



Written for the Banner of Light.

THUOLOGOS.

BY WILFRID WYLLIES.

Come, come to me, spirit immortal!
Oh, come in the darkness to-night;
Come out through the great shining portal;
Come out from the Kingdom of Light;
The far spirit region, the soul's distant region,
The mystical Kingdom of Light.

Oh come from your Aiden of pleasure,
With stars in your luminous hand,
To light me across the dark river,
That rolls through this desolate land—
The black, awful river, the fathomless river,
That rolls through this desolate land.

Come out of the Kingdom Eternal,
With the glory of God in your eyes;
With the glow of that realm on your forehead
Where spirit immortal ne'er dies—
That land on the banks of Life's beautiful river,
Where spirit immortal ne'er dies.

Come out with the glory of Aiden,
The light of the mystical shore;
Illumine the dark path o'er the river—
The river that all must go o'er;
The deep, silent river, the dark, awful river,
The river that all must go o'er.

All lonely I sit by this river,
And cold is the storm-demon's breath;
Cold—cold is the spray from this river,
This dark rolling river, called Death;
The mad, boiling river, the terrible river,
The weird, gloomy river, called Death.

Alone I sit, sad, in the midnight;
Alone on the damp chilling sand,
So longingly watching the star-lamps,
As afar in the heavens they stand—
As above the dark valley of shadows,
Like sentinel angels, they stand.

The flood is approaching me nearer,
The star-lamps are growing more bright;
The winds from the valleys are warmer,
That sigh through the mid hours of night—
That moaningly sigh o'er the banks of this river,
That flows through the blackness of night.

And soon I shall pass this dark river,
To the realm of the angels beyond;
My soul shall go out of the shadows
Enfranchised of sorrow and bond,
And walk in the gardens of pleasure
That lie the black valley beyond.

The Lecture Room.

The Scientific Phase of Spiritualism.

A LECTURE BY WARREN CHASE.

[Reported for the Banner of Light.]

On the afternoon of Sunday, May 10th, Hon. Warren Chase lectured upon the above subject at Mercantile Hall, Boston, before the First Spiritual Association. The audience was large and enthusiastic. Previous to opening his discourse (a brief sketch of which we give below) he said that ten years ago he lifted that same hall (Mercantile) for two or three evenings, for the purpose of lecturing upon Spiritualism; that it was probably the first time it ever was used for such a purpose, and that in all probability there were none before him at present who listened to him then, as very few persons came to listen to the claims of the new philosophy. He did not expect, at that time, to be called upon in the future to occupy the same hall, in the Puritan city of Boston, on the holy Sabbath day, to speak upon the same subject. He made these remarks only to show the difference between then and now. For there was a difference perceptible; not only in Boston, but in all other parts of the land he beheld with heart-felt satisfaction the dawning of this new light, and he could see drawing nearer and nearer the fulfillment of the promise he had received from the spirit-world, that the governments of earth should ultimately pass into the hands of its followers. He would now proceed to offer a few remarks on "The Scientific Phase of Spiritualism; or what it is, or has done in the field of science."

The human race commenced its existence in entire ignorance. For many ages human beings lived and died, whose only record was the works they left behind; the material fabrics they reared, which, entire or in a ruined condition, have come down from the past. No historic record, no language-marks were left upon the shore of time for our perusal. Anterior to the age when alphabetic signs were used, there was nothing left to speak of the departed nations except the work of their hands. Slowly man, like the child of to-day, commenced the work of representing by sounds the objects surrounding him, and ultimately arrived at that stage where the sight of the object was no longer necessary to convey the idea of its existence, which was fully made known by the new process of an appeal to the sense of hearing. This was but slowly accomplished; but it was long after that written characters came into use. First we had the rude hieroglyphics—pictures calling up to the eye the forms of beast and bird and man. Grand indeed was the progress which had led the race from this pictured language up to the style of to-day, but yet how imperfect—how capable of immense improvement—was our method of expression. It was not, however, till into language came science—which was but the collection and demonstration of truths—that man, by slow degrees, ascertained the earth's roundness and developed the facts which gave to him a knowledge of the position of our world, and its relations to others once considered but bright sparks scattered through the sky. The period was not so far back when all these spots in

the heavens were known to be suns, or that the motions of our planet were discovered to be the causes of its diurnal and annual changes, and not the movements of the others.

Thus scientific demonstration gradually raised man to a more extended view. But through the mind of the individual was enabled by science to obtain the knowledge reached by past ages and generations, yet in every style of scientific research the old system of education was found to oppose any new addition of its own day. This opposition was to be found all along the path of the race, and continued in each case till the demonstrations of the new truth became so numerous that it rose triumphantly above the old, and became in its turn the ruling power.

In the march of Science the first great work was with the structure of the bodies of human beings, the geology of the earth and the astronomy of the heavens. These it was the mission of Science first to demonstrate, and in this department it had expended its energies; and under its direction the great minds of earth were continually laboring to prepare libraries for the coming generations to study, so that they might escape the immense labors devolving on their predecessors.

But there had also been another sphere in which the human mind ever labored earnestly—that of Religion. Man, by nature, was a religious being; not by experience, not by revelation, but by nature was he led to the examination of his interior needs—just as by nature he was an active being, a thinking being. But in this field Science had made no progress. Although the colleges might label some of their theologic mystifications "Science," yet in the whole Christian system there was no such thing as Science to be found. Its speculative philosophy was like the astronomic theories of earlier ages, which were exploded by the system of Copernicus, as demonstrated by Galileo. With its vague utterances it strove to inculcate a hope of something after death—something on the other side of the dark river—but every evidence of the truth of continued existence—of conscious life beyond this, every demonstration of an intellect exerted on our earth after the material body had crumbled into its original dust, was wholly and totally repudiated by it. If such demonstrations occurred under certain conditions inside the pale of the Church, they were looked on as direct interpositions of Divine Providence, vouchsafed to the children of mortality for special ends; if outside, they were regarded as the work of incarnate evil. But in either case they were held to be miraculous, transcending all natural law, and having no connection whatever with Science.

In the whole Christian religion, as taught by its varied and opposing sects, there was a studied effort to keep Science out of the Church. Never in any department had Religion condescended to allow the power of Science to add its demonstrations to her truth. This direct and absolute denial and rejection of Science in religious matters, had kept men theorizing, and evolving ideas and plans, which had increased to such an extent as to comprise some five or six hundred differing doctrines supported by organized bodies of believers, besides as many thousand individual opinions, all claiming to be within the pale of Christendom. When any new religious idea was presented, or a new creed started, its followers hastened to fortify themselves behind the Bible; to prove the truth of their assertions by texts and varied passages whereunto they had attached a different meaning from their fellows in the old systems. Ask any of them for a demonstration of their faith and they would turn immediately to that book, on which they all rested, and as there was no higher authority recognized to which the disputants could appeal, no question of credal difference could be settled, and no point was proven by them, not even the first one, in which they professed to agree—that of a continued, conscious existence after death.

So long as Religion was held away from Science there was no chance for a settlement of these vexed questions; theories would increase, till, in time, a religion should arise, based on Science, which should transcend and confute them all. This was the mission of Spiritualism. Uniting Science and Religion, it demonstrated its own truth clearly to every reasoning mind. Its work was to explode the old system of blind faith, and give a knowledge of divine fruition. Now what had it done? It had demonstrated the fact of the existence of bodies, imponderable and invisible—containing within themselves intelligence to guide their uses and actions—which bodies were daily in our very midst, possessing the powers of language and thought we did, though between us and them rolled the waves of a mystic change. All along the past the Christian religion has asked us to believe this—to have faith that we shall rise triumphant in the final hour—now we have it clearly demonstrated to us that these beings exist, and as they "live, we shall live also!" No longer need the Spiritualist hope for the realization of this belief—he has the "evidence of things not seen."

It was true that while Theology ruled the colleges, academies and free-schools of the land in the interest of the Church, this great truth would be barred, in a measure, from the minds of her votaries, but, outside, knowledge ruled supreme—there were teachers and speakers laboring every day; there were phenomenal demonstrations going on, to establish those facts which the Christian Church could not overthrow. Suppose the colleges did refuse to acknowledge the truth now? what then! They refused to take in geology or astronomy, and repelled the science of anatomy, till they were all firmly established in the great heart of humanity outside. Yet not one of these sciences had made so rapid an advance as Spiritualism. This fact all who had commenced with it had lived to see—in barely twenty or twenty-five years, in spite of the combined opposition of church organizations, it had increased in numbers, till to-day it mustered a larger force than that contained in the ranks of any religious denomina-

tion in the country; and not one of them could show greater intelligence among its believers.

This was progress; it was so because it was a scientific demonstration of the truth. If it was proved, beyond cavil, that man had a conscious memory of the earth-life, and a continued existence after death, what was the harm or evil in such a demonstration, that Christianity should oppose it? If we held it true, why should we not gladly accept any proof of it to the mind?

In addition to the fact of man's continued existence in a spiritual body after death, Spiritualism had also proved that this body had the power, under certain conditions, to act on visible matter; and that subject to these laws, this matter was partially subject to its will—not absolutely or completely subject, but mesmerically or sympathetically, it might be called. We had an abundance of evidence that these unseen intelligences had acted mesmerically, or physiologically, in the past, and that for these occurrences neither Science nor Iteligion could give the slightest reason. There were instances where individuals had been strangely warned of impending danger, and where dogs had been used as the instruments for saving children from destruction on the railroad track. These problems, totally incapable of solution before, became plain by the light of Spiritualism, for we could see that the intelligence wishing to warn the individual, or save the child, had seized upon and used the nearest substance which was subject to its control—which in some cases might be a dog—and had impelled it to perform its will. In these instances, if the individuals, or children, had been mediums they could have been acted upon without an instrument. It had been demonstrated, in the past, that mind could not only act on mind, but on matter also. In our political economy we had long ago recognized the fact, in the idea that for the criminal acts which a man performed he was strictly accountable to law. It was also proved that the mind of one person could be acted on by the mind of another, seeing and doing whatever the operator desired it to see or do. It had been shown that the hand of the operator was not necessary—his will could accomplish all. Spiritualism had carried the world forward in these matters, and had proved that this class of beings, with invisible and imponderable bodies, could also act in a similar manner when they found susceptible organisms in the human form, and could cause those forms to use the words, motions and gestures which they used while on earth, so perfectly as to be immediately recognized by their friends. Spiritualism had not only demonstrated that the spirits of our friends whose bodies we had put in the ground were not separated from us thereby—that the spirit-world was in our midst, but also that we were constantly subjected to the workings of these intelligences.

Had not every other truth in the history of the world been opposed, maligned, and persecuted by the Church? What better could we hope for the truth of Spiritualism? The fact was self-evident to its opposers, that when all the people accepted these progressive ideas, and science was carried forward in these departments as it had been in geology and astronomy, then religious creeds would be dissolved because they would be useless. No longer would mankind need to hope, and have faith, and cling to the Bible, for the night when such things were necessary should have vanished before the morning sun of absolute knowledge. Was the Bible dear and precious to many hearts? It was because they had made it dear; they had been schooled to its precepts and drawn it in with their mother's milk. It was necessary when there was no demonstration, for it was better to have faith and hope than to give up all! He (the lecturer) would not be understood as finding fault with Christianity, because of its work; the objection was that after it had fed the race in early times, and brought man as far as it had the power, it now tried to obstruct the onward march of progressive ideas, the acquiring of further knowledge—the torrent of free thought which it had started but could not stay!

Had all the Christian preachers and teachers taken hold of the new truth, tried the spirits, rejected the false, accepted the true, and ascertained the real worth of Spiritualism, when it first came to the world, long since this it would have been acknowledged all over this whole country; and every household, widened in its charity and affections, would have joined heart and hand in welcoming those who had gone before. They could have rested on the work of Christianity, and have added to it the demonstrations of Spiritualism. Then all differing creeds would have been brought by their votaries willingly to the altar of sacrifice, that all might unite in the new light of communion with those whom they previously believed to exist. Then they could have systematized their ideas upon the basis of this general principle of a demonstrated, conscious existence after death, and learned the true belief concerning the human soul, and its relations to this and the life to come.

This was the scientific work which Spiritualism had to do. It was true that in the past, men of science had become acquainted with many of the imponderable elements, and were aware of the existence of some of the constituent parts of the spiritual bodies, but they did not know these elements could be bound together by cohesion as earthly bodies were. Spiritualism had opened to us, by this fact, the doors of another world, but all we had really gained yet was the proof of this point: that the spirits whose earthly bodies died, lived in organic forms and could communicate with their friends. That in that state of existence there was continuous change, was as evident as that the state existed. We had not yet reached the point of defining just where they went. It was a question not yet answered as to whether they lived always there, or if they died again? Amid all the conflicting testimony we received from the spirit-world we were driven back to the one story in which they all united, viz: that they

were still in existence, and could communicate with us. We must judge for ourselves the rest. Time would undoubtedly demonstrate the relations that life bore to the life on earth.

It would be sufficient for Spiritualism if it went no further. It would be the most important discovery the world had ever received. It was worth more than all other truths for man to know that death was not the end of conscious existence, but that this life would be prolonged in another sphere, with the power of return to the friends left in this. For without this knowledge, we could not as conscious beings feel prepared for death; when we had only faith, a doubt was possible, but with knowledge we could fear no more. This knowledge was also the highest incentive to righteous and honorable lives; for who that felt the certainty of the transition to another state of being, would not feel called upon to improve every opportunity to prepare for that life, to enjoy the companionship of friends, to be fitted for the society which was most pleasing while here on earth.

It was a theory largely accepted by Spiritualists—though awaiting demonstration like all beliefs—that on passing hence our spiritual lives consisted of the deeds, words and aspirations of our earthly lives, so that we might be read at a glance by our spirit-friends. Here then was another incentive for effort, that no secret evil be cherished in the heart to mar the beauty of the spirit's wedding garment.

The beneficial effects of this truth, however, could not be fully felt till it was incorporated into the schools, and taught to the children; till the fact was sown broadcast that death was only a transition, wherein the body dropped from the soul, that, freed from its load of materiality, it might higher ascend in the scale of progression.

Since Spiritualism had become a power in the land, it had crushed out the religious revivals of former times. Most of the power of those meetings was derived from the sympathetic communion of the worshippers, induced by spirits who came there attracted by the gathering. Since Spiritualism had drawn away to itself this vital force, the Church had become cold and dead, and deprived of all power to awaken the soul of man to enthusiasm on a creed. The creeds of Christendom would one day be laid away among the fossil remains of departed animals, or retained in libraries as curious specimens of the barbarous inventions of an ignorant age which had no religion in science and no science in religion. It was true some of the Church's adherents clung to the hope that there would be a renewal of religion, just as the Jews looked for a Jewish king to come "with power and great glory" to rebuild the temple of Solomon and bid the lion of Judah again prevail; but the hope of one was as futile as the other. There were some in the Church who would hold on, and some of the rising generation who would also wait for a second coming of theologic power on earth, but the realization of their hopes was no more probable than the fiery destruction of this beautiful world, or the uprearing of the Jewish temple.

Christianity having finished its work must give way to the rising generations in their demand for more light. Its every effort to suppress the phenomena, or ridicule and expose the facts of Spiritualism had proved a signal failure. Every individual who had attacked the new truth had been overturned by the recoil of the piece he had discharged. Where was Prof. Mahan, who wrote a volume to destroy the new philosophy, and what became of Spiritualism after he destroyed it? The man went into obscurity, the book fell flat, upon the public, and sold only by the laudations and advertisements of those who hoped it would accomplish what they declared it had done, but Spiritualism survived, and every day its facts received new defenders.

Now and then we heard that some distinguished (?) medium (generally some one but little known in the spiritual ranks) had turned traitor to his gift, and the press heralded him abroad all over the land, when it would never have mentioned the fullest demonstration of the truth from which he was an apostate. But in all these cases the false one soon found himself in the same state that Peter did, or Judas did—either like the one forced to repent by the power whose truth he knew too well, or, like the other, to go and hang himself! He (the lecturer) did not blame them. They were too weak; the flood of opposition was too strong, and they fell back into the popular ranks. Sometimes, too, this step was the result of the want of compensation, or of a spirit of opposition to, and want of sympathy with, mediums among the Spiritualists themselves.

Spiritualism had revealed a great scientific truth—the world had acknowledged it—it would not be long ere it would be incorporated into the educational institutions of the land. The signs of its advance were plain to all who could read the runes of human life. The time was not far distant when bigotry, or political authority, should be powerless to crush its triumphant march, and when the government of this country, and ultimately of the world, would pass into the hands and under the supervision of those whose hearts were ready to receive and carry out the grand, progressive ideas of the Spiritual Philosophy.

TREASURES OF THOUGHT.—If thou hast thrown a glorious thought upon life's common ways, should other men the gain have caught, fret not to lose the prize. Great thinker! often thou shalt find, while folly plunders fame, to thy rich store the crowd is blind, nor knows thy very name. What matters that, if thou uncoil the soul that God hath given, not in the world's mean eye to roll, but in the night of heaven? If thou art true, yet in the lurks for fame a human sigh to Nasty. Her own great bounty she forgets is full of gums and seeds; nor glories herself, nor sets her flowers above her weeds. She hides the modest leaves between, and loves untrodden roads; her richest treasures are not seen by any eye but God's. Accept the lesson. Look not for reward; from out these chase all selfish ends, and ask no more than to fulfill thy place.

Children's Department.

BY MRS. LOVE M. WILLIS.
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"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(LITTON HURR.)

(Original.)

UNCLE OLIVER'S RECOLLECTIONS.

NUMBER EIGHT.

"Oh Uncle Oliver, I've the greatest piece of news to tell you," said Susy, her eyes sparkling with delight, as she ran up to the cottage door where Uncle Oliver stood in the fresh morning sunlight.

"Well, little one, I am all ready for a great piece of news. Indeed, I was thinking the whole world was full of good news for all people."

"Well, you see, I saw—"

"Now hush a moment, little Miss Hurry, and begin your sentence better, for I did n't see at all."

"Well, you know—"

"No, I do n't know," continued Susy.

"Well, this is the news, anyhow: I saw the dearest little bluebird fly on to the old apple tree early this morning."

"That is joyful news indeed. But why is it that you and I are so glad at so little a thing? I suppose the bird flew away in a moment."

"Yes, he did; but I was just as glad as I could be."

"Well, come in, little one, for you look cold, and let us talk about this wonderful piece of good news."

"All the rest of the children will be here in about five minutes. It would n't be fair for me to have the story all to myself," said Susy.

"We were thinking about the great gladness we felt at so little a thing as the coming of a bluebird," said Uncle Oliver, when the tumult that followed the arrival of the children had subsided.

"Will some one tell me why we were so glad at the good news Susy brought?"

"It was no news to me," said Reuben. "I saw a bluebird two days ago. But one thing is certain, I was just as glad as she; but I don't see why, to think why."

"I know," said Mary. "We were all glad because spring is coming and the beautiful summer."

"Yes," said Uncle Oliver, "that is it. It was not merely the bird that made us glad by its beautiful plumage and its fine appearance, but it was what the bird seemed to tell of. We may call him a prophet—he prophesied to us of the season of buds and blossoms; he told, by his presence, what is to be."

"I never thought of a bird being a prophet," said Reuben, "and I do n't think I understand what you mean now."

"A prophet is one who foretells anything. Now if you will look out over the snow-covered fields, and up to the mountains so white and chill in the morning light, you will see no signs of spring. Everything looks frosty and cold. But we all know that the bluebird does not come until he is sure that the warm weather is approaching. If winter was coming on you would not find him about the barns and fences. He has found out that it is the last of February, and as if he wanted to bring pleasant news to us, he comes, a stray wanderer, to cheer our hearts and let us know that this beautiful world and all in it is revolving still in perfect order, and that we may be sure of roses and cherries by-and-by."

"But I wonder what this one bird came so soon for," said Susy.

"It is early for the bluebird," said Uncle Oliver, "but a stray one does occasionally make its appearance at this season, as if he indeed felt sorry for us and wished to speak a cheering word. The same pair often return to build in familiar places; perhaps this one feared the hole in the old apple tree would be occupied if he did not put in a prior claim, for the house-wren and the bluebirds often have strong contests for favorite building spots. But I wish to say something of the beautiful prophecy that the bluebird brings in his coming. It makes me think of a little history that would itself into my life a long time ago, but which I have never forgotten."

"It's a story, I hope," said Susy. "It was dreadfully afraid you were going to preach a sermon when you talked about prophets."

"So I am—a real sermon; fix yourself in an easy position for a nap, just as I have seen you when Parson Rague gave out his text."

Well, there lived in an Italian town a poor boy—that is, he had no money, no home, no clothes but a few poor rags, and no father and mother that he knew to call his own. Precisely where he came from he did not know; he only really knew that he lived and enjoyed the little pleasure he had with a very keen relish.

He had a sweet, sad face, that attracted one in a moment. He used to wander about the streets with little to do, earning once in awhile enough to make him feel sure of a breakfast. At last times grew harder for him, and he grew more wretched, and the sad look on his face settled down into a real gloom. He was fast becoming fitted only for that sad condition of beggary which so curses the beautiful land of Italy.

Just in this condition I saw him one day as I was returning from an excursion on foot into the country. His eye was dull and heavy, his face almost sullen. I can't tell why I spoke to him, for if I had spoken to half the miserable objects that I met I should have had time for nothing else.

"Here," said I, "carry this fruit home for me, and you shall have your pay."

His eye lighted up with a fire beautiful to behold. He bore the fruit with the air of a prince, and as I left him at the door, his face had so changed that I could hardly believe him to be the

same abject, downcast boy, that I had seen a half hour before. He gave me a parting salutation full of grace.

As I sat down in my room I said to myself, 'What a man is there within that half-grown boy; what a spirit is shut within that frame; what a light is shut in that casket.'

The next morning I offered the prayer that has inspired me for years, and that has brought me more blessings than any other. It is this: 'May the divine power lead my steps where I can do the most good.'

Scarcely had the thought—I wonder what good I can do in this strange place—left me, than I opened the door, and the young fruit-bearer of the night before stood waiting for me. It seemed to me to be a direct answer to my prayer, so I called to him to follow me, and I went to a lovely, familiar spot, and sitting down under an olive tree, I called Barnardo to me:

'Why did you seek me again?' said I. 'Your face had something in it that made me think of the light that comes before the day,' said he, with a smile full of brightness.

'How was that?' I replied. 'When I see the light coming from the east, then I know that it will be sunrise by-and-by, and after that it will be midday, so I saw a great hope in your face.'

'What do you want most, Barnardo? Is it clothes, or food, or a home?'

'I want to be something,' he said. 'I want to grow to be a man, and not a beggar.'

'What do you know now? Can you read?'

'Not a word. I know all the trees, the flowers, the shells, and a great many stars. An old man taught them to me, and then he died, but I never forgot.'

He then began to tell me the names of the trees and the flowers, and with all he gave such beautiful descriptions of the places where they were to be found, and of their peculiar characteristics, that I was charmed. I almost felt that he was a teacher to me.

Before we parted I told him to come every morning early and every evening late, and I would teach him to read and write. And I said, as we parted:

'When I saw you I thought of those spring birds that come to tell us a summer is near. I read in your face all you could do if you would try. There was a prophecy in your look. I will trust you, that you do not disappoint me.'

He bowed low and kissed my hand. He never forgot his engagement. Every morning as soon as it was light he came to my room, and every sunset found him there. He made rapid progress while I stayed there, and before I left him I had the pleasure of putting him in the charge of a worthy monk, who assured me he would not try to get him into his order, but would leave him free to do as he would.

I finished my travels and had returned home, when one day I received a letter from my young Italian friend. It was so well written, and so full of pleasant words of gratitude, that I really felt thankful for the benefit I had been able to bestow.

A few years later, and my young friend was among those noble patriots who fought for the liberty of Italy. He was one of Garibaldi's friends and associates, and stood by him in all his dangers. I was proud of him and the position he took.

I read in him the fulfillment of the prophecy which his fresh bright smile gave me the first day of our parting. The smile and the look were not of a momentary nature, but they told of what might be. Now, in all of you children I read similar prophecies. There is in you the power to be and do something good and noble.

The bluebird with his sweet call hears on his wings a richer gift than he knows; he brings sweet promises and golden prophecies. So you, my children, bear richer gifts than you can yet understand. In every pure, true wish of your spirits, you are telling of a better, nobler time; you are prophesying the good time coming when every man and woman shall strive to make the world nobler and better.'

'Oh, Uncle Oliver,' said Reuben, 'you expect too much of us. I do not think that any of us can be of half the use you think.'

'Yet still I see the prophecy in you, because every effort you make to be true to your highest ideas of right, is an assurance of what you will sometime become.'

'Oh Uncle!' said Susy, 'you make me feel just like the deacon of a church; I wish you would not put things so solemn. I'd rather think about bluebirds and spring.'

'I believe I am a little at fault, but I threatened you with a sermon, you remember. I want you to know that a good and useful life is sure to follow the prophecy of noble striving in boys and girls.'

Now let me tell you a funny story of a bluebird that built its nest in an old stump in my garden. It was not far from my window—this stump of an old apple tree, and the hole faced the house, so I was able to watch the movements of the pretty birds as they flitted in and out in their busy care of arranging and fully furnishing their mansion.

They brought their labor to a successful close, and the mother bird had entered upon her duties of guarding and cherishing her eggs.

The male bird made himself very useful in giving pleasure to his mate—who confined herself very closely in the darkened hole—by singing with his sweetest voice many a song.

But one morning we were greatly disturbed at finding a cat had killed the female bird, as she came off her nest in the morning for a few moments' rest. When the male bird understood his loss, he seemed greatly distressed; he flew about the garden in great anxiety, calling piteously.

At last we missed him. He was gone perhaps two hours, when he returned with another female bird. It is impossible to describe his pretty manœuvres to get his new companion to take upon herself the care of the nest and the eggs. He stood upon the stump and sang one of the sweetest of his songs, then he entered the hole, as if to tell just what he wanted done. Coming out again he would fly to the new comer in the most coaxing manner, and back again to the nest.

But the visitor seemed to hesitate, and to be unwilling to assume so much care. Once or twice she ventured as far as the stump, but would not enter the hole. Then would follow from the male bird such a persuasive chattering song, that it seemed as if the lady could not refuse to comply with his wish.

At last his unwearied efforts were crowned with success. The new comer seemed willing to enter upon her duties, and tucked herself snugly into the hole, while the male bird sat upon the top of the stump singing in a most exultant manner.

But this bliss lasted but a short time. It was not more than an hour before another actor in the scene arrived. It was another male bird, and evidently the rightful mate of the bird that had so reluctantly yielded to the voice of a stranger. Then commenced a great squabble of words between the two male birds. They chattered and scolded and flew at each other in the most furious manner. They chased each other from tree to tree, from fence to ground. Neither would yield. Of course the female bird, who was the cause of all this trouble, could not sit still on the eggs, particularly as they were not her own. She came off the nest and waited the result of the contest. Both male birds showed much spirit and determination, and it seemed doubtful which would conquer. But at last the right prevailed. The real partner of the female bird succeeded in carrying her off in triumph, and our poor disconsolate widower was left with his nest to solitary grief.

He made no further efforts, that we know, to get him a wife, and he retired from our garden altogether, no doubt feeling his grief and his humiliation too much to be borne. But can assure you it was a remarkable instance of shrewdness and determination. I pitied the poor fellow from my heart, and hoped he found another mate and built another nest and lived his summer of delight after the truest bird fashion.'

'Is that a real, live, true story?' said Sue. 'Yes, every word is true; and I haven't been able to tell you half the pretty and shrewd ways of the bird. It is a constant delight to watch the habits of birds. I wish you would begin, all of you, to study Natural History by finding out all you can of the ways and means of the sweet inhabitants of your orchards and gardens.'

THE CLOUD OF WITNESSES.

BY THEODORE TILTON.

'Are they not all ministering spirits?'

I leaned upon a burial urn,

And thought how life is but a day,

And how the nations each in turn

Have lived and passed away.

The earth is peopled with the dead,

Who live again in deathless hosts,

And come and go with noiseless tread—

A universe of ghosts.

They follow after flying ships,

They flicker through the city's marts,

They hear the cry of human lips—

The beat of human hearts.

They linger not around their tombs,

But far from churchyards keep aloof,

To dwell in old familiar rooms

Beneath the household roof.

They waken men at morning light,

They cheer them in their daily care,

They bring a weary world at night

To bend the knee in prayer.

Their errand is of God assigned,

To comfort sorrow till it cease,

And in the dark and troubled mind

To light the lamp of peace.

There is a language whispered low

Whereby to mortal ears they speak,

To which we answer by a glow

That kindles in the cheek.

Dear shadows, fairer than the day,

With heavenly light they wrap us round,

Wherein we walk, a glided way,

And over holy ground.

Oh what a wondrous life is theirs!

To fling away the mortal frame,

Yet keep the human loves and cares

And yearnings still the same!

Oh what a wondrous life is ours!

To dwell within this earthly range,

Yet parley with the heavenly powers—

Two worlds in interchange!

Oh halm of grief to understand

That within our eyes behold no more

Still clasp us with as true a hand

As in the flesh before!

No longer in a gloom profound

Let Memory, like a mourner craped,

Sit weeping by an empty mound

Whose captive hath escaped!

So, turning from the burial urn,

I thought how life has double worth,

If men be only wise to learn

That heaven is on the earth.

The Lyceum.

Questions and Answers.

The growing interest manifested in the Children's Lyceums everywhere, is hopeful for the future. The Boston Lyceum is on the increase, and the hall each session is crowded with spectators, who richly enjoy the varied exercises. The following are some of the answers given by the children to the questions propounded:

Ques.—Under what circumstances should we bestow charity? Ans.—By Lizzie M. F., of Temple Group: We should bestow charity whenever it is in our power, and when we can do the most good without injury to another; but we should always be just before being generous.

By John H., of Temple Group: When charity is really needed, and when our charity will relieve the need; not promiscuously from a generous impulse, without thought or investigation, but deliberately, with an intelligent knowledge of the facts in the case. Gifts bestowed blindly are not charity, even though they do good. They may prove to be far from charity, and encourage idleness and needless beggary, lead to habits of dependence and idleness, and do irreparable injury instead of good. Generosity is not charity, though it is a good impulse. Pure charity is founded upon principle, and the best of all charity is that which makes the recipient self-sustaining. The best help is that which enables the objects of it to help themselves.

Q.—Why should we study Nature? Ans.—By John H., of Temple Group: Because it is a very interesting, beautiful and pleasant study, that keeps us out in the open air, makes us cheerful, elastic, strong, and gives us much knowledge of ourselves and also of our Creator; for we cannot study Nature long without looking through Nature up to Nature's God.

Q.—From what department of Nature do we derive the most useful knowledge? Ans.—By Marcus J., of Liberty Group: In Nature we find that which is the most ingenious and good; but one department of Nature is as useful to us in its condition as another. There are different developments, from which we may obtain different degrees; as from the human body one degree, from the earth, the planetary arrangement, others. But of these the human body more directly interests us—its life, formation, growth and decay. To me, one of the most beautiful lessons of wisdom that I have ever learned from Nature is, that in Nature there is no such thing as death. Nothing dies. 'What seems so is transition.' Our bodies do not remain in the same state, but change their conditions, taking upon themselves other forms of life, through the earth and air. So when our bodies have served us here, the spirit is born into another life; we are called from this to the Summer Land; the 'I AM' of the present body moves with its 'personal' property into a new house in the spirit world.

I once feared death as a horrible monster, now I welcome it as a noble friend. I will not fear then, beautiful angel death. This fear of death must pass away, and instead arise the indelible fact that life is indestructible. Let us break this bread of immortal wisdom to the many hungry souls around us, that they may receive the same great blessings of this never-dying truth of immortality that refines our souls with love to God and man.

Q.—How are we to know God? Ans.—By John H., of Temple Group: One way to know God is by observation and study of his works. The varied facts and features of Nature, the curious arrangements for the growth of plants, the wondrous mechanism of the human frame and mind, the stupendous laws that regulate the stars in their courses, the wonderful adaptation of means to ends in all created things, the innumerable evidences of a wondrous plan regulating the whole universe, all indicate the existence of a great being, one great designing and creating mind, one great God, creating and ruling over all. Through his works, then, we may know him; through Nature we may look up to and draw near to Nature's God.

D. D. HOME AND MRS. LYON'S GIFT.

THE CASE IN COURT.

We continue from the London papers the report of the trial of Mr. Home on Friday week:

The case of 'Lyon vs. Home' was again before Vice-Chancellor Giffard on Friday week, when the plaintiff's cross-examination was resumed, and further questions were put for the purpose of showing that both in her epistolary correspondence and in personal interviews with Home her expressions of affectionate feelings were widely unexpressed by undue influence. Home's witness, however, persisted in averring that her conduct was entirely voluntary, and that she was subjected to no undue influence to which she was subjected. She also said that she believed that Mr. Wilkinson, the solicitor who prepared the will and deed of gift, was an honorable man, but she considered that he was under the influence of Home, who lived in his house. Mr. Wilkinson was a Spiritualist, and had, she believed, a very high opinion of Home. Counsel showed the witness an article in the *Spiritual Magazine*, called 'A Spirit Friend,' and added, 'Is that by you?' Witness: Well, yes; my husband wrote it out. I have the original.—Counsel: You are a person of literary taste? Witness: Well, yes.—Counsel: You have read Josephus? Witness: Yes.—And Dr. Colenso? Witness: Yes.—Counsel: Do you admire Dr. Colenso?—The Vice-Chancellor: That is certainly immaterial.—The witness indignantly denied that while the deeds were being read she put her arm round Home's neck. She added: One of his arms was round my waist, the other was smoothing my hair. (Latterly, I recollect that he kept my hair with his hand while the deeds were being read. The witness admitted her handwriting in several letters produced, in which she mentioned the names of several persons, including 'Eliza,' one of the servants, who, she said, was a bad slut and a story-teller, and that when witness gave her money to get things she would either forget the change or say that it was not given to her. Eliza also said that Home was an impostor. Witness was at a séance in Westbourne-place during Mr. Home's absence, and also at other séances while he was away. When she had a séance with Mrs. Nichols there were no 'tilts or raps.' At the séance with Mrs. Berry in June last there were raps—oh yes, there were raps, many raps. The spirits walked about the floor. We told the spirits 'to talk louder, and then they stamped about the floor and made a very great noise.' (A laugh.) At the last séance Mr. Fred. Kent said 'I think the little girl' were present. The spirits were there. After some further questions the cross-examination was closed.

Mrs. James Fellowes was cross-examined by Mr. Matthews, said she never listened at the door of her aunt's (Mrs. Lyon's) sitting-room. Could not avoid hearing once when she was near the door. Was at the door perhaps a few minutes. Had stated in her affidavit all that she had heard. Did hear the words, 'Let me see him.' The plaintiff had never told her that she had made a will in favor of the defendant; but she spoke to her about a change in her name. Saw the plaintiff and her attorney in company once in November. Her manner toward him was not very affectionate. Plaintiff called him 'Daniel.'

Mrs. Elizabeth Kay, cross-examined by Mr. Matthews, admitted that on certain occasions she had listened at the door of the plaintiff when the defendant was with her. She did so because she thought the plaintiff was being grossly imposed upon. Witness listened that she might let her friends know.

Mrs. Tom Fellowes, in cross-examination, said that she had listened at the door of the plaintiff at the door of plaintiff's room, and that she had asked her to continue to listen. Witness advised Mrs. Lyon not to live in the same house with the defendant, as she thought that he would obtain such an influence over her that he would get every farthing from her. Witness would not be seen in the company of Home.

At the close of the evidence for the plaintiff, Mr. Drice, Q. C., summed up on her behalf. His case was that the defendant himself brought that in question, the cross-examination of the witness in this wonderful feature, that the defendant called himself her adopted son, and found himself enriched within a few days with a sum of not less than £20,000. The learned counsel then went through the leading parts of the cross-examination of the plaintiff. At the conclusion of his speech the court adjourned.

MR. HOME AND THE SPIRIT-WORLD.

During the progress of the case, Mr. Home, in cross-examination by Mr. James Q. C., made the following extraordinary statement:—These peculiar manifestations have occurred to me from my childhood. I speak of the displacement of material objects, seeing of peculiar visions, taken to be communications with the spiritual world. Could not explain how they occurred. Have seen spirits; have conversed with them orally. They have called to me in sounds audible to my ear, and I have talked to them. Strange sounds are heard like a rapping. It does not indicate who the spirit is. We take it for granted, the same as in the call of the telegraph wire, that there is an intelligence there at the end of the wire. The language used by the spirits is exceedingly elevated. The alphabet is slowly called or pointed at, and when a sound is given, that indicates that a letter is to be taken down. (Pressed to give a demonstration, but declined.) Some knocks are very loud, some are very gentle. I could not do it. You can arrange as you please whether knocks are affirmative or negative. I suppose spirits are as intelligent as mortals, for you can speak to them as you speak to any person; they usually spell their names, sometimes with any question being asked. If you wish to converse with the spirits, ceased relative and came to me for the purpose, I should not receive you unless you were introduced by a personal friend. I should do nothing at all. The spirit would come of its own accord if it wished. It would indicate its presence by rapping sounds or by the voice. I have no possible power. If they wished to come it would be made known to you. The alphabet is the common mode. The calling each letter precedes the intended spelling.

I have been bodily displaced in violation of the ordinary laws of gravity. (I must protest against its being supposed that I am the only person to whom this has occurred.) Chairs and tables have been moved in the same way. I have found a useful result of Spiritualism in convincing those who did not believe in it of the immortality of the soul. It is the intelligence connected with these movements that would convince unbelievers. It invites the intelligence by which these things are done. I should ascertain if he was good in that particular branch of science. I am, I suppose, knocked about and knocked against persons? Yes. These practical jokes are one side only of the question. There is another and more elevated side. Persons have on some occasions received useful information. They (the spirits) don't generally interfere with affairs of earth. Persons have received predictions, counsel and advice. Morally speaking, yes, but otherwise no. 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Report of the Ohio State Missionary.

HUDSON TUTTLE, Esq., Recording Secretary of Ohio State Association of Spiritualists.

DEAR BROTHERS: In order that the "Missionary" to a "halt" in its increasing labors, and the steady "tramp, tramp, tramp" of mighty events, that with irresistible power are moving the world of humanity ever onward and heavenward, for the purpose of making my first "Official Report" as the State Missionary and Agent of the Ohio State Association of Spiritualists.

In accordance with the direction of the Executive Board, I commenced missionary labor, Jan. 1st, 1868, by preparing and getting printed posters and circulars to give notice of lectures and meetings to be held and addressed by the Missionary.

My first point of demonstration was Clyde, where I found a large, harmonious Society, and one of the finest Progressive Lyceums in the State.

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are they regarded as such by the Spiritualists there or elsewhere. I gave in all three lectures at Berlin Heights, which seemed to create a good deal of interest.

At Milan glorious results have been realized from my labors. My first impressions of the place were that Spiritualism had gone to seed there.

At Norwalk I gave two lectures. Very few Spiritualists reside here. Bro. Tupper and a few others fearlessly advocate the unpopularity.

At Painesville I gave two lectures. Very few Spiritualists reside here. Bro. Tupper and a few others fearlessly advocate the unpopularity.

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ern theology. Somewhat disappointed that his questions did not stagger and completely disarm the "Missionary," this aged and enthusiastic defender of a fast decaying, rapidly falling, man-made religion, turned to the audience and besought them "not to forget Jesus!"

A fine Society can be organized at Painesville, as soon as a place for holding meetings can be provided. Bro. Marcy and his excellent wife, with other earnest workers in the cause in this vicinity, are anxiously waiting for the time to come when some organic movement may be successfully established in Oberlin, Painesville and Wellington.

In Cleveland I found a great field for labor. The Spiritualists and Iheralists in that city are able, both in numbers and in the earnestness of their faith, to be placed as large as the largest Orthodox Society there.

Hearing that a little "missionary work" was specially needed in Toledo, I returned there, by way of Berlin Heights, where I gave two lectures, by special request of the friends of Spiritualism.

My stay at Toledo was short. I met the Lyceum on Sunday morning while there, which was a rare treat to me. I saw marked signs of progress in the Lyceum.

My next point of demonstration was Painesville, where I gave two lectures. Very few Spiritualists reside here. Bro. Tupper and a few others fearlessly advocate the unpopularity.

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reached Thompson after this struggle with the elements only to be rewarded with two days and nights of rain, and then another perilous journey back to the railroad, which brought us to Geneva, where I found a legally organized Society, and in a most prosperous condition, having had for a month previous the valuable services of Bro. A. B. French, whose able lectures always tell for the good of our cause wherever given.

Returning to Geneva, I gave one more lecture, and then went to the township of Perry, where I gave two lectures in the Town Hall, to small numbers of Spiritualists are such scattered in this country.

I lectured here in the Baptist church to large audiences, and found that there was a very large liberal element in this community, composed of the Home, C. Gardner, the present members of the Legislature, and whose acquaintance I was fortunate in making.

At Willoughby I gave two lectures in the Universalist church, by very attentive audiences. The Universalist minister was present, and rose and acknowledged the fact of spirit communion, as claimed by Spiritualists.

At Painesville, to organize the Lyceum, we then went. It was a beautiful Sunday, and twenty-three bright-eyed children met us in their hall, and were organized into a Society and Lyceum.

March 30th, we took cars for Cleveland to attend the twentieth anniversary celebration of modern Spiritualism. Mrs. W. will return here and drill the Lyceum three or four weeks.

Arriving at Cleveland, we were met at the depot by Bro. C. B. Lynn, who had spoken to the Society here for the two last Sabbaths, to the evident satisfaction of all.

In concluding this report to the Board, so hurriedly written, I can but express the seeming fitness of that happy incident, the opening of the first three months of this glorious and happily thus far most successful work, at Cleveland, in the midst of the heartiest and world-wide rejoicings of the twentieth anniversary of modern Spiritualism.

ty and application of Missionary labor to each place, in accordance with the request of the Board, I desire to say that I have not attempted the organization of Societies for self-glorification, to show that great work was being done, or for the vain display of a long list of numbers to be published, knowing that such show pieces, easily put in print, are mere men of straw; but I have sought rather, in all my efforts in organization, to organize only where it can be sustained, and thus ensure its permanency.

ADDISON A. WHEELLOCK, Ohio State Missionary. Cleveland, April, 1868.

Correspondence in Brief.

It has been remarked that Connecticut, as a State, is at least several years behind the time; it is cheering to read the account given by C. F. Davis, in the Banner of Light, of the proceedings and manifest interest in the eastern towns of the State of late, and to know that there is a State Association.

Of late Mrs. T. S. Waugh, of Morris, has evinced some medium qualifications, and been controlled by different intelligences, to the wonder of many who have received communications from their friends long since removed from earth, and these for the most part have been truthful messages; and with the wonderful personalization of the medium, at the time these were given, many have been convinced that it was indeed their friends who were talking to them.

Here, as elsewhere, there is much of "straining at a gnat and swallowing a camel," but it is hoped that the sun of truth will soon rise, and that a deep investigation may be made, which so often results in the happiest effects upon the minds of those who are willing to search for the truth.

A Rift in the Clouds. Daniel Lake and his wife Susan, now residing in the town of Bridgewater, Vt., have lived together as husband and wife for more than sixty-three years, and during all this time not one unpleasant word ever passed between them.

The Statistics of Spiritualists. EDITORS BANNER OF LIGHT.—In your issue of May 16th, I read the article under the head of Spiritualism. I quickly surveyed the spirit of the article, and see in it an opportunity for unlimited good to the cause and to all concerned.

A Remarkable Incident. J. B. CLUTE, 52 MACDONOUGH STREET, NEW YORK. WRITER: As Spiritualists are pleased with all facts worthy of note, I can but write a fact that has lately come to my knowledge.

The duty of the happy is to help the suffering to bear their woe. In exercising my own judgment of the necessity of the flowering blossoms of its spring.

Spiritual Phenomena.

From the Brooklyn Daily Times, April 3, 1868. A Night with a Medium. MIRACULOUS MANIFESTATIONS—RINGS, TABLE AND TAMBOURINE.

A séance was held last evening at the house of a gentleman in this district, for the purpose of some religious exercises, the medium or demonstrator being Mr. C. H. Reed, of Buffalo, in this State. The manifestations being of a remarkable nature, and the society of a few persons, the following is a character of the phenomena which were exhibited.

THE APPOINTMENT, ETC. The assembly was gathered in the parlors, to which access was had by one door only, the others being supplied with stretched across the doorway, and the door was locked during the exercises. At the street end of the parlors, a space, perhaps ten feet in width, was separated from the general room by a wire fence or netting, and the door was fastened by a wire which stretched across the width of the door, and which at the least movement against or disturbance of the wire, a ringing sound would be produced. The whole was fastened in such a manner that it could be passed in any way without producing the alarm. Behind this wire was a chair, an ordinary carpet-seat stool, such as is used in restaurants, a pair of tables, and a tambourine, and two pieces of heavy iron wire, of sufficient diameter to compass one or two inches.

THE MEDIUM. With scarcely any preparation, Mr. Reed requested a gentleman and the writer to tie his hands, arms, legs, and feet, in any manner they might think proper, to the chair on which he then seated himself. But it is to be said that, until the three separate ties were made fast, until the cords settled well into the flesh; it was then drawn between the knees, the ends being carried down to the feet, and the feet being fastened to the ends of the cords, and then back to the rear, where the ends were fastened with several half-hitches. The arms were secured and tied to the back of the chair, and the feet fastened to the ends of the cords, and the legs being seated in a position and at a distance from the table, the séance was terminated, and in about one-half of a minute, on being released, one of the exhibitors was found to be in a state of unconsciousness.

THE TABLE. The fastenings were instantly examined, and found to be intact. During the dark interval some slighting was indulged in, and the exhibitors were found to be in a state of unconsciousness. The exhibitors were found to be in a state of unconsciousness. The exhibitors were found to be in a state of unconsciousness.

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J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMDENWELL LONDON, ENG. 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.

Banner of Light.

BOSTON, SATURDAY, MAY 30, 1868.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH, CHARLES H. CROWELL.

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LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications forwarded to this Office for publication must, in order to receive attention, be addressed to Luther Colby.

Collyer and the Other World.

Only the other day we took occasion to speak in a commending strain of a little collection of essays by Robert Collyer, preacher at large in Chicago, formerly Methodist, but now liberal Unitarian; now we are moved to approach him on another side, on which, while not denying his general tendency to what is large and liberal, we nevertheless discover him to be totally blind. It happens to be the side which has not yet opened to the light of the time. He will yet see as clearly on it as any of us, but just at present he is in total darkness. His Liberal brother, Hepworth, might speak the few magic words that would lead him to see what he refuses now to believe simply because he does not see it.

On Sunday evening, May 10th, Mr. Collyer preached a discourse in Chicago on "The Life to Come"; in a published report of which, in the daily papers, occurred this passage: "Men would ask, what proof have we that there is a life to come? None. Not a word has come to us; not a sound have we heard." He further remarked that he had conversed with Spiritualists, but that he had not found them to be in a position to give him any proof of the existence of a future life. But we are not at present concerned with his reasoning—only with his statement. This surprising position, deliberately taken by such a man, has caused much excitement in Chicago among all who put their faith in the reality of a future state; and a public meeting was held in Crosby's Music Hall on the following Sunday, with Mrs. Wilcoxson, a well-known medium and speaker, to open the discussion of this great question.

Now Mr. Collyer has simply lent himself to a sensation, perhaps innocently, but not less effectively. For a man who has been preaching in such a vigorous manner as he has for many years, to benefit his fellow-men everywhere, his ground is singularly untenable and his reasoning palpably absurd. For attend but a moment to him and see: he says "those who believed they received signs from the other world are entirely useless in this; such would simply fold their hands, look upon this life as merely a waiting, or anteroom, and sit here listlessly, serenely waiting their turn for an audience."

This, he thought, would "destroy the very purpose of man's existence, which is the accomplishment of work that should fit him for the life to come." But in his very next sentence he proceeds to say that he had observed, in his experience, "that those who worked the hardest for their fellow-men, had the strongest faith in the hereafter." That which generates a faith in the hereafter, then, excites naturally to hard work for our fellow-beings; how can it be, therefore, that Spiritualists are the most "listless" and "useless" of men, "looking upon life as merely a waiting, or anteroom," and exerting themselves nowise for their fellow-beings? Surely, if faith—the faith that has ripened into positive knowledge—is the prompter and stimulus of benevolent exertion, Spiritualists are of all others the most certain to be active, in season and out of season, in doing good. They assuredly are not a listless and indifferent class of believers. None make themselves felt all through society more effectually than they. None are more prompt to conceive and engage to execute plans of reform and progress. None are more dissatisfied with the condition of things about them, or more desirous of bringing all men into relations of harmony. In short, there are no more indefatigable workers for the human race than they. Yet Mr. Collyer's theory would make them as little concerned as possible about what is going on around them, and positive indifference to all the grand and profound movements of an unparalleled age. We need not say that his argument furnishes its own most effective refutation.

When Mr. Collyer shall voluntarily investigate the Spiritual Philosophy, in a spirit of humbleness becoming a man of his vocation, he will learn many important facts that will at least modify his present views, if not entirely revolutionize them. But we shall probably be obliged to wait until Spiritualism becomes the popular religion of the day, ere this noted preacher will feel it to be his duty to throw his influence in favor of the New Dispensation that is destined to ameliorate humanity from every description of church thralldom.

A Momentous Prediction.

In a recent interesting article written by our friend and brother, Thomas R. Hazard, Esq., for the *Newport Mercury*, he discusses the mediæstic qualities of the Friends of other days, and shows that the most advanced members of that Society prophesied and foretold as freely as is now done by the best mediums among Spiritualists. Among other instances, he cites that of Joseph Hoag, one of whose visions he has had in his possession for the last quarter of a century. The vision comprises a prophesy in relation to the future of this country. It foretells all the differences and divisions that have already occurred, running through every kind of organization, civil and religious, and culminating at last in bloody war. All this we have been through. But following it is to come, according to the vision, a monarchical power, taking from them the government of the States, establishing a national religion, and making all societies tributary to its support. The movement for the establishment of a national religion we have already seen begun. There is a class of men who are resolved on forcing a uniform religion upon the country. Their proceedings are open to all who care to understand what is before us to oppose, and if possible, overthrow. The vision declares that this power shall not always stand, and that it is yet for many years. Let us all bear in mind that it is only by constant vigilance that we can preserve our religious, as well as our civil liberties.

Natural Religion.

This is what Theodore Parker taught at all times. Here is what he said of this kind of religion: "Let you and me remember this: How much good we can do—a single man, a single woman—with the life of Natural Religion! He who goes through the land and scatters blown roses, may be tracked next day by his withered petals that strew the ground. But he who goes through it and scatters rose-seed, a hundred years after, leaves behind him a land full of fragrance and beauty for his monument, and a heritage for his sons and daughters."

Theodore Parker's work was to scatter the seed. That such seed has long ago sprung up, and blossomed, and filled the land with spiritual fragrance and beauty, is as true as that such a man once lived and walked the earth. Though dead to mortal vision, he still lives in the experience of men. Not a noble thought to which he gave utterance, that is not to-day budding, blossoming, or bearing fruit. It all shows in character, in conduct, in action. A man inspired so largely as he was could not well speak his weighty words in vain. What he left behind as a legacy to his kind, grows more and more precious with every year. His sayings are treasured by new disciples continually. He preached no lessons of charity that are forgotten. He counseled no deeds of nobleness that are not practiced by heroic souls everywhere every day. He taught the way to higher and purer morals, such as would stand the scrutiny of the most tender conscience, and better men and women are coming forward as the result of it.

This is what he styled, and correctly, the Natural Religion. He held it to be just as much a "revealed" religion as any other, and that it needed no other interpreter than the educated conscience of man. For direct revelations from heaven he had no more mysterious rule or receipt than to consult the conscience. It was this monitor to which he invariably appealed, and which he revered as the God within us. The seed of so simple, yet effective, a truth as this he scattered everywhere with a lavish hand. And they were living seed, too, because he was a skillful husbandman who knew on what ground they would be sure to take root and flourish. Emerson says somewhere, if a man thinks it so easy a matter to satisfy a tender conscience, as if it were not a religious matter at all, let him try to keep on strict terms with it for but a single day. He will see how hard a thing it is.

It is this same spirit of Natural Religion that accompanied Theodore Parker into spirit-life. In his narration of his personal experience, inspirationally given through Dr. F. L. H. Willis, he tells how—not for building up ecclesiastical power—seemed linked to him in bands of light; while all that he had failed to do, filled his heart with "a great desire." He saw, as his greatest means of happiness, "the purification and elevation of the human spirit." And more than ever before, "a sublime trust in the ever-present, ever-active Good of the universe" filled his being. And with these feelings, he "again consecrated himself" to the highest work he could accomplish. "I felt"—says he—"that to attune my spirit to the harmony of the universe was the great work of my life; for in that harmony I could find all the means possible to be used for the best good of myself and others."

Here is his creed again: "the best good of myself and others." This is truly natural religion. There is no mystery about it. Every one can understand it, and compass it. There is no need of a special revelation to teach us how to discover and to practice it. We need no priests to open the way to the simple duties that are hourly prompted by the principles of what goes by the name of Natural Religion.

The Raps in Fashionable Society.

The following extract is from a private letter to a friend in this city, written by a lady who has been visiting in some of the most aristocratic families in New York during the winter. She says: "I have been much amused at some strong physical manifestations given at the residence of some friends of mine, strict Episcopallians, members of the Rev. Dr. Tyngh's church—very aristocratic and conservative in their feelings. Unusual noises, rappings, poundings, etc., were first heard. Then the children tried 'table-moving,' and succeeded. One of the young ladies wrote admirably, and played a little, under influence, but they 'would not give in to spirits.' One of the young ladies said to me with the utmost naïveté: 'Why, no one believes in Spiritualism, you know!' After months of annoyance the manifestations have ceased. They were so loud at first that people in the adjoining house heard them! But with 'Pharisees of the straightest sect,' now, as in Christ's time, truth will have a hard battle. At first I thought I might lose caste with my friends by even mentioning the name of Spiritualism, but on the contrary, I found scarcely any of them who were not acquainted with many phases of the spiritual philosophy, and many of them are mediums. I had a fine opportunity to cast in my mite in favor of our beautiful philosophy, and you may be sure I improved it. I am surprised and delighted to see how rapidly our belief is advancing."

C. H. Reed, the Physical Medium.

Has been in this city holding public sances at 45 Carver street, for the last two weeks. The room is full at each afternoon and evening sance, and the greatest interest is manifested. Of course, there are a variety of opinions expressed in regard to the manifestations, but the majority of skeptics go away perfectly astonished at what they witness. The manifestations are precisely like those described in another column, which we copy from the Brooklyn Times. The description is by the editor of that paper, and is written in a remarkably candid and truthful manner, considering he is not a believer in Spiritualism. Mr. Reed will probably remain in the city awhile longer, as there is no cessation of the desire to attend his sances.

We wish officers of Societies and Children's Lyceums, and also lecturers, would promptly inform us when they make changes. Unless they attend promptly to this matter, it will be impossible for us to keep our readers correctly informed. Remissness subjects us to much trouble and vexation. As we publish such notices gratuitously, it would seem that those who are the most benefited should keep us correctly posted. Sometimes engagements to speak are sent in, or mailed by lecturers too late for insertion the week we receive them, which often causes misunderstanding among the friends. Now it is our desire that such notices appear as early as possible, for the benefit of all concerned. This can only be accomplished when lecturers and society committees understand that such notices must be in our hands before Thursday of each week, to insure insertion in the next week's *Banner*. Our friends will please bear this in mind.

Movements of Lecturers and Mediums.

A. E. Carpenter will lecture in Pembroke, Monday evening, May 25th; Byremville, Tuesday, the 26th; Hanson, Wednesday, the 27th; Plympton, Thursday, the 28th; Halifax, Friday, the 29th; Hingham, Sunday, the 31st.

Mrs. Cora L. V. Daniels has engaged to lecture in Bangor, Me., during the month of August. Andrew T. Foss, the able champion in the ranks of Spiritualism, who has been laboring in Connecticut, as agent of the State Association of Spiritualists, for the last year, will terminate that engagement the last of May. He then will be ready to engage in the lecturing field elsewhere. His address is Manchester, N. H.

J. O. Barrett, of Sycamore, Ill., is at present in this city. He has since his visit East been lecturing in Portland, Lowell, Salem and other places. He is a good speaker, and his discourses abound in live thought. He will remain here till July, and will answer calls to lecture in this vicinity, if addressed soon, care of this office. Cephas B. Lynn has returned from the West, and may be addressed at No. 133 Tyler street, Boston.

J. M. Peebles is lecturing in our neighboring city, Charlestown. Dr. H. P. Fairfield had fine audiences at Fitchburg, in this State, to listen to his excellent discourses, and in Putnam a like success. He spoke several week evenings in Wauregan and Danielsville, Conn. He speaks in Ancora, N. J., during June. Mrs. A. Wilhelm speaks in Providence, R. I., during June. She can be addressed while there, care of I. Searles. She will accept engagements in New England during September and October. Miss Susie M. Johnson is still at the West. She speaks in Paw Paw, Mich., June 7th and 14th.

The Spiritual Rostrum.

This is a finely got up monthly, devoted to the harmonical philosophy. It is edited and published at Chicago, Ill., by Bros. Moses Hull & W. F. Jamieson. Among its contents we find a report of the Bible discussion between Mr. Hull and Rev. George Clendenan, in which, in our opinion, Moses decidedly gets the best of his opponent. This (the first number) also contains a lecture by Bro. Jamieson, entitled "The Great Antiquity of Spiritualism." It was delivered in Adelphi Hall, Belvidere, Ill., Dec. 8, 1867, and was pronounced at the time one of Mr. J.'s best efforts. It is indeed a production of much merit, and will be perused with interest. The editors will aim "to make the *Spiritual Rostrum* perfectly free and independent in the discussion of any question that may arise." The *Rostrum* is a royal octavo of 30 pages. Subscription price \$2.00 per year; single numbers 20 cents.

The Ohio Spiritualist.

Is another new periodical, well filled with spiritual literature, hailing from Cleveland. It is a weekly sheet, half the size of the *Banner of Light*, published by H. O. Hammond, Esq. The editor says "his intention is to publish a paper which shall as well serve the interests of Spiritualism and its cognate reforms, in its way, locally, as the *Banner of Light* does in a larger field." Price \$2.00 per annum.

Texas.

Dr. W. Persons is in Texas, and his services are in such great demand that he will be obliged to remain there the entire season. We are informed upon good authority that he has made many remarkable cures in the South, restoring the sight of the blind, etc. Our correspondent adds: "The Spiritualists I have met with in this State are mostly of the better class, and highly intelligent. A man like E. V. Wilson, with his remarkable tests, could do a great work here. I believe the people are prepared for the truth. You have good missionary laborers East and West where you have light on these subjects. Their labors would be much more fruitful here, where there is scarcely a ray of light, and I am satisfied they would find much less opposition to the glorious truths of the Spiritual Philosophy in the South than in any part of New England."

Massachusetts Spiritualist Association.

All who can, will do well to attend the semi-annual meeting of the Massachusetts Spiritualist Association, which, according to the published announcement, is to be held in the Melancon, (Tremont Temple) Wednesday, May 28th, forenoon, afternoon and evening. Besides those who are accustomed to speak on such occasions, others from abroad will also address the Convention. J. M. Peebles, Moses Hull and J. O. Barrett are to be present, and will without doubt have something interesting to offer. Let the gathering be large and the subscriptions numerous and liberal.

Mrs. Susie A. Willis Going West.

This talented lady and efficient worker is the cause of Spiritualism, after the first of July is to be located in Marselles, Ill. If our western friends want a prompt, practical and inspirational speaker, they will do well to secure her services. Of good physique, prepossessing appearance, irascible character, and a pleasing style of address, she is every way qualified to reach the hearts of her audiences, and to make them all the better for heeding her ministrations.

Important.

The *Scientific American* argues that the mission of the cholera has terminated, and this terrible pestilence will scourge the earth no more. The chief reason is the discovery that carbonic acid will prevent the spread of the epidemic. The mission of inoculation of cow-pox to prevent taking the small pox has also terminated; and yet physicians know it not, but still continue to poison the blood of children by vaccination.

New Music.

Oliver Ditson & Co., 277 Washington street, have just issued the following musical compositions: "Rice Polka," by Lagrange W. Merrin; "Hilda Waltz," by C. Kinkel; "Heather Bell Waltz," by John Baker; "Jennie Dear," song, or duet and chorus, by J. B. Salisbury; "May Queen," sung by Sims Reeves, composed by J. Blumenthal; "Guardian Angel," a beautiful song; words by H. Farnie, music by Charles Gounod.

Mrs. Nellie L. Bronson has just finished a lecturing engagement of twenty weeks in Cincinnati. Her efforts there have met with the most astonishing success. Large audiences have greeted her at all her lectures. This speaks well for the popularity of the lecturer and the value of her discourses. She has been speaking in Cincinnati Sundays, ever since her visit to this city last winter. We hope she will be heard here again in Music Hall the coming winter.

Read Benj. Coleman's letter in another column in relation to the Davenport mediums in Europe.

New Publications.

MARGARET: A Story of Life in a Prairie Home. By Lyndon Lee & Shepard. New York: Charles Scribner & Co. For sale in Boston by Lee & Shepard.

This handsome volume contains a true, simple and affecting story of American life, as fresh as a new odor. It has a well constructed plot, a circle of positive and strongly marked characters, and a body of healthy sentiment in the working up of the scenes and incidents, which commend it strongly to all who are fond of fictitious reading. Yet there is such an attractiveness to this tale as to deceive one into a belief in its reality. It is a perfectly plain story, without any of the extravagance that marks the majority of new efforts in fiction, of the truest tenderness of sentiment, strikingly faithful in description, and including the purest and most elevated morals. Life is included in our larger cities as well as out on the prairie. Though quiet in its general tone, it betrays genuine power. We have no doubt that such a story will continue to grow in popularity, and it cannot be long before it will be an accepted favorite in many a family circle throughout the land.

PUTNAM'S MONTHLY for June offers the following table of contents: Out-of-the-Way Books and Authors; Too True, chap. X; Fidelia; Peter Blossom and Martha go to a Party; Mercury; A Morning among the Mountains; The Love of a Party; Fern; Salome; A Fair Face; Diary of Penmore Cooper; The Blue and the Gray; France, its Commerce, Manufactures, &c.; A Chat about our Churches; A New Yorker in Japan; The Speaker's Chair of the House; and Monthly Chronicle. Here is certainly variety enough to tempt a sabbatic. This list professes the genuine magazine flavor. There is a relish in the very titles. Curiosity rouses itself at each one of them. The talent that is compressed monthly between the green covers of Putnam, is of the very sort to provoke to reading. The editorial work on this favorite is conscientious and able. Besides showing the skill of mastery, "Putnam" stepped all at once to the front among the Monthlies, with all of which it challenges competition fearlessly.

THE GALAXY for June appears remarkably well under the auspices of its new publishers, who offer us a most varied and agreeable list of contents in this new number. "Steven Lawrence, Yeoman," is completed. Phebe Cary contributes a poem—"The Lady Jacqueline." Mayne Reid has a characteristic sketch, Henry James, Jr., is the author of "The Red and the White," and Mrs. Parsons writes the lines "To a Lady." "Forced Marches," by J. W. DeForest; "Beethoven," by Marlon Harland; "Our Railway Management," "Apple Blossoms," and sundry other papers, together with the "Galaxy Miscellany," combine to furnish the reader with a number of a favorite Magazine which, full as it is of actual performance, is still more abundant with promise for the future. Essays most judiciously relieve the excess of magazine fiction to which it might once have been said to be addicted, and the union is as nearly perfect as it can well be made.

HARPER'S MONTHLY for June places, on its first page, before the reader a view of "Signal Rock," Lookout Mountain, with an illustrated sketch of the experience of the Union army in that region. Mr. E. G. Squier contributes an illustrated paper on the scenes among the "Andes of Peru and Bolivia." Prof. Loomis, of Yale College, has a very interesting article on "Shooting Stars, Detonating Meteors, and Aerolites," profusely illustrated, and of permanent value. The author of "John Halifax" continues her story of "The Woman's Kingdom." And there is besides a large variety of tales, essays and poems, grave and gay, lively and serious; which, with the full Editor's Department, including the Monthly Record of Current Events, make a magazine worth any one's buying and perusal. For sale by A. Williams & Co.

THE NECESSARY: A Monthly Magazine for Youngest Readers. Boston: J. L. Storey, 15 Washington street. Very successful! The June number of this enterprising and very successful monthly completes the third semi-annual volume, and is as perfect in its illustrations and its literary contents as any of its predecessors. A new volume commences with July, and now is a good time to subscribe. The terms for a year are \$1.50. No more charming work for children between the ages of four and nine has ever appeared. The illustrations by Oscar Pletsch are alone worth the price of the Magazine. Parents who would inspire a wholesome taste for literature and art in children, thus giving them resources of life-long benefit, should not fail to acquaint themselves with the rare and peculiar merits of this publication.

A. Williams & Co. have the LADIES' NATIONAL MAGAZINE for June, which lands this favorite in the summer months once more. The engraving is aptly entitled "June Blossoms." The Parisian Modes come next, in all their fashionable attractiveness. The new "pantier" styles of dresses are also given. Patterns, music, good reading, receipts, and pleasant monthly chat complete a capital number.

Lee & Shepard have Peterson's cheap issue of Scott's "FOR RUMORS OR STORIES," and the "PICNIC PAPERS" of Charles Dickens, in the same style by the same publishers. Both are desirable additions to the series which they continue with so much mechanical credit.

A. C. Wolcott, of Wyandotte, Kansas, has a character that good test mediums are wanted there. The people are hungering for facts touching the future state.

Lectures on the Talmud.

The *Banner* of the 15th inst. announces lectures on the Talmud, being delivered in Boston by the Jewish Rabbi, Dr. J. S. Nathans. Probably very many have, like myself, long lamented the want of an English translation of the Talmud, the gathered wisdom of the devout Jewish fathers in the declining ages of the glory of their nation. As a Spiritualist, I have ever looked forward to the restoration of Israel as the leading event of reformation among all the peoples of the earth. It is wonderful how the high characteristics and the expectations of Jews are ignored by Christians, in common with the heathen world. In dispersion over all the globe, the Jew is everywhere the quietest and most orderly citizen, the most assiduous and prosperous business man, the most independent, happy and inoffensive person in society. A Jewish name is hardly known in connection with crime, or gross irregularity; a Jewish woman is never found among the abandoned of her sex; a Jewish beggar is never met; a Jewish orphan or invalid is never dependent on public charity for support; yet who inquires into the causes of their welfare? The Talmud being a compilation of the wisdom of their ages, all mankind have an interest in the knowledge of its precepts. Could not the *Banner* indulge its readers with brief reports of the lectures of Dr. Nathans, that we may learn what are the peculiar doctrines of the Talmud? Now that the teachings of our spirit friends are extensively accepted and understood, is it not well to compare our views with those of ancient time, which have carried a peculiar people, most wonderfully, unchanged through many centuries of suffering and revolution? Let us ascertain whether the same principles inculcated to-day by our spirit friends are not at the foundation of all their doctrines; and if so, let us learn how their teachings were obtained. Let us know whether there be any other source than spirit aid for the highest attainments; and if not, let us see whether we are not bound to regard Israelites with new consideration, as traditional Spiritualists. G. B.

Grove Meetings in Massachusetts.

Summer is close at hand, and the time for holding meetings in groves—the altars of God's great temple of Nature—is approaching. No meetings are so attractive, pleasant and profitable, or so well calculated to call out the aspirations of our higher natures, and draw forth the inspirations of the angel-world, as grove meetings. There are no doubt many good lecturers in the cities who would be glad to go out and spend a day in the country, for no more compensation than their expenses. In fact, several living in Boston and vicinity, have expressed to me a desire to do so: Dr. H. B. Storer, A. E. Giles, George A. Bacon, Agnes M. Davis, I presume, and many others with whom I have not spoken in reference to the matter. As for myself, I should be pleased to respond to calls as State Agent, to attend assemblies of this kind held anywhere in the State of Massachusetts. I hope that the friends throughout the State will make this suggestion practical, so that there may be many of these delightful social gatherings, that will baptize our spirits anew in the joys of true fraternal love. Address care of *Banner of Light*. A. E. CARPENTER.

DEAR BANNER—With permission, one more appeal will be made in behalf of the sewing machine enterprise.

Whatever may be said in eulogy of this class of machinery, it is a lamentable fact that the rich only are reaping the harvest. The poor needle-woman finds price of sewing greatly reduced, and at the same time the weight of her daily labor proportionately increased, in that it is far more laborious to run a machine than to sew by hand. For they who have the advantage of her, peculiarly, are not only able to own a machine, but delicate hands, hands too dainty to endure severe toil may cut out a baste, and the poor weary hireling is compelled to run a sewing machine morning to night, a task which no constitution can long endure. But, if the poor woman owned the machine, she could lighten her task by taking it to work, and hence not be altogether confined to a machine; and, above all, she could earn more dollars than she now earns shillings.

But the man of means to whom this appeal is made, may know little of and care less for the sufferings of the destitute; the only questions occurring to his mind are: "Is the enterprise feasible, and will it prove lucrative?"

Now if he were to manufacture a machine and sell it at his own price, holding security upon it until paid for, and receive his pay in monthly installments until the whole is paid, at the end of the year how much will he have lost? Will he not have received his own with profit? But suppose one machine out of a hundred should be returned at the end of two, three or four months? He will have received his monthly payments, together with the machine; the latter diminished in value, save in appearance, which can be renewed at the cost of a little paint and silver plating. It is true that his capital invested must be commensurate with his business; but let him convince money holders that the enterprise will pay better than a line of steamers, a bank, a railroad or a ship-canal, and money will not be wanting.

The machine in contemplation, if brought out according to the design of the inventor, will be superior to any now in use—more simple, perfect in the construction of its machinery, embracing several important improvements, which will place it far in advance of any other sewing machine in the world.

St. Albans, Vt. CHARLES THOMPSON.

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Message Department.

Each Message in this Department of the BANNER OF LIGHT we claim to be spoken by the Spirit whose name it bears, through the instrumentality of...

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 128 WASHINGTON STREET, Room No. 4, (upstairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open daily at two o'clock, for the convenience of precisely three o'clock, after which no one will be admitted. Donations solicited.

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

Circle Room—Reserved Seats.

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

Invocation.

Oh Holy and Perfect Spirit, thy children are gathered here that they may learn of thee, and through knowledge may worship thee in spirit and in truth. Thou hast opened the volume of life unto every soul, and unto each thou art saying, "Come higher, ever higher, come nearer, ever nearer to me." Thou hast given the soul dominion over all things, whether in the earth, or under the earth, or in the spirit spheres. The forms and conditions of life, which thou hast placed the order; and oh, our Father God, the soul asks of thee to know all the power with which thou hast invested it. It turns to thee as flowers turn to the sunlight, and forever and forever it seeks to know of thee and its relations unto thee. Thy blessings fall everywhere, we know. The rain of thy love descends upon the just and the unjust. All thy children are folded within the embrace of thy love, and thy wisdom and thy power protect them all. Oh, then, our Father, grant that we may know thee, that we are ever safe; that wherever we may be, there thou art also, and thy presence is forever with us. Though we wander in hell, though sorrow encompasses us around like gloomy clouds, thou art with us still, and thy holy spirit whispers to the soul, saying to the wild waves, "Peace, be still; I am here, and I will redeem you from sorrow. I will finally give you the joy that your souls sigh for." Oh grant that thy ministering angels may continually be around us, that we may be comforted, that we may be fully allied to spirit, till all souls dwelling in material forms shall know concerning thee and thy Kingdom in the spirit-land. Grant that every being may open wide its portals to receive the angel messengers who are knocking their, asking admittance; that they may dry sorrow's tears; that they may bind up broken hearts; that they may be led out of darkness into light. Oh grant that all dark places that earth contains we may be enlightened; that all crosses, heavy and heavy, we may be called to bear; grant that the Calvaries we may be called to mount may be many, for, oh our Father, we have learned that by these experiences we know of heaven. Our Father, thy blessing we have only to ask, and it comes. "Thou who hast said, 'Ask, and ye shall receive,' never faileth when the soul doth call. Therefore let thy blessing descend in the form of consciousness. Let it come to every soul, telling that soul that thou art high above that thou art far off, that thy blessing is with it. Grant that each one may feel thy holy benediction, and that thy bread of life, in all its simplicity and naturalness, be dispensed unto every heart through the capabilities of its own being. Grant that all souls desire may be legitimately answered, and that every soul may understand that it is allied to all others, and bound to Thee, the great central soul of all souls. For thou art our Father, thou art the wonderful power that creates forms and changes all into beauty and loveliness; thou givest the spring and the summer, the autumn and the winter. Thou bringest all kinds of changes, that the soul may learn thereby of thee. And for all we would render thee thanks, our Father in heaven. Amen. Feb. 18.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider whatever propositions you may have in hand.

Q.—Is it possible that the electrical element we term oxygen resolves itself, in certain peculiar states, with the free carbon from the calcination of the carbonate of lime, mineral, either in the bowels of the earth, or in the earth's strata underlying the Oilm, which, as a compound, becomes either positively or negatively electrified? There are certain bodies, such as the carburetted hydrogen, which we term hydrogen, forming the inextinguishable carbon oils and the base of our beautiful pigments?

A.—Your correspondent is approximating to a very great truth, but has not yet entirely reached it. If we are to believe the sayings of certain scientists in the spirit-world, all minds encased in earthly forms that reach out to know concerning the great problems of life, are acted upon by other minds who are correspondingly actuated in the spirit-world. The chain lengths out to an almost interminable length, acting upon mind—and knowledge is by that process transmitted in certain distinctive degrees. The mind in mortal receives just as much as it is capable of receiving, and no more—just as much as it is fully adapted to receive spiritually and materially, and no more. There is a certain class of enthusiastic scientists who do not understand why it is that they cannot grasp the whole of an idea at once—why it is that only certain glimmerings are presented, and they cannot at once grasp the idea, and make it their own. It is because they are not ready for it, because they are not in sufficient rapport with the idea to make it their own. When they are, it will become their own, and no power can prevent it. Your correspondent is, we are informed, very nearly right concerning the point in question.

Q.—Is it not probable that the lime-rock mineral underlying the Oilm in the earth's strata, is encased in the massive heat of the hydrogen gas produced by pressure and increased volume to which the gas is subjected from confinement in the many fissures? This gas is known to be eliminated from the lime-rock minerals.

A.—Those whose researches have been made in that direction, inform us that this is quite possible, and some go so far as to say it is altogether probable.

Q.—Will the research of man attain the properties of an alcoholic liquid from the elements compounded by Nature's law at the hydro-carbons? A.—It is believed that this can be done, by those who have investigated the subject. For my own part, I do not know.

Q.—Are there not various medicated properties that might serve to great usefulness in the hydro-carbons not yet discovered? A.—Yes, certainly; and we are informed that future generations will make use of such, as they are the only reliable remedial agents.

Q.—Is that power or principle called intellect, a separate and increased volume of intellect, or growth depend on the spiritual organization for its objective expression, as spirit depends on matter for its medium of expression? A.—Mind is almost entirely dependent upon the formation of the external body for expression. It is the medium between spirit and crude matter. It is a mirror through which the spirit reflects it-

self upon matter, and its capacities are increased or decreased in correspondence with the increase or decrease of harmonious matter. It belongs to matter.

Q.—Can you give me a clear, perceptive definition of the connecting relation of the three principles, matter, spirit and mind? A.—Spirit I believe to be the all-pervading presence called life. Mind, as I before remarked, I believe to be the medium between spirit and matter; matter the machine through which the spirit manifests—through the medium of mind—while in the external life. As the spirit passes on, or changes states of being, it becomes less and less dependent upon crude matter for its expressions. It is dependent upon matter for its expression even in the spirit-world, not the class of matter that it is dependent upon while here. It is so refined that human senses take no cognizance of it whatever, but yet it is matter. Feb. 18.

Harry Duncan. I wish to reach my friends. I am feeling rather bad here just now, but I am told I will not last. In 1832 a dispute arose between my parents and older brothers and myself with regard to my entering the army. I was very anxious to enter, but they all opposed it. My two older brothers were already in the service, and they stoutly opposed my entering. And my father undertook to exercise an authority over me which I thought was not just right, and finally went so far as to say if I did enter the army against his wishes, he hoped I should never return; he never wished to hear from me again. [You are rather disorganizing his wishes now.] I am; but for my mother's sake, although she knows nothing of these things, and will doubtless be fearfully shocked, yet I have found no rest since my death, and to all my inquiries as to what I shall do I am pointed here. So I have at last concluded to come, notwithstanding my father's expressed wish in the matter.

In the fall of '62 I left my home in Cincinnati, and determined to join the army, which I did. I considered the matter carefully, and felt that I was incapable of attending to my studies, or doing anything anywhere near right at home. I was constantly looked upon with suspicion. If I was an hour absent, it was feared that I had gone, and at last it became so unbearable that I determined to settle it by going. I could almost fancy that I saw my mother's tears, and felt her deep sorrow because of my absence, but a something was impelling me on, and I obeyed the impulse. I came to New York, and was arrested there, fearing to do so near her home. I found that one of the regiments there was highly in need of new recruits, for it was just after that fearful battle, or those fearful battles of Antietam—perhaps you may remember. [Yes.] I went out from that direction. I served till the next summer, when, as we were on board the transport, I suppose I was taken with the cholera—I do not know—at all events, I have every reason to believe it was that; was sick only a few hours. They touched at Port Royal, and I was put on shore, and cared for, but before I could be nursed the next morning I was dead.

I enlisted under an assumed name. My own name was Harry Duncan. My father was of Scotch extraction. But I enlisted under the name of Stephen Brown. I was seventeen, in my eighteenth year. My parents have never heard from me—do not know to this day whether I am alive or dead. My mother is in constant hope of my return. [Had you not better give the regiment and company you were in?] 72d New York, Company I.

I am told by those who seem to understand the matter that my mother's constant desire toward me, that never-falling hope that I will return, acts with powerful influence upon me even in my spirit-home. It makes me restless, unsatisfied. My father says, "He is dead, no doubt." My mother says, "No, he is living. I think if he were dead we should have heard of it in some way." So I thought it might not be wrong to inform her in this way. I am sorry for the unhappiness I caused my mother, but as I was from it, I do not regret the step I took. If I can only establish communication between myself and my mother—I care not for any one else—I shall be satisfied and happy, and in a condition to move on in this new life. And the post that she so earnestly prayed I might fill here, namely, that of a Universalist clergyman. I may be able to fill to far better advantage in this new life.

I am happy to be able to say to those of my family who are in that faith, so far as I have been able to learn, it is never right that almost any other, save the great spiritual faith that is now lighting up so many minds. And I believe if the two were rightly understood, they would be found to be one. To my father I have only this to say: If your better nature sanctions the closing of your heart against me, I am satisfied. I have no right to complain. But if it should rebel, and you should happen to run counter to it, take care. There is a world where all things are registered, and they fall those who have been buried in full maturity after death. It is better to shed the follies of this life here, than to carry them, or even a reflection of them, to this world of souls, for the things that are quite unreal here assume a fearful reality in the spirit-world.

(To the Chairman.) I thank you, sir, for the way you have opened for our return, and doubt not you will be blessed in your course, whether I ask it or not. Farewell. Feb. 18.

Margaret Mooney.

[How do you do?] What do you say? [Are you well?] Well, I do not know. I am trying to see. I am pretty much stirred up all round. [Is it the influence from the spirit world in control?] I suppose so. I do not know. [Or were you in a similar condition when you passed away?] I do not think so—I was not in that state at all. I have the fever, sir; I die of the fever. I do not have any such stirring up here as this, [laying her hand on the medium's chest].

I come back here so I might come to say daughters, and I suppose I'll not be shut out. I'll be welcome, I suppose. My name, sir, is Margaret Mooney. I have two daughters, and I want them to know I can come back. One, I think, is a medium, and she went to the priest to know what she should do, and what it was. And he told her it was one of the mysteries of the Church, and she was no business with it at all. And he told her that her mother cannot come outside of the Church. She said to him, "But if she should, what then?" "Then come to me, and I will tell you what to do; but she can't come. If she comes, it must be in the Church." That is my daughter Margaret. She is a medium. I did not know anything about this when I went away, but I found out I could come back; and I always led a good honest life when I was here, and I found out I could come back, and I could influence my daughter, and I could see one of them more perfectly than I could the other. I was at the time what that means, and they told me it was because she was most a medium. So I try to touch her, and I see she feels that, and I try to make these. [Raps.] Yes, sir; and I see she hears that, and then I makes cold air around her, and she wants to know where it comes from, when there's no windows and doors open, and I do a great many such things; and then I comes and talks to her, and she hears me. [Externally.] Yes; and she got so much distressed, she goes to the priest to know what she should do, and he tells her it is one of the mysteries of the Church, and she have no business with it at all; and he shall not absolve her if she have anything more to do with it.

Now I come to tell her she don't need his absolution at all—not at all. And I come to tell him this much: I want him to tell my daughters just the truth, and that is that God is outside of the Church, as he is in; that's it; and that these things that come outside of the Church is as much of God's as them in the Church. I want to tell my daughters. He knows that himself. Why should he keep it? My daughter likes to read, to know what is being done in this way, you know. [Does she read the Banner of Light?] Oh yes. And I shall come and tell her to get that one that has my letter in it, so she may know, and I want her to take it to the priest just as soon as she gets there, and I shall go to him through her then and there, and I shall go to him through her, and I shall say what I please, because then I shall have the power what I have been here, and know how to talk, and I shall say to him what I think I should when the time comes.

My children were good—they take care of me, and they do everything for me, and I have the right to come back and see that they have all the light that they can get. I have the right. I was in the Church myself when I was here, but I have

been away long enough to learn, you know. [How long?] Most—going on four years. (To the Chairman.) There, sir, I am so thankful to you, I shall do what I can to make you happy. [Will you give your name?] Well, I was called Margaret Mooney. What is as high as I can tell. I think it was that—might have been sixty-two. Good-day, sir. [Where are your daughters?] Here in Boston. They are right here. Oh I shall be so happy when I can let them know that I have been here. When I can speak through my daughter to the priest, I shall be so happy. Feb. 18.

Frances C. Holmes.

The words which were the subject of the remarks made at our funeral services have seemed to follow me wherever I go since then. Those words were these: "Blessed are the dead who die in the Lord." And the speaker also added these: "For they shall have part in the first resurrection." I have seen the resurrection of those souls who have died in the truth, which is to die in the Lord; and it has been speedy and sure. All those who pass out of this sphere with a knowledge of the one they are to enter upon, knowing that they are returning, and not needlessly exposed to wait a long time. It is in many cases obliged to wait a long time. It is seven years since I went away. Frances C. Holmes, aged twenty-two, I died, they said, of consumption, but I doubt it myself.

Now in the face of all the bigotry that surrounds my friends, I come here, and I ask, with a hope, an earnest hope, that they will not refuse, that they will meet me where I can speak to them as I do here. Then my spirit will indeed be resurrected, and then I shall know what I cannot tell I could not communicate with them. My sister, my twin sister, who mourns my loss so deeply, and whose life is made so gloomy because of my death, to her, of all others, I would come. My dear, dear sister Annie! Oh tell her I live, and not only live, but I am still bound to her in love. Tell her of this beautiful home, the spirit-world, where there is no death. Oh tell her that death is not what she supposes it to be. Oh tell her that everything is full of life, even that awful home of the dead, all her old friends all means to gather up some of these gems of truth ere she shall pass away from this and come to our life. Oh tell her I have a happy home there, so happy that were I to attempt to describe it I should fail. Tell her I have flowers, I have music, I have all that tends to lift the soul nearer to its God. Tell her I should be happy, so happy, if it were not for the shadow that rests around those I have left.

My last words to her were these: "Oh Annie! it is growing bright. It is light. It is morning." "No, dear," she says, "it is scarcely midnight." But I seemed to be lifted into a morning light. The darkness seemed to fade away, and my spirit seemed to be where it was not dark. They thought my mind wandered, but I think if I had I should not have remembered it. Oh tell her it was morning, the morning of my spirit's resurrection from the body. Tell her it was a beautiful morning. Oh tell her that the sunlight of the spirit world, which I shall see so softly and so soothingly upon me, that I should be rejoiced.

I used to often say, "Oh if I could get into the sunlight I should revive." She will understand why I appreciated that soft sunlight of the spirit-world. Oh tell her to learn of these things. Forget everything else in her search for wisdom; with all her getting, get an understanding of the life that she must come to—oh tell her that. Tell her that I shall be made happy, and she will be made happy, and she will know how to get through the valley and shadow of death, and we will come wandering concerning the life she has been assured.

Tell her, oh tell her that our mother—our mother who passed to the beautiful land at our birth—would send a greeting of love to her. Tell her that. She has often, with me, said, "Oh if we could have known our mother!" I know her now, and I want her to know before she enters the spirit home. Farewell. Feb. 18.

Séance conducted by William E. Channing.

Invocation.

Oh sacred presence, oh divine life, teach us to pray, not alone in words, but oh teach us to pray in deeds and in thoughts so silent and deep that they belong to the soul. Thou hast blessed us in our earthly lives; and thy blessing is still with us. Thou hast given us the power to do good, and to resist the power of evil, and to stand in the midst of renewed life, surrounded by the glory of the second sphere, shall we doubt thee? Oh forbid it, heaven and earth. Thy presence, which has been so near unto us, which hath so tenderly watched over us, we recognize as with us still. Though shadows rise, though the stars are sometimes obscured, though the sun sometimes hides his face, yet thy love is ever the same, and thy holy spirit is ever being shed upon us through the holy and shadow of death, and we feel thee near. Thou sendest thy rain upon the just and the unjust, and thou callest all thy children perpetually nearer to thee. Thou dost bless the flowers, thou dost bless the sunlight, thou dost bless the midnight darkness and the winter snows—all things receive thy blessing, and the soul receives a just share. There thou dost shed thy most holy benediction, there thou dost speak in the most holy terms, there the sweetness of thy love is most precious, and there thy power shines most brightly. Thou art our Father, thou who art our life, thou who art our source, thou in whom we must ever be, we cannot praise thee too much, we cannot adore thee too often, nor bow before the sacred altars that thou hast everywhere in Nature reared for us too frequently. Thou hast given us beauty. It is a holy altar; we will worship at it. Thou hast given us power; that also is divine; we will worship there. Thou hast given us wisdom, and that is of heaven; we will worship there. Thou hast given us all the virtues of some of the angels, and thou hast given us the love of God, and thou hast given a distinctive shrine, and to each and all, oh Lord, we will come and lay our offerings upon thee, and ask thee to bless them. Thy children pray unto thee without ceasing. Thou hast commanded it, and thy commands the soul ever hears and responds to. Some pray in one way, some in another; some ask for riches, some for love, some for beauty, some for prosperity, some for one thing, some for another. All, all pray perpetually unto thee, and all, all receive an answer in answer to their prayers. Oh we thank thee that we are nearing thy kingdom of love; that the earth is getting ready to receive the angel of peace; that she is washing her garments; that the nations are rising out of darkness into light; that one after another is putting on the wedding garment waiting for the bridegroom of this new dispensation. Oh for this more than for all else, all souls should chant thee a new song of praise. Yes, for all we praise thee; for thy light, thy darkness and thy light; for all things, all forms, all thoughts, let our God receive our thanks. Amen. Feb. 20.

Questions and Answers.

Q.—Is a spirit, after leaving the body, as emphatically an independent individuality as when in the body? A.—It certainly is. There are two distinctive individualities; one belonging to earth and earthly experiences and conditions, and the other belonging to the spirit world, and the other belonging to the spirit world. The effects of its individuality here—that which it is longed to it will be here in the body. These effects it works in deeds in the spirit-world. But the individuality that belongs more properly to the spirit in its spiritual condition is more fully expressed after death than before. Here in this life the earthly individuality is in the ascendant. After this life is passed and you take on the "spiritual" gain, then the spiritual individuality gains, and then the earthly individuality is not so sudden; it comes by slow and steady degrees, but it is sure to come—the individuality understand us to say, that belongs to the soul through which the soul proper or spirit, expresses itself, that gains the ascendancy after death. Before death the earthly individuality is in activity. Its power is superior to the individuality of the spirit, because of earth and its laws. Earth calls for earthly individuality. Its laws demand it, and they are just as exacting and unerring as are divine laws.

Q.—Then I infer that the earthly individuality must gradually lose its identity. A.—Yes, that is true. The earthly individuality gradually loses its identity, precisely after this fashion: You have lost the identity of childhood;

it has gone from you. You have another, the identity of manhood. So it is with regard to the spirit. You do not suddenly pass from childhood to manhood. No. The degrees come slowly and steadily upon you. So it is with regard to all individualities. Individuality is but a succession of states of being that belong either to the spirit or to the material life.

Q.—Then is not this the reason why our friends who have passed away do not in their communications give us more positive evidence of their earthly individuality? A.—It certainly is the reason. If they give you any evidence at all of their earthly individuality, they give it through memory and in symbols. Those who have not outlived their earthly individuality can give a very clear expression of it because they still retain it; but when they have done with it—gone beyond, outlived it—it is quite another thing. You cannot talk to me as you could in childhood. I cannot talk to you as I would in childhood, but yet you say you are the same person. Now that is not so. You are quite another being. If your identity depended upon outward expression, surely the identity which belonged to you and to me is gone no longer. We are constantly passing through changes, and each one takes something of what we had and substitutes something we have not had before.

Q.—Then are we not changing our individuality every day? A.—You certainly are. For instance, a man may this season live in a certain political individuality; he may be wedded heart and soul to the republican party. All his political interests may turn in that direction. By-and-by he begins to see that there is a something better. He begins to change his views, and to revive, and he has a length loses that particular individuality and gains another. And his friends who know him last year as a republican, this year know him as quite another thing. Oh yes, you are constantly changing, and for my own part I thank God for it. I would not revolve in a half-pushed through-out eternity, not if I could. I do not expect to retain the same views of anything—of heaven, of myself, or of God—years in the future that I retain now.

Q.—Would you ask in regard to the letters addressed to spirits, whether those answers are generally given by the one addressed, or by some other spirit? A.—This is almost always done by proxy. For instance, one spirit is selected who can, at the time, best come into rapport with the medium. That spirit receives the answers that those called upon may be disposed to or can give. In some instances they are very indistinct, because they cannot understand what they should do in the matter. Others are very distinct, and they know all about the modus operandi, and come very near, or in rapport, with the medium. Sometimes the spirit called upon in the letter comes in direct rapport, and answers the letter, but this is the exception, not the rule. Let me illustrate more perfectly. Fancy yourself in an assembly acting as scribe, receiving answers to questions that may have been put by some one in the assembly or out of it. 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Western Department.

J. M. PERLES, EDITOR.

Individuals desiring to contribute to the BANNER OF LIGHT by mail, or otherwise, should send their contributions to the Editor, at the office of the BANNER OF LIGHT, No. 100 Washington Street, Boston, Mass.

Dr. M. H. Houghton's Discourse.

Young men for war, is doubtless a proverbial one as old as the apostolic injunction, "Content earnestly for the faith." Mr. Houghton, a very able and eloquent lecturer upon Spiritualism and the beautiful principles of the Harmonical Philosophy, has recently held a discourse in Marshall, Mich., with the Rev. Mr. Church, pastor of the Christian Church in the place above-named. It was a complete victory for Spiritualism.

Why is it? Mrs. N. L. Bronson.

An anti-slavery man for years—anti-slavery still, so far as chain or bond or mortal infamy crush a human soul, we nevertheless feel impelled to speak thus squarely. The leading Democratic papers of this country deal fairly, and are infinitely more just and honorable in their notices of Spiritualists than the Republican papers. This is true in Washington, as comparing the "Constitutional Union" with Forney's "Chronicle"—the latter refusing to publish notices of Spiritualist meetings under the head of "Religious Intelligences." It is true in Chicago, as comparing the "Times" with the "Tribune." It is true in nearly every city of the Union. Why is it? Millions will doubtless answer along the future for themselves.

The Inquirer, the most prominent Democratic Journal of Cincinnati, in reporting a Spiritualist lecture of Mrs. Bronson, delivered in the trance state, speaks thus bravely, nobly of the lecturer: "Mrs. Bronson opened the meeting with an appropriate and eloquent invocation to Deity, earnestly asking the divine blessing upon the nation and people, and reverently seeking heavenly light, truth, justice and protection."

She is a lady of pleasing personal appearance, very modest in her deportment, and who evidently endeavors to avoid everything like display in dress, being attired in a very plain but neat suit of black.

As a speaker, she is fluent and lucid, her enunciation, though very rapid, being loud, clear and distinct. She possesses all the qualities of an orator, in an eminent degree, and is an ornament to the profession of public speaking, though she be a woman, which many narrow-minded men deem incapable of doing anything but to fore, honor and obey such bigoted bigwigs as themselves, who, in their ridiculous superciliousness, assume to be the lords of creation.

The fitness of soul which would reject good counsels, wise teachings and sublime oratory, because they come from woman, is pitiable and contemptible in the extreme. It is unworthy of man; and noble minds among men spurn such base reasons and ignoble excuses. The title deeded to any position is the ability and honesty to fill it if it be attained or conferred. The best evidence of success is success; and therefore the best evidence of the right of woman to mount the rostrum in her capacity to delight and enchain the attention of the auditors by her powerful and charming eloquence."

These discussions, ever interesting, are profitable and sure to leave the star of Spiritualism in the ascendency. The people of Sturgis, Battle Creek, and other Western localities where friend Houghton has lectured during the past fall and winter speak of his life and lectures, both, in high terms of commendation. The present month he speaks in Allegan, Mich.

Departure of Mrs. L. R. Murray, Detroit, Mich.

"It is good to die in springtime," sung an American poet whose pale brow is now wreathed in immortal gladness. The opening buds and blossoms looking this moment into my window, beautifully symbolize that resurrection-time whither all the weary and heavy-laden of earth are tending. Autumn snows sadden the heart; so when the prized and precious depart, we weep: 'tis human nature. The Nazarene's falling tears mingled with those of Martha and Mary o'er the death-shrouded body of the brother—the friend they mutually loved.

Mrs. Murray was an excellent woman, and a very fine medium. Many of her tests were truly remarkable. Those that knew her best, esteemed her most. Long shall we remember her smiles of welcome and personal kindnesses. Peace to the perishing remains—joy and bliss unbounded to her risen spirit.

"Those whom thy love has cherished Will weep for thee, and mourn that thou hast perished; But flowers will bloom above thee, And all the world go on the same without thee."

The book, from leafy cover, Shall tell the story of the life-time over, To the sweet shades that throng above, Nor one in all the glad recital wrong thee."

Deeply do we sympathize with our friend, the husband, Dr. Murray, in his deep affliction. How cheering will be the consolations afforded by spirit-communication, and the principles of the Spiritual Philosophy! Could our sister speak in audible voice to him and sorrowing friends from that heavenly shore, she would doubtless use the words of the inspired T. L. Harris—

"I rose like a mist from the mountain, When day walks abroad on the hills; I rose like a mist from the fountain, From life and its wearying ills. I have bathed in the heavenly river, I have chanted the seraphic song; And I walk in my home as of yore Amid the celestial throng."

I come like the south-wind that breatheth The sweetness of spring in its breath— The south-wind that tunefully singeth, When winter is home to its death."

Pythagoric Wisdom.

There is nothing original in Christianity. Every teaching, moral, precept and principle, enunciated by the Nazarene, are but the reflections of the peers and sages who preceded him. The following sayings, replete with beautiful thoughts, are gleaned from that earnest admirer of Pythagoras, Demophilus:

Every soul is a repository of principles. In it centres the good of good things, and to it there cling the evil of things depraved. After long contention, engage either in speaking or acting; for you have not the ability to recall either your words or deeds. Divinity does not principally esteem the tongue, but the deeds of the wise; for a wise man, even when he is silent, honors Divinity. It is impossible to receive from Divinity any greater gift than virtue. Gifts and vicissitudes confer no honor on Divinity, nor is he adorned with offerings suspended in temples; but a soul divinely inspired soliloquies with Divinity; for it is necessary that like should approach to like. It is more painful to be subservient to passions, than to tyrants themselves. It is better to converse more with yourself than with others. If you are always careful to remember that in whatever place your soul or body accomplishes any deed, Divinity is present as an inspector of your conduct, in all your words and actions, you will venture the presence of an inspector from whom nothing can be concealed; and will, at the same time, possess Divinity as an intimate associate.

It is necessary to search for those wives and children which will remain after a liberation from the present life. Esteem that to be eminently good, which, when communicated to another, will be increased to yourself. Esteem those to be eminently your friends, who assist your soul rather than your body. Consider both the praise and reproach of every foolish person as ridiculous, and the whole life of an ignorant man as a disgrace. Endeavor that your families may reverence rather than fear you; for love attends upon reverence, but hatred upon fear. Understand that no dissimulation can be long concealed. Do not belong troublesome to others, you will not easily escape molestation yourself. A just man who is a stranger, is not only superior to a citizen, but is even more excellent than a relation. No one is free who has not obtained the empire of himself. Labor, with continuance, precedes the acquisition of every good. Be persuaded that those things are not your riches which you do not possess in the penetrability of reasoning power. Do that which you judge to be beautiful and honest, though you should acquire no glory from the performance; for the vulgar is a depraved judge of beautiful deeds. Make trial of a man rather by his deeds than

his discourses; for many live badly, and speak well. Since the roots of our natures are established in Divinity, from which also we are produced, we should tenaciously adhere to our root; for streams also of water, and other offspring of the earth, when their roots are cut off, become rotten and dry. You cannot easily denigrate that man happy who depends either on his friends or children, or on any being not fallen nature, for all these are unstable and uncertain; but to depend on one's self and on Divinity, is alone stable and firm. He is a wise man, and beloved by Divinity, who studies how to labor for the good of his soul, as much as others labor for the sake of the body. Yield all things to their kindred and ruling nature except liberty. Learn how to produce eternal children, not such as supply the wants of the body in old age, but such as may nourish the soul with perpetual food.

From the New York Ledger. "THERE'S ROOM IN THE WORLD FOR ALL THAT IS IN IT."

Men build up their worlds like poor, blinded moles, With just room enough for their own narrow souls, 'Tis plain to their minds that black is not white, And there's only one line 'twixt the wrong and the right. Firmly believing their creeds to be true, They wonder that others do not think as they do. In the ages ago, they tortured each other, And forced down their creeds in the throat of a brother. They fought, in mechanics, no two clocks will strike Throughout all the hours precisely alike; That our species, like clocks, are of different kind, And mankind are fashioned with various minds. Ah! 'tis a great truth to learn—a prize, if you win it—"There's a room in the world for all that is in it."

This life is a play, where each human heart, To make the denouement, must out his part. If all men like sheep should follow one way, Then life would, indeed, be a very poor play. 'Tis a law of our being most pointedly shown, That each soul must live out a life of its own. Ah! be not too rash to judge of another, But ever remember that man is your brother. God made the owl see where man's sight is dim, And the light that guides you, may be darkness to him: 'Tis a great truth to learn—a prize, if you win it—"There's a room in the world for all that is in it."

Our mission on earth is well understood: To root out the evil, and cultivate good. Down deep in the innermost depths of the soul, A voice ever sings of a far, distant goal; And it whispers so soft, like a faint, muffled breath, There's a something within us that's stronger than death!

That souls are but sown in this hard, earthly soil, To blossom and bloom in the garden of God! Oh, brothers! there's only one God for us all, But his voice unto each makes a different call. Some see him in rags, as Jesus of old; Some nitred, and blazing in purple and gold. Ah! let us not proudly monopolize right, Nor demand of a brother to see with our sight: 'Tis a great truth to learn—a prize, if you win it—"There's a room in the world for all that is in it."

A Strange Law. An important bill has passed both branches of the Ohio Legislature and become a law, ostensibly for the purpose of "protecting the citizens of Ohio from empiricism and elevate the standing of the medical profession," but really it is a thrust at those who exercise the healing art as mediums. This law makes it necessary for any one who practices medicine "in any of its departments," to have attended two whole courses of instruction and graduated at some school of medicine, and also requires a "good moral character."

To the violation of this law is attached for the first offence, a fine of "not less than fifty nor more than one hundred dollars," and for the second offence, in addition to the fine, "imprisonment in the county jail for the term of thirty days."

This law may be all very well, and perhaps may elevate the standing of the medical profession, for which there is urgent need, but it is certainly contrary to the genius of our government, and highly suggestive of those arbitrary rules which bolster up cliques and classes in the tyrannical governments of Europe. The people do not know whom to employ, and so the Legislature takes the subject in hand. It says, you must not send when you are sick for a medium, who will cure you by laying on of hands, or read your disease clairvoyantly, and prescribe what will instantaneously relieve you, but for some graduated doctor who is learned in the processes of killing, and can do it scientifically. If that wonderful healer, Newton, should enter our State and commence healing the sick, he must be fined fifty dollars for his first cure, and go to jail for the second.

Jesus Christ, were he alive to-day, would not be tolerated at our State Capital. If he should cast the evils out of some Mary Magdalene in the streets of Columbus, he would be fined, and should be raised some dead Lazarus, he would go to the lock-up!

There are hundreds of persons in the State of Ohio who are healers. Some of these, though unknown beyond their immediate locality, are equal to any in the power they possess over disease. They must now desist from the exercise of their gift, or practice it in secret. It is now a criminal offence, and they are branded by the law, which holds its broad shield over the heads of the appointed M. D.s, who can go on in their course of blind empiricism, called by courtesy—medical science!

It is true, mediums make mistakes sometimes, and fall to cure; but do M. D.s never blunder? Are they infallible? For every mistake of a medium, I can show ten made by these M. D.s. Our hearts are still torn with regrets for our daughter and sister, sacrificed to the ignorant conceit of one of these same diplomized individuals, who now seek to compel their employment by law!

Nevertheless, if the law sifted out the quacks, we should be silent; but it does not. There are ten quacks with diplomas, where there is one without.

There is another point to this law, if possible, still more objectionable: "And also requires a good moral character." Now that sounds very well, but what is meant by a "good moral character," and who is to decide? Can a Spiritualist be said to have such a character? No. It is a thrust made in that very direction, and in favor of the Church. In the absence of all other tests, that of church-membership is the only one which can be applied. The M. D. must not only have a diploma, but belong to the Church. This is a wonderful marriage, truly, between the spirit-killers and the body-killers. Poor humanity, where can you find shelter? This is one of the many tokens which show how the forces of the Old are being knit together, and consolidated against the New. They see the approaching struggle for existence, and anticipate its coming.

Fraternally, HUDSON TUTTLE.

Minutes of Proceedings.

The Missionary Bureau of the Illinois State Association of Spiritualists held their regular monthly meeting on Tuesday evening, the 5th inst., in Chicago. Harvey A. Jones, Milton T. Peters, Julia N. Marsh and Dr. S. J. Avery present.

The minutes of the preceding meeting were read and approved. Milton T. Peters then offered his resignation as Treasurer of the Board, and Dr. S. J. Avery was chosen to fill the vacancy.

Letters from persons desiring credentials and employment under the auspices of the Missionary Bureau, also those containing calls for said services, were examined, and their contents carefully noted.

A report of certificates issued during the past month, and of the localities reached, was satisfactorily reviewed by the Board.

The dividing of the State into districts, or routes of travel, for missionary labor, was further con-

sidered, and steps were taken to perfect the plan. Upon application therefore a certificate of recommendation was issued to R. S. Davis, of Sycamore, as a lecturer of much worth and ability, also a medium, &c., satisfactory evidence to that effect having been previously given.

The necessity of a fund for the successful prosecution of this work was an item also of much consideration, and the fact that many of the early subscriptions were still unpaid was a matter of some regret; yet believing that a large number of persons are not only willing but desirous of an opportunity to give of their means to the forwarding of this movement, (which has for its objects the dissemination and unfolding of the Spiritual Philosophy,) blank notes of the following form were ordered to be printed and put into immediate circulation:

BLANK NOTE. —ILL., 1868. For value received, I promise to pay to Julia N. Marsh, Secretary of the Missionary Bureau of the Illinois State Association of Spiritualists, the sum of — dollars—100, to be used in the promotion of said organization.

Blank letters were also ordered. See copy: — CHICAGO, ILL., 1868. Will you please inform the Missionary Board, through its Secretary, Julia N. Marsh— 1. What is the best route of travel for lecturers, mediums, organizers of Lyceums, of circles, &c., in the locality where you reside? 2. What phase of Spiritualism is most needed there? 3. Who are the leading native Spiritualists? Enclosed please find blank notes, which you are requested to present to the proper individuals, who, upon being favorably disposed, will proceed to fill out according to their pleasure, and return to the Secretary as therein named, No. 92 North Dearborn street, Chicago, Ill.

It was then resolved that the minutes of this and all other regular meetings of the Board be hereafter published in the Religious-Philosophical Journal and Banner of Light, after which the meeting was adjourned. J. N. MARSH, Secretary.

Three Days' Meeting in Sturgis, Mich. There will be a Three Days' Meeting held in the Free Church at Sturgis, Mich., on Saturday and Sunday the 19th, 20th and 21st days of June. A general invitation is extended to all to attend this meeting, and especially to Spiritualists, mediums, clairvoyants, and free thinkers. Ample arrangements will be made to accommodate strangers from abroad. Able speakers will be in attendance to address the needs of the people. This will be one of the grandest gatherings of the people ever held in this place on such an occasion. Services to commence on Friday at 10 o'clock A. M. at the Free Church, corner of Michigan and Washington streets. Sturgis, Mich., May 15, 1868.

Quarterly Meeting. The regular Quarterly Meeting of the Spiritualists of Macomb County, Mich., was held on Saturday and Sunday the 6th and 7th of June. Charles A. Andrus, Mrs. Lydia Ann Peck and other speakers will be present. CHARLES S. HICINS, President.

SPIRITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 7 o'clock. Samuel F. Jones, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10 A. M. John W. May, President; Mrs. P. Brown, June 7; Mrs. N. Willis, June 14 and 21; Miss Julia J. Hubbard, June 18; Mrs. Juliette Year, July 5 and 12.

CHARLESTOWN, MASS.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 State street, every Sunday at 7 and 7 1/2 P. M. Children's Lyceum meets at 10 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged—J. M. Peckles, May 31.

CHILMARK.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; J. H. Brown, Guardian. Speaker engaged—Mrs. M. J. Mayo, Guardian. Speaker engaged—J. M. Peckles, May 31.

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