

BANNER OF LIGHT.



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NO. 12.

For the Banner of Light. LIFE'S TRUE RELIGION. BY N. FRANK WHITE.

[The following beautiful poem, composed in spirit-life, and given through the mediumship of our friend, N. Frank White, was delivered at Mercantile Hall, Boston, Sunday, May 23, 1868, at my house during the following week he was entranced, and, at my request, the poem was repeated, that I might transcribe it for publication. Bro. White considers the poem thus delivered by him not inspirational in the strict sense of that term, but rather as verbally impressed upon his mind by the spirit author.—H. B. Sloss, 56 Pleasant Street.]

An ancient hermit—so the legend runs—
A stern recluse, within a desert wild,
Wrinkled with age and browned with many suns,
Chanced in his wanderings on a little child.
The resting caravan from which it strayed,
The kneeling camels and the sheltering tent,
Were all forgotten, as it careless played,
Like gleam from Paradise to Hades lent.

With mute surprise the hermit watched the child,
Then made the holy sign and stood in fear,
For memory, by the magic scene beguiled,
From the deep trance of many a vanished year,
Brought up afresh bright visions of the past,
And much he feared—what his stern creed had taught—
That for his soul some subtle snare was cast,
To hold it from the purity it sought.

But self-rebuke and holy sign were vain—
The memorized past came thickly crowding round,
Until the treeless wild, the desert plain,
Changed to the old familiar childhood ground;
And he, that stern recluse, with fastenings worn,
Ridged with the scars that his own hands had made,
Bowed down by age and penance he had borne,
Now once again, in fancy, laughing played.

Once more he leaned upon a mother's knee,
And listened to her gentle counsels given;
Counted the winged ships of his native sea,
And wondered if through them he reached his heaven.

Once more, a youth, he read from loving eyes
More tender words than lips have ever spoken;
And that wild desert heard regretful sighs
Forcherished joys and treasured promises broken.

Again the busy world before him rose,
Again he moved within the city's crowd;
The midnight wrestlings and the penance throes,
Which more than age his manly form had bowed.

The sackcloth robe, the cheerless hermit cell,
Were like dim visions of a troubled dream,
Or like the fitting phantom thoughts that dwell,
Wild, weird shadows, by oblivion's stream.

But still the child played on—each shout of glee,
To that old man, a memory of the past—
Till eastward grew the shade of shrub and tree,
And noonday's sacred hour of prayer was past.
But suddenly he roused him from his trance,
For in its sports the child his form had spied,
And now with shy, and now with bold advance,
Came fearlessly and fondly to his side.

With oft repeated holy sign and word,
He started shrinking from its gentle touch—
With laugh as clear as ringing note of bird,
The child passed on—the hermit wondered much.

For well he knew the potency of sign
To lay the tempter with his subtle snare,
He knew the power of the Word divine—
But all in vain were word, and sign, and prayer.

And this he murmured, pondering to himself,
This then the fruit of my long desert life—
The fleshless skull upon the rocky shelf,
That hourly witness of my earthly strife,
The lifeless rock wall of the secret cell,
Which nightly echoes to my dismal moans,
Is not more worthless than the sacred spell,
Price of my manhood, offspring of my groans.

The fearless penance and the rigid fast,
The sackcloth robes, the twisted ropes that gail,
Are all in vain—for memories of the past,
Like master fingers on my heart-strings fall;
The sportive gambols of a thoughtless child,
In one short hour undo the work of years,
In one short hour by tempter's art beguiled—
My soul submits e'en while it shrieks and fears.

"One effort more!"—with earnest, firm demand,
As though the great arch fiend before him stood,
With eye averted and with gesturing hand,
"Avant!" he cried, "by all the pure and good.

The martyred saints above, the holy tree,
The passion, agony, and the death of shame,
I curse thee hence, abhorred! I bid thee flee
Back to thy seething, scorching hell of flame!"

With much surprise, the child its little hand
Upon the shrinking hermit gently laid—
"There is no thing to curse in all the land,
"Tis very beautiful and good," it said,
"Why dost thou fear, old man? Our God is here,
And he is surely strong—all life, they say,
To him is precious; to him very dear,
In town or desert in His care alway.

And so I know him where the little flowers
Peep smiling up, the tiny buds between;
I feel his presence in the night's dark hours,
In desert wild, or by the oasis green,
What'er he makes—and he makes all—is good,
No thing to curse in all the land is there,
No lurking fiend, in town or lonely wood,
But all is very beautiful and fair."

The hermit's eyes were open, and he knew
At once the worse than folly of the past;
Close to his heart the blest evangel drew,
While sackcloth robes and ropes asid were cast.
Taught by the prattling lips of that dear child,
Life's true religion, he with joy forsook
Fast, penance, vow and desert wild,
And to the world again his way he took.

The Lecture Boom.

The Religious Status of Spiritualism.
A LECTURE BY WARREN CHASE.
(Reported for the Banner of Light.)

On Sunday evening, May 10th, Hon. Warren Chase addressed the First Spiritualist Association, at Mercantile Hall, Boston, on the above subject. His remarks were attentively listened to by the audience. We give below a synoptical report of the lecture:

He (the speaker) had said in his afternoon discourse that man was by nature a religious being, just as he was by nature a thinking being, or an active being. It was not difficult to arouse in him the emotional element in youth. It was easy to train the devotion of the child to the worship of a visible object, an image representing the power beyond. From this fact, Paganism, the first stage of religious thought in the world, derived its power. Then came Judaism—the next step in advance—appealing to the more matured ideas of the race, and showing a new religion, introduced by Moses, in which he presented a different God from those worshiped by the Egyptians, in that he was called a living God, while those they adored were not living entities, but only symbolic representations. In the trial for the mastery the Egyptian priests wrought miracles, so did Moses, and the Jews said that the God of Moses transcended the Gods of Egypt; but their experiments failed to convince the Egyptians. This state of affairs was, however, sufficient for Moses and the Jews—who proceeded to engrave on their Jehovah the ceremonies borrowed from the Pagan, and many of the attributes heretofore held sacred to the Egyptian deities, and to copy from the worship of those deities many rites and mysteries. Yet in this new religion there was progress. The God of the Jew was higher than the God of the Pagan; in his rule there was an established moral code for the recognition of mankind. But the commandments were given as a religion—not to be lived by. They were certainly not given to govern the Jewish people, who, so far from obeying the decrees, "Thou shalt not kill!" so far from loving their neighbors, were often commanded by their God to "come upon a nation who were at quiet, and secure," "smite them with the edge of the sword," and "burn their cities with fire!"

The superiority of the Jewish religion consisted in its having a living God in contradistinction to the symbols of the Pagan world. This God was put above the level of the populace; only the favored few were allowed to receive direct influence from him; only the priests could commune with him, and present his demands to the people, who were bound by their orders. Yet such a state was fitted to the condition of the Jewish nation, and was intended to ripen them to the fulfillment of the highest standard of their Jehovah. They arrogated to themselves that they were the chosen people of God, but they had chosen a God. It was not that the God of the universe had chosen them, but that they had selected one who to them represented him, and whom they represented.

Then came forth from obscurity another phase of religious thought, needed for a higher advance—Christianity; and the phenomena attending it were believed by many who saw them to be superior to those of the God then worshiped by the Jews. It was the system which declared a God living among men—incarnate in a human form; to be made a finishing up of the whole system of Jewish sacrifices, by that one sole sacrifice which ended all necessity of further offerings. Those who in the light of this new truth came out from the Jewish Church, were superior to that Church in so far as they attained to the highest attributes which it was then possible for the human mind to receive. And for centuries this faith broadened and deepened in the hearts of men; its chief power being in its appeal to the brotherly sentiments evoked by the story of a God incarnated and suffering in the human form. The ideas of this faith were symbolized in the Roman Catholic Church by the most beautiful pictures of perfected manhood and womanhood, in the persons of Jesus and Mary his mother, and these pictures served to enchain the minds of her worshippers, while the preacher presented to their conceptions the perfection of the Godhead; these preachers were constantly bringing down God to the human embodiment before them, and thus they appealed to the heart of man. The Jewish religion never appealed to the heart; it addressed itself to arrogance, pride, hatred and revenge, but never touched the deep fountain of human love; whilst Christianity strove to bring its God to the intellectual capacities of those who could receive the descriptions of the priests, so that they might feel the religion in the heart.

The priests of Paganism strove to frighten the people, and those of the Jewish Church did much the same; in both of these religious systems the fears of the Gods were awakened, but Christianity drew out the tenderest sensibilities of the heart. It was the religion of the heart and feelings. True it presented terrors and allurement in the future, but its deepest efforts to "reach the sinner," were devoted to the cultivation of love for Christ by the assertion, "He first loved you!" Its preachers sought to bring their deity to the gates of human love. Could any one love the God of the Jews? he might be feared, but never loved; but it was not difficult for a warm heart to love Jesus. Thus the Christian religion came to the hearts of mankind, and they were drawn out to Jesus of Nazareth.

True there were some, rather of the rationalistic school, who differed from the mass, but the great body of Christianity tried to present Jesus as the embodiment of God on earth, and called on us to venerate and love him; he was declared our brother because he had taken on humanity; we were called on to ask pardon of the Jewish God, for

Christ's sake; we could not reach the stony heart of Jehovah unless we presented Jesus, the sin-offering and sinner's friend.

Let no one say he (the lecturer) condemned Christianity. It was a good religion; it had its mission, and that mission was to arouse the better feelings of the heart—to awaken and develop the human affectional nature beyond and above the demands of mere animal appetites and passions. Previous to its advent these higher capabilities could not be called out—there was nothing for the world to love religiously.

Christianity, in its embodiment, was essentially Catholic. The Protestants were only those who had rendered their protest against the arbitrary construction placed by the Romish Church upon certain religious authorities. But when Michael Servetus, and others, protested against Calvin and his teachings, then the Protestants were ready to put them to death for protesting. While the Protestants disclaimed Catholicism, they yet claimed to be within the pale of the Christian Church, and were working for the same ends; though they set aside the pictures on canvas, by which the Catholic sought to reach the heart of the people, yet their preachers presented pictures in sermons, used words instead of the painter's brush, and strove by the powers of description to appeal to their hearers' hearts. Who could look on the beautiful paintings of the Mother and Child that adorn the cathedrals of the Romish faith, and not love them? Who could listen to the sermonized story of the character and sufferings of the incarnate God among men, without a similar awakening of the affectional element within? If the beholder, or hearer, in either case, did not love the character represented, it was because the love principle was dormant in the soul.

Such was Christianity—a religion of the affections. But man did not see with his affections; the eyes are not in the heart. "Love is blind." There was no call in the Christian theology for demonstration as to whether there ever was a real Christ or not; there might be doubts as to whether he ever lived at all; but this was of no earthly consequence to man—the call was addressed to the feelings, not the reason. When the revivalist came down from his desk and walked about among his hearers, he did not ask, "Brother," or "sister, what do you know?" but "How do you feel?" He did not appeal to the reason but to the affections, because they were the seat of his religion. We all knew love was blind; often in daily life we could mark its existence, although we could not for a moment conceive the reason of its attachment to some particular object; the reason was to be found in the fact that the intellect was not appealed to.

A Professor in a Western College, giving some parting advice to a medical class, just graduating, on the subject of "Receiving Authority," declared, in effect, "I take no authority; I do not go by the assertion of any man; demonstration and experience are the only bases for my belief!" but suddenly remembering that perhaps he was going too fast, he quickly added, "Except in matters of religion; there I go it blind!" What was required by Christianity, but that man should go it blind? when all its lessons and appeals proved it not a head religion but a heart religion.

We were not, by its precepts, to ask how much fiction, grown hoary with age, was handed down to us from the past; in God in a man was presented, and we were called to believe in him; we were not to ask if God had not been born of other women than Mary, or if other nations had not had Gods born to them as well as the pompous Jews; we were not to use our reason at all, but to pin our faith blindly upon Jesus of Nazareth as THE GOD.

Christianity had done much, it was true, toward preparing the ground for the reception of the seeds of progressive truth in its protests against authority, though in many cases unwittingly at first. When the Puritan fathers broke away from the endearments of home and the comforts of civilization, to rear a free temple in these western wilds; when by reason of their scanty numbers and scattered habitations they found it necessary to educate their children, both male and female, more thoroughly, that they might when they became the heads of families be able to fulfill the requirements of their creed, and expound the holy Scriptures to their offspring; when by the establishment of the free school for this purpose, and the acknowledgment of private judgment in the construction and rendering of Bible passages, they opened the doors of free thought, they little dreamed that they were raising the bird which was (so to speak) to pick out their own eyes! that they were presenting the second temptation which should produce the new fall of man—knowledge! But it was a fall up stairs, not down. This intelligence, unwittingly released from the cramping influences of creed, went on and became so universal that it finally demanded a reason for faith, and called for a rational religion fit for the head as well as heart. That influence was still acting; many persons, especially in New England, were outgrowing Christianity entirely, and demanding a rational religion.

What should that religion be? Spiritualism? It had come in good time. When it came it was as distinct from Christianity, as that was from Judaism. Its God was no Christ, no man, no Jehovah, but a God of rationality—an acknowledgment of the existence of God in every human breast, as in that of Jesus; the Deity was not cast out of Jesus; his habitation had only been broadened to the idea that God was born on earth every time a child was born.

If we found God incarnated in the race, was there not a duty to do to him, as there had been declared, one to perform for the Christ of Christianity? to love this habitation of the indwelling Divinity—to aid and assist suffering humanity—to join hands with our lowest brothers, that we might thus become a connecting link between them and the spirit-spheres? This was the religion of Spiritualism, it did

not ask of us to say over words, unmeaning prayers, and yet it did not excuse us from praying; but to have a prayer in this religion was to put it in practice—feel the hungry, give kind deeds in the place of words alone, and to add in bringing up those of our fellow creatures who needed our prayers. By the divine command of this new dispensation our prayers should go down to those below us, in acts of mercy, not up to those above us who did not need our notice. Here was the central idea of this new religion—this rational appeal to rational minds. While we might give Christianity the credit of being the pioneer, Spiritualism was destined to be the manning and perfecting power in the moral vineyard. No longer were we called upon to presentatonement, no longer to seek a foreign God-power to wipe out the stains from our moral garments, but the truth was presented to us that "God helps those who help themselves!"

But it might be said by some, if we took away this Christian religion and Bible, the world would become horribly depraved and reckless. This same argument was urged against Jesus in his day, by the Pharisees and Sadducees, when the selfishness of these leaders of the Jews was so remarkably displayed that the Nazarene declared the harlots in the streets should go into the kingdom of God before them. In our day and in this new dispensation, we were not loosened from moral obligations, but had our religious duties brought nearer home to us. We did not set aside our moral natures by cultivation. Were the noble reformers, represented by Theodore Parker, less religious than the followers of Lyman Beecher? Did a man cease to become a moral because he ascended to a superior plane of thought and belief?

The religion of Spiritualism was as far above Christianity, as that was superior to Judaism, and those who sought to bind it down to the level of the Church would signify fail, for it was not of them, and they had no more power to stay its upward flight, than to stop the flood of intelligence that was rolling over our land—to burn the school houses and bring back our free education to the Roman Catholic standard. Spiritualism could not dwell in the confines of a mere affectional religion, but met the legitimate demand of increased education for a rational belief. It did not come as a bucket of cold water to put out the fires of Christian inspiration, but to unite the head and heart in religious matters. With it a new phase—a new aspect of moral power came to the world of man. There was no more need to praise God, for he had been praised enough in the past; it was time now to recognize God in our brother man, and go to work practically to evolve that recognition. The days were gone by when thinking minds could love and adore a Deity whose worshippers praised him when they doctored around the blazing stake and joined their hymns of hellish triumph with the half-stifled groans of expiring martyrs! By the commands of this new religion we did not need the stake, the rack, the dungeon, to convince our brother of his error; but we must reason with him, prove his mistake, and make him feel that we loved him. We were not to pray God to change the hearts of our opponents, but to go to work, and, by demonstrated facts, change them ourselves. We were to conquer in this strife with error, not by proving our superior numbers and consequent crushing power, but by reconciling ourselves to the universal Godhead inherent in all the human race, and carry our prayers and praises in baskets and bundles of necessities and comforts to the needy incarnate Gods in the human forms around us, this being a practical and not a dogmatical or theoretical religion.

A WORD TO MOTHERS.—Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible throughout all eternity. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, pious and faithful in her solemn work of training up her children for heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth and error which your conduct impresses on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child! How prayerful and how serious, and how earnest to write the eternal truths which shall be his guide and teacher when her voice shall be silent in "death," and her lips no longer move in prayer in his behalf, in commanding her dear child to her covenant God.—*Phrenological Journal.*

IT SHOULD NOT BE SO.—When a rash youth goes astray, friends gather around him to restore him to the path of virtue. Gentleness and kindness are lavished upon him to win him back again to innocence and peace. No one would suspect that he had ever sinned. But when a poor confiding girl is betrayed, she receives the brand of society, and is henceforth driven from the ways of virtue. The betrayer is honored, respected and esteemed; but there is no peace for the betrayed this side of the grave. Society has but few loving, helping hands for her, no smile of peace, no voice of forgiveness. There are earthly mortification, untold sorrow. There is a deep wrong in them, and fearful are the consequences.

Oh, this happy watching for every single green leaf, for the opening of every bud. The most beautiful thing in nature is that it never makes haste; it can wait, and our whole work is—to wait for her.

A NEW SCIENCE.

In the New York Independent of the 9th of April it is told that Mr. Stephen Pearl Andrews, of that city, claims to have discovered an entirely new science, as exact and profound as logic or mathematics, and even more far-reaching and inclusive than either of them, or any other science. He affirms that there is, in fact, only one science, of the principles of which all the special sciences are merely particular modifications or instances. "Heretofore," he says, "there has not been a single universal principle known in positive science, and hence science is yet in the chaotic or fragmentary stage of its development. The new science is to supply this defect, and to base all the known sciences upon an *a priori* knowledge of exact scientific laws of universal application, whether in the department of matter or that of mind."

Now the above does seem to indicate something similar to a science we, as an investigating circle, have also discovered in our last twelve years' labors—we, five of us, three males and two females, assisted by the (as they called themselves, and proved by their works their claims to be) "Arch-archangels sent." These minds taught our circle, through the organism of David Corliss, as their medium, the science of universal being, embraced in the unfolding and development of universal positive and negative self-existent, eternal principles, which principles are the primary innate properties and qualities of all elementary existence, and will eventually unfold and bring them all into proper and perfect order; that these positive and negative principles of course are in unison with three elements of cause, 1. Predominance, to rise from the first or previous position or condition; 2. Volition—determination; and 3. Power to execute or move them into final divine, which is perfect order.

They have demonstrated to our intellectuality, scientifically and philosophically, that man can never compass the science of being under any conditions other than the unfolding and development of the great elementary system to his intellectual consciousness, by the positive and negative action and reaction, by an organic union of these principles. He must come to know and understand that no mental organism can have a perfect existence by excepting even one principle of the elementary system.

Every planet is a complete elementary system, organized of positive and negative principles; and every organism unfolded and developed from its teeming bosom, partakes of both kinds of its elements, from the tiniest to the largest of all.

Positive principles are the primary innate properties and qualities of the soul, or central elements of organic existence. Negative principles are the primary, etc., etc., of the outer elements of organic existence; and it must be distinctly understood that the extreme outward elements, erroneously termed the body, are not the body proper of the man-organism, for that itself has distinctly a physical mental and metaphysical mental organism united in one principle. Man is male and female in the incorporate unfoldings of the dual principle. He is an innate, self-existent being; and is manifested through the whole universal principle of unfolding life, to carry out the magnificence of all being.

Now we rather surmise that such a "single universal principle" has been known in what we understand to be "positive science," which is one capable of being demonstrated philosophically, systematically and analogically; and we undertake to say the science we are investigating is most eminently of that character. We have been taken as far back into the primitive condition of the elementary system as it was necessary to go, for the purpose of demonstrating the progressive and organic principles of life's unfolding law; and so far as we have proceeded in our search after truth, we find one universal mode of organizing all elementary existences, so that if we once understand the law that organizes one organism, we are acquainted with all, from the great central polar star—Archetype and Architect of all truth—to the ultimate atom, which is as complete a universe, in its primary innate properties and qualities, as the grand aggregate of similar principles, for every organism in existence commences with a dual unity of principle to unfold and develop itself. So here is clearly exhibited the fact of a "single universal principle" having been known in "positive science." As to our science being positive, we simply defy its abrogation or refutation, from any quarter whatever, not even excepting the redoubtable Herbert Spencer himself.

We find, too, another universal principle in unfolding life—an unflinching constancy of the preparation of the negative elements for organic development. Not one organization in all the great elementary system, whether what is called "natural" or "artificial," can have a possible existence without a due preparation for that object; and whenever a primary organization of these elements is effected in the animal and vegetable kingdoms, these become directly an elaborator for preparing, by refining, purifying and cleansing their own, for still higher organisms; so that these elements are moved on by the principle of progress, from inanimate to animate life, from this to sentient, from which is developed intelligence and intellectuality in man.

It may startle some minds for us to say that every department of the elementary system, or what is commonly termed "Nature," is used in the development of any single one of its organisms; nevertheless, we utter what is capable of scientific and philosophic demonstration. Nay, not so much as the most trivial thought can be organized by any mind in existence, without every department, as above, coming into its elements. But we say these things not to boast of our higher development of intelligence, but to let the public understand that a single and dual universal principle has been known by more than Mr. Andrews, in positive science, and a book, too, will disclose it in due time. J. E. R.

Children's Department.

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

"We think not that we daily see
About our hearts, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
(Lillian Hurst.)

UNCLE OLIVER'S RECOLLECTIONS.

(Original.)

NUMBER NINE.

"Uncle Oliver, we are in difficulty again," said Mary, with trouble on her thoughtful face.
"Now, Mary," said Reuben, "if you go to telling about the matter you'll make it a great deal worse than it is. You girls always make mountains of molehills."
"We want to bring the thing right out and show it just as it is, and you want to cover it up. That's the difference. We can't any of us make it any smaller or larger."
"Well, let me put the question," said Reuben, "and I'll put it strong. Is it right over to tell a thing different from what it is, to save some trouble?"

"Of course you know that I shall answer no," said Uncle Oliver, without hesitation.
"Well, we were going on an excursion—a dozen of us—to see Farmer Dolt make maple sugar. We calculated to have a first rate time. We had our plans all made and everything satisfactorily arranged. Now you know that there's a boy that always makes trouble for us if he goes with us; we don't like him, and our parents do not want he should go with us. He found out that we talked of going. Some of the girls told—"

"There now," said Sue, "you're too bad. I didn't tell anything about it. I was only talking it over with Mary in the school-room, and we thought we were alone, and Caleb was hidden behind one of the seats. You needn't be always saying 'girls can't keep anything.'"
"I must humbly beg your pardon," said Reuben, with comely politeness. "Anyway, Caleb— you can't deny that you have told his name, that we all agreed not to mention—"

"That was only a slip of the tongue," said Mary. "What difference does it make when we all knew who it was?"

"Well, then, Caleb found out that we were going, or that we talked of it, and he meant to go. So he came to me and said, 'You are going sugaring.' 'Mum,' said I. 'Now ain't you?' said he. 'Don't know,' said I. And of course I didn't really know, because it might storm, or I might get sick. Then he said, 'Going to Farmer Dolt's?' 'Don't know,' said I. 'Going to-day?' 'Don't know,' said I. 'If you go I suppose you'll go over the hill.' 'No we shan't,' said I, and turned away from him. Now we went, and we went that day, and we went over the hill. We went on the sly, and Caleb didn't find it out till afterwards. Then he was terribly angry, and he went over to Farmer Dolt's and told him I lied. We had a splendid time over there, and they did everything for us that they could. They had the sugaring-off and a supper, and then their man brought us home on the sled. Now, you see, I am in Mr. Dolt's class in the Sunday-school, and he could not bear to think I'd tell a lie, so he came and asked me what I said, and I told him. He took it all in serious earnest, and turned away from me as if I had struck him. Now, we don't any of us think that I have done wrong except Mary. She says it was a kind of lie, and I say it was not. How could I know if I was going?"

Uncle Oliver looked very serious, and folded his hands thoughtfully.
"This is a question of so much importance that I hope you will be willing to have it thoroughly discussed. There are a great many men and women in the world who do not hesitate to do just as you have done every day; but that does not make it right. You know very well that if I had asked you if you were going you would have said 'Yes,' you would have known all about it. You were right in not telling Caleb if you did not wish to, and he was very rude in questioning you, but there was a better way to silence him than by an untruth."
There is a kind of lie called *white lies*, and yours were of that kind; but I could never see how anything could be called white that is black. There are many people who would scorn to tell a lie, and yet who will tell an untruth. Some fashionable ladies will send word to the door that they are not in, when they do not wish to receive a call. Some men will say they are sick when they wish to put off some business engagement, or find an excuse for some neglect. I call all such methods by their right name. The truth is the truth; an untruth is a lie."
"Then you think I ought to have spoiled our visit by telling the whole thing. I thought I was doing a real smart thing."
"I do not think you ought to have told that you were going; that was not necessary. If you had said, 'Caleb, I will give you all the information you desire of our excursion to-morrow,' or, if you had left him saying, 'I hope you will excuse me, but I have no information to give; call again,' you would have saved yourself all responsibility, and have left yourself free from the effects of deception."
"And he would have followed us," said Reuben, "and spoiled all our fun."
"There is no better motto for one's government than this: 'Do right and leave the consequences.' I do not believe that Mr. Dolt would have let Caleb disturb your peace, and perhaps the boy who has so little to make him good would have been improved by the pleasure he would have received. It is impossible to tell what an influence your deception may have on him. Very likely he thinks that now he has an excuse for any kind of lie he may choose to tell."
"I did not think of that," said Reuben.

"Very few people do think of the consequences of their acts. Let me tell you of an instance that I recollect, that will illustrate the effect of the kind of deception that many people call right, and I think you will say that there is but little difference in lies, and that none of them can ever be excusable."
There was a dear little tender-faced, gentle girl, whose father died and whose mother was ill, so she went to live with a lady of wealth, who promised to take good care of her. And so she did, and Mame grew so fond of her adopted mother that she toiled for her pleasure and ease without a sigh.

Mrs. McIntyre had a son Will, who had been away from home for some time, but who returned when Mame had fairly won the love of her new mother and of all who were members of the family.
Will was not a bad boy, but he was selfish and wanted all the love and all the attention of those about him; so he began to dislike Mame, notwithstanding her efforts to please him, simply because everybody else liked her. He did not

wish her any real harm, for she really ministered in many ways to his ease and comfort; being always ready to run for his fishing tackle, to hunt up his caps, and to keep track of his books.

A lady came to visit Mrs. McIntyre, and after a few days she lost a valuable ring. No one suspected Mame, and a great search was instituted, in which Will and Mame took part. After the unavailing search was over, Will was in Mrs. Green's room.

"I suppose you know who was in the garden after we had finished our game of ball that day you lost your ring?"

"No, I don't remember; who was it?"

"Why, Mame, to be sure."

"A little while after Will says: 'Have you noticed how shy Mame is lately? She doesn't come in here at all.'"

Mrs. Green looked Will in the face.
"Do you know any harm of Mame?"

"No, only I lost my ball the other day, and I found it in Mame's room."

Now, Will knew very well that Mame hunted an hour for his ball, and after she found it, she put it in her room for safety, telling him where it was. A shadow came over Mrs. Green's face, but she did not say a word.

"Where is Mame?" said Mrs. McIntyre, the next morning.

"I guess you won't see her very soon again," said Will, "she's gone home."

"How do you know?" said his mother impatiently. "She said nothing to me; she always asks my leave."

"Of course she did n't; she's good reasons for going home, no doubt, and Will put on a very wise look."

"I command you to tell me immediately what you know."

"Oh I know but little. You can ask Mrs. Green what she knows."

Now Mame's mother had been taken suddenly ill, and had sent for her. It was early in the morning, before any one was up but the children. So Mame, fearing her mother would suffer, left a message for Mrs. McIntyre with Will, and ran home as fast as possible. The morning was lovely. The grass was glistening with dew-drops, the flowers were sending out their sweetest perfume; everything to Mame seemed full of love and beauty.

She had a long walk, but she paused not a moment, for she longed to carry some of the love and beauty that she felt in her spirit to her mother. She found her mother so ill that she thought only what she could do to comfort and aid her, and the day wore quickly away without her returning to Mrs. McIntyre, and she had no opportunity of sending any word back to her.

In the meantime Mrs. Green had allowed suspicion of Mame to follow Will's hints, and her disappearance confirmed that suspicion. As the day wore on and Mame did not return, she hesitated no longer to tell Mrs. McIntyre that she believed that Mame had taken her ring, and being afraid of detection had left. They talked over the hints of Will, and both concluded that they had good reason for suspecting that something was wrong.

Mrs. McIntyre waited until the next morning, when she sent word to Mame that she need not return to her again.

When Mame received this message, she was just holding before her mother a bunch of wild roses that she had gathered, and saying, "Now that will keep you well, I know, till I get back, for I must go and tell my mother all about you, and beg her to let me stay with you a week. Oh she is so good, so kind, and I know she loves me so."

The flowers fell from her hands, her face grew deathly pale, then flushed crimson. She wilted like the roses, and before night she could not sit up. She laid down beside her mother and moaned herself into unconsciousness. A sort of stupor settled upon her, and nothing could arouse her.

The good doctor who tended her mother without money or price, wondered at this new and strange case, for he had seen Mame well the day before. He called in to see Will, who was not well, and said to Mrs. McIntyre:

"There's a dear little girl under my care that I wish you knew, for she seems sadly to want friends, and I can't tell what ails her. She just lies and moans and sighs, and nothing helps her. Come to think of it, you know her; she used to be here."

"Is Mame as sick as I?" said Will.

"A whole month of your illness would not be so dangerous as one day's of that girl's."

Mrs. Green just then came in.

"Only see what a piece of good luck! the gardener has found my ring. It was behind the seat in the summer house. It must have dropped off when I tried to get the ball."

"And Mame is innocent," said Mrs. McIntyre; "it is we all who are guilty. But you, Will, what did you mean by telling me she stole your ball?"

"I did not tell you anything," whined Will; "I only said that I found it in her room. Come to think of it, she told me it was there!"

"And come to think of it," said his mother, "I suppose you can remember some other lies you have told."

"Oh mother, mother! I never told a lie. I never will!"

"Anything that gives a false idea to another, is the same as a lie. You made us think wrong of Mame."

"I did n't lie, mother; don't say I did."

"Oh my son, do you not know that a misrepresentation is just as bad as a lie? Did you not make us believe that Mame went home because she feared we should suspect she had taken the ring?"

"I did not say anything why she went home."

"Then your silence was a lie; for your silence led us to suspect her. The dear child! she has suffered that we may all learn the great lesson of truth. I have allowed myself to become a liar by my suspicions—a liar to myself. But let me hasten to atone to the dear child! As for you, Will, nothing will serve you so well as a diet of bread and water in your room for a week, where I trust you will find a plenty of time to reflect on the wrong you have done. I depend upon you, doctor, to prescribe the wholesome medicine of seclusion, and we will begin to administer it immediately."

It was but a short time before Mame received the caresses of her adopted mother. The first touch of the familiar hand seemed to bring her back to a kind of consciousness, and in a few days she was so far recovered that she was carried back to her home to receive the love and attention that seemed so necessary to her.

She pleaded to see Will, before the time of his punishment was passed. She begged to have him forgiven, and she carried to his room the first token of reconciliation—a beautiful bouquet—arranged by his mother's hands.

This lesson cured Will forever of the sin of misrepresentation, for he really hated a lie, and could not be induced to tell one.

Now this story ends well; but let us suppose for a moment that there had been no good doctor to speak for Mame, and that the ring had not been found. Do you not see that an innocent

child must forever have suffered? and there was no lie told outright?"

"But," said Reuben, "Will meant harm to Mame, and I did n't to Caleb, that's the difference."

"You can never judge of the influence of what you do. A wrong act can never be justified, because it does not do harm. And, as I told you, you do n't know how much harm your deception has done Caleb. There is no doubt he will find a reader excuse for any falsehood he may wish to tell."

"But, Uncle Oliver," said Reuben, "there are lots of men that put their best apples and potatoes on the top of their barrels."

"Yes, and they act a lie when they do it. As I told you, any misrepresentation is virtually a lie."

"I believe you are right," said Reuben, "and I'll make up the matter with Caleb. Supposing we ask him to our sugaring-off, for we mean to have one, we boys."

"Yes, let's," said Frank.

And so said all.

(Original.)

OUR LITTLE DAISY.

BY G. P. R.

She came to us in summer time.

When fragrance filled the air,

And all the birds were jubilant—

What wonder she was fair?

What wonder, when her earliest breath

Its inspiration drew

From odor-breathing buds and flowers

All jeweled with the dew?

What happy visions then were ours;

How many hopes and fears

Came thronging to us as we thought

Of all the coming years.

In fancy, time with rapid flight

Had tinged our locks with grey;

Our little blossom, fairer grown,

Still cheered our weary way.

She was so bright and fair and frail,

We watched her every hour;

We feared the winter's chilling winds

Would blight our little flower.

But winter came and passed away,

The spring returned again

With all its wealth of buds and flowers,

Its genial sun and rain.

The birds again were jubilant

In every leafy glade,

And seemed to sing as ne'er before

The season's serenade;

And in and out the noisy brook,

Through shaded lawn and lea,

Went babbling on its way to join

The river and the sea.

Our little flower, as winter waned,

Grew stronger day by day,

And when the roses came in June,

She seemed as fair as they.

And thus it is that He who rules

The lightning's livid stroke,

Guardeth alike the weak and strong—

The daisy and the oak.

A FEW EXPERIENCES.

BY HENRY LACROIX, OF MONTREAL, CANADA.

A few years ago, upon retiring to bed one night, the following objective vision appeared to me, before I had closed my eyes. It seemed to me that the roof of the house was gone, and in the sky I could see my eldest daughter Harriet, then aged about twelve. The first thought, or surmise, that struck me was, that she had departed from this world. She was then a boarder in a nunnery school called "Sacred Heart," at Saint-Amand-Deleuil, seven miles from Montreal, and having been without any news from her for about a week, she might, I thought, at that moment have left the world. But I at once mentally asked her: "What are you doing there?" And the telegraphic reply was: "Oh, I have left! I am sick; fear not! I will return." And I took no more notice of the occurrence, but went to sleep.

Next morning I related the vision to my wife and mother-in-law—the latter having had a dream of the same thing. Another member of the family had had also the same dream during that night. The grandmother was not long in getting ready to go and see about her pet, and she found her seriously ill, and brought her home. That kind of premonition was called "extraordinary," but it went no more than skin deep in the minds of those who said so.

Some years before that event, I had one of those vivid dreams that stamp themselves on the memory, in the skull, in the very marrow, and that take an outside existence and become forever present until they are realized.

I was in a large city of Ireland, returning seemingly to my rooms, during the night, and I became all at once aware that I was pursued by a furious and yelling mob, among whom were many soldiers, all vociferating violent threats against my life. I took to my heels and flew rather than run over space. After a while I instinctively knocked at a door, which was immediately opened by a lady, who seemed to know that she was proposed to act a part in what was taking place. In a hurried and excited tone she bid me pass into the front room. The next minute the street door was furiously attacked, a great number of angry voices calling, "Open the door, or we will break in!" "How dare you come to your captain's house and act in that manner?" I heard the lady answer. But the hammering at the door increased, and it became evident that some kind of ramming machine was being used to break it in; but above the noise I heard again the lady, who exclaimed, "The first one who dares come in, I'll shoot him!" At the same moment the door was partly broken to pieces, and a rush inwards seemed to take place, when I heard the loud report of a musket shot. Had the lady acted to her word? I thought so.

I looked up and inquired from my spirit-friends, "Who are these men?" "They are ribbon-men!" was the answer, and the same voice then said, "Step out through that side window that opens on the garden, and stand close alongside of it; there is no fear; they won't look for you there." I did so, and I could hear a roaring, rumbling noise in the house. During the whole time I felt self-possessed, as if nothing unusual was taking place, and I felt confident that no harm could result from that act of violence. There ended the dream; but during the whole sleep I was repeating and pondering over the words "ribbon-men." What could that mean? I awoke with the impression that the whole scene would happen to me, to the letter, at some future time—in consequence of some words delivered by me in public, that would clash with ignorance and prejudice, and elicit as a consequence that very act.

Upon inquiring, next morning, from my Irish help maid, Julia, what "ribbon-men" meant, I was told that it signified the Roman Catholic party. There are dreams and dreams; some are truthful and are bound to happen. Time will tell as to this one.

From the (N. Y.) Round Table, May 18.

SPIRITUALISM.

MR. EDITOR:—Inferring, from the fact of the appearance in your columns of articles, editorial and other, relating to the subject designated in my heading, that the subject is not an entirely forbidden one with you, I venture to address you a letter touching upon the same.

Among the persons who have witnessed many of the wonderful manifestations which forced me finally to a belief in the spiritual theory, I will mention the author, Adolphus Trollope, altogether superior to his brother Anthony—a skeptic, clear-headed, clear-sighted, absolutely veracious, and in the highest degree intelligent; a Mr. Kirtley, whose family and self have been long attached to the Russian Embassy at Constantinople; a Madame Dumala, the cultivated wife of the richest merchant in the place where I was at the time; M. De Hain, Austrian Consul, and author of a volume on Albanian and Macedonian history; and her husband, a Mademoiselle Kouschinkoff, a Marquis De Castro, a great artist, a great avante, etc.; and Khalil Bey, one of the most distinguished men in Turkey, and late, or still, Turkish Ambassador at St. Petersburg. I am not going to speak in detail of those manifestations, and my object in referring to them all has been to open the way for offering the individuals named as my vouchers.

Not long after my conversion, I married. My husband was highly scientific—a total disbeliever, of course, in Spiritualism. I was no medium—could give him no evidence, nor by any means persuade him that what I had witnessed was not imaginary. I am still at a loss to conceive how the minds of scientific men are constituted. So long as the veracity or the sagacity of a witness can be questioned, doubt on second-hand testimony is conceivable; but here was a case where both were not in question. My truth and absolute conviction he knew; and of my intelligence he had the highest opinion. Neither were the facts of a nature in the least within the compass of imagination. Yet all was vain. I might talk to him forever on this point. His eyes and ears were closed. It was our only disagreement.

I took the most ardent interest in the subject, and could not get him to assist me in pursuing it. (I believe my supreme appreciation of the great revelation to have been one of the causes why so much illumination has been vouchsafed to me. The night when full conviction descended on my soul, I shall never forget my feelings. Had all the earth contented myself with my lot, it would not have brought such intense rapture. I beheld the heavens opening before me, and immortality awaiting me. Nothing that I ever experienced equalled my emotions that night, except on that other less memorable one when I first communicated with my husband from beyond the grave; I must confess.)

My husband left me in perfect health, a man of forty-five, who looked like thirty, six feet high, had never been ill, and I must here add, the most noble being and the most perfect specimen of an English gentleman, with all England's virtues and none of her faults. He did not even know that he was ill, till the news arrived that he was dead. Such calamity never fell on human heart. I would far rather have been dead with him than alive without him. I thought it was all over with me in this world, and decided on going to join some friends of his and mine in the Canary Islands, there to await death in obscurity and solitude. I had only one hope, a faint one, still a hope—that of communicating with him. I had told him, if he died before me, to remember that I should call him, and to come. I knew he would remember; but I was no medium, and too miserable and, I deemed, too ill-fated to become one. Nevertheless, I was resolved not to be wanting to him or myself. For three years, in deference to his wishes, I had not spoken on Spiritualism to any one. A few days previously, I had been suddenly impelled to tell my story in detail to two gentlemen, an enlightened English clergyman and a Maltese professor. That same night, when the fatal news arrived, I wrote to them to come and help me. Next evening they came. Another gentleman, a Maltese nobleman, a medium, was inspired to ask to join us—no doubt to assist me. He was an old man, and grave; and I let him come.

Four or five, as it was two hours at a time, with results. The fifth night I perceived a slight motion. The sixth, the little table, under our fingers, moved all round the large one, and this began perceptibly to oscillate. I was certain that spirits were present; but was my husband among them? I could not tell. I communicated with him without calling in strangers—a miserable condition at best? That night, as we were watching the table, one of the company called out, "Do you hear?" We listened. On a table, at the other end of the room, stood a bronze caryatid. It was distinctly ticking in the bronze—a regular, metallic, regular interval of a minute. We all reckoned up to the latter S. One of the gentlemen expressed a wish, when the ticking was suspended. Immediately it commenced again on another bronze on another table; and subsequently it recommenced on the china of the tea things—now sounding like a nail on porcelain. I was satisfied that it was my husband; for, with his practical lucidity and mechanical ingenuity (characteristics of his mind), he had resorted to an evidence wholly unquestionable, since no one was touching the ticking articles or was near them. I was left alone. It was a quarter of twelve. I lay upon the sofa, with a drawing-board on my knees, and a sheet of paper on that, with a pencil through a smaller board, hoping it would write or move. In about half an hour two very loud scratches sounded under the larger board. The room was very still, all shut up, no living thing in it but myself. There could be no question as to the cause. I could hardly believe my ears. I exclaimed, "My God! is that you? If so, scratch twice again." Immediately two more loud scratches replied; then six or seven more, and all was still. I went to bed; heart ticking all round the room; then a loud shuffling of feet on the floor, as I had heard before in Constantinople.

Next morning I was in my study writing letters, expecting nothing till night, when the ticking commenced on a porcelain jar. (By the way, I must observe, for skeptics, that the ticking, which has constantly been repeated since, and which was heard by all my servants, is quite distinct from that of a watch, which is vibrating and incessant, whereas this has no tinkling, vibrating sound, and is always slow and interrupted by intervals of a minute; moreover, it varies in sound with different spirits; used sometimes to be so loud that I could hear it three rooms off, sometimes so soft as to require the ear quite close to distinguish it; also it would grow louder and louder, as if gathering strength, when commencing, and would diminish and fade away, when about to cease.) I went to my board. Immediately the scratching was heard underneath. Then the curtain overhead was violently jerked. I looked up and saw a shining, vibrating, vibrating with a spiral motion, such as could only have been given to it by an energetic twitch between a finger and thumb. Then the board and pencil began to move rapidly; and I felt it impelled, as if by electric shocks, under my hand. I implored him to write intelligibly, and presently I saw the hand endeavoring to trace letters. At the third attempt, he wrote distinctly "love." Seeing the difficulty he had in forming letters, I then made a telegraph of straight lines. To this he replied immediately. I thus aked if I should take the pencil in my hand. He replied affirmatively, and that I should write in half an hour. Two minutes he wrote, and I felt my hand beginning to move, of itself, and to form great school-boy letters an inch long. By degrees, and rapidly, these grew smaller. Then I wrote a round hand, and in a few days a running hand (not mine) which goes with great velocity. The first communications were simple and altogether dissimilar from anything I should have thought of. Three or four days after, he announced to me that I was not to go to Palma, but, he thought, to America, which was far removed from my projects as Kamschatka; because, he said, I was not destined to bury myself, but to pursue a great and brilliant career, and become a great writer and a great instrument in the spiritual cause, for which, he said, God had long ago ordered and prepared me (you see, Mr. Editor, that for the sake of relating the facts just as they came, I am laying myself open to be charged with egotism). Nothing could have been further from my thoughts. Ambition and desire were far from me. I was indifferent to all earthly things, except peace, quiet, comfort and spiritual light.

Only a few words more. I am much struck with the singularly accurate parallel presented by the progress of Spiritualism to that of Christianity. Precisely in the same way is it altering imperceptibly through all lands and all classes, unfashionable, ignored by the Orthodox, the rich and the powerful, rising from below, spreading right and left with marvelous vitality and velocity through those humbler working and money-making classes of artisans and traders whom one would deem the least accessible to spiritual aspirations and influences, and filtering up meanwhile among hundreds and thousands who are secretly converted, and are ashamed or afraid to avow their belief in what Mr. Grundy, poolpoohs, and what the clergy reprobate. So it was with Christianity up to the time of Constantine, when hundreds and thousands amidst the high and influential were found to be Christians whom no one had ever suspected; and so it will be, for no doubt the parallel will be carried out to the end, except that, as all things advance in keeping with their epoch, most likely the progress will be in a geometrical ratio.

I must say that I am altogether revolted at the pantheism which seems to reign in America, and amounts to nothing else than atheism, disguise it as you will. I know no instance more striking of the aberration of which the human intellect is susceptible than the arrival, through the grandest evidence of Providence ever afforded to humanity, at the negation of the Supreme Being. Such is not the doctrine the spirits teach me. Nothing can be more sublime than their descriptions of God, the origin and fountain of all things; whose perfection all spirits are forever approaching, through intermediate phases of progressive existence, but never attaining it. I am told that everything spiritual is *etheric*; that matter is infinitely expansible or *infinite*, and infinitely divisible; that there are no *ultimate atoms*; that every world passes through the same phases, and, having attained to the *ne plus ultra* of physical perfection, is then sublimated by fire for the habit of spiritual beings. Very respectfully,
May 1, 1868. H. B. W.

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May 1, 1868. H. B. W.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

MY TRIP TO TENNESSEE
"Did n't amount to much but money out of pocket, did it?"

Not if you count only the present; but
"Tall oaks from little acorns grow!"

and if we devote nothing to seed time, when shall we reap the harvest? Ah, there is too much of this asking, "Will it pay?" or, rather, too little appreciation of the compensation that is far more precious than dollars and cents. But my object now is not so much to speak of myself as of the resources of that State, and the inducements offered to settlers. So far as securing homes for the poor is concerned, it is far in advance of any place I know of. For a few hundred dollars one can secure a good farm, one that with Northern enterprise and cultivation would double its value three or four times over in a few years.

MEDIUMSHIP AND MEDIUMS.

NUMBER ONE.

BY FRED. L. H. WILLIS, M. D.

It is about twenty years since these terms, mediumship and mediums, began to be used in their present accepted sense, and it would seem as if we ought by this time to be able to define their significance and give to the world some practical ideas concerning the office of mediums and the conditions that produce the state called mediumistic. But unfortunately, we have had too few close investigators of this condition for however proud we may be of many of the brilliant names that rank high among men of science and of letters, who have given attention to the subject of Spiritualism, yet we cannot make a long list of those who have patiently investigated it and given to the world the results in clearly demonstrated facts.

In the January number of the *Galaxy* appeared an article entitled, "My Spiritualistic Experience," by Richard Frothingham. It is worth reading for two reasons: It shows the necessity of a close observation of all the phenomena, and that it is the easiest thing in the world for a careful observer to be deceived. At the close of the article is this conclusion: "Spiritualism is a great fact, not a philosophy; it should be made a science, not a religion."

Whether this be true or not, it is certain that we need the keen, scrutinizing eye of science to observe facts, and the analytical power of scientific minds to search into the wonderful laws that govern mental conditions; for we all know that there are conditions purely mental that produce phenomena quite as wonderful and quite as inexplicable as any termed mediumistic.

I do not know as I am able to help in this matter at all, for I am far enough from wishing to constitute myself an expounder of mental science; but having been brought into contact with mediums in all the various manifestations, and having experienced many of the conditions of mediumship in myself, I propose to give a series of facts in relation to some of the mediums who represent publicly the different manifestations of the spiritualistic power.

Of course I do not intend to go into any general statement of the peculiarities or special conditions of public mediums. I am absorbed in the duties of my profession, and have no time to search out what might be new or wonderful, but can merely note what has come under my observation.

But first we do well to remember that mediumship is a general gift to humanity, and not a special favor bestowed upon a few. The office of medium constitutes the great link between all natural and spiritual things; between the external and internal; between man and God—the human and the divine—and therefore it is a universal gift, or rather its expression is by a universal law.

The natural and beautiful expression of this law is an inflow of light, typified by the shining of the sun. It descends a continual benediction to humanity. But as men would hardly heed the sunshine but for the shadows of the day and the darkness of the night, so they will not recognize the perpetual blessing of spiritual life without some special and marked expression of it.

Every aspiration of the spirit after a higher and holier condition, is a blending together of the natural and the spiritual; the creation of the condition of mediumship. But the moment any expression of this universal law appears that is peculiar, or shows itself in what may properly be called an abnormal manifestation, then the wonder and the credulity of many are excited.

Mediumship is so entirely a part of spiritual development, that we can see no way of progress to higher conceptions of spiritual things than through the mediumistic condition. But in making this assertion, I do not mean the common definition of mediumship which often has nothing to do with progress or light, but signifies a state of brain or of nervous sensation which reveals peculiarities of mental condition neither enviable nor desirable.

We know well from the investigations of the past, that there is a tendency in the human organism to repeat or re-present what is seen or heard. It is no doubt by the law of psychology. The mind is impressed with an idea or a motion, and the brain immediately compels the idea to utterance or the form to motion. This is illustrated by the Dancing Derivishes, the Barking and Mewing Manias, &c.

Only a short time since I listened to an account of a revival excitement in a colored church. The contagious mania spread from one to another until the whole assembly was infected by it, resulting in each case in a motion of the body up and down with a steady unvarying jump like the motion of the handle of an old fashioned churn. Through the entire crowd the contagious affluat spread, until heads went up and down, and the whole assembly looked like machinery set in motion for powerful results.

This seemed like the veriest folly to my friend who witnessed it; but it was the revelation of a purely spiritual state—a psychologic condition produced by the few leaders on the platform. This excessive expression shows itself to the reason as just what it is; but the same results in a more moderate expression are marveled at as something quite astonishing, yet both are simply natural.

For instance, in a circle of sensitives, if one begins any special form of expression, the rest all feel an impulse to do the same thing. It is not folly or nonsense, but simply the action of a law of the mind. Much of mediumship, I am satisfied, is this purely psychologic state or condition of the mind. For this reason we should not be over hasty in our judgment of conditions, but as far as possible let the reason and understanding discriminate between sympathetic action and real spiritual gifts.

It is undeniable that there is a large class of mediums among rather delicate women of nervous, sensitive temperaments. But on the other hand we are personally acquainted with many robust, healthy men, who are mental mediums, and reveal the same conditions of mediumship as pertain to the other class. Therefore the condition of mediumship is not necessarily one belonging to ill health and enfeebled nerves. But the condition that induces a psychologic state, does belong either to a delicate condition of health, great susceptibility of nerves, or to a condition of unformed judgment and unenlightened intellect. In my own mediumship, I noted that although it was preceded by a severe illness, its marvelous developments were very nearly destroyed by another severe fit of sickness. I account for this in supposing that the nerves of sensation are thrown out of their ordinary condition by certain states induced by disease. Perhaps certain medicinal remedies may permanently change the magnetic condition of the system.

We know that the ancient soothsayers used to chew certain herbs to create the condition of clairvoyance, and I have known of modern fortune-tellers resorting to the same means to prepare themselves for giving revelations. For these

reasons we should closely scrutinize the condition that develops the powers of mediumship; for unless it be healthy and natural, it cannot long tend to serve mankind. Only that can live and grow in the spiritual world which is in harmony with divine order.

But here permit me as a physician to utter an emphatic protest against sensitive young girls sitting in circles for spiritual development until the whole subject of magnetism and sympathetic clairvoyance is better understood. The tendency is to develop an excited and unnatural condition of the nervous system that surely burns out the vital forces. If we wish to prove our drugs, we test them on healthy subjects. Let us use the same measures with that subtler power of health or disease—magnetism.

The Talmud.

Rab. I. S. Nathan, D. D., a learned Jew who has recently come to the United States, on the evening of May 19th read a lecture on Talmudical matters, in the chapel recently erected by the Christian Unity in Gloucester Place. His audience was not large in point of numbers, but certainly was choice in its quality, for the greater part were evidently men and women of rich and varied culture. We there saw certain of our popular spiritual lecturers, well known literary ladies, lawyers, physicians, theological students, and retired merchants, who after having secured the good things of the world, were seeking food for their spiritual natures. We wish that more ministers had attended. They would have perhaps there learned that not all the Pharisees were as hard-hearted and unspiritual as they sometimes in their sermons represent them to have been.

The lecturer remarked that the origin of the Talmud was uncertain. Some writers ascribed it to Abraham, and others thought it was sketched by Moses during his retirement of forty days on Mount Sinai. It was at first used as a prayer book. The editions of it now extant, vary in their contents. Though it lives, yet like other immortal works, it has been at times sadly tampered with, to meet the prejudices of monarchs, and others clothed with a little brief authority. When under the reign of Maximilian, in the fourteenth century, an edition was permitted to be published, Reuchlin, the most eminent Hebraist of his time, ordered that all passages against Jesus, therein, should be omitted. Another reviser ordered that all passages in favor of the gospels should be omitted.

One of its sayings is that holy men have two senses more than other men, inasmuch as they have a sense of knowledge and a sense of inspiration. A spiritual story was related that a traveler who on his journey had retired into a cave to pray, and had there tarried a long time, as he came out to resume his journey encountered the spirit of the ancient prophet Elijah, who gave the traveler three directions for prayer: 1st. Never to go into a cave to pray. 2d. To pray on the way. 3d. To pray a short prayer. What is usually known as the Lord's prayer, is found in substance, and very similar words also, in the Talmud, and is there attributed to Rabbi Jesus, who was a very ardent and active member of the school of Hillel. Hillel flourished about 30 B. C., and is celebrated for his meekness, piety and benevolence. He was opposed by Shammai, the head of another school of the Pharisees. Hillel's school was afterwards known as the School of Redemption, or School of Christ. The conflict was between the traditionalists or conservatives on the one side, as against the radicals or progressives on the other.

It was announced that the next lecture would be given on the evening of June 24, at the Warren street Chapel.

A. E. G.

From "The American Athenaeum," New York.

Positivism.

We have before referred to the subject of a new religion, Positivism, as being founded by the English followers of Auguste Comte. We now give a short statement of the facts connected with this new belief.

A church, founded on Positivism, has lately been formed in London, where meetings have for some time been held, sermons preached, and the abstract principles of the philosopher reduced to a religious formula. The new religion repudiates the supernatural origin of religion, making man its source and object. Humanity is its deity, and eminent men, who have contributed to the improvement of the race, are objects of veneration. Comte is an object of special reverence. The pastor is Richard Congreve, M. A., formerly a clergyman of the Church of England, and late Fellow of Wadham College, Oxford, author of several Positivist publications. A Positivist church has for some years existed in Paris, under the direction of M. Pierre Laffitte, actual Chief of the Positive School since the death of Comte, in 1857. There have been at least fifty different works published on Positivism—in France, England, Holland and North America; the principal European writers being Auguste Comte, Pierre Laffitte, Richard Congreve, M. A., formerly a clergyman of the Church of England, and late Fellow of Wadham College, Oxford, author of several Positivist publications. A Positivist church has for some years existed in Paris, under the direction of M. Pierre Laffitte, actual Chief of the Positive School since the death of Comte, in 1857. There have been at least fifty different works published on Positivism—in France, England, Holland and North America; the principal European writers being Auguste Comte, Pierre Laffitte, Richard Congreve, M. A., formerly a clergyman of the Church of England, and late Fellow of Wadham College, Oxford, author of several Positivist publications.

Mr. Congreve's course of lectures, formally inaugurating the new religion in London, has recently been brought to a close. Among the most constant attenders of the course, which was delivered in Sussex Hall, have been Mr. G. H. Lewes, and his wife, the accomplished authoress of "Adam Bede," "Romola," &c.; whilst such well-known names as Lord and Lady Amberley, Lord Houghton, and others, can be mentioned as those of occasional hearers. Mr. Congreve has announced that a suitable church-edifice will shortly be built, and regular services instituted, for promoting the new faith, which is to regenerate humanity. With them, no other philosophy or explanation of the universe is possible, except such as can be got through science by observation and experiment. Mr. Congreve's doctrine, which was also Comte's own, is, that the Religion of the Future must consist of these scientific truths alone, and the practice of the moral precepts thence derived.

The new religion has for its watchwords: "Love for principle, Order for basis, Progress for end," "Live for Others—(Family, Country, Humanity)." The hand-book of the system, at least for the English-reading public, is a work of 440 pages, entitled "A General View of Positivism," translated from the French of Auguste Comte, by Dr. J. H. Bridges, late Fellow of Oriel College, Oxford. This work consists of six elaborate essays, wherein are respectively treated: "Intellectual Character of Positivism;" "Social Aspect of Positivism;" "Action of Positivism upon the Working Classes;" "Influence of Positivism upon Women;" "Relation of Positivism to Art;" and "Religion of Humanity." (Trübner & Co., London, 1865.) To readers of the French language, however, Comte's "Système de Philosophie Positive," in four large volumes, offers by far the most complete knowledge of Positivism extant. There has also recently appeared in Paris, under the joint-editorship of MM. Littré and Vronkhoff, a bi-monthly review entitled "La Philosophie Positive," destined to propagate the fundamental ideas of Auguste Comte and the writers of the Positive School, which seem at the present time to be attracting the marked attention of the educated classes both in Europe and America.

William Lloyd Garrison has received \$31,000 as the national testimonial to his faithful services to freedom.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENGLAND.
KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Banner of Light.

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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.

Protestantism and Politics.

Father Hecker, of the Order of the Paulists, recently delivered a discourse in Chicago, to show that religion is inseparably connected with political institutions; and assuming that he finally proved what he promised, his final interrogatory is indeed a startling one—"If man is utterly depraved, and Protestantism is true, how can man be capable of self-government?" He would of course argue that, total depravity being the accepted principle of Protestantism, such a religion is unfitted for the requirements of a free government; and therefore that Catholicism is the only, and the very form of religious belief that is adapted to the demands of the age in politics. To show that total depravity is the fundamental tenet of the Protestant faith, he quotes Luther as saying that "Sin is not a phenomenon of our nature, it is our nature itself"; and Melancthon as responsible for the expression that "it is sufficient for a Christian to know that all endeavors of man are sins." He further cited Calvin, Wesley and other Protestant Fathers, to the same purport. And he comes finally to his triumphant question, which we have already quoted, remarking that a condition of utter depravity eliminates the capability of self-government; if one be true, the other must be false.

Father Hecker is a distinguished convert from Protestantism to Catholicism, and is spoken of in a recent number of the *Atlantic Monthly* by Parson, in his article on "Our Roman Catholic Brethren." He is a man of living sympathies, active, earnest and able. He boldly walks up to Protestantism, and in the name of that Reason which it has itself called as a witness on its own behalf. He professes to have come out from it because it is not true to its own name. And in this challenging Protestantism he has certainly touched a vital matter. He has gone to the root of the whole subject. If Protestantism is really responsible for human progress, as it claims so unhesitatingly, then it belies in its practice what it teaches as its distinctive tenets. For if Orthodoxy insists that all men are utterly depraved, it must in the same breath deny their capacity for progress; and we all know that progress is made, and making, and wholly outside of the Church, at that. Logically, the advocates of the Calvinistic creed will have either to abandon their claims or else give up their influence. Father Hecker believes that the Catholic Church would wield the best influence for the Republic. He quotes many Protestants as declaring that the Protestant Church ought to have supreme control, by virtue of a close union of Church and State. And admitting that either one or the other system must prevail, he would make the way clear for the religion which he has finally embraced himself.

This question of the union of Church and State, seemingly tending to a different answer in England, promises to come up with us before long in momentous proportions. We have numerous premonitions of its approach now. On American soil, it is believed by not a few, is to be fought out that stern battle between the two religious systems—Catholicism and Protestantism—which will decide the question of a united religious and political supremacy for the Continent. That Protestantism, by that name, is in a state of decay, it is not possible in strict truth to deny. We see its ranks broken up into innumerable sects, and crumbling away in the pursuit of doctrines not taught by its founders. What it will lead to is just the problem. Were the result to prove no more than the ecclesiastical aggrandizement of either one side or the other, it would be one of the most unfortunate that could occur, knowing as much as we do of the tendencies of such a power. But happily it lies within the reach and influence of Spiritualism, with its millions of believers already, and its ranks all the time increasing, to step in between the contending parties, and save the country to the higher and holier influences of the truth which descends direct from the heavens.

The Religion of Humanity.

We had an article on this subject a few weeks since, based on certain lectures of Mr. Henry Edger, of New York, on the religious tenets of Comte and his followers; and designed to return to the subject at another time. But we have encountered a statement of the growth of this belief, named "Positivism," in a New York paper, which perhaps contains as condensed a statement of this new "system" as can be prepared, and we therefore republish it in another column. It will not be necessary to do more than simply call the reader's attention to it, without speaking further of the merits of the system of which it treats. All inquiring and growing minds will be eager to possess themselves of what knowledge of the new religion has been made public, and desire to consider and weigh its several elements and characteristics with all the seriousness of which human thought is capable. Comte is not comparatively the founder of a new philosophy, yet his doctrines are now for the first time being proclaimed and explained in this country. And the article elsewhere given will help to a clear understanding of these, and indeed of the whole matter.

Emblems for Spiritualists and Lyceums.

M. B. Dyott, of Philadelphia, who undertook the task of carrying out the suggestion adopted by the National Convention at Cleveland last fall, of manufacturing a suitable emblem, to be worn by Spiritualists and officers and members of Children's Lyceums, has completed the work and now offers the jewels for sale. They are made of pure silver and sixteen carat gold. The retail price of a pin or a charm is \$1.50; when either is set in glass the price is \$2.25. Read Mr. D's card in another column.

The Newburyport Lyceum.

We learn that the Children's Lyceum in Newburyport is progressing finely. The Society and the Lyceum contemplate consolidating.

A Reasonable Proposal.

The London papers have recently made public a correspondence relative to the scientific investigation of Spiritualism, between the late Professor Faraday and Mr. Home, and Professor Tyndall and the same gentleman; which excites profound interest at this time, and influences a great many persons of influence and repute to express the hope that the original object of the correspondence may be answered. Prof. Faraday's letter is dated June 14th, 1861, and names the specific conditions on which he will consent to attend Mr. Home's seances. Prof. Tyndall caused this note of the late Prof. Faraday to be published, and at the time announced his own willingness to investigate the spiritual manifestations on the same conditions.

In reply to this last note, Mr. Home gives out in a letter to the *Pall Mall Gazette*, that he is quite ready for Prof. Tyndall's investigation at any time when that gentleman's convenience will be best suited. He says:

"It will give me the same pleasure to meet Professor Tyndall and any two gentlemen he shall designate. On my side I will have at least two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and these gentlemen when and where they please, and under such circumstances as they may decide on. I must only crave their patience if nothing should occur at the first or even the second seance. A patient and candid investigation is all I ask."

This is wholly frank and to the point. The *New York World*—which not long ago had a chronic habit of attempting to bring Spiritualism and its believers into ridicule—says "It is to be hoped that Professor Tyndall will accept Mr. Home's proposition, and investigate the strange phenomena of modern Spiritualism with scientific thoroughness. The extent to which Spiritualism has obtained credence in Great Britain, but more especially in this country, entitles it to such an examination as Mr. Home invites." The *World* has admitted that the number of Spiritualists in the United States "is large and constantly increasing, and embraces very many persons whose opinions upon any subject are worthy of consideration." And it seems fit to add the reflection that if Spiritualism "be a delusion, those who put faith in it cannot be undeceived a moment too soon; if it be what is claimed for it, the world should know that at once." And after a second time expressing, with increased emphasis, the hope that, if not Professor Tyndall, then some other scientist will accept Mr. Home's invitation, it remarks that "if a like investigation were made in this country at the same time, the result could not but be beneficial." But let us have no more of the piddling sort of "scientific investigation" which was insultingly proposed by a knot of canceled Harvard Professors.

"Leave of Absence."

Every now-and-then we see it stated in the daily press that such-and-such "reverend" has received leave of absence from his Society for several months to make a tour through Europe; and in every instance this important sentence is annexed: "His salary will be continued during his absence." Now we are led to question why it is that continuance of pay is allowed to such men when they are not on duty, any more than those employed in secular business. Poor needlewomen and "machine girls" labor for rich firms from early dawn till late at night for a mere pittance, hardly enough to keep soul and body together, until they get sick from excessive toil and are obliged to leave their work, with disease and poverty staring them in the face. In such cases do their wealthy employers "continue their salary during their absence?" Oh no! These poor creatures would be left to starve, were it not for the aid—meagre at that—they receive from their own class, whose hearts are much larger than their purses; while the employer, who has made large profits in his business by keeping the pay of his employees at nearly "starvation prices," votes that "his minister" shall have leave of absence for months, and is willing to pay his proportion of the bill. And this is a fair specimen of the popular Christianity of to-day. Oh, it makes our soul sick contemplating such hypocrisy. Humanity is almost entirely lost sight of, in this age of painted loam and gilded clay—of glittering greed, fashionable churches and external respectability.

California Matters.

The Spiritualists of San Francisco have formed a new Society, with the intention of becoming incorporated, and commencing immediate operations by employing lecturers, the collection of funds for the support of regular meetings, the Lyceum, and other means of interesting the people in the Spiritual Philosophy. The *Banner of Progress* gives the following Board of Trustees, chosen for the first year: Messrs. J. D. Pierson, G. W. G. Morgan, J. W. Mackie, John F. Banfield, and Mrs. Benj. Todd. The Trustees subsequently met, and organized by the choice of J. D. Pierson as President; G. W. G. Morgan, Vice President; J. W. Mackie, Secretary; John F. Banfield, Treasurer; and Mrs. Benj. Todd, Corresponding Secretary. A constitution was adopted, and the name taken is the "San Francisco Association of Spiritualists."

Mrs. Laura Cuppy is still lecturing in Sacramento, Sundays, and in the adjacent towns week-evenings. The *San Francisco Daily Chronicle*, April 17th, has the following item of experience: "Laura Cuppy lectured recently at Mokelumne Hill. The natives were so astonished at the apparition of a female speaker, as to forget to make the necessary preparations in the Hall where she was to lecture, and the lady was reduced to the necessity of lighting up her own church. We are not informed whether she swept it out, but are quite certain she would have done so had occasion required. Lecturers have some tough experiences to undergo in their journeyings. Many are anxious to hear and see the brave little woman once more among us. She has not suffered by contrast with others, but will be doubly appreciated."

Cretean Victory over the Turks.

According to the latest Cretean accounts just received at Washington, a battle was fought on the 4th of April on the plain of Heracleon, in which three thousand Creteans repulsed a vastly superior number of Turks, who were supported by the regular Circassian cavalry. The English man-of-war *Trinculo* witnessed this battle. On the 6th of April the Creteans achieved another victory at Rhytymus. Other battles took place at Solino and at Velondaki. In the latter the Turks had four hundred men killed and wounded. Sixty thousand Cretean families in Greece were exposed to great misery. The Greek Government has so far spent \$3,000,000 to save them from starvation.

The State Association.

The semi-annual meeting of the Massachusetts Association of Spiritualists was held in this city Anniversary Week. It was well attended, and some very good speeches were made. A renewed interest is awakened in the cause of the Association. We shall give a report of the proceedings in our next issue.

A Chancery Decision.

A more trenchant pen than that of Dickens is yet needed to whip up that hoary institution, known as the English Court of Chancery, to something like the perception of truths not yet crystallized and frozen in the form of precedents. Here is the case of Mr. Home, for example, that strikingly illustrates this very necessity. The suit instituted by the elderly lady, Mrs. Lyon, for the recovery of the legacy which she presented to him in part in advance of her natural decease, has at length been decided by the Court of Chancery in her favor. We have given the readers of the *Banner* an account of the proceedings at length, in the last few numbers of the paper, and are now enabled to state the final decision. Mr. Home is ordered by the Court to restore the sixty thousand pounds which had been fairly settled on him by Mrs. Lyon, and adjudged to pay the costs of the suit. Those journals which from the sheer force of habit treat such matters with an inevitable sneer at Spiritualism as the accompaniment, are found to be quite true to their instincts in the present instance, and not at all inconsistent with their former practice. They of course charge "undue" influence over the lady's mind, and lay the fault at the door of what they conveniently style, the "jugglery" of Spiritualism.

But truth never fails to shine out at last, bright and clear, through the densest ignorance and prejudices. If it were wholly and candidly spoken in the present case, it would not a little surprise many people who now hastily approve the finding of the Court, to learn that the action of Mrs. Lyon was based on very different considerations than such as that she was improperly influenced in the bestowal of so large a part of her fortune. Mr. Home received the gift on condition that he should adopt the lady's name, she being much more than old enough to be his mother. But it is understood that she was desirous that he should become her husband instead! She is well advanced in years, and he not over thirty! Here is where the trouble arose. Finding him inexorable to entreaties of such sort, she pettishly resolves to break her promises, to turn her back on her professions of esteem and affection, and to sue for the recovery of the sum she had deliberately settled on him, grounding her suit on the plea that her mind had been improperly influenced. The Chancery Court was clear on the score of its prejudices against Spiritualism, if nothing more; and a decision was reached in the old lady's lifetime. But it will require higher authority than an effete and moss-grown English Court of Chancery to undermine the truth of Spiritualism. It will stand in spite of that and old Mrs. Lyon together.

The Trouble in Japan.

The latest advices from Japan report the war between the Mikado and the Tycoon for the political supremacy as over. The Tycoon gracefully submits to his fortune, counsels his adherents to preserve peace, and is mentioned as quite likely to accept the highest office under the Mikado when the new government has been firmly established. Practically the result of the war was decided when the troubles commenced, for the opposition to the Tycoon has been successful in every engagement that has taken place. Inasmuch as both the Tycoon and Mikado have been committed to the support of the anti-exclusive policy which has been introduced into the Government of Japan within the past few years, the issues between them have been mostly matters of local interest and personal ambition. The Tycoon very naturally did not like the idea of being forcibly set aside from his official position, and we cannot blame him for making as vigorous a fight as he could for the recovery of his former official position and dignity.

We cannot forget, however, the partiality which the Tycoon has shown for the United States in sending several parties here to study our institutions and examine our industries, and the inroads which have thus far been made upon the old Japanese policy of isolation are very largely due to his efforts. He has done well for his country and his people, and he certainly deserves to be held in high regard, both in Japan and elsewhere, for his efforts to give life and activity to one of the greatest empires of the world. With a liberal governmental policy and her present commercial advantages, there is certainly a brilliant future in store for Japan.

Movements of Lecturers and Mediums.

Mr. O. W. Manuel, son of W. Manuel, Esq., of this city, has recently become developed as an unobscured trance medium. For about six months he has been speaking to private audiences of from ten to twenty persons, but very recently he has spoken in public, and has decided to remain in the lecturing field. He is a young man just turned his majority; has a full, clear voice; speaks fluently and agreeably. For one so recently developed, he bids fair for a brilliant career as a lecturer. The gem is in him—the more it is polished the brighter it will appear. His address is 35 Rutland Square, Boston.

A. E. Carpenter will lecture in Provincetown, Sunday, June 7th; North Truro, June 9th; Eastham, June 11th; Chatham, Sunday, June 14th; Brewster, Sunday, June 14th; Harwichport, Sunday, June 21st; East Dennis, June 24th; Barnstable, Sunday, July 5th; Sandwich, July 7th and 8th; East Wareham, July 9th; Wareham, July 10th.

J. M. Peebles will lecture to the Society of Spiritualists in Brooklyn, N. Y., the first Sunday in June.

Prof. I. G. Stearns, who has been lecturing in Pennsylvania recently, on psychology, mesmerism and clairvoyance, is now in Springfield, Mass.

J. G. Giles, of Princeton, Mo., appointed by the Society of Spiritualists as lecturer at large, has been attending to that duty for several months past with good success.

Mrs. Jennie S. Rudd will speak in Fall River, Mass., June 7th.

Dr. H. H. Crandall will answer calls to lecture. Address box 778, Bridgeport, Conn.

Charles Holt speaks in Fitchburg, Mass., June 7th and 14th.

Prevention of Cruelty to Animals.

It can't be doubted that the Societies for this purpose, organized by Mr. Bergh, a noble hearted citizen of New York city, are calculated to do much good in protecting useful and unoffending animals from heartless and barbarous cruelties. Mr. Bergh, in a recent address to a New York agricultural Society, stated that he lately caused the arrest of a master butcher—a councilman of New York city—for having chopped off the hind legs of a pair of steers which were unruly, and allowing them to lie in the scorching sun for hours before putting them out of misery. When required to write his name he made a cross, not having acquired the art. Indeed, it is an accomplishment not deemed necessary for the legislators of the largest city in the country.

The Massachusetts Society for the Prevention of Cruelty to Animals, which numbers over fifteen hundred members and patrons, has procured the enactment of a law which will enable the officers to carry out their views.

ALL SORTS OF PARAGRAPHS.

The low slang and utter falsehoods of the New York correspondent of the Boston Post in regard to Spiritualism and Spiritualists in that city, meet with the condemnation of all classes of people. We are astonished that such a reputed liberal-minded man as Col. Greene should have allowed such stuff to appear in his journal.

By a card in another column, it will be seen that Dr. Rounly and wife, clairvoyant and electric physicians, are located in Quincy, Mass.

Attention is called to the advertisement in another column, "Agents Wanted for Stephens's History of the War."

The Agent of the Salisbury Manufacturing Company in Salisbury has a salary of \$15,000 a year; almost enough to live on! says an exchange.

It is estimated that seven hundred and thirty-five pairs of green goggles were seen in our streets Anniversary week, the owners of which were chiefly in attendance on the credit meetings.

"Hallo, steward!" exclaimed a fellow in one of the steamboats, after having retired to bed, "hallo! steward." "What, massa?" "Bring me the waybill." "What for, massa?" "I want to see if these bedbugs put down their names for this berth before I did. If not, I want 'em turned out."

A certain house in New York is furnished from top to bottom with rosewood. The owner was a sutler in the army during the war of the rebellion!

Any person who receives a newspaper and makes use of it, whether he has ordered it or not, is held in law to be a subscriber.

Mrs. Jane Clark, of South Deerfield, Mass., who was sent to the Insane Asylum at Northampton by her husband, recently, has been taken in charge by her friends, the case having come to trial, and she proved not to have been insane.

Josh Billings says, "There is no such thing as inheriting virtue; money and titles and favor scores can be inherited."

When is a house like a bird? When it has a wing.

THE INDIAN PEACE COMMISSION.—The Commission to confer with the Indian tribe at Fort Laramie, and to adjust the terms of friendly intercourse, seem to have met no considerable difficulty in their negotiations. The Indians manifested the utmost disposition for peace, and made far less trouble than might reasonably have been expected from the nature and extent of the complications, and from their natural objections to the extension of the railroad. They seem to desire only a fair chance to live, and if the government will faithfully observe the policy of the Commissioners, we need have no more annoying and expensive Indian wars, to deplete our Treasury and lay waste our frontiers.—*Amesbury Village.*

Life is like a fountain fed by a thousand streams that perish if one be dried. It is a silver chord twisted with a thousand strings, that part asunder if one be broken.

The Republican National Convention at Chicago, last week, nominated Gen. U. S. Grant for President, and Schuyler Colfax for Vice-President.

What is now regarded as necessary to comfort and convenience, would have been thought extravagantly luxurious twenty years ago.

\$1.05.
Publishers *Banner of Light*—Here's a half for your Circle, that Wisdom makes free, and a quarter for tracts, through which the blind see; Spirit Life of great Parker I would own, read and lend, for which here's three dimes for your pay when you send, to box two less than one seventy-eight, in Davenport City, and Iowa State.

The "promised land" is said to be alternate sections along the route of the Pacific Railroad. It is a promise, however, that may yet need the services of a redeemer.

There is one good wife in the country; let every married man think he hath her.

A grocer is like a highwayman when he lies in wait.

Hope is a great elevator. It sustains the maiden at forty-five in the belief that her time and man is yet to come; it keeps alive the dreams of youth for fame and fortune; it nurses the visions for place and power; it transforms the old into the young; and it also often induces people to make exceedingly great fools of themselves.

California expects to raise 30,000,000 bushels of grain this year.

CONTENT.
A rare old fellow, seldom seen
Within the chambers of the great,
Who liketh best a modest mien,
Preferring delf to silver plate;
Old chum of mine, we break our fast
Together in the morning light,
And when the busy day is past,
Meet by the hearth again at night.
The roof that shelters his grey head,
I'm sure is ever hallowed.

THE CHEMISTRY OF TANNING.—The skins of animals are constituted mainly of glue or gluten. This is soluble, and the principle derived from the bark, tannin, or tannic acid, is also to a considerable extent soluble. When the latter is allowed to act upon the former, chemical combination takes place, and leather is produced, which is wholly insoluble. This is the chemistry of tanning.

ENTERPRISE.—Mr. Robert Bonner, of the New York Ledger, served his apprenticeship as a practical printer in the office of the Hartford Courant. He has built a marble palace for his printing office, and recently moved into it.

No man ever sins at half-price.

The boys and girls in the New York public schools took nearly two hundred thousand whippings last year. Such a mode of teaching only toughens the hide, stupefies the intellect, and hardens the temper.

Moderation is the silken string running through the chain of all the virtues.

The *Banner of Light* has entered upon the publication of its twenty-third volume. By contrasting its contents with those of the dreary sectarian religious press, it will be seen that Spiritualism has a living, moving, advancing soul, and that Theology is a dead, dull, dry and withered corpse, without motion, and incapable of any. There is food for the intellect and the heart in spiritual papers, but only the driest of husks may be obtained from a perusal of the "religious" organs.—*San Francisco Banner of Progress.*

Cleveland, Ohio, now claims to be the third city in size on the northern lakes.

The only real superiority of man over man is in understanding and conduct; and those who possess the best understanding, and show the most irreproachable conduct—no matter what their station in life—are the most respectable people after all.

Dr. LIVINGSTONE.—Although the murder story is settled, we are still left in doubt respecting the whereabouts of the great African explorer. His last letters are a year old, and written when he was on the shores of Lake Tanganyika. Beyond this all is mystery. He may turn up at any moment—he may be "dead."

Youth and white paper take any impressions.

During the past week or two half a dozen maniacs have been arrested, whose delusion was of a religious type, and not one of them was a Spiritualist. We do not know how Elder Knapp feels.—*San Francisco Daily Critic.*

"Religious" papers please copy.

A face that is full of the expression of amiability is always beautiful. It needs no paint and no powder. Cosmetics are superfluous for it. Rouge cannot improve its cheeks, nor lily-white mend its complexion.

Prof. H. W. Longfellow, the distinguished poet, sailed for Europe, in the Russia, from New York, May 27th. He is to be absent a year or two. He is as widely known and cherished all over Europe as any American author. Dr. J. G. Holland went out in the same steamer on a two years' tour.

It is expected that people can ascend Mount Washington by rail in August.

A zealous young Methodist convert in Bloomfield, Ct., remarked to his brethren and sisters in religious meeting that they must not wait, as they did last year, until the winter was half gone, but must get it right after buying, and get up a revival, as time was money, and money made the more go.—*Springfield Republican.*

Virginia.

There are in this city a goodly number of believers in our beautiful faith, but as yet there are no meetings, no organization. There are also a large number of very good media; but there is nothing doing in a public manner. Now if a trance medium were to come here for the love of the cause, and to do the work of the good spirits, I make no doubt but that in the course of a very brief period there would be some beneficial results, and such medium could make a living.

As far as I am concerned, I am doing all that can be done in my condition. The sick in most cases are cured by the laying on of my hands, and there is a growing curiosity to investigate the beautiful religion of Nature and Nature's God. There is a reading room here, belonging to the Post Band, and your beautiful *Banner* is donated by me. It is doing its work in regenerating the race, and telling man that he is not imperfect, but that he is the noblest and most perfect creation of Father God and Mother Nature. D. C. Camp Grant, near Richmond, May 22, 1888.

Grand Union Picnic of the Lyceums.

The Children's Progressive Lyceum of Boston will have a picnic at Walden Pond, Concord, Mass., on Wednesday, the 24th of June, and they cordially extend invitations to all the Lyceums in the State to join with them on that occasion.

The cars leave the Fitchburg Railroad depot at a quarter to nine. Fare for the round trip will be \$1.00 for adults, and 70 cents for children belonging to the Lyceums. The best speakers will be engaged for the occasion.

Concord is about twenty miles from Boston, and the picnic grounds are very beautiful and adapted with every facility for enjoyment. There is a good hall for dancing; also accommodations for boating and bathing; and we think those who have never seen the place would be well repaid for their trip in rambling through the woods and round the pond. Due notice will be given in the *Banner of Light* of the programme for that day.

We hope that all the Lyceums that can will be present, as it is our desire to have it a Grand Union Picnic of the Lyceums, for in "union there is strength." S. M. Fitz, Secretary.

Lyceum at the South End, Boston.

We are happy to announce to the friends of Lyceum movements that a Lyceum has been permanently organized at the south part of the city, who hold their sessions every Sunday at 10 A. M., at Springfield Hall, 80 Springfield street. We invite our friends to meet with us as often as convenient. A. J. Chase, Conductor.

Mrs. M. A. Stewart, Guardian.

P. S.—All communications should be addressed to A. J. Chase, 72 Springfield street.

New Publications.

LIFE OF GEN. LYNNES S. GRANT. By J. S. C. Abbott. Boston: B. H. East.

Mr. Russell is not only a man of letters, but a man of action, and ought to make a good start in his new career of his enterprise. This volume is written in the style of Mr. Abbott, always eulogistically warm toward his chosen subjects, and in some instances not sufficiently critical; yet in the present case he has shown a judgment in his selection of vital facts, and a discretion in their treatment, which will make this life one of the most popular which will be presented to the public. We have space for not more than the editorial mention of such a book; it would cost us columns to go through its romantic and important contents as we should like. While it is a carefully written biography of the most noted Captain of our age, it is nevertheless treated with that warmth and glow which ensures for such an undertaking a wide and immediate popularity. There are over three hundred pages in the book, an excellent half-length likeness of the General, and a portrait of his father and mother taken together. There are also other steel engravings of striking scenes, and lithograph maps. This Life of Grant is sold only by agents, at \$1.50 and \$2.00.

J. P. Mendon, of Boston, republishes in good and highly readable style "THE SYSTEM OF NATURE" of the Baron D'Holbach, and "THE SYSTEM OF ETHICS" of David Hume, both standard works from truly philosophic minds which progressive men and women would do well to read with thoughtful care again at the present time. Much of what is accounted old, among intellectual productions, is always new because of its universal application; and there are no states of society to which the speculations of such penetrating intellects as Holbach and Hume will not prove themselves adapted. The community of our readers are under a debt of gratitude to Mr. Mendon for his enterprise in reproducing the above standard disquisitions at this time, which they should promptly require by a liberal purchase of the two valuable volumes.

THE ATLAS MONTHLY for June has four articles of striking interest, and to us, of a contagious influence; they are "Beauty of Trees," "The Talmud," "Vix," and "A June Day." Any one is worth the cost of the number many times. Lowell outdoes himself in his sweet idyl. Beecher's "Norwood" is gently, but firmly and critically, reviewed in the Book Society; Bayard Taylor has an article in prose and in verse; there is a timely review of the Abyssinian and King Theodore business; the discovery of Ethelization is discussed; and there is the proper sprinkling of tales. The June Atlantic is just of a character to take a secret and rather sensational pleasure in, if the weather ever allows us to go out again among the trees and across the grass.

We have from James Burns, of London, a handsomely bound volume of "HUMAN NATURE," a Monthly Record of Zoetic Science and Intelligence, embracing physiology, phenology, psychology, sociology, anthropology, and the laws of health, and sociology. It is an educational and family magazine, and deserves substantial preservation in the shape of the publisher has given it. There is a treasury of thought and truth therein its attractive covers.

A HOUSE TO LET, by Charles Dickens, FAVORITE OF THE PEOPLE, by Sir Walter Scott, and THE GREAT IMPRISONMENT and TRIAL OF ANDREW JONSON, all from the press of Peterson Brothers, and in cheap and popular style, are for sale by Lee & Shepard.

To Correspondents.

(We cannot engage to return rejected manuscripts.)

D. C., CINCINNATI, MISS.—Money received.

New York Department.

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FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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Complete works of Thomas Paine, in three volumes, price \$3; postage 50 cts. Persons sending us \$10 in one order can order the full course, and we will send them where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law. Send us five dollars, and we will send you the Arabian, the Key, Memoranda, and Death and After-Life, well bound, or any other fifty-cent book in place of the latter.

The Round Table and "Memoranda."

The literary critic of the *Round Table*, whose caustic pen spares neither friend nor foe, and who has won for his department of that able weekly a good share of its credit, has dipped his pen for our last book by A. J. Davis, the "Memoranda," we think, in the wrong spot, and rather blunted its usually keen point. It seems to have overlooked the fact, so plainly stated by the author, that this was only a MEMORANDA, and not a work on the Harmonia Philosophy at all; but as the reviewer did not find the usual amount of sound philosophy in this book which he had seen in the other works of Mr. Davis, he at once concluded the author was losing his gift, or his intellectual power. We could have shown him in a very few minutes that the evidence of weakness in this book was in the articles copied so largely from the press in its comments and attacks on Spiritualism, and not in Mr. Davis's own writings, which, however, are only notes, many of them written before his works which this writer seems to appreciate. We also discovered a weakness in the book, but found it local, and in the parts which were extracts from papers and other authors, and as we looked for nothing from Mr. Davis but Memoranda, found these both interesting and instructive. We are glad this volume is added to his long list of valuable books, as it records the march and progress and notes the incidents along the steps by which we have attained our present position. Some of the readers of the *Round Table* have already sent us for this book, evidently to judge for themselves of its merits and its author, and it is already added to many private libraries, and is largely read by those who always appreciate Mr. Davis's writings and selections.

The Meeting at Cooper Institute.

Called to get and give expressions on the subject of our national dealings with the Indians, was well but not largely attended, and by some of the honest and earnest souls who feel that the original owners of this country have not been treated with that brotherly love and human kindness, nor even honorable dealing, that might be expected from a nation of civilized people, not to speak of its pretensions to a Christianity which claims to be higher and better than the nature of man. We do not admit the claims of Christianity, but admit that the aborigines of this country have been treated with unnatural barbarity, which has too often justified in them and their uncivilized condition the cruelties so often attributed to them. If we see the wrongs in the Indians, we see the causes in our own race and nation, and we are glad at every effort made to find the causes and remove the evils that have so long existed between this abused race and our own. To us it seems that justice requires at our hands protection and even support, when required, for the remnants of these once powerful tribes, who seem to be slowly but surely falling and perishing before the march of civilization and the unparalleled growth of our nation.

The meeting above referred to spoke the sentiments which we heartily approve, and we are glad to see the press generally speaking favorably of the subject and expressions. Spiritualists have long held a leading position on this subject, and they are among the first to call on the nation to do justice to the Indian.

Theological "Freedom."

Every day brings new evidence that Churchianity must be fortified to maintain its standing in society. A friend writes us from Vermont, Fulton Co., Illinois, a little town with an uncommonly intelligent population, that J. S. Loveland has been lecturing there with marked success, and that he invited replies and questions, &c., in his meetings, and that one minister accepted and questioned him, stating his views, &c., after which he gave notice that he would lecture on Spiritualism and Mr. Loveland's positions, &c., upon which notice Mr. Loveland asked permission to ask questions, &c., such privilege as he had gladly given the preacher, but of course was refused, as the church cannot defend itself in its own house, but must keep the arguments of the enemy away from its believers and out of its holy places. One year would use up the churches if the pulpits were open to occupancy and attack from Spiritualists.

Mrs. R. L. Moore.

Whose notice will be found in the *Danner of Light*, is very successful in her examinations and prescriptions for the sick, and we take pleasure in adding our testimony with many others to the correctness of her delineations and success of her prescriptions. Those who are suffering with disease and can visit good mediums in person we advise to do so, but those at a distance from any such agency, or who cannot afford much expense, we advise to comply with the low prices which we persuaded Mrs. M. to fix on her prescriptions, on purpose to reach the poor, but which her guardians still insist should be doubled. Patients should write themselves, their age and sex, and not let any one handle the look of hair after it is cut from the head, as many of the mistakes of mediums arise from a mixture of magnetisms, caused by different persons handling the articles used by the mediums to reach the patients.

The Liberal Christian.

We take pleasure in recommending to our readers this ably conducted and most LIBERAL Christian paper. It is the ripened fruit of PROTESTANT Christianity standing out of the sectarian shackles of creed-bound societies. It defends the Christian religion in the sacred manhood of intellectual freedom, and yields to us, and all, the right it claims for itself, to speak, and not by the highest dictates of an enlightened conscience. It is not often that we see anything under the name of Christian that we can recommend, but this journal

is an exception, because it has placed conscience above creeds, and admitted the nature in man as capable of cultivation and development, and worth improving, while most Christians blasphemously condemn it as totally depraved, and deserving extermination by a change of heart.

The Advent Herald and Sabbath Review. The religious character of which may be known by its name, is printed at Battle Creek, Mich., and is still waiting for the Advent of its Saviour, and its editor is hoping if not looking for the coming of the Lord "In the clouds of heaven," which the poor deluded mortal is destined never to witness. It is to us a mystery how intelligent persons can be found in this country to get out and to support so large and mechanically well executed a paper as the *Advent Herald*; but religion does cut up the strangest freaks with the human intellect of any subject or influence in our world. Men and women who on all other subjects are rational and intelligent seem to lose all power and use of reason on religious questions, and "go it blind"; and this is the only explanation we can find to excuse our Advent friends, many of whom seem rational on all other subjects, and yet "stick" to this ridiculous folly.

The Herald of Health for June is on our counter, well supplied with excellent and valuable reading matter. This monthly has been steadily improving since its commencement, and it was good on its first appearance, but it goes deeper now into human needs, and takes more earnest hold of important reforms, and we hail it as a co-worker for human progress, reform and improvement, and especially in domestic and social life. The number before us has no less than four articles on the rearing and training of children, containing much valuable information which all families should possess. The article by Mrs. Horace Mann, and the one on Kindergarten, by Miss Penhallow, are especially valuable. Our friends can get this and other numbers by sending us twenty cents for each.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jk4w

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

Miss M. K. CASSIN will sit for spirit answers to sealed letters. Inclose \$2 and 4 red stamps. 24 Wall Street, Newark, N. J. M30.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sunday. C. D. & L. H. PRESIO, Proprietors.

Mrs. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York. M165w.

THE SPIRITUAL ROSTRUM: A Monthly Magazine, devoted to the Harmonia Philosophy. Moses Hall and W. F. Jamieson, editors. For sale at this office. Price 20 cents single copy.

Dr. E. F. GARVIN has removed his office and residence to 142 W. 16th st., near 6th Ave., where he will continue his successful mode of treatment for all pulmonary, heart, throat and catarrhal diseases. A few patients can be accommodated with rooms for treatment. M164w.

PERSONS OF ALL AGES are more or less afflicted with worms, the most effectual remedy for the expelling of which is undoubtedly HOLLOWAY'S VERMIFUGE CONNECTIONS. They have a pleasant flavor, are mild in their action, and can be administered to young children with ease and safety. JOHNSTON HOLLOWAY & COWDEN, proprietors, PHILADELPHIA.

Special Notices.

RETURNING SPRING.
Stern Winter's diadem reign is o'er,
And joyous Spring returns once more;
Nature from her long sleep doth wake,
New forms of beauty soon to take.
The snow, ere long, will disappear,
Office the streams will soon be clear,
The voice of birds again be heard,
And heart, long dead, will joy be stirred.
With truth and truth, and truth and joy,
But more especially the boys,
Who flock to FRESH'S, in DOCK SQUARE,
To buy a new "SPRING RING" to wear.

Every town, city and village in the UNITED STATES, (including CALIFORNIA, the PACIFIC STATES, and TERRITORIES), CANADA and ENGLAND, is invited to send to Agents and Physicians, Sole Agents of one or more towns, or of a County, Town, or Village, to Agents, Druggists and Physicians, free. Prices reduced, and in all cases Prof. Spence prepays the postage, expressage or cost of transportation. See advertisement in another column. Address PROF. PATTON SPENCE, M. D., BOX 5517, NEW YORK CITY. Feb. 5.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.
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BREAST PAINS AND CHARMS

For the Spiritualists, Progressives, and the Children's Progressive Lyceum.

AN EMBLEM was adopted by the Fourth National Convention, as a significant of the progressive idea of those who were for the descriptive Circular, or the Emblem, apply to the manufacturer, M. B. DYOTT, 114 South 2d street, Philadelphia, Pa. June 6.

MRS. PLUMB,

Perfectly Unconscious Physician, Business and Test Medium, 610 to the head of Eden street, Chicago.

MRS. PLUMB cures Cancer and Tumors, Fevers, Paralysis, all the diseases that other physicians have given over, please give her a call. Prices according to the conditions of the patient. Those who are afflicted with Cancer, or the Emblem, apply to the manufacturer, M. B. DYOTT, 114 South 2d street, Philadelphia, Pa. for \$1 and return stamp; for Lot or Stolen Property for \$1 and return stamp, each. June 6—1w.

NOTICE.

Dr. WILLIAM B. WHITE, Medical Electrician, and teacher of the same, Cures all Diseases that are Curable.
Mrs. J. J. Clark, Clairvoyant and Spirit Medium, Examinations and Communications, \$1.00; written examinations from lock of hair, \$2.00. Office No. 4 Jefferson place, from South Bennett street, between Washington street and Harrison avenue, Boston, Mass. Office hours from 9 A. M. to 4 P. M. 1w—June 6.

BOARD.—One or two Gentlemen and their families, who desire to reside in a comfortable and pleasant room in Morristown, Empire of WARREN, CILKNE, 64 Broadway, N. Y. 2w—June 6.

MISS ACHSAH A. PAINE, Clairvoyant, has removed from No. 7 Leverett street, to No. 41 Castle street, corner Washington street, Boston, Mass. June 6—2w.

MRS. L. W. LITCH, Trance, Healing and Test Medium, No. 6 Townsend place, testing from No. 8 Carver street, Boston, Mass. Circles every Tuesday and Friday evening at 7 o'clock; and every Wednesday afternoon at 3 o'clock. 1w—June 6.

SPIRITUALISTS' HOME.—Board by the Day or Week, at 14 Hudson street. 2w—June 6.

DR. WILLIAM F. FADELFORD, SPECIALIST, 124 Howard street, Boston. Mar. 2.

IMPORTANT FACT,

AND

CHEMICAL DISCOVERY!

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Price \$1.00 per Bottle.

This is taken into ally, also diluted to inject the nose, for Catarrh, and excreting all Humors from the Blood and System.

First Solution and Volatized Tar, with Inhaler for 1 month—use Package complete—\$5.00.

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First Solution of Tar and Maudsley Pills; 25 and 50 cents per Box.

This is the best Family Pill known, and is a Mercury.

First Solution of Tar Ointment, with new patented Pipe Tube, for the complete eradication of Piles, Hemorrhoids, Fistula, &c.

Price \$1.00 per Box; Price of Tube \$3.00.

This Ointment can be used without the tube for White Swellings, Tumors, Old Sores, &c.

First Solution of Tar Soap.

Tar contains a large amount of carbonic acid, which is potent in cleansing the skin of Freckles, Moth, Eruptions, Indurated in the Scalp, &c. A fine toilet soap.

First Solution of Tar Phospor.

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

DR. E. F. GARVIN makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient be present or on the other side of the earth, by giving the name, sex and age only. He has no superior in this department, and his knowledge of Anatomy and Physiology enables him to know what he sees. 25 Persons Examinations, \$3.00; Written card, \$3.00.

Dr. G. has moved his office from 451 6th Avenue to 142 10th street, near Union Square, to a four story English basement house, where he can accommodate patients from abroad who desire to stay for treatment. Hours from 10 A. M. to 6 P. M. June 6.

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DR. HALL'S VOLTAIC ARMOR BAYS AND SOLES!

A SCIENTIFIC AND RATIONAL method of curing all diseases originating in a diseased condition of the Electrical Forces of the body; such as Cold Feet, Nervous Headache, Rheumatism, Neuralgia, Dyspepsia, Paralysis, St. Vitus' Dance, Fits, Cramps, Weak Joints, Sciatica, Contracted Sinews, Spasms, &c.

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They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of inestimable value to those who are afflicted in MAGNETIC SUSCEPTIBILITY, and require delicate treatment.

Dr. H. Mills, of Bristol, Ct., says: "They have proved extremely useful in supplying magnetism where it most occurs, &c."

Mar. 7.—13w E. HAYNES & CO., PROPRIETORS, BO
