all who have occasion to transact business with him will find that they have dealt with AN HONEST, AN HON-ORABLE GENTLEMAN AND BROTHER. Long and intimate acquaintance with Bro. W. justifies a hearty indorsement of the estimonials of Mr. Greeley and Prof. Brittan."-American Odd Fellow.

"GLOBE GOLD AND SILVER MINING COMPANY .- We would call attention to the above corporation, which is represented in our business department by Mr. J. Winchester, of No. 36 John street, New York. The respectability and commercial position of this gentleman is a guarantee that he would connect his name with nequestionable enterprise; and interested parties who are seeking investments may consult him full confidence in his reliability and integrity. In these days of novel speculations, and irresponsible parties onnected therewith, who are not always known to the pubic, it is well to look only at such investments as are introduced by men of unquestionable and well-known high HARACTER."-New York Weekly Day Book.

"MIXING IN CALIFORNIA.-We have at various intervals, during the past few years, read with much interest sundry letters on this interesting subject from J. WINCHESTER, who s an old Californian, A THOROUGH, PRACTICAL AND RELIABLE MAN, understanding Mining in all its branches and in all its various phases." - Wall-St. Journal.

"GLOBE GOLD AND SILVER MINING COMPANY.—The reader will find published elsewhere the advertisement of this Company, offering a portion of its stock for sale. The mines of Alpine County, California, have attracted considerable attention of late, and the Globe Company—one of the oldest or-ganizations in that locality—is particularly distinguished for he enterprise of its management. We see by The Alpine Miner, published in that locality, that the work is being vigorough pushed at the mine, and definite results may soon be expected."—Am. Jour. of Mining.

From The Alpine Miner, April 3, 1869. "Grove.—This claim is in encouraging circumstances all around at this time. The rock in the face of the tunnel continues to permit good progress in its onward movement toward the ore deposit ahead.

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"At the same time assays were made of ore selected rom a tunuel now being run in the Main Lode, of which the Globe is a continuation across the Creek, which went over TWO HUNDRED AND FIFTY DOLLARS PER TUN. We con-WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from such an able, experienced and reliable author, is sufficient guaranty of its value.

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A portion of the Unassessable Stock yet remains, for which subscriptions are solicited, at \$5 per share. Those wishing to have an investment in a sufe, responsible, wellmanaged Mining enterprise, will do well to write at once for Prospectus, and more particular information. Address the President of the Company,

J. WINCHESTER,

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June 12.-3w