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NO. 16.

The Lecture Room.

The Union between Human Intuitions and Scientific Demonstration.

DELIVERED MARCH 5, 1865, AT CAMBRIDGE HALL, LONDON, ENGLAND,

BY REV. DR. J. B. FERGUSON, LL.D. [This address was listened to with profound attention, and

called forth repeated and hearty applause. It was delivered extempore—as are all Mr. Ferguson's addresses—in London, England, before a very large and highly respectable audience, immediately after the outrages attempted upon the Messrs
Davenport in the cities of Liverpool, Leeds, &c. The follow ing forms a good abstract of the ideas and facts presented .-

Members of the Spiritual Lyceum-Ladies and Gentlemen: Rest assured I appreciate the courtesy, not to say partiality, you have extended to me, on every occasion of my presence in your interesting and instructive meetings; and I trust I have, at least in some degree, manifested that appreciation in the extemporaneous addresses you did me the honor to call forth. But I meet you to-night under new and strangely ordered circumstances. Having for five months stood up daily, and sometimes twice a day, in the presence of the audiences of the Metropolis, the private drawing-rooms of the nobility and gentry, the free conventions of the Spiritualists, the select and carefully guarded scientific committees and the rather tumultuous assemblies of the principal provincial towns of this realm-I come to you to-night, from the scenes of passionate strife, which ultimated in three organized mobs, which in this venerable and peaceable kingdom destroyed our property, menaced our lives, and in some degree have prostrated the interests of those it has been my sacred duty publicly and privately to represent. The "cabinets," from which we demonstrated the allied power of human organizations and their spiritual capabilities, and from which you witnessed the marvelous facts of supra-mundane evidences of intelligence and power, so clearly and unmistakably presented to this generation, have been broken to atoms But strange to say, no secret springs, no clandestine machinery, no mechanical arrangement have been found! A mob believed that what you and they both saw and heard and felt, was produced by some secret mechanical arrangement in our cabinet, and they rushed upon and broke it into hundreds of pieces. But the mob found nothing but a plain armor of boards and glue-and a mob Las been confounded!

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The exhibition of the wondrous phenomena signalizing our age and time, has been violently interrupted by overpowering brute force, and some of our proposed public engagements have for a time been forcibly suspended; but the facts presented to the British public remain the same; and the power originating, directing and guiding still lives, uninvaded and unassailable as the sun in these beavens, as fresh, as perfect, as im mortal as the sources of our being and the destiny of our kind. Friends of truth and freedom, what have brutal mobs demonstrated? A failure in the manifested or manifesting power? Why, a jackass may stop a railway train, and thus for our estimates, till too often vainly we seek to cause desolation and destruction to life and prop- deny what we do not appreciate, and forget that erty. Is there, therefore, no such power as steam? history is a song while life is a stream that flows or no such necessity of conditions as an unob- forever on. Thus the fitful cons pass on, and the structed track? What do we realize but what measure of our appreciation is succeeded by a every man of thought and reflection knows, viz: higher and mayhap a juster appreciation, while that all power, call you it power of God or man, the guiding hand of human weal bears all en to spirits or mechanical forces, can only be mani- renewed efforts in the cause of right. These infested in its legitimate and appropriate condi- dividual or sectional appreciations are arrayed

We have now met upon their own proposed terms your men of science, your men of letters, your men of distinguished practical skill-men known and honored in all departments of human research and achievement, and their verdict may the empire of truth divided against itself. It was be left to time and her maturing decisions. They have in every instance borne their testimony to the actuality of the phenomena, and the absence of all design of fraud or imposition. They have given you no explanation, and it is not immodest to say they can give none that will not compel them either to deny the evidence of all their senses, or admit what we claim. At last, we have met the mobs infuriated by appeals to the lowest passions of the ignorant and credulous, and even they have announced they discovered no fraud, and the newspapers that applauded your attention to some patent facts that mark the their wondrous feats, as at Liverpool, have progress of our time. And as I am in old and awarded to us "extraordinary good temper and manly forbearance"!

True! failing to find their anticipated proofs of "cabinet" or insignificant instruments; unable away. to disprove what their leaders ignorantly or presumptuously denied; unwilling to see and judge for themselves, in the exercise of the inborn right many years since taught religion or theology so of every man to seek truth for himself, they have But thus it ever has been and ever must be and perhaps quite as useful in the walks of life. when men reject what they will not investigate. To illustrate: They will affirm with a pertinacity and positiveness only equaled by their ignorance and deterplaints to offer. Sincerely, courteously, nay,

edge our preservation. And I am ready, as heretofore, to reflect to you or to any my humble measure of realization.

Linked to no party, sect or creed, I rejoice in the free expression of thought on any and all subjects; willing to hear and be heard in all that tends to secure the good of all men of every country and clime. Our attainments are not so great that we can afford to descry any, even the least, nor is the sum of individual or collective happiness so full that we can afford to ignore any unfolding attribute or capacity of our common nature, no matter when or how presented. Even the mob is natural, and reveals a power that cannot be despised, however we may deplore the ignorance and misconception that inspire its misdirection. I am, my friends, therefore, neither intimidated nor discouraged by the unwelcome events that now must bring the state of your public mind to the door of every well-wisher of his kind among this people. Truth is still the same. It is never made less by our denials or violent resistance to those who would honestly, however feebly, prevent it. We may be dwarfed in its recognitions, driven, for a time, from its most benign bestowals, but its immortal birth, its eternal power, its indispensable beliests, will reassert themselves amid more auspicious unfoldings of reason and judgment, and its inscriptions will be read as in the light of the open day, when the chilly mantle of old and desolating superstition shall be laid aside. No counterfeit but what will attest its genuineness and value; no violence that will not extend its knowledge and the benignity of its influence.

With these preliminary observations, called forth by the breath of the circumstances in which we are called to act, I shall now apply myself to an attempt to show you that the evidences of immortal hope you have so fully and joyfully recognized in the demonstrations that call forth this crude and violent opposition, are not at war with any known truth in the past or present recognitions of men, whether that truth receive the name of physical or psychical, spiritual or material science. I will labor to prove, or at least to vindicate the harmony between what are called the facts of science and the evidences of spiritual intuition and affiliation, as recognized by yourselves and others, and which are now, by occular demonstration, brought within the reach of every honest inquirer.

All truth is étornal in divinity. What we often call truth is only a transitory manifestation, dependent on given conditions. Here arise the differences in human estimate and the ofttimes angry conflicts of opinion with men equally sincere. Indeed, the differences that mark or distinguish one man from another, one country from another, one age from another, are simply the differences of recognition or realization in the eternity of truth. With laudable zeal we go over what we call the history of the past, or the sparse record of human endeavor, and bestow honor here or there, as our eyes are opened to see, or as our conventional, sectional, or even national preindices will allow: and we contend in bitter strife one against another with such entrenchments of conventional power, that often men come to fear if not to believe that Nature is discordant; that there is some jar in the nature of things, and that heaven itself is invaded by conflicting hosts and an utterance of an ancient inspiration and has become a facile maxim, that a house or kingdom divided against itself must come to desolation. He, therefore, who can see the spirit of harmony in and yet above all the conflict of opinion that marks the career and progress of human knowledge, and can reveal it to his fellows, may be regarded justly as a benefactor of his kind; nay,

God, or a god amongst men. Allow me, in my unpretending place, to call powerful England, I will draw my illustrations from your and not our history. Nor will I go further back in that history than the generation fraud and deception either in our unpretending just lingering on yours, and scarcely yet passed

it would not be too much to say he is a man of

Good men, devoted men, men whose words and deeds called forth the praise of their times, not as to leave the impression that science was its sought, by brutality and violence, to remove adversary; and they arrayed their own truthful what they, in unborn thought, could but denounce. experiences against those of men equally worthy

It was taught by such theologians as Turretin, that to affirm the revolution of the earth around mination not to be enlightened. I have no com- the sun was to deny the revelation of Almighty God! Scientific investigation and demonstration often deferentially, in view of the habitudes of had nevertheless established the fact, and so education and conventional fear, I have at every | clearly, that it was and is regarded as simply a risk to reputation and personal gain, demon- vulgar prejudice to deny it. The wonders restrated the most important facts ever recognized vealed by the telescope disclosed a boundless by man in any age of the world, and I stand to- universe of worlds, and thus extended human night erect as a man, knowing no wrong to any, thought and made sublime the realizations atand fearing no evil, in the calm, grateful, ay, un- tendant upon the recognition of its disclosures. utterable consciousness of truth, gained by pa- Men seemed to tremble in awe profound before tient and unremitting devotion at her altars, and the inconceivable depths and heights of a universe of duty performed where the boldest of my friends of which the first emotion of fear made them aptrembled for my life; and I rejoice to bear my pear not only as atoms, but insignificant atoms, glad testimony to the fact that truth and honor for whom the great God of all could not or did are nothing less than the signets of God upon not care, or even a fabled devil did not rage to the heart of humanity, in and out of mortal forms destroy. But with the telescope came the microand recognitions; and to the felt presence and scope, revealing in an atom or a drop a universe power of that host of invisible guardians of all of manifested care, beneficent and wise purpose,

with that which --- " kept the stars from wrong,

Whereby the most ancient heavens are fresh and strong!"

Your own Chalmers-among Theologians, and after him a host of imitators or followers—had mind enough to see the unity, and in most eloquent strains he held the cold, chaste thought of the North till it began to look without fear on atom and sun, on man of the clay and man Immortal, and even dared to read the venerable Bible with clearer and more hopeful estimates of human destiny. Some day its eyes will open to see that even the Bible is but a human reflection of an unmeasured and immeasurable Divinity. And thus Nature, in her great and small, her boundless and limited, was seen to be one, and man and God eternally indissolubly the same: man in flesh one manifestation; man out of flesh. by the Bible called an angel; another manifestation of the same God in and over all. And so not only Jesus but each man may say, "I and my Father are one!" Astronomy, according to Chalmers, and man's religious nature and aspirations, were no longer at war, for he insisted that principalities and powers, angels and even deviis were in sympathy with the work of his Christ, A little further opening of the souls of superstitious ignorance would indeed have revealed a universal sympathy in all Nature; and thus not only Jesus as Christ, but all Christs of all worlds would have been regarded as natural supplies for natural wants-and flaming hells before and raging devils behind the experience of man would vanish with the clouds of superstition on which the night of imagination had painted them. A God in all that is dark and foreboding to human fear was seen, however dimly, and this sight has assisted you to see the Godlike Divinity in all

Next came geology. Astronomy revealed more and larger worlds than ours, and thus extended our ideas of God, their maker, beyond the confines of Palestine, and all, however good or great, manifested there. Geology followed to extend our ideas of time. The world was older, as man or finite conception accounts age, than even boary records interpreted by authority of denials could afford to allow. Its ineffaceable inscriptions on enduring granite might not be fully read; but they electric telegraph, by which the antipodes of the spake unmistakably not of thousands, but of hundreds of thousands, of years. The war of opinion again raged less fiercely, it is true, but nevertheless raged against science and truth.

Then came Paleontology, with its handmaids Anatomy, Physiology and Biology, to renew its tography, by which we hold the images of the abold disclosures, so wisely read by a few in past sent and the so called dead or departed but never ages, so rudely treated by many, even in what forgotten. We owe to it the lights of this great, man was not necessarily created in a given place or time; but in every zone he came forth as the dark deposit of the mountains we send forth a Flora and the Fauna of that zone, distinct and light all along the lanes and streets of busy comdiscriminated from every other, though kindred merce and often as busy vice. This science, then, in all formation. Holy hands were lifted again in | brings the knowledge of the elements, their qualihorror, but not lifted so high this time, not so den- ties and relations. I repeat, it is the science of recatingly as before—for wisdom is ever justified affinities, showing the relation of all things and of her children-and past folly of denial had the co-relation of those adapted to each other.

taught, at least, a wholesome reserve. spiritual, or, if you had rather, man's moral or once only saw hideous deformity. It would be far beyond the fragmentary estimates of time and upon it, it has also revealed a wider scope and grander scale of unity in design in all that we see or hear or touch; and Paleontology will make known in demonstration and projected fact what every intuition of every civilization has preor of so-called creation; and that, therefore, his good, his glory, his heaven, is and must be a uni- There is no royal road to spiritual intuition. versal good. "No matter where he originated, or when, are we not all the offspring of God, and does not a common origin imply a common destiny?" is the question every disclosure of truth forces upon us. Physiologically and anatomically, all men of all tribes and distinctions are found to be one. Not an atom of our flesh, blood or bone, but what has its relation to every other atom of have been true to the common nature we bear, flesh, blood and bone of the whole universe of in- and the natural conditions of all with which or carnated life. And right here is the place to show you the sublime nature and eternal relationships see no truth in these, to us, wonders, that is not in of the spirit of or in man. As every atom in our harmony with every other truth I know in any bodies has its relation to every other atom in department of science. And it is the living conevery other body; grows, moves, changes by the sciousness of this harmony that gives me to-night same law; so every thought, feeling and emotion has its relation, dependence and change in the law utilmate harmony of all human interests, no matregulating every other thought, feeling and emo. ter how much or how legitimately they may be tion in the universe of mind. Flesh and blood do contrasted by tribal, clannish, lingual, governnot think. And thus while every intuitive recognition and rational utterance had their place and filled their purpose in all past ages, its purpose to tion, my own or that of others. All true science us, whether found in the Bible or elsewhere, is to tends to the spiritual, as you may see without aid us to think under the light we have and the wading through the cumbrous pages of Herbert sources of knowledge opened to us. No other age | Spencer. In it we find what he seems not to will answer for us; no other generation can do have found, viz: that we may apprehend what our work. The evidences we have gained; the we cannot comprehend, and thus think his un-

true human progress I owe and hereby acknowl- | kindred in all Nature, and all-powerful for good | those of an honored or despised past. There may | nite. Nature is one; but Nature is more than be in our degree of mental recognition, but that only reveals our status and not the harmony of all truth. We must and we will go through the conflicts of inherited thought, but it is to the harmony of every recognition of an infinite bestowal upon the race. We cannot despise any, for all are of Nature to Nature, it may be, in new and higher forms. All is of God to God-Divinity and Humanity one and inseparable!

Go on, then, in your legun work. You know the unity of your own experiences. You need never affect to know nor pretend to what you have not seen. To you will ever be given, by an eternal law, all you can receive and apply. More would not be good or God. Less cannot be. Complain not of time, of circumstances or conditions. Mobs are necessary, or they would not exist. They reveal the status of your people, and you must meet, sooner or later, the results of such a condition of your people, and it may be in something you will esteem worse than the destruction of our property or the vain and silly attempt to suppress the facts of spiritual recognition. In the freedom of your own recognitions, therefore, adapt and apply to your condition, shirking no responsibility, ignoring no duty, and by the law of God in eternal affinity like will find its own and you will receive, enjoy and ascend to renewed evidences of knowledge, happiness and power.

Harmonyl where is it not? I see it in the frosts of winter and the genial smile of spring-time; in day and contrasted night; in ignorance and knowledge, vice and virtue; truth, so-called, and its opposite. The one could not be without the other, no more than you could have an odd without an even, a man without a woman, a right without a left, or any other contrast of an infinitely diversified manifestation in Nature.

But, my friends, what shall we say of that greatest of all the so-called sciences-chemistry? I say greatest of all, for, properly understood, it includes them all. It is the science of assimilation, so to speak; of affinity, and will show the unity of all things in the relationship of each diversity. We owe it much. We are indebted to it for the application of steam, which already almost bridges the oceans and quite links the country into one neighborhood of, cities. We owe to it the earth will soon hold converse, literally talking by lightning—that same lightning whose undulating flame across the arch of the sky but yesterday filled the mind of superstition with terror as at the bolts of an "avenging God"! We owe to it phomay be called the presentage. It assured us that grim city, which extends the day and, as Joh would say, "puts an end to darkness." From the Much, however, as we know, more remains to be Now I wish to ask you, is there any conflict be- known. The tale is not half told. Daily this tween any clearly disclosed truth of science, and science is unveiling the face of Nature, disclosing any equally clearly disclosed want of man's new and beautiful lineaments where ignorance mental nature? Astronomy reveals boundless presumption for me to tell you what I expect worlds! His nature reveals boundless desires! from this science. It will yet enable us to con-Geology manifests the unity of all material sub- | verse face to face with the dead, so-called, and we stances and their indestructibility. The unfold- are on the eve of this realization. If you call this ed nature of man reveals an indissoluble unity presumption, you should at least remember that it between the dead and living, and their co-relation is no less presumption to set limits to the progress in and to all things! I affirm, from the most care- of this science. I look with admiration to what is ful study, from a tried experience, of which the gained, and my hope ascends high for the future. present is no strange part, from all I see or know | It is from chemistry we are to learn the conditions or feel, there is no inharmony anywhere save in under which these evidences of man's allied nathe immature conception with which, as infants or | ture to the invisible intelligences are to be most children in knowledge, we receive any to us new effectually made known. .The uses of darkness it disclosure! As Astronomy, by revealing a bound- | will disclose, and another veil of superstitious less universe, has not destroyed but simply ex- | horror will be rent in twain. The nature of contended, purified and dignified every true estimate | tact it is opening, and, as it opens, the miracles of of man as man; as Geology, while it has set back past ages are renewed in wonders indeed, but wonders not at variance with Nature's order. place origin, the birth of our planet and of man And all its wonders, and all so-called spiritual wonders, are already found, and will be found, in harmony with every prolepsis or forefeeling of the soul and in accord with all the known laws and conditions of human development and elemental assimilation, and ever tending to the elevation sign'fled or clearly uttered, viz.: That man is one and progress of mankind at large. And spiritual eternal and indivisible being; that his unity is a evidences and recognitions will yet be regarded unity of Nature, and not of time and place origin, as natural—yes, as natural as the air we breathe, the thoughts we include or the deeds we dare.

At home and abroad for over twenty years. alone and in the most sacred of human associations, in doubt and in faith, in ignorance and some degree of knowledge, I have seen the most marvelous of so-called spiritual displayals of power, interest in human affairs and intelligence but I have made no real progress, save only as I whom I have been brought in contact. And I my confidence before you, and my hope for the mental or national designations. I see inharmony nowhere but in immature human concepinscriptions we bear are ours to enjoy, use, and ! thinkable. In the spiritual, in other words, we following time will answer for the result. There tradiction will be heard of no more. God is one; is no war between our spiritual recognitions and but manifestation is diverse and diversely infi-

form. Law is one; but conditions of law are not law, however scientifically so-called. Unity exists, or is! But there is no unity save in diversity. The unity of my body is in the capacity and exercise of every limb thereof; not that one member is another, but that the free function of each makes the unity of the whole. Unity there is in humanity; but humanity is more than is seen; nay, the seen is ever the less, and each part or individual has its indefeasible claim and right, and will assert them, either in life or what we misname death, so that the whole will recognize the just claim of each in everlasting harmenv: Away then with the ignorant conception of war between intuition and knowledge, science and religion, spirit and form, life and death. We live by dying. We die by living, and no condition, call it by what name you will, can measure an infinite law of which we form a part. Ail the sciences are one, but not one in the sense of destruction to the parts. All religions are one, but not one by the vain and brutal attempt to destroy each other. Science and religion but reveal the status of men, of natures, of the world at large, in their attainment in an Infinite Good or God! All governments are one; but no one can destroy another. They come forth anew, for they are made up of the individual drops which make the life-flow of all that constitutes the nationality. And all exist beneath the mighty hand of progress that sways all time, and sooner or later, in life or in death, opens the ascending flame that burns forever in each human breast. All conceptions of God or Nature, of life or forms of life, are legitimate, but no one is final, or man and Nature and God would cease to be.

Hence, my friends, we come not to destroy, but to fulfill every legitimate hope and trust of man individual, in the recognition of man universal. Each one stands for his own day and time. All are connected to him, but no one can take his place. He is a distinct entity, no matter whether considered great or less. And the affinities which he bears are to spirit, to life, to God, as true, as indestructible as any other entity, no matter how conventionally estimated. No one can say, God is in this, and Enormity (or the devil, in vulgar assimile,) in that, only as revealing his existing conception, and no finite conception can limit an Infinite claim. As well then chide the frosts of winter because they are not the genial rays of summer, as chide any condition of humanity because it is not yet what would be to us a more congenial condition. The life is infinite, and in each is ascending, and the recognition of this order of Nature in man will irradiate with hope the darkest recesses of human erring, and bring to every man's door the consciousness of his immortal kindred in all that ever made the charm the glory of his being.

Spiritualism the Saviour of Mankind. A LECTURE BY MRS. EMMA F. J. BULLENE

[Reported for the Banner of Light.]

Mrs. Emma F. J. Bullene lectured at Music Hall, Boston, Mass., on the above subject, on Sunday afternoon, March 29th. The announcement that the theme would be selected by the nudience called out a full house; several questions were given by those present, and the medium, after stating that they all tended in one direction, proceeded to answer them all in the course of her remarks, a brief sketch of which we give below:

What was the significance of this word Saviour, which, under the name of Christ, in the past imwhich, under the name of Christ, in the past im-plied so much of happiness to many, and so much of contunely to many more? this wonderful word which formed a part of that "LANGUAGE" which we had heard of; which gave utterance to a senti-ment broad as the universe, eternal in its duraion as the great I Am?
Spiritualism, to its believers, was a jeweled

casket which mirrored within itself the forms and faces of the loved ones who had passed the silent faces of the loved ones who had passed the silent river to the other shore, and who had been able to establish a grand telegraphic system which kept earth's children aware of all things in the better land—that land of eternal blossom and perfume—whose entire riches were composed of the glorified powers of the human soul. Spiritualism came to all by the exercise of sympathy; it was the golden key to unlock the hidden mysteries of the life to come, and give us a reflex of that wondrous kingdom of light and immortality.

To the common mind Spiritualism presented only one sentiment, one idea—viz: the establishment of communication between the higher spheres

only one sentiment, one idea—viz: the establishment of communication between the higher spheres of spirit and the lower plane of earth; but to those who had deeply investigated it, it became of greater significance, unfolding to view more and more of its hidden meanings, till we found it our Saviour—the one who interceded for our spirits at the great throne of Nature! In it we should one-day find the payor which would must be easier. day find the power which would unveil the celes-tial system, as also that of the earth-planet on-which we were at present. Day by day, by its-teachings, we felt the inflow of a diviner presence and influence from the fadeless gardens of the Summer-Land.

Summer-Land.

Was "LANGUAGE" employed in spirit-life for
the conveyance of ideas? Was the same wordclothing necessary for the embediment of thought?
Yes. To become conscious of the several parts, and organic proportions of thoughts, it was there, as here, necessary to clothe them in appropriate diction. But the language of the spirit-world was foreshadowed rather in the infant, whose bright eye and smiling cherub lips told us we were loved, although they expressed it without earthly words. This was the most potent language, for it was that of spirit to spirit, soul with soul.
What of "Employment in Spirit-Life"?

What of "EMPLOYMENT IN SPIRIT-LIFE"? and what were the occupations of its inhabitants? Every occupation which existed on earth had its counterpart in the world of spirit. Although it was true, for instance, that it was not necessary to prepare material food, by cooking, or that no one was compelled to drive horses in the higher life, yet the woman whose lifetime was devoted wholly to cooking, and who never gave her spirit time to rise above the fumes of her kitchen fire, would find kitchens represented for her in the world of spirits; and the man whose affections were represented solely by the horse he drove, would surely find some good fellow on whose fast horse he could take a ride.

Every ayenue of human aspiration and "En-

the astronomical or otherwise, could stretch forth its hands to greater triumphs, and attune its glad songs to the refrain of the sky. Those to whom the culture of flowers had been on earth a pleas ure and delight, would find them in the better and holler land, for the spirit of the flower was immor-tal. Each employment in that life would accord with the spirit plane of the person concerned. To those who could master abstract principles on earth, the higher life would bring the power to more fully apply those principles to human existence, for no river could separate them from their duties on the earth plane, and their employments, though of varied kinds, brought invariably all into communion with earth's children. These in-fluences could not forget that the bread of eternal life could only be handed down to mortals through

the far-reaching power of Spiritualism. What of " WOMAN AND HER MISSION"? Spiritualism, more than any revelation of this or any other age, brought a lesson of truth for the sphere of woman, and illumined her head with a coro-net of glory whose splendor extended even to the throne of God himself! and the chief jewel in that crown was her maternity, which shone with the greatest potency, and the brightest, purest ray. By it she was taught that it was no longer necessary for her to be the slave and inferior of the opposite was but that the weed whether the better. opposite sex, but that she stood rightfully by his side; that she was an equal in life—and had also and; that she was an equal in the bath that had a mission to perform; she was to be a mediator between man and his Gol. Why? Because she was the embodiment of that spiritualizing power which was to transform mankind, and make their outward acts the fitting representatives of the immortal spirit within. The star of woman's ma-ternity, throwing off its scintillations of glorious fire, should in coming time lead the race to per-fect purity by pure ante and after-natal conditions.

It was sail to see that women who believed in Spiritualism were still content to sacrifice their hollest aspirations, content still to be fed on chaff and husks, when the whole heavens were ringing with the cry for them to embrace a higher form of the cry for them to emorace a higher form of life, that they might indeed represent the faith they professed—a faith which should lead them to become the Saviours of man. It was their duty to extend the elevating charities and loves of their nature not only through their own house-holds, but to those children without parents, and to those parents, too, who blindly considered they were discharging every duty to their offspring when they fed them and clothed them and sent them they fed them and clothed them and sent them to a common school to gain an education. Woman's mission was to reform man by the force of example; to live so strong in purity that no one of the opposite sex should ever dare cross the threshold of impure thought in her presence; that no man should ever represent a sister to her as being less pure and spotless than she might have been had circumstances been more favorable to her. The glorious influences which should elevate

the race, came not alone from the world of disemhodied spirits, but from every corner of the earth whereon we dwelt. Every spirit we casually met with gave us some little cadence from the great song which the angels were singing. And the lesson to be gained from all these inflowings, was for us to see the good in others, that we might imitate it ourselves, and thus make the best use of passing time. Spiritualism revealed the truth that in all things by which we were surrounded from morning to evening in our daily lives, there were influences which properly used would bring us blessings. But little good was there in coming back to earth to tell of glories beyond, unless mortals would make the best use of their powers in this sphere. We should see to it, then, that our influeuce was for the good of those around. If we en-tered into business copartnership with another whose sole tendency was to increase the number of dollars in the firm, we should endeavor to see that our influence was calculated to replenish the spiritual coffers of our partner. Endeavors for the benefit of mortals should not be founded in agrespect. All were immortal—each child of earth was a miniature God, and if he yielded to temptation of whatever character, yet he could by good use of his highest faculties rise again, and it was the mission of Spiritualism to become the glorious Messial to proclaim this truth to him. Then let Messiah to proclaim this truth to him. Then let the believer, if he have Spiritualism in his heart, go forth as a Saviour to his brother man; let the skeptic investigate this divine philosophy, and learn that the path of happiness was the path of

progression.
It might be urged by some that there was as much suffering among Spiritualists as among any class of the community. This was true—and why? Because of the discord caused by the reawakening of those powers which had slumbered so long in the tomb of Orthodoxy; powers which the Church forbade to be thought of, even, as the mandate was given forth, of old: "But the tree of the knowledge of good and cell thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely

It was the duty of all, under the teachings of Spiritualism, to make the best use of all their faculties; this was the second coming of Christ which was so carnestly looked for by the established Church. But Christ should come not in the in the heart of humanity when it could take the fallen by the hand, and say, as he did centuries ago: "Neither do I condemn thee; go and sin no

The spirit-world was around us, with its countless throngs seeking communion with those of earth, and by their efforts Spiritualism should become a Saviour to the race, because it alone could give the demonstrable evidence which could allay sorrow and demonstrate the utility of the afflictions by which we were surrounded. Education, however, must not be held as unnecesit the great ones of the past had been led to make grand discoveries for the benefit of Twenty years ago modern Spiritualism was

boru, not in a manger, but amid the surroundings of humble life, and to-day its believers are numbered by millions. In these twenty years since the coming of this great Messiah mankind had progressed further in free thought than in an hundred years of the past. And when the children of to-day should grow up to maturity, and another twenty years should pass away, men and women would be ready to take their Saviour by the hand, and recognize then as a mass, not as a the hand, and recognize then as a mass, not as a few isolated ones, that Spiritualism did indeed embody the prophecy of the second coming of Christ. The lives of our great ones, as Washing-ton and Lincoln bound together in golden and immortal circles the intervals of time that stretched between them; only once in an age did a spirit arise holding within itself the components neces-sary for a Saviour of the people, but through the centuries the influence of each individual spirit flowed unceasingly, bearing the truth that earthly acts, whether for good or evil, as angels of light or demons of darkness, were undestroyed by the waves of separation, and should in the spirit-world be a crown of light for the doer, or place

blim on a lower plane.

Spiritualism was indeed an Immanuel, clothed in a spotless mantle of Charity ample enough to embrace the whole human brotherhood. It taught that holiest lesson, which is all potent in salva-tion from error, that we were watched over constantly by the dear departed who had gone before us; that they were unchanged toward us, though they had passed the shadowy gates of the Sum-mer-Land; that all their affections, their loves, were with us still. Those little ones, whose music seemed to die out of our households, were only transplanted to the old homestead in the better land, and by their separation from us our souls were purified from the dross of earthly cares, and our thoughts elevated the regions where our treasures were laid up in store.

The lecture closed by an inspirational poem.

HAYMAKING.—As the season for making hay is approaching, we publish the following discreet advice to farmers, from the Ohio Farmer:

"Don't dry your hay too much. Hay may be dried till it is as worthless as straw. As a good coffee maker would say, 'Don't burn your coffee. but brown it; so we say, 'Do n't burn your coffee, but brown it;' so we say, 'Do n't dry your hay, but cure it.' Our good old mothers, who relied upon herb-tea instead of 'pothecary medicine,' gathered their herbs when in blossom, and cured them in the shade. This is the philosophy of making good hay. Cut in the blossom, and cure in the shade. The sugar of the plant, when it is in bloom, is in the stalk, ready to form the seeds. If the plant is out earlier, the sugar is not there; if later, the sugar has become converted to woody if later, the sugar has become converted to woody matter. Hay should be well wiited in the sun, but cured in the cock. Better to be a little too green than too dry. If, on putting it into the barn, there is danger of heating in the mow, put on some salt. Cattle will like it none the less."

# Children's Department.

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

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

### MINNIE'S CORRESPONDENCE.

My DEAR AUNTIE-I know you are in ever so much of a hurry to hear from me; and I have so much to tell you that I hardly know where to begin. We got here all safe, though I came near losing my shawl, and we had a fright in the night and imagined the boat was on fire, but it was nothing, and here we are. Oh it is splendid! I never dreamed of anything half so fine; but yet I'm ready to cry now, I want to see you so; but I must not tell you of tears and sorrows when there is so much that is bright and pleasant.

Mrs. Van Nyke is such a fine woman; she dresses in silk every day, and has such a way of carrying the trail to her dresses; but oh, dear auntie, I can't love her as I do you, I am sure. I promised to tell you just what I thought of everything I saw; and so the first thing I have to say is that I can think of nothing but your bee-hive when I look out in the streets; everybody is hurrying somewhere, and I can't understand what it is all about.

I begged Mrs. Van Nyke to let me go out on the street a few moments, just to get a little air. The first thing I saw was a little bundle of rags move ing along, that I discovered to be a little girl with a basket, and she soon stopped in front of our door and picked over the ash barrel for little hits of coal. She looked so pitiful that I went up to her and asked her if I could help her; she held out her hand, and was n't it lucky? I had that half dollar you gave me to buy a ribbon for my hair, and I gave it to her. I never saw anybody look so surprised; she never stopped to say "thank you," but ran away as fast as she could go. I looked after her, for I was going to ask her name, and why her mother did n't get her a new dress.

I had n't gone but a few steps before I met an old woman, all bent over, and she had a basket, too, and she reached out her hand, and I had n't anything to give her-was n't it too bad? So I ran back to ask Mrs. Van Nyke what we could do, and she merely shrugged her shoulders and shook her head; so the first chance I got I asked one of the girls what was to be done about the poor woman; she laughed, and said they were as thick as bees in a tar barrel, and if you helped one you would have a colony in a week, and be eaten out of house and home. But I have a little bundle for her; you know I don't need my old sack here, or my brown apron; and I shall watch for the poor old thing to-morrow morning. I put on my brown dress to-day to go to church-you know we thought it was an elegant fit, but Mrs. Van Nyke looked as if she did n't; and she pulled me here and hunched me there till I was as red as a beet. and I am afraid a little out of patience, only I tried to remember what you said about not minding what others thought of me. I can't write any more this time, because I am going to church this evening to hear the Rev. Mr. Thorpe. I love you more and more every hour I am away from you. MINNIE. Your own

Oh, auntie dear, if you could have been here to have seen what a splendid time we had at church. To be sure, I don't know anything about the preaching, but it was such a pretty sight to see how many yards of lace and ribbon it took for our woods, where the blue and purple violets cared so much, only she meant to have her own bloom in such abundance.

This young lady came home with us. She is a what she said I should not stop writing all night, quite respectful, but it will be home-like. She has sixteen slik dresses all made up for her bridal outfit, and she is to have five more, and her husband that is to be is a book-keeper. Her he is n't rich enough. He looks like Will Stearns, and speaks just so softly, and as if he would n't hurt a fly. But he was ever so polite to me, and asked me how I liked New York. I remembered what old Mr. Prussy said to me, "If you want people to like you, praise the place where they live and their children." So I said I thought it was charming, and so I really did.

The young lady's name is Agnes McIvor, and the young man's name is Nathan Ames, If you think she was a queen. I have been thinking if I could not take some of the ribbon off my hat, so as to get enough for streamers to hang down my back. Don't think I am silly, auntie, but my things don't look a bit like Agnes's; and I think it is a shame to tell you so, for how you worked your dear fingers half off making them; and, aunty dear, I love every thread in them, and sometimes kiss the dear little embroidered roses you put on my collars, because I can't kiss you. You will never feel badly, I am sure, if I tell you just what I think.

I was going to tell you about the meeting. I suppose I ought to say church. I almost thought I was in a theatre. The minister had on such an elegant silk—dress I called it, they told me it was a robe, and he had such a little hand and held it such things. The Independent states the matter as up so gracefully that I could n't think of a word follows: he had to say. It was all as pretty as a picture; and then the light through the stained windows was so lovely in the daytime, and they looked so like the fairy stories I had read of by night, that I had more than I could well think of without heeding the preaching. I feel as if I was in a new world and had to begin at the beginning of every-

Sometimes a little flutter of my curtain takes me back to the dear little chamber where I imagine you are sitting. How is Tabby? Do you think

You complain that I do n't date my letters, dear sunty, so let me tell you it is October the eleventh, and just five days since I wrote to you, and now I have five times as much to tell you as I had be-

Mrs. Van Nyke took me in her room on Monday and told me all about my mother, till I cried. She loved her like a sister, and she wants me to think of her as such, and so she wants to do all she can for me. Is n't alse good? She says she sees my education has been sadly neglected. I winter of life, and as fragrant and tender as the am sure she does n't know how hard you have flowers of summer. May God bless you!"

tried to teach me everything, and I did n't tell her I had been half through Olendorf's French Grammar. She said if I improved as she hoped I would it was very likely she could make a match for me. She did n't know I was only fourteen last August. I am as tall as Miss McIvor. But I didn't care for what she said about that, for she told me that she wanted I should have a good time, and that she would leave me free to do as I liked the first part of the day, for she enjoyed her morning nap. So she has given the servants—they do n't call the girls that do the work help, as we do-orders to get my breakfast at any hour I might choose, but that she should claim my time after three in the afternoon. I thought it was so lucky, for there are so many things I want to do all by my-

Well, I got up early the next morning, and had my breakfast all by myself, and then I put on my brown dress and hat, and went into the street. Oh, it was such a piece of good fortune! I went just at the right moment, for there stood the veritable old woman; I knew her by the old shawl she had on. It was all in rags, but she did not wear it like a beggar. I remember you said we do everything to express just what we are. I ran back and got my old sack and apron and put them in her hands. She looked as if she did not believe I meant them for her, and then I asked her if I might go home with her, for I wanted to see where she lived. I should n't have thought of doing it, only old Mr. Prussy said to me, " Be sure and not think you have seen New York when you have seen Mrs. Van Nyke's house. Do you go to the homes of the poor. Go and see where they live." And he made me promise I would. So I thought this was a good chance, and I followed the noor woman slowly along. We had got down to some out of-the-way street, when all at once she disappeared. I could n't see her anywhere. I believe she thought I meant some harm to her.

But oh I saw so much. Dear, dear me, what do people live here for in such miserable places, when there is all the broad, beautiful country for them, and a plenty to do? I intend to ask some one about it as soon as I can. Well, I was disappointed about the old woman, and so I didn't feel like doing anything. Is n't it queer that when we don't do just what we want to do we won't do anything. I came leisurely on my way back, when I was delighted by the tones of a hand-organ. It played that pretty air that we heard Miss Smith sing. It was, "I'll pray for thee," and I have thought of it so many times since, that it seemed as if at last somebody had answered my prayer, for I had wished so much to hear it again.

The organ-grinder looked like a gentleman in disguise. He had on a cap a la Turk. The long tassel almost touched his shoulder. His clothes were all poor, but not common. His eyes were so handsome that I could n't help looking at him, and I fumbled a long time for a penny to give him, and when he received it he touched his cap as if he had been a prince. I fell to wondering how it could possibly happen that such a man should become an organ-grinder, and I wished I knew just how he lived. I read a pretty story once about an Italian noble who had all sorts of trouble and had to go about singing for his bread, and I wondered if this was not a noble. And then I thought how the great Martin Luther went about from house to house, singing for what people chose to give, and it was sometimes not enough for his breakfast. So I am determined I will never despise a person for the labor he does: though it is a great mystery why all these men go about the streets crying, "Rags, rags," when there are no rags ever bought, as I can see.

But, auntie, I mean to find out all I can about all these people. I must not forget to tell you the dresses and bonnets; why, they were gay | that since Sunday Agnes has had a dreadful time enough for a party! I could do nothing but look | with her father, who says she shan't marry Nate, at them, and wonder how they were made, and | and Mrs. Van Nyke says she will help them all she can and take them to board. Won't it be one. There was a girl who satin the pew front of nice? for then I can describe to you all twenty me, who had a bonnet all made of violets. I of the dresses. But I was so sorry for Agnes, for never saw anything so lovely except that patch in she cried, though she said she would n't have way-she always had and she always would.

There is a dear little girl next door who is deaf great friend of Mrs. Van Nyke, and she is going to and dumb, but they say she knows more than be married in a fortnight to the young gentleman her sisters. She has been to the asylum, and who called with her. I wish you could have Mrs. Van Nyke says she will take me there. Oh heard her talk. I could think of nothing but the all the girls call Mrs. Van Nyke Mrs. Van, and steamboat we came on in. If I was to tell you she tells me to call her Aunt Van. It do n't seem

There is a fine tree in our yard that I can see from my window, and what do you suppose I think when I see it? " Poor tree, all alone, just parents do n't like the match, because they think like old Mrs. Dussen; but what a deal of good you do. She gives all the boys and girls cookies and candy, and this tree gives them thoughts of the woods, and then they go to thinking of chestnuts and squirrels, and so a great lot of nice thoughts, just like the cookies, get in."

I remember you said it did not make much difference where we were, we should always think good thoughts if we were good, and noble thoughts if we were noble, and that everything was written in the soul, whether it was a great river or a could see her walk out of the room, you would little flower, or only a piece of candy. So I mean to get lots of good writing on my soul. I should n't have remembered all that you said, only I thought how funny it would be to see one's soul all painted over, just like a map.

Now I am going to ride in Aunt Van's fine carriage, and I will tell you the rest when we get home. She is having a dress of hers made over for me. Is n't she good? Though I rather think it was as much for her sake as mine, because, you see, I didn't look just to suit the carriage. But I am ever so glad. Yours,

# A Unique Marriage Ceremony.

Henry Ward Beecher performed the marriage rite recently in a manner which is rather an innovation upon the Orthodox-creed style of doing

" Brig.-Gen. Llewellyn F. Haskell, of New Jersey, was married at Orange, on Thursday, June 4th. This young soldier, who fought in the first and in the last battle of the war, who entered the army as a private and came out as a brigadier-general, who was one of the earliest officers of the colored troops, and whose record of heroism is in the history of twenty-one pitched battles, surren-dered at last to Miss Emma A. Gilmore. The dered at last to Miss Emma A. Gilmore. The marriage coremony was unique and beautiful. It was performed in Llewellyn Park, under an anclent pine tree, just after sunrise. As both groom and bride hold extremely liberal, as distinguished she misses me? Don't let anything forget me, and be sure to love me more and more, just as I do you. Your own MINNIE. any form of words based on these. Accordingly, after the young couple had presented themselves on a moss-carpeted spot, and were circled at a close distance by their friends, the groom clasped the bride's hand, saying, 'I take you, Emma, for my wife'; the bride responded, 'I take you, Liewellyn, for my husband'; and Mr. Beecher added only these words: 'In behalf of the sentiment of the community in which we dwell, and of the laws, I declare, in virtue of what you have now done, that you are husband and wife. May the love which has thus been declared be strong as these evergreens [throwing at their feet some

#### Written for the Banner of Light. THE SEARCH FOR TRUTH.

BY WILFRID WYLLEYS.

Long have men sought, the world around, To find out truth, nor yet have found The path that leadeth to her bound.

"Lo! here the truth!" the people cry, And with Hosannas rend the sky; Their truth turns out a gilded lie.

In churches old, in halls of state, In seats where wise men long have sate, Amongst the wise, the good, the great,

My wandering feet have hopeful trod, In search of Truth, the child of God, Yet have not found her blest abode.

"With Moses's law does truth abide;" But Jesus set that truth aside. Beneath cathedrals gray and old, While kingdoms fell and centuries rolled,

"Here!" cried the Jew, with voice of pride,

For ages has the tale been told, Through columned aisle, 'neath vaulted dome, As generations go and come,

But Luther's voice, resounding wide Above the Papal thunders, cried His stern rebuke to Roman pride.

That truth is found alone with Rome.

Then came, in after times, a throng,

With zeal as fervent, faith as strong, Who claim that Luther's way was wrong;

How through the ages, dim and vast, Has come each stout iconoclast, To break the clay of eras past.

The truth that all accent to-day. To-morrow, searched by Reason's ray, A naked falsehood flies away.

And so, amid the clouds of doubt. Truth's rays still seem past finding ont, So thickly set with toils about.

For falsehood comes in cunning guise, Deceives alike the weak and wise; So much like truth she greets our eyes.

Alasi what hope for you and me From Error's snares to struggle free, When wisest doctors disagree!

#### The Pacific States.

LETTER FROM LAURA DE FORCE GORDON.

DEAR BANNER OF LIGHT-The "spirit" has moved" me to write you many times since our exodus from the city of the Plains, Denver, but as often have I resisted the spirit, waiting for a more favorable opportunity, which does not seem to arrive, so I have decided to improve the present, however unpropitious. Most of your readers will doubtless expect an account of Spiritualism on the Pacific coast, a task I am illy able to perform, having visited but a very small portion of the vast extent of country lying west of the Rocky Mountains. Still, as far as I am able to give them an idea of our glorious cause and the interest felt in regard to it in the few places I have visited will gladly do so.

From the glowing accounts I had heard of the great liberality and generosity of the people of this coast, I had, perhaps, formed too exalted an opinion of both the country and its inhabitants to have them realized. Though I must confess to a great disappointment in regard to both, still I am not displeased with them, and hope that when circumstances are more favorable to a better acquaintance between us, my memory shall be stored with pleasant reminiscences of my visit to this far-famed land, when I shall have returned to beloved and fondly remembered New Eugland and the East.

In justice to other lecturers who may contemhistory of my visit here to their consideration, letters from various parties, in different parts of California, urging me to continue my journey westward to the Golden State, which included a letter from the Society of Friends of Progress in San Francisco, offering me two hundred dollars per month for six months, and my expenses from Denver to San Francisco in addition. Another offer was, if I preferred to lecture independent of an engagement for a specific sum, the Society would furnish a hall, a choir, advertising, &c., free of expense to myself, and I could have the collections, which latter I accepted, and arranged to start as soon as the traveling would nermit. In the spring Indian hostilities delayed us two or three months longer, and we did not start till August. Judge of my surprise when, on our arrival at Salt Lake City, a letter reached me from the parties who had made such fair promises to be met by the Friends of Progress, stating that their hall, suspended the Lyceum and meetings is ever expected of the lecturer. indefinitely, and of course could not fulfill any of their promises.

My husband had given up a lucrative and inreasing practice in Denver to accompany me to San Francisco; and still undaunted, but not entirely satisfied, we continued our journey. In a few weeks, after a tedious ride of more than four hundred miles, we reached Austin, Nevada-the first village we had found in all that distance. My reception there was such as makes glad the heart, and gives one a new lease upon a belief in the innate goodness of human nature. God bless the noble souls at Austin.

From thence we went to Virginia City, about two hundred miles by Prairie or rather "Mountain Steamers," called by the ignorant or uninitiated Easterner, "coaches." There we found more independent, thinking men and women, than in any other place of its size it has been my fortune to visit. I gave a course of twelve lectures there, and two at a contiguous village, (Gold Hill,) to as intelligent and enthusiastic audiences as ever complimented me with their attention. The hall was crowded to overflowing, and after the committee thought proper to charge a door fee, in order to accommodate those who always paid but had to stand during the lectures, the decrease in the attendance was scarcely perceptible.

Mr. Todd and Mrs. Ada Foye had preceded me, and created a great degree of interest, which remained after I left, until a society with one hundred and forty members was organized.

Next came "Grass Valley," a beautiful little mining town, located just over the summit of the Sierra Nevada mountains, where we found roses in full bloom in the gardens, three hours after we left Cisco, near the summit, where there was seven feet of snow on the ground. Here we were welcomed by a noble band of Spiritualists and liberalminded inquirers, who had been ministered to
from time to time by Mrs. Cuppy, Mrs. Stowe and
Mr. Todd. From thence to San Francisco, not inaptly termed the "shaking city" by the Nevadans, in consequence of the earthquakes there.

There we met Mr. and Mrs. Foye, and Mr. Man-

ning (of the Banner of Progress), who were exceedingly anxious to have me lecture, and to begin at once. Three days of the week remained, and having paid fifty dollars for rent and twenty-five dollars for advertising, a lecture was arranged for the following Sunday evening. The weather was favorable; i.e., it did not rain just as hard as it could, and did for eight Sundays afterwards, with but one pleasant one. The Opera House was well filled with people, with an admission fee of twenty-five cents. The subject was "Spiritualism," as were the four succeeding ones in the same hall, the subjects on the above occasions having been selected by the audience, worded a little differently each time, but bearing directly upon our glorious Philosophy. The continued rainy weather warned me against incurring such heavy expenses with not a single person to offer a cent above the beggarly two "bits" at the door (which was never exacted of those unable to pay,) toward paying expenses.

I had invited (at my first lecture,) the cooperation of those interested in the lectures, to obtain a place in which to hold meetings at a less expense, that the lectures might be free to all. For five times there was no response, so I procured a hall at a less rent, on my own responsibility, and continued the lectures to fair audiences, despite the location of the hall and the rainy weather. Then, finding the Spiritualists of San Francisco indisposed to take any part in the support of the lectures. I concluded to leave the city, in response to invitations to revisit the State of Nevada.

The traveling over the mountains being still very bad, I decided not to be idle while I remained in the city, and accordingly rented the Metropolitan Theatre for fifty dollars per night, taking all the responsibility myself, and gave four more Sunday evening lectures, making fourteen in all. The subjects were, 1st, "The Religious Creed of Thomas Paine," not his Life, as a correspondent of the Banner has stated. The next, by request, was on "The Pulpit and the Stage." The 3d, by request of several members of the "Working-women's Cooperative Union," was upon "Woman's Position as a Worker." The concluding one was "What Good can Spiritualism do?"

I am thus particular about the subjects, as a correspondent in the Banner of May 9, which came to hand since this letter was begun, states that Mrs. Gordon did not lecture upon Spiritualism, and he missed giving a truthful rendition of two subjects out of three.

Please indulge me, dear Banner, with a little further space to state a few facts in connection with my visit to San Francisco, that will bear directly upon your correspondent's representation of my own work on this coast, also his declaration in regard to the great desire on the part of the people of California to hear something upon the subject of Spiritualism. My Sunday lectures in San Francisco, as elsewhere, have been entirely upon Phenomenal and Philosophical Spiritualism, with the above exceptions. If any one can profess to be a Spiritualist and yet be so illberal as to say that lectures upon the above subjects are not comprehended by Spiritual Philosophy, then I presume they must be considered exceptions or entirely beyond the scope of Spiritualism-a religious philosophy which I have always had interpreted to me, by the spirit-world, as comprehending everything that can possibly pertain to the welfare of mankind.

Mrs. Cuppy and Mrs. Stowe, of whom your correspondent did not speak, have devoted their time, strength, energies, and often at the sacrifice of health, to the one great and good work, Spiritualism. The lecturers upon this coast have worked hard, and with a degree of devotion to the truth of Spiritualism that but few eastern lecturers have ever dreamed of being exacted of them. I mean by the fatigue of traveling over mountains and deserts, by coach or cart, (I rather think Mr. Todd has had to walk miles to meet some of his appointments,) stop at hotels, paying all their own expenses, and often expected to lecture " without money and without price," because plate a visit to this coast, I will submit a brief it is a truth the world ought to have free; always forgetting that the world sells food and From the time of our arrival in Colorado (two raiment to lecturers and mediums not a cent less years ago) till we left there, I was in receipt of than to those who are to be the recipients of their (i. e., mediums) services free.

In regard to the "great desire of the people to hear something upon Spiritualism." With six months residence upon this coast. I have received but three invitations to lecture upon the subject in California, i. e., where there was a willingness to defray the necessary expenses, counting out all personal remuneration, entirely.

I have heard the same statement from other lecturers here, and know whereof I affirm, when I say to those lecturers in the States contemplating a visit to California, "You must expect to engage in the most thankless, soul-wearying work of your life, if you look to 'professed' Spiritualists for aid, encouragement, or appreciation, with a few noble exceptions."

There are as good people in California and as practical Spiritualists, God bless them! as I ever met anywhere, but the majority entertain those the organization had disbanded; had given up Apostolic ideas of a free gospel-but the sacrifice

Mr. Todd has done a good work in the cause of Spiritualism upon this coast, and having his paper, the Banner of Progress, to aid him, he can and does visit places throughout the Pacific States, going for the first time mostly upon his own responsibility; but to expect women with families. with a beggarly share of this world's goods, to do the same, is absurd.

To conclude, I think the liberality of the people upon the Pacific coast, taken as a class, has been sadly overrated, and in justice to other lecturers, I must say that the supply fully equals the demand, so far as lectures upon Spiritualism are concerned.

From San Francisco we returned to Virginia City, Nevada, via Grass Valley, where I gave several lectures, as also at Nevada, to large and appreciative audiences.

The Banner of Light is taken and read extensively in whatever places I visited, and with the Banner of Progress is doing a good work.

Yours for truth, broad and comprehensive, LAURA DE FORCE GORDON. Virginia City, Nevada, May 30, 1868,

SUNSHINE.—The country-houses of Great Britain are by no means shaded as our own; and the most considerable piles of buildings, such as Eaton Hall, Blenheim, Dalkeith and Burghley House, have hardly a noticeable tree within a stone's throw of their walls. The flower-patches stone's throw of their walls. The hower-patches and coppices of shrubbery approach more nearly, and to the garden-fronts of those magnificent homes you walk through walls of blooming shrubs. But the full flow of the sunshine upon the window is a thing courted. Allowing for all difference in climate, I think there may be a supertion of made and the sunshing by overquestion if we do not err in this country by over-much shading. A cottage in a wood is a pretty subject for poetry, but it is apt to be uncomforta-bly damp. And there are village streets with us

#### MORE BEYOND.

BY MARY LOUISE.

"Ne plus ultra," the bigot may say,
As he hugs his old creed and pursues his old way,
Shutting his eyes to the light divine
That ever has shone and ever will shine,
For all who have eyes to behold the light,
And hearts to receive the truth aright;
For all who are seeking the good and the true
Will everywhere find something useful and new,
And treasures of knowledge, though long concealed.

To the earnest seekers will be revealed For in Nature's vast inexhaustable stord There is more beyond, evermore, still more!

Could we fathom the sea and its depths explore, Could we grasp the whole of its boundless store, Could we trace the deep to its secret springs And know all the hidden and beautiful things That lie concealed in the depths below, Where the pearl, and the coral forests grow, And the myrlad myrlad living forms, That everywhere in its bosom swarms, The countless tribes that have lived and died to the abb and flow of its ceaseless tide— In the ebb and flow of its ceaseless tide— Still a voice would answer from shore to shore, There is more beyond, there is more, evermore!"

If we could interpret the hieroglyphs Engraved by Science on the rocky cliffs, With mind enlightened to read aright The lessons Geology brings to light; Could we read, engraved on the earth's broad

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page, The historic records of each past age, And trace the relics of monsters vast, The Saurian tribes of the old, old past And we only know that they lived and died As links in Nature's stupendous plan
Before the earth was prepared for man;
Still further yet would the mind explore,
Far more beyond, evermore, still more!

In a cloudless night, when we look above. In a cloudless night, when we look above, Where the stars in harmonious order move, Those glittering gems in the crown of Night Ever shining on in their living light, Forever running their endless race Through the boundless ocean of infinite space; Could we know their names, and that every one Of those countless orbs is the central sun of a extern of workers which tond for Of a system of worlds as bright and fair As our own dear world and the planets are, And could we know that those worlds immense Are the happy homes of intelligence; Could we know the laws that direct, control. And ever govern the mighty whole— Still higher yet would the spirit soar, And find more beyond, evermore, still more!

Could the infinite Universe be explored, And the boundless wealth in its bosom stored Through all past ages, to light be brought, The infinite treasures of mind and thought, Could we grasp all its beautiful mysteries, And know what intelligence really is; Could we fathom its depths, and explore its laws, And rise from effects to the highest cause, Still more, still more would the soul demand, For, with each new truth, would its powers ex-

pand, And higher still it has strength to soar, Finding more beyond, evermore, still more!

If our spirit's depths we could fully sound, What infinite treasures would there be found? What powers and capacities lie concealed Still undeveloped, and unrevealed, To ourselves unknown, like the innate spark Which the flint conceals in its bosom dark. Could we raise the veil of material sense, And see our own spirit's omnipotence,
We should know that when perfect and unde-

filed

It is truly the Infinite Father's child,
And it claims, by right of its royal birth,
The right to all truth, in heaven or earth. The right to all truth, in heaven or earth.

Ever onward, and upward, no power can bind
Or limit the scope of the infinite mind,
Still upward and on, till it grasps the vast
Eternity of the ages past,
And onward through eternity
Of the infinite ages yet to be—
Forever thus would the spirit soar
Finding more beyond, still more, evermore!

# Connecticut.

DEAR BANNER-Having met your welcome presence in many families the past winter and spring-in cities, towns and villages, and finding that all persons who are progressive or reformatory, devour your contents with a zest that shows with a faithful wife will over be the most successthat the food which you supply answers somewhat the demands of their natures, and knowing
that they search your columns for information
concerning the whereabouts of lecturers and mediums, I have for your folds a few thoughts which
I feel impelled to write.

with a faithful wife will over be the most successthat the food which you supply answers someheard in affairs of government, and the result
will be equally salutary. The stale assertion that
her delicacy would be offended and her refinement lowered by coming in contact with the
tobacco-spitting, whiskey-drinking bipeds that
abound in our congressional, legislative and town

Since the three Sundays spent in Willimantic, I have felt somewhat indisposed, but whilst there are such revelations waiting to be received, and lar and religious concerns of the Society of Friends, so much to be done yet to prepare the way for their acceptance, none should be idle.

I have just returned from a lecturing tour in Bristol and vicinity, where I found a good degree of interest, in comparison to what existed one or two years ago. Mrs. L. A. Bodyfield, a very successful clairvoyant physician, I found located there, who has in two years built up a good practice, and established for herself a reputation that will make her hereafter sought as a healer, and who will not fall to benefit those she treats. I would also make mention of the worthy doctor's name, who is an electrician, and who is an able associate and helper of this truly gifted lady. Unlike many of their profession, they are not afraid to openly avow their faith in Spiritualism, nor to be identified with its movements, but freely open their doors to all speakers and mediums who may happen to come that way. I wish also to say that with increasing means they lose none of the spirit of accommodation, (with which they are largely endowed,) which, I am sorry to say, is the case with some after it becomes no longer a necessity as an available means of support. Hence I would say to all that may wish to call upon them, they will be sure of a welcome and a hospitable entertainment.

Passing from there to Hartford, I had the pleasure of listening to a very able evening's discourse from Mrs. English, (formerly Susie Hutchinson,) who, I learn, is permanently located here, and is doing a good work, as she is the principal one upon whom the friends depend for speaking, at present.

Other small places I have visited where they had not organized Societies, but were anxious to hear and know the truth, and were turning from the husks upon which they had been feeding and asking for the true bread of life, which is broken to them by angels, and which seems to be the only method by which they can become calmed in their present unsettled state.

Falls Village, Conn., June 11th, 1868.

A LIBEL ON AMERICAN WOMEN EXPOSED .-Dr. Albert Day, the Superintendent of the Binghamton (N. Y.) Inebriate Asylum, has written a statement in reply to an inquiry respecting the assertions of temperance lecturers, to the effect that the asylum was overrun with applications for admission from wives of clergymen and professional men, and females generally, in which he says that such allegations are as far from the truth as anything could be. There has never been a female patient admitted to the Asylum. There have been fifteen or twenty applications for the admission of females during the past year, but most of these were opium cases. The per centage of drunken women in this country is very small indeed.;

The Three Great Problems of the Nineteenth Century that are to culminate in the Millennium by the Expiration of the Twen-

BY THOMAS R. HAZARD.

"There is a Divinity that shapes our ends, Rough-hew them as we may."

Rough-hew them as we may."

First, in order of time, stands African Colonization, which was commenced about fifty years since hy a few liberal and far-seeing men, whose declared object was to "Colonize in Africa, with their own consent, the free people of color of the United States." Wise as these men were, they still "built wiser than they knew."

Paradoxical as it may seem, war and irruption, attended by colonization, have ever been the great civilizers of mankind. To this rule there has been one exception. An hundred millions of men existed in the tropical regions of Africa wholly beyond the reach of civilization, for the reason that the climate would not admit of the lengthy sojourn of any other than the negro race.

reason that the climate would not admit of the lengthy sojourn of any other than the negro race. In the order of Providence, a small portion of these were expatriated by violence from their native country, and forced to become slaves to civilized races in America, where, like the Hebrews of old, they have for centuries, amidst oppression and tears been gradually accurring brews of old, they have for centuries, amidst op-pression and tears, been gradually acquiring a knowledge of the arts of civilization. The time has come for their redemption, and is close at hand, for their emigration to the fatherland by hundreds of thousands and by millions. And vain will be all the efforts of selfish men, whether friends or foes, to stay the exodus. They will mostly leave the cotton fields of the South to be cultivated by other undeveloped races, and go to the land of their forefathers and brethren, and the land of their forefathers and brethren, and assist in building up a "United States of Africa," the foundation of which is already permanently laid in Liberia, that before the close of the twentable. tieth century will extend from sea to sea, and rival in extent, in all the useful arts of civiliza-tion, in social and religious culture, and in the

tion, in social and religious culture, and in the benevolence of its government, the "United States of America."

The next great problem, in the order of time, is "Modern Spiritualism," the cardinal foundation of which rests upon the tangible communication of spirits (of all grades) out of the flesh, with mortals. Its revival (for it is not claimed to be anything party in the provide commenced shout them. thing new in the world) commenced about twenthing new in the world) commenced about twenty years ago, and such has been its progress, that those who now acknowledge its fundamental truths are numbered in the United States alone truths are numbered in the United States alone by millions. Its mission is to inculcate doctrines and precepts similar to those taught in his day by the divinely inspired Jesus of Nazareth, but which were too far in advance of that hero-worshiping age to be received and practiced upon in their true spirit and meaning. Now that mankind have so far progressed that tyrants and bigots can no longer hard by the product of the control of the c longer hang, burn and torture "spirit mediums," under the sanction of civil or ecclesiastical law, is is very certain that another century will scarce elapse before the influence of "Spiritualism" will so pervade the whole earth that both bodily and mental slavery will come to an end, and kings and priests will be numbered with the things that

were.
The third and last, but not least, problem in The third and last, but not least, problem in progress, is the movement now on foot to obtain for woman her natural rights, of which, through the universal prevalence of the law of force, she has always been unjustly deprived. Man is, and ever has been, by nature, a savage in disposition; and, apart from the influence of woman, a brute in manners. Under his sole administration the world, for thousands of years, has writhed in darkness and agony. The best codes he has ever yet devised, have been but compounds of lies written in blood, and forced upon the acceptance of his fellows with the threat of the sword. Having no confidence in his own goodness, the male law-maker has never evinced any in that of others. His appeals have ever been made to the instinct of fear rather than to the nobler sentiments that elevate man above the commission of crime. that elevate man above the commission of crime. that elevate man above the commission of crime. Every line of his jurisprudence ferociously roars "believe or be damned!" Do or die! Nota volume even whispers, anywhere, "neither do I condemn thee! Go and sin no more."

The experiment of masculine rule has been tried long enough. Six thousand years of war, bloodshed, hypocrisy and crime have pronounced it a gross failure. It is high time that the feminine element was called to its aid. God and Name of the state of the

It a gross failure. It is high time that the femi-nine element was called to its aid. God and Na-ture have designed that the two should work to-gether. Man excels woman in intellect. Woman is far ahead of man in intuition. The intuition of a woman correctly reaches results at a glance, without an effort of the mind, that a man will be weeks in comprehending through the tortuous workings of his intellect, and then be more likely to err than she. Of any two married men—every-thing else being equal—the one who consults with a faithful wife will over be the most success-ful in his undertakings. Let woman's voice be halls, presupposes something that now does, but which in her presence and under her influence at the polls, would cease to exist. In both the secu women take an active part equally with the men and yet none of the sex, whose opportunities in other respects are equal, are so conspicuous for delicacy of deportment and refinement in man-ners, as the female Friends.

That the present movement of woman to obtain political rights will succeed, there is no doubt. All the signs of the times point that way. The angelic hosts are moving in her behalf, and every "Spiritualist" can do no otherwise than assist her to the extent of their influence, which, in a few years, will be dominant. Not only the affirmative, but the negative signs of the times, are in her favor. It is always darkest just before day. And never since the world began, have avarice, bribery and corruption of all kinds assumed such gigantic proportions as these crimes exhibit at present in the United States. At most, if not all our centres of government, including our National Capital, the moral stench is too intolerable to be borne by sensitive and honorable men. It would be implety to suppose that Providence permitted such audacious wickedness to stalk through the high places of the land unchecked, and almost un-reproved from any quarter, but as the precursor of some great and necessary change.

That change will soon come. Woman will as-

That change will soon come. Woman will assume her place in government, in the professions, in business and society. Then will wars cease to afflict the earth. Then will our sanguinary laws be quickly amended. The law of force will give place to that of love. The gallows will be wholly and forover abandoned, and our prisons be turned into houses of reform, and the glorious day, "foretold by prophets and by poets sung," will quickly appear and gladden the hearts of a world redeemed from sin and suffering, through the ministry of angels and their sisters on earth.

#### From the London Spiritual Magazine. Spiritualism in Northampton.

The following letter from a clergyman gives additional evidence to that furnished in a previous number of the progress Spiritualism is making in this town and neighborhood:
"To the Editor of the 'Spiritual Magazine':

DEAR SIR—For some months past spirit-communion has been steadily increasing in this town, until at last it has gained considerable attention from all classes. I am personally acquainted with many 'believers,' and I have heard upon good authority that there are a great number of circles in many believers, and I have heard upon good authority that there are a great number of circles in various parts of the town, and among all classes. But at present they are scattered, and we do not know our strength; this state of things, however, we hope will not last long, as we are just about to form a society, the object of which will be to gather the private circles into one general organization, and to held weakly meetings to invest. zation, and to hold weekly meetings to investi-gate, discuss and disseminate the great truths connected with ancient and modern spiritual manifestations.

The growing interest in Spiritualism is further shown in the controversies of the local press. A correspondent of the Northampton Mercury writes:

"I have seen a table, weighing perhaps twenty pounds, resist the efforts of a strong man to raise it from the floor; I have seen a table, weighing a hundred weight, lift itself with ease in answer to questions, and move to different parts of the room; I have seen a table answer questions 'intelligently' for hours together; and I ask Mr. Harris for the 'natural cause'? He says the late Professor Faraday' fully investigated the subject; I say Professor Faraday did no such thing, and I challenge

Mr. H. to the proof. Professor Faraday endeavored to prove from the known laws of physics, and from certain mechanical experiments and tests which he instituted himself, that table-turning was the result of 'unconscious muscular agency.' But he never investigated the facts given in evidence. In fact, he had never witnessed any of the 'manifestations'; and after the publication of his paper he absolutely refused to go to a scance to which he was invited in order that he might test his 'theory' in presence of the 'facts.' I have no hesitation in saying that the conduct of Professor Faraday in relation to this subject was unworthy of him as a scientific man.

scientific man, Spirit-communion is based upon facts which invite and demand investigation. If those facts can be traced to natural causes let those causes be pointed out; but, in the meantime, it would be well for those who have not personally investiga-ted the matter to refrain from imputing either 'credulity' or 'superstition' to those who believe —upon what, to them at least, is sufficient evi-

dence—that 'the effects produced are due to su-pernatural agency.'"

A Mr. Christopher Scott writes in the Northamp-ton Herald concerning the connection of certain measurer phenomena with spiritual agency, ac-knowledging that

"It is surely impossible thus (on purely natural to surely impossible that on purely natural grounds) to account for the more extraordinary, but equally well-attested facts, such as foresight of future events, knowledge of distant places and things, of medical science and foreign languages—effects assigned by distinguished mesmerists to spiritual agency long before spirit-rapping came in vogue in vogue.

In youne.

In proof of this, I beg to refer to the following admission of M. Deleuze, that the action of the meameric agent differs from that of all known bodies, and cannot be explained by any known properties of matter; and to his further admission, properties of matter; and to his further admission, when pressed upon the point of the professed insight obtained by the magnetizee into the invisible world, 'that there were circumstances which seemed to prove the intervention of spirits.' See 'Bibliothèque du Magnetisme, 1818.' I may add that noted Spiritualists, in their turn, such as Mrs, de Morgan, wife of the celebrated mathematician, profess that these preternatural communications are effected by spirits mesmerizing the medium."

#### Annual Convention.

[Reported for the Banner of Light.]

The first Annual Convention of the New York State Organization of Spiritualists met in Buffalo, N. Y., June 4th.

The Convention was called to order at 12 M. by P. I. Clum, of Rochester, Vice President. He stated that he had received a

the delegates and friends to the city, expressing much pleasure in meeting with them. He proceeded at some length to sults of a belief in Spiritualism ogy, showing the beautiful influences on the mind of the

Mr. J. W. Seaver read a communication addressed to the President of the State Organization, received by Inspiration

The communication was received and accepted, and ordered

from "The Higher Lile."
The communication was received and accepted, and ordered to be placed upon the minutes of the Organization.

To the President of the State Convention, called to convene at Buyfato, June 8th and 5th, 1863:
In your official capacity you are the focal centre of the only State Spiritual Organization of New York, and in that capacity we desire to present for your consideration, and through you, for the consideration of all persons interested (and who is not?) a few earnest thoughts in relation to the important movement you are assembled to promote.

Yours is justly entitled to the ominent appellation of the "Empire State," being first in population, and hardly second to any in the general intelligence and worth of its inhabitants. Yours is further entitled to this distinction from having been the chosen locality in which we of the higher life tirst innu gurated this grand spiritual movement, sarcastically known in its incipient stages as the "Bochester Knockings."

Your Organization is the representative of this Empire State, also—of this movement of the heavenly forces—which is justly entitled to the presidence of heing the Empire movement of this nineteenth century, institutionaling the many motable achievements of the eris and sciences within this century. And to you, as the focalized centre of that Empire Association, we now wish to offer a few earnest, practical suggestions.

sociation, we now wish to offer a few earnest, practical suggestions.

First. The Spiritual Association of the Empire State should adopt such measures for the promotion of this heavenly unfolding as shall entitle it to take the front rank in the noble work of advancing its permanent and rapid growth, thus entitling your State, in this connection, to the crowning glory of continuing to bear its cherished motto: "Excetion: Second. To this end you should, at the earliest possible day, organize an efficient and extensive system of missionary labor, sending representatives imbuod with the spirit, and with power from on high, into all parts of your state—which should be divided into convenient districts—to disseminate by manifestations, by the spoken word, and by printed documents, the intelligence and evidences required by the masses to tanble them to understandingly decide upon its real merits, and of the truthulness of its claims.

Third. Also, to this end, you should as speedily as possible adopt measures for publishing a weekly journal, devoted mainly to the dissemination of spiritual truth, to be conducted in the same high toned and spiritually illumined manner as is recommended to be undeviatingly required in every department.

Fourth. We further recommend to all interested, to pro-

in the same interested to be undeviatingly required in every department.

Fourth. We further recommend to all interested, to promote, in all laudable ways, and in all appropriate places, whether city, town or hamlet, the organization of circles for the development of media, of local Associations for the promotion of social and religious culture, and of Children's Progressive Lyccums; and that your missionaries be specially charged with fostering and encouraging the formation and growth of all such Associations.

Fifth. We carnestly recommend to all, in every condition, and brotherly love, ever bearing in mind that we are all children of the same all-loving Father, and consequently are all members of a great, universal brotherhood—fellow travelers to the same bright and glorious Summer-Land, and that therefore we should in all possible ways promote the happiness and progress of all.

Sixth. And white you are thus laboring for the unfoldment of trath and harmony on earth, we of the higher spheres pledge to you our constant cooperation; assuring you that as this great and glorious spiritual movement had its inception on high, so shall it receive the constant baptism of the Hely Gliost (so-called) and be imbued with such power from on high as shall ultimately crown it with triumphant success. Amen.

From the Band designated as the From the Band designated as the subset of mission.

Song by Mr. Beals-"The Voice of Progress."

Mr. Seaver addressed the meeting on the subject of mission-

On motion of J. W. Senver, Charles W. Hebard, Mrs. Mary ie, Lewis Burtis, Stewart Chamberlain, Warren Clark and L. C. English were appointed a committee on missionary work-The Business Committee recommended that the evening be spent in conference. Adjourned till 71 o'clock.

Evening Session .- Conference convened. Mesars. Clark and scaver addressed the meeting with eloquent remarks. Dr. Slade, of Michigan, then favored the audience with a ong whilst entranced.

The President gave an interesting account of wonderful manifestations, given through the mediumship of Dr. Slade, witnessed by him in Rochester. J. H. Powelt warmly advocated organization among Spirit

ualists. Mrs. L. H. Preston, of Chicago, clairvoyant physician, ad-Area L. H. Preston, or Unicago, cantrop and physician, addressed the meeting with very pertinent remarks on the proper treatment of mediums; asid that Spiritualists should allow the spirit-world to influence and govern them, instead of endeavoring to magnetize and psychologize the mediums, thereby intercepting the influence and design of their spirit-friends.

J. Swain followed on the same subject. Another beautiful song from Dr. Slade, under influence, entitled, "Whisperings by the Scashore." Adjourned.

Second Day-Morning Session .- The President called for

Second Day-Morning Session.—The President called for reports from committees.
Song by Mr. Bealf—"I live for those who love me."
Lowis Burits, chairman of committee, reported the follow-ina names as a bloard of Officers:
President—Hon. Warren Chase, of New York.
Vice Presidents—Ist, Philip I. Clum, Esq., of Rochester; 2d, Mrs. A. N. Avery, of Nyracuso.
Secretary—Charles W. Hebard, of Rochester.
Treasurer—J. W. Hebard, of Rochester.
Treasurer—J. W. Hever, of Byron.
C. W. Hebard declined serving as Secretary. A motion to amend the report by substituting Mrs. Sarah A. Burtis as Secretary was carried, and the report, as amended, was accepted and adopted.
The Committee on Missionary Labor reported the following, which was accepted and adopted by the Convention unanimously:

cepted and adopted.

The Committee on Missionary Labor reported the following, which was accepted and adopted by the Convention unanimously:

Ist. We would recommend that the State Constitution he amended by providing a membership fac of one dollar, which shall be devoted exclusively to sustaining missionary work in the State.

2d. That all present members of the State organization be invited to contribute the membership fee.

3d. That all members of the organization be warmly urged to pay into the treasury one dollar annually, as a permanent missionary fund.

3th. That we recommend the formation of county and town organizations, auxiliary to the State organization, and that all local organizations in the State be invited to contribute annually to the State missionary fund.

3th. That we recommend the election of six members as a Missionary Committee, who, associated with the Executive Board of the State organization, shall constitute a Missionary liboard, upon whom shall devolve the duty of devising measures for carrying on the missionary Committee to execute those measures, and report their doings quarterly to the President of the State obganization. Of the first six members of the Missionary Committee to execute those measures, and report their doings quarterly to the President of the State obganization. Of the first six members of the Missionary Committee, who, as and it shall be the duty of the Missionary Committee to execute those measures, and report their doings quarterly to the President of the State obganization. Of the first six members of the Missionary Committee, who, and that thereafter three be annually elected to take the place of those retiring.

6th. That we recommend the Missionary Board to adopt such measures as shall secure the commencement of missionary law of the Missionary Committee, viz.: Stewart Chambersh, Warren Clark, A. C. English, Ira Davenport and Mrs. C. Hazen.

A committee of five were minimated to report names for delegates to the National Convention in regard to his election a

Afternoon Session .- Song by Mr. Beats-" The People's Ad-

The first Annual Convention of the New York State Organization of Spiritualists met in Burfalo, N. Y., June 4th.
The Convention was cailed to order at 12 M. by P. I. Clum, of Rochester, Fice President. He stated that he had received a letter from Warren Chase, President of the Organization, informing him that he should not be able to attend the Convention, being prevented by presiding business in New York, consequently the duty of presiding would devalve upon himself.
On motion, the Fresident appointed Capt. Il. O. Loper, of Johnson's Creek, Mrs. S. A. Burtis, of Recleater, and Miss.
Cl. Maynard, 10 Sunda, a Committee on Credentials.
The Convention then adjourned until 7 r. M. Afterson Session—The Fresident estable the Convention to the Con

#### LIST OF LECTURERS. PUBLISHED GRATUITOUSLY EVERY WEEK.

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

pointmer ts, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is devoted exclusively to Lecturers.]

J. Madison Allyn, Principal of the Industrial Institute, Ancora, (formerly filme Anchor,) N. J., lectures on Sundays at the Institute and at places within easy crach.

C. Fannie Allyn will speak in Stafford Springs, Conn., July 12, 19 and 26; in Putnam during August; in Salem, Ms., during September; in New York during October; in Cambridgeport, Mass., during November. Address as above, or 6 Gloucester place, Boston, Mass.

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

J. G. Allee, Chicopee, Mass.

Mus. A. K. Andons, trance speaker, Delton, Wis.

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spritualism. Address, 80 2001, Rochester, N. Y.

Mary A. Ampillett, Street, Columbus, O.

Rev. J. O. Barrett, Sycamore, Ill.

Mus. Sarah A. Byrnes will speak in Cambridgeport, Mass., during July. Would like to make further engagements for the fall. Address, 87 Spring street, East Cambridge, Mass., Mss. A. P. Brown, St. Johnsbury Centre, Vt.

Mas. All F. M. Brown, P. O. drawer 5356, Chicago, Ill.

Mis. Abry N. Burniam, inspirational speaker, Weston, Ms. Mss. Amy N. Burniam, inspirational speaker, Weston, Ms. Mss. Elike J. T. Brionam, Elm Grove, Colerain, Mass. Mis. Nellie J. T. Brionam, Elm Grove, Colerain, Mass. Mis. Nellie J. T. Brionam, Elm Grove, Colerain, Mass.

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Mis. Nellie J. T. Brionam, Elm Grove, Colerain, Mass.

A. P. Bown, M. D. will answer calls to lecture on Sundays, and also attend funerals. Address, Caphevi

Cambridgeport, Mass.

J. P. Cowles, M. D., will answer calls to lecture. Address,
J. P. Cowles, M. D., will answer calls to lecture. Address,
Othwa, Ill., box 1314.
P. Clark, M. D. will answer calls to lecture. Address,
Augusta, etc.
Dr. H. H. Chandall will answer calls to lecture. Address
P. O. box 778, Bridgeport, Conn.
Mrs. Amelia H. Colby, trance speaker, Lowell, Ind
Thomas Cook, Berlin Heights, O., lecturer on organization.
Ira H. Cuhtis, Hartford, Conn.
Thomas C. Constantine, lecturer, Lowell, Mass.
Miss. Eliza C. Chark, inspirational speaker, Sturgis, Mich.,
care J. W. Elliott, drawer 36.
Mas. Hettis Clark, trance speaker. East Harwich, Mass.
Mass. M. J. Colbun will answer calls to lecture. Address
Champlin, Hennerin Co., Minn.
Miss Ema Cliadwick, inspirational speaker, Vineland,
N. J., box 271.
Mass. J. F. Colles, trance speaker, 131 Broadway, New York.
Mas. Eliza C. Clark, Engle Harbor, Orleans Co., N. Y.
Miss. Lacha Clept, San Francisco, Cal.
J. B. Campbell, M. D., Chichmati, O.
Dr. James Coopers, Heilefontaine, O., will lecture and
take subscriptions for the Hanner of Light.
Mrs. Mailetta F. Choss, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.
Judga A. G. W. Carren, Cheinnati, O.
Charler P. Chocker, Inspirational speaker, Fredonia, N. Y.
Miss Lizzik Doren, Payline, 37 Trenont street, Boston.
Henny J. Dergik, inspirational speaker, Cardington, O.
George Dutton, M. D., Rutland, Yt.
Andress J. P. Lalawar, trance speaker in Bangor, Me., during
August.
Ans. E. Delama, trance speaker, Rockford, all.

s. E. Delawan, trance speaker, Quincy, Mass. DR. E. C. Dunn, lecturer, Rockford, all. Mrs. Agnus M. Davis, 347 Main street, Cambridgeport, Ms. HENRY Van Doun, trance speaker, 48 and 50 Wabash ave-ne, Chicago, Ill

Chicago, Ill. A. Clana R. Drevere, trancespeaker, Newport, Me. U. Edmunds, lecturer, Newton, lows. Il. E. Emsur, lecturer, South Coventry, Conn. P. Foss, Manchester, N. II.

A. T. Foss, Manchester, N. H. B. J. Finner, Troy. N. Y. Miss Eliza Howk Fuller, inspirational speaker, San Fron-cleoo, Oal. Mrs. Farkir B. Felton, South Maldon, Mass.

J. G. Fish will speak in Battle Creek, Mich., during September, and thence "Westward ho!" for the next six months. Address, Hammonton, N.J. Miss. M. L. Farkou, inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

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

MRS J. PUFFER, trance speaker, South Hanover, Mass.
J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A. Wilson.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
DR. W. K. RIPLEY, Foxboro', Mass.
A. C. Robinson, Ill Fulton street, Brooklyn, N. Y.
DR. P. B. RANDOLPH Will speak in Rochester, N. Y., during
July. Address, care box 3352, Boston, Mass.
J. T. Rouer, normal speaker, Lox 281, Beaver Dam, Wis.
MRS. JENNIB B. Rudd will speak in Putnam, Conn., during
July. Address, & Randall street, Providence, R. I.
WM. Rose, M. D., inspirational speaker, Springfield, O.
MRS. E. B. Rose will answer calls to lecture and attend
funerals. Address, Providence, R. I. (Indian Bridge.)
C. H. Rinks, Inspirational speaker, Boston, Mass.
J. H. Randall, inspirational speaker, Upper Lisle, N. Y.
REV. A. B. RANDALL, Appleton, Wis.
MRS. FRANK IELD, inspirational speaker, Cuper Lisle, N. Y.
REV. A. B. RANDALL, Appleton, Wis.
MRS. FRANK IELD, inspirational speaker, Ralamazoo, Mich.
Aubten E. Nimons, Woodstock, Vi.
Dr. H. B. BYORE, & Predictional speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.
J. W. NEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.
MRS. Nellik Smith, Impressional speaker, Sturgis, Mich.
MRS. M. E. B. Sawyer, Baldwinsville, Mass.
ABRA MARY Lottles Smith, trance speaker, Tordo, O.
MRS. Anna Marin, Esq., inspirational speaker, Schenectady, N. Y.
MRS. Fannie Davis Smith, inflord, Mass.
MRS. L. A. F. Swale, inspirational speaker, Benectady, N. Y.
MRS. Fannie Davis Smith, inflord, Mass.
MRS. E. W. Shinkey, trance speaker, Benectady, N. Y.
MRS. Fannie Davis Smith, Millord, Mass.
MRS. Almira W. Smith, 36 Salem street, Portland, Me., will answer calls to lecture.
MRS. G. M. Stower, Normal speaker, Schenectady, N. Y.
MRS. Fannie Davis Smith, Millord, Mass.
MRS. B. Heart M. N. Talmador, trance speaker,

of the State Organization will address care N. O. Archer, Esq., Hannibal, Mo.; permanent address, Babcock's Grove, Du Page Co., Ill.

Miss. A. Willeilm, M. D., inspirational speaker, can be addressed during July and August, care I. Searles, box 252, Providence, R. I.; during September, Portland, Mc.; during December, Esq. Work.

E. S. Wheeler, inspirational speaker, Cleveland, O. Miss. M. MACOMBER WOOD. Il Dewey st., Worcester, Mass.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue little, New York.

Mrs. N. MACOMBER WOOD. Il Dewey st., Worcester, Mass.

F. L. H. Willis, M. D., 16 West 24th street, near Fifth avenue little, New York.

Mrs. S. E. Warker will lecture in St. Louis, Mo., during September. Will make engagements to lecture in the vicinity on week evenings. Address, box 329, Davenport, lowa Mass. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.

F. L. WADSWORTH, 379 South Morgan street, Chicago, Ill. Herney C. Which; care beld Marsh, Boston, Mass.

Mas. E. M. Wolcott will make engagements for the cusuing spring and summer months. Address, Danby, V1.

Mrs. MART J. WILCONSON will receive calls to lecture on the route from Chicago of Rochester, N. Y., through the summer months. Apply immediately, care John Spettigue, 192

Bouth Clark street, Chicago, Ill.

Mrs. Hattie E. Wilson (colored), trance speaker, 70 Tremont street, Hoston, Mass.

Lois Walsbrooker can be addressed at St. Louis, Mo., care of Henry Stage, Esq., till August; permanent address, box 58, Hudson, Summit Co., O.

A. B. Willting, Alblon, Mich.

Mrs. Elvira Willer, Lawrence, Mass., P. O. box 473.

Mrs. B. A. Willis, Lawrence, Mass., P. O. box 473.

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Mrs. B. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. B. C. Wilker will answer calls to lecture on Spirituit-lawrences.

Newark, N. J.

DR. J. C. Wilsey will answer calls to lecture on Spirituallam or Temperance, and organize Children's Progressive Lyceums. Address, Burlington, Iowa.

REV. DR. WBEKLOCK, Inspirational speaker, State Center,
WARHEN WOLESOF, trance speaker, Hastings, N. Y.

DR. R. G. WELLS, Rochester, N. Y., trance speaker,
A. C. WOODRUFF, Battle Creek, Mich.
S. H. WOOTMAS, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Chil
dren's Lyceums. Address, Buffalo, N. Y., box 1454.

J. G. WHITNEY, Inspirational speaker, Rock Grove City,
Floyd Co., Iowa.

J. G. WHITMEY, inspirational speaker, Rock Grove City, Floyd Co., Iowa.
ELIJAH WOODWORTH, inspirational speaker, Rock Grove City, GLEMAN R. WARHDURN, WOOdstock, Vt., inspirational speaker, Prop. E. WHIFPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
Mas. JULIETTE YEAW will speak in East Boston, Mass., July o and 121 in Hingstam, Aug. 2; in Warren, R. I., Aug. 9; in Lynn during Reptember; in Cambridgeport during October. Address, Northboro, Mass.
Ms. & Mss. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

the vicinity of their home, Boise City, Idaho Territory.

MRS. FANNIET. YOUNG, Boston, Mass., care Banner of Light.

#### Warning to Spiritualists—The Free-Religion Delusion.

EDITORS OF BANNER-I read yesterday, in a late number of the "Revolution," of another of those meetings being held in New England, for the purpose of organizing what the parties choose to call a "free religion."

I once before, in a few lines in the Banner of Light, protested against Spiritualists taking any part in such a movement. I hereby protest more strongly than before.

The movement in itself is false, and the name Free Religion is a delusion. Under the shield of modern civilization no religious sect is yet proscriptive. Each organization is run with the full intent of proselyting mankind. A vast system of ecclesiastical machinery is in full force. Churches are built, schools and institutions of learning are organized and endowed, and missionaries sent to heathen lands, and no one at home or abroad lacks for Bibles or religions, for they are rnee-free to all, without money and without price; and they are cowards and belie the facts and set up a delusion who clamor for a free reli-

Reverends Collyer, Frothingham & Co. claim to be reformers; but like the snakes who pass the winter storms, and in the more genial season shed their skins, and unfortunately come out blind, these would-be reformers, who see the fruition and the blossoming in the nineteenth century of all the earnest aspirations and strugglings of the race of man, step forth into the ranks of the vanguard; but just before securing an irreversable triumph of reason over error, the effulgent light from the celestial spheres seems to dazzle their vision even to blindness and they turn away from that immortal source of inspiration, and teach "after the manner of men."

Let no true Spiritualist be deluded by these abortive aspirants for place and renown.

How stands the case? Spiritualism, distinctively considered, is the religion of America. Its believers form the broad, front rank in American reform. It outnumbers any church. It is fully recognized all over the continent with that consideration due to a strong and popular movement. No organization can submit a platform more free, and none more truthful.

Years ago, men of science, although skeptics in phrenology, admitted that its defenders had by their investigations and untiring labors made valuable contributions to ethnological science, and contributed vastly to the enlargement and correct understanding of mental science. Such is the admission to-day in the religious world to Spiritualism; there is recognized in it a beneficent influence, and the power of truth. Its literature glitters with gems from the spirit-world. All its interpretations of human life and creation are fresher and more natural than any heretofore given to man.

The anti-slavery sentiment of the country has received more aid from Spiritualism than from any other source. All the humanitarian and reformatory movements have been more than doubly strengthened by its liberal and TRUTH-FUL teachings.

In physical culture it teaches the sum total of all that the most advanced and best writers of this or any age have submitted for human improvement. To the marriage, altar it brings the most truthful interpretations of Nature's laws that have ever yet been applied for the happiness of the loving man and woman.

In morals it teaches the absolute necessity of a pure and healthy body to insure a pure and truthful mind, and consequently the greatest happiness for individuals, communities and nations. In religion its philosophy unites two worlds in one, and thus establishes the full importance of a true life in the first by affirming the truth of the

higher and immortal life of the second. Viewed as an anthropological system of philosophy, comprehending man in all his relations to creation, existence and destiny, when rightly understood it is seen to be the grandest, the deepest, the broadest, the highest and most all-embracing philosophy that man can possibly con-

ceive of. In short, Spiritualism is philosophy, and philosophy and its philosophy is religion," and as for me, I am not ashamed of the gospel of Spiritualism, and I will be content to surrender this physical to the spiritual, and I will be satisfied when I

awake into immortality. Let no Spiritualist surrender now. There is nothing in the name to be ashamed of. It is a name that belongs wholly to the spirit-life, and is as old as the race of man. He or she is a coward that shrinks from duty now, for the victory is ours; and, like Aaron's rod, Spiritualism is destined to swallow up all the other isms, and thus redeem the race from ignorance and misdirection.

Free religion is a humbug, a delusion, set on foot by those who never were Spiritualists, and are only unfledged reformers.

Another five years will show the most wonderful progress on this continent that the sun has ever shone upon, and in the midst of that progress will develop many reactionary movements. social, political and religious, which will pass :away during the next succeeding five years, and with their removal events and institutions will thegin to assume shape for the great coming continental and world struggle between Catholicism and Spiritualism. The conflict will be the inevitable result of an "irrepressible conflict" between truth and reason on one side, and authority and institutionalism on the other side. Let none be deceived. There are but two sides-Spiritualism on one side, denying the validity of all ecclesiastical authority and miraculous revelation from God; Catholicism on the other side, founded upon and defending all ecclesiastical and miraculous authority, and holding men and nations subservient to it.

Let all Spiritualists stand firm on the side of truth and human reason, and with the noble host of great leaders, both men and women, that are now and will come, the victory will be ours.

# Lyceum Picnie Notice.

The committee chosen by the Lyceums to make arrangements for the Grand Union Picnic, have partially succeeded in making their arrangements with the Eastern Railroad Company. Said pionic to be held at Stanley's Grove, Beverly. Full particulars in next week's issue.

A. H. RICHARDSON, Secretary.

L. U. REAVIS.

At a recent dinner of the Pennsylvania State Medical Society, Dr. Washington L. Atlee, of Philadelphia, spoke eloquently of the rights of women in the medical profession. He severely rebuked those who pronounced woman incapable; or unfit, or ill adapted for the profession of medicine, or those who pronounced her inferior, but who had been made all they were by their mothers. The language used in the Convention against women, he said, had disgraced the society.

Miss Charlotte Cushman is on her way to this country, and will probably arrive at New York this week.

4. BURRS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

# Banner of Light.

BOSTON, BATURDAY, JULY 4, 1868.

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WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

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

#### The Value of Obstacles.

As happiness is said to lie right in the road, while we make long journeys all around the lot in quest of it, so is it true that our opportunities are concealed in circumstances which we take great pains to avoid. None of us know what is best for us. We are as much like children in this regard as possible. We shun what turns out to be for our substantial good, and run after that which works us only harm. If we learned nothpreferences, and to leave some little margin for the Divine arrangement over our heads.

After a person has got through his or her roubles, obstacles particularly, he feels such a sense of mingled pride and satisfaction as no other triumph could possibly impart. His individual strength of character has been called out, and found to be reliable. His best faculties have been put to their test. His native energies have enjoyment of altogether, if it had not been necessarv for him to make the effort. In a word, a revolution has run through his whole nature. breaking up the sod of sluggishness and slothful ease, throwing his torpid tendencies into confusion, tearing down the barriers of a comfortable conventionalism, and throwing his character naked upon the rocks of sharp circumstances and bidding him live or die as he preferred.

Few are in fact acquainted with themselves until after they have had opposition put in their path. They not only get in this way a knowledge of their strength and their resources, but of their nterior spiritual nature, which is the moving spring of the whole. What imparts the life to a man's action is the secret which he comes nearer to and ever increasing power that is sure to stand him in good stead as long as he may have obstacles to overcome.

The weak men are generally those who have not been practically and even rudely tried. They lack the source—resolute effort—which gives such a relish to the enjoyment of life. What comes they take; but they reach out for nothing, they wrest nothing, they give themselves no sort of trouble about possibilities not yet assured. Such men are apt to give birth to thin and wire-drawn theories of every sort; did they have a sounder udgment of what was practicable, as human naure stands and human life goes, they would theorize to a purpose, and their wisdom would have an edge to it capable of cutting and skaping things. As it is, without the discipline that comes through struggles, doubts, courage, faith, and efforts often continued in blank darkness, they are nimless in their speculations, blind guides for sketch of a reporter: other people and incapable of managing a rudder

even for themselves. It is only sturdy plants that endure. That special quality, best interpreted by the English phrase of "hearts of oak," is not so incompatible, either, with grace and pliancy, with pensile fragility and spiritual sensitiveness. If it were, it certainly would not be desirable. Alpine mountains yield the fairest and most delicate flowers on their rugged sides. The spring leaves of the gnarled oak tree are as tender and as daintily lyed as any that break out from the gummed enrelope buds of any other tree, however frail. In point of fact, the strength that is in a nature imparts of its own vigor to every part of that nature. It is a perrennial spring that keeps fresh the roots of every green blade at whatever distance. Ruggedness need not be rudeness. When accumulated as a distinct power, and kept as a sort of reservoir for contingencies, nothing helps more toward making the nature healthy and preserving it sweet.

Let any one question himself closely, and answer truly if the best chances of his life have not come of the obstacles that piqued and baffled him just when he was nearest his good fortune. It is a way with Nature, first, to keep her favorite children secreted until the demand is heard, making for their appearance, and, second, to hide the good fortune she is about to present us just when she most surely means to bring us into our possession. There is a wise designing in this, which our childish natures still render necessary. If we fail in the direction our desires take us, still it is not fallure; if something else has not been gained, then we don't happen to have discovered it. No effort is ever lost; it bears sure fruit and abundantly.

The last to doubt in this matter should be Spiritualists. Their faith ought assuredly to make but they should court and covet the same, realizing that real results are reached only after paying the full cost which is demanded. We are tried by adversity, in the furnace of affliction, by the scourges of cruel disappointment; and yet these are our better angels, the friends whose timely succor we could not have done without, the companions we shun even while they are trying to do

#### A Scientific Discourse on Spiritualism.

We have the pleasure of placing before our readers this week a very able discourse delivered in London, by the Rev. Dr. J. B. Ferguson. LL.D., on "The Union between Human Intuitions and Scientific Demonstration," which we hope will receive careful perusal. Dr. Ferguson is one of the ripest scholars in this country, as well as one of the most eloquent speakers. We learn that efforts are making to secure him as one of the lecturers for the Music Hall course the coming season.

Russia sent 14,000 persons to Siberia last year. | cal of your future life,

### Cheating the Indians.

In spite of the persevering labors of men who make haste to chronicle in detail every "Indian outrage " on which they can fasten their attention, there is a visible reaction in the popular faith on the subject of these outrages, and reasoning men are everywhere beginning to declare their determination to look into the matter for themselves. Hence such public meetings as the one not long since held in Cooper Institute, attended by gentlemen of the first character and prominence, but which was only an earnest of what is yet to come in the same direction.

The belief is gaining ground with fair-minded and reflecting persons very rapidly, that unless the Indians were shamefully deceived, and outrageously cheated and robbed, they would never have caused us any serious trouble. And circumstances are continually corroborating that view. Bad as the red man may be thought, even in the low estate to which commerce with the base whites has reduced him, he is not ineradicably evil; no human being has any authority to charge that upon another, and certainly no race against another race. When we cease to do unjustly ourselves, and learn to do right, we shall have some warrant for criticising, but none even then for condemning others. Have we exhausted simple justice as yet with the Indians?

The gigantic attempt to defraud the red men of the Osage nation, has just been brought to the attention of Congress, the charge being openly made that the members of the Peace Commission connived at it-a statement extremely difficult to believe. Yet the fact stands out that a gross fraud has been perpetrated on the Indians, which it was ing more from the general result, we might at attempted to complete by the action of Congress. least learn not to be so over-confident in our own | The Osages were induced, it seems, to part with their reservation of upwards of eight millions of acres, at the barely nominal price of eighteen cents an acre; and the parties figuring in such a base and thoroughly fraudulent experiment have been endeavoring to procure a ratification of the treaty from the Senate, and a subsequent appropriation from the House, which always votes the money. The lowest Government price for reserved lands is a dollar and a quarter an acre; been stimulated to a pitch he would have lost the and as this reservation is all eligible territory, and within reach of the great highway now opening to the Pacific, it would of course average at least that amount per acre, if not a good deal more. But at that minimum price there would be a profit of over a dollar on each acre, or upwards of eight millions of dollars in all-to be divided up among a set of harpies, called "rings," who, no doubt, would call out loudest for the Government to send out more troops to slaughter these very Indians after they had first cheated

We observe, further, that Senator Pomercy, of Kansas, has introduced a bill into Congress, having for its object the turning over of the Indian affairs to the War Department, with intent to throw it under the same management with the Freedfinding out then than he ever did before. The bare man's Bureau. This is nominally humane, but knowledge of this is of not so much importance as | really cruel and mean. Here are men who are its realization. It is a great thing in life to feel | finally obliged to admit their utter inability to sure of the possession of depths beyond depths in | manage the Indian Department. They cannot the character—of resources that can never be make a treaty, because they have such loose nowasted by the most lavish using-of an undying | tions of the way in which it should be kent. In order, therefore, to get rid of all trouble, they undertake to give over the business, in the very crisis of its treatment, to the hands of the War Department. We all know beforehand what that means. It does NOT mean more kindness; nor a spirit of more perfect justice; nor a desire to heal old wounds; nor the determination to see that the helpless red man is no longer defrauded of his own. It does mean, however, slaughter and rapine; fire and murder; war and famine; fat army contracts, frauds and swipdles. And we therefore oppose such a step with all our might and reason. It is too patent to require either argument or statement. Let us watch closely and see how this plot will finally come out.

Let us close these comments with a pertinent article on the subject from a California journal, which paints the whole picture of an Indian war in its true and living colors. It reads like the

" A month ago there were evident signs of another Indian war on the plains east of the Rocky Mountains are unmistakable. They are always heralded by repeated chapters, in the local press, of horrors either done or impending, by sneering satires on 'Poor Lo!' and hints thrown out that his room is so much preferable to his company that it might not be amiss to wage a general war of extermina-tion on all the tribes. These hints the rough borderers are not slow to act upon. Many of them have personal wrongs to revenge, either imagined or real, and others have friends to avenge. Hu-manity is no part of their education when dealing with savages. In many parts of our backwoods country the white man is as cruel, if not as unscrupulous, as the Indian—with this thing to be said in favor of the latter, that he is fighting for his home and to preserve the only means given him for subsistence, his game—and that he is, nine cases out of ten, not the aggressor, but the wronged party. The contractors, the great freighters, the speculators grow rich whenever there are large bodies of troops to be employed on the plains in moving columns. Then there are thousands of petty vagabonds and camp-followers—the hyenas which trail after armies—and innumerable specu-lators in town lots located in out-of-the-way places, all of whom have a direct personal interest in hounding on the Government to an Indian war. They each make their large or their small share out of the grand total of bills which the Treasury has to foot to cover expenses. They have, therefore, an interest in magnifying the crimes of the savage, painting him more bloody and cruel than he is, and in covering up the greater crimes of the whites which almost invariably lead to Indian

The prompt action which has been taken by Gens. Sherman and Augur to repress the threat-ened outbreak in Dakota and Nebraska, by treating with the Sloux, Cheyennes and Arapahoes, and inducing them to agree to go upon reservations, will flank the efforts of this motley army of border speculators to bring about a renewal of hostilities on the grand scale of last year, and save many millions to the Government, besides hundreds of lives of honest settlers, who, without any crimes of their own, are generally the first victims of an Indian war. Red Cloud, the most them whole. Not only should they bear up in implacable, because the most wronged by border-fullness of hope against opposition and obstacles, ers of all of the Sioux Chiefs, has expressed a willingness to treat and go upon a reservation. What terms Gen. Sherman has offered him we are not advised, but they are doubtless liberal and just, for Sherman has shown a high-souled sympathy for the Indian and a keen appreciation of his sad condition. It will be cheaper and far better for all concerned, if \$1,000,000 a year has to be spent in teaching the Sioux and Cheyennes the habits of civilization and husbandry, than to fight them in the integers of the speculators and fight them in the interest of the speculators and semi-barbarians ready to enlist in a war of extermination at a stated price per scalp.

We have just received a letter from Col. Tapnan. a member of the Indian Commission, who speaks in the warmest terms of praise of General Sherman, who he says is the right man in the right place. Formerly the General was for using force to "regulate" our Indian affairs. Now, after having looked into the question fully, he is satisfied that the best policy the Government can pursue is to treat the Indians justly; that this is the only course that will preserve peace on the Western border and save to the country millions of treasure.

Thanks, "Aunt Betsey," for those bouquets of beautiful flowers. They are emblemati-

#### Mr. W. M. Wilkinson.

The Vice Chancellor had the grace, in his decision in the case of Lyon vs. Home, to exculpate Mr. Wilkinson, one of the legal friends and advisers and most self-sacrificing men connected with Spiritualism. Mr. Wilkinson's character both as Vice Chancellor, and the latter wisely avoided lesque style: any attempt to implicate him in what he had called a "fraudulent" attempt on Mr. Home's part; and yet, in exonerating Mr. Wilkinson, he, pre with a strange and blind inconsistency, indirectly exonerated Mr. Home, whose friend and adviser Mr. Wilkinson had been from the beginning, although his influence was used to make Mrs. Lyon weigh carefully the step she was taking, instead of hurrying her on to its accomplishment.

For years Mr. Wilkinson has contributed of his time and his means most liberally to make known to the world, through the pages of the London Spiritual Magazine, the great facts and phonomena judgment, with so much ability and liberality, all to whom the fundamental truths, revealed by Spiritualism, are precious. In his recent correspondence with Mr. Tyndall, the scientific "nob," who would set aside the most momentous facts in human history by a sneer and a covert imputation, borrowed from the late Mr. Faraday, Mr. and courage as a defender of the truth. Well great spiritual facts, now accepted by millions, standing. In fact, it would be seen that your sayin the history of science." The quiet irony of this is better than a page of argument.

In another letter, referring to Mr. Faraday's absurd programme of conditions, before he would liever. Miss Doten followed, and held the close 'condescend" to investigate the phenomena through Mr. Home-which conditions Mr. Tyndall now adopts-Mr. Wilkinson pointedly remarks: "If he (Mr. Tyndall) insist on having as one of his preliminaries an answer to the question whether what he is about to investigate 'can be of any use or value to mankind,' I shall require him to answer whether the cui bono has been introduced into science as a bar to inquiry, and if so, when?"

Throughout these controversies in regard to Spiritualism, and Mr. Home, as well as through- Children's Lyceum picnic from Boston, and proved out this affair with Mrs. Lyon, Mr. Wilkinson has a complete success, which augurs well for all such borne himself with admirable discretion, and in a future efforts. manner to increase our estimation of his perfect integrity, candor and high sense of honor.

#### The Abington Picnic.

A happy party of nearly a thousand had a fine time on Thursday, June 18th, at Dr. Gardner's picnic at Island Grove. The threatening weather in the morning disheartened thousands, who wished they had attended when they found what a pleasant day it proved to be at the grove. Some excellent speeches were listened to by those who preferred to enjoy the intellectual rather than the lighter entertainments offered elsewhere in the grove. Isaac P. Greenleaf caught the inspiration of the occasion, and poured forth noble thoughts that blessed speaker and hearers. Dr. Gardner was so wrought upon, that he found in Mr. G.'s speech a text for quite lengthy remarks on the scientific developments of Spiritualism. Mr. many good points were made. While he was don't you get a new one?" Miss Doten, who a grand speech on the old and the new, suggested was present, and also addressed the audience.

place. It is pretty sure to be settled weather by that time, and we may expect to see thousands in the grove on that occasion.

# Mrs. Cushman, the Medium.

This excellent medium, of 14 Lexington Avenue, Charlestown, through whose magneticagency very satisfactory physical manifestations are given, acknowledges with pleasure her encouraging reception in Reading, Mass., where she recently held a séance, by skeptics as well as believers. We understand that the medium has been engaged to hold circles there again. The manifestations in Mrs. Cushman's presence are said to be very interesting, especially to skeptics, as, near the close of the scances, the guitar is played and a reveille is beaten upon the drum by the invisibles, in the light !- thus completely setting at naught the argument of the unbeliever, that these manifestations are bogus, because darkness is always required to produce them.

People in the country towns in this State whether skeptics or believers, would do well to get up clubs, arrange preliminaries, and send for Mrs. Cushman. No doubt ske would readily respond, if sufficient inducements were offered. Her charges would be moderate. Open correspondence with her. These wonderful manifestations of spirit power should be investigated by everybody. They are as necessary to the inquirer after truth as the alphabet is to the child.

# Massachusetts Missionary Work.

Our friends in the towns where they cannot maintain lecturers should send for Mr. A. E. Carpenter, State Agent. He is ready to visit such places, and should be kept busy. His recent visit to North Granby is thus spoken of by H. H. Hastings: "Mr. Carpenter's pioneer labors were surely a God-send with us: the impression left was thrilling and salutary, and will be lasting. His was the first lecture here upon Spiritualism, yet threefourths of his audience, who were from the best of our community, voted for more lectures by him in the future."

# New Music.

Henry Tolman & Co., 291 Washington street, have just issued the following new musical compositions: Belections from Offenbach's Opera, La Belle Heldne-No. 1, Amours Divin; No. 2, Jugement de Paris; No. 3, Un Mari Sage; No. 4, Au Cabaret du Labyrinthe; No. 5, Vénus Au Fond de Nos Ami-English words by Birdseye; La Belle Helene Potpourri, arranged by Albert Crane; "The Chieftain Brave," a Grant campaign song and chorus, for mixed or male voices; Polka Brilliant," for plano, by A. E. Warren; Dew Drop Mazurka," by the same composer; The Window in the Cottage by the Seashore," a favorite ballad, arranged and adapted by Edward পালে ধান নাৰ্কালীৰ স্থানিক প্ৰেৰ্থিক প্ৰতিষ্ঠানী সংস্কৃতি বিদ্যালয় হৈছিল। তালে হৈছি আনতা প্ৰেৰ্থিক প্ৰিক্তি কৰি কৰা কৰিবলৈ কৰিবলৈ সংস্কৃতি কৰিবলৈ সংস্কৃতি কৰিবলৈ সংস্কৃতি কৰিবলৈ সংস্কৃতি কৰিবলৈ

# A Day of Real Enjoyment.

The Children's Lyceum, of this city, made a picnic excursion to Walden Pond Grove, Concord, June 24th. The children met at Mercantile Hall of Mr. Home, and known as one of the noblest in the morning and marched to the depot with their banners and flags, headed by Bond's Band. Such a demonstration created a lively sensation a man and a lawyer was too high and irreproach- among our citizens. Even the Traveller deemed able to be affected even by the prejudices of the it worthy of a paragraph, though in rather a bur-

lesque style:

"We have often heard of 'an army [q/] banners'; but never saw anything so nearly like one as was a long procession which passed through our streets this morning. It was preceded by marshals in uniform, and a fine military band, and consisted of a few men and boys, a few women, and a great mair girls on foot; and was followed by a large job-wagon loaded with infants. Every soul of this company boro aloft a banner-large or small—or a motto. They were marching with the gravity of veterans; the women with their skiris tucked up, as if they expected to see service; all waving their banners in the morning breeze. On inquiry, we learned that it was a company of Spiritualists going on a plenic. We hope they are having a good time on this pleasant day."

On arriving at the graves a nevty including the

On arriving at the grove, a party, including the Fitchburg Lyceum, were in waiting. The two Lyceums, formed in line, marched into the grove, where they went through the usual Lyceum exercises. The recitations were particularly good. of Spiritualism. He has done this so wisely and | The children were again marshaled, and proceedso well, at once with so much boldness and good ed to an open space, where a fine display of field evolutions was witnessed, winning the admirathat he has entitled himself to the lasting honor of tion of all. The regularity of the movements was scarcely inferior to the organized military, and creditable to the officers of the two Lyceums. The dinner hour was passed in a truly social picnic style. Then a few hours were devoted to speaking, which drew the attention of the elder portion. while the younger found pleasure in rambling Wilkinson has admirably shown his good sense through the grove, sailing on the water, swinging, etc. It was a new feature to have a clergydoes he say to Mr. Tyndall, in regard to these man preside over a gathering of Spiritualists, but, on this occasion, Rev. Charles M. Barnard (of the both in this country and in Europe, "Even if you | Warren-street Chapel, Boston,) officiated as Chairshould authoritatively pronounce that they do not man. To the surprise of many, however, his happen, they would be found to occur notwith- speeches disclosed the fact that he not only sympathized with us, but was a firm believer in the ing a thing was impossible, would be no bar to Philosophy of Spiritualism. Mrs. Davis, Mr. Giles, its happening. I have known of such cases before Mrs. Symes and Mrs. Taber made brief but pertinent addresses. Isaac P. Greenleaf made a more elaborate speech on the beauty and use of Spiritualism, which must do good to skeptic and beattention of the audience for over half an hour. She narrated some of her personal experiences of mediumship, interspersed with facts, argument and sound philosophy that carried conviction with

A few minutes past five o'clock the party started for home, where all arrived safely. Perfect order and harmony prevailed throughout the day. No accidents, but universal enjoyment seemed to reign. The company was very respectable, and numbered about nine hundred. This was the first

Walden Pond is a beautiful sheet of water, clear as crystal, of great depth, and always cool. Thoreau has immortalized it in his works. The grove around it is far superior to any in New England. The proprietors have recently purchased several adjoining acres on the south side, and will unite them with the grove by a bridge which is now being built over the railroad track. This grove is a favorite place for picuic parties.

#### Yet Another Spiritual Paper in the Field.

We regret exceedingly that it is not in our power to notice the first number of the new paper just started in Michigan, under the auspices of the State Association of Spiritualists, entitled THE PRESENT AGE. The second number is before us. It is a fine looking, good sized sheet, issued weekly at Lyons, Mich., under the direct management of Wetherbee's remarks took a wide range, but | Col. D. M. Fox and L. B. Brown, Esq., gentlemen fully competent to the task they have undertaken. speaking, a gentleman, whose theology did not Price \$2.00 per annum. We shall take the liberty tally exactly with Mr. Wetherbee's, cried out, to ask our friends to extend to our brothers that "If you don't like the old Orthodox God, why patronage that shall remunerate them for the arduous duties they will be obliged to perform. seemed to be filled with living inspiration, made | The mighty cause in which we are engaged demands that all the spiritual papers should be susby the above question. Mr. Gurney, Mr. Giles, tained fully; and if Spiritualists sincerely desire Mr. Havris, Mrs. Ladd and others, made fitting the great work before them to ultimate in a grand remarks. Mr. J. H. Atkinson, of San Francisco, success, they should see to it in season that those who are willing to sacrifice their time and com-The next picnic was announced by Dr. Gardner | fort to enlighten down-trodden humanity, are not to come off on Wednesday, July 22d, at the same obliged to surrender for lack of adequate support. We hope and pray that success pecuniarily, as well as spiritually, will crown the efforts of our brothers in this their new enterprise. We shall cordially cooperate with them.

# Lizzie Doten's Poems.

The sixth edition of this fine book of poems, THE INNER LIFE," has just been put to press by the publishers, William White & Co., 158 Washington street, Boston. No book in the English language has been more praised by scholastics or more censured by bigots than the INNER LIFE. Everybody should have it. Father Pierpont, to whom we sent a copy some years since, was so delighted with it, that he wrote us a very laudatory notice of the work. He intimated that the poems, many of them, were equal if not superior, to any that Longfellow or Whittier have written. Sent to any address upon the receipt of price. The trade supplied at the usual discount.

#### A Discussion in Stafford, Conn. Moses Hull and Dr. Moran (an Orthodox clergy-

man, lare to have a discussion on the merits of the Spiritual Philosophy, in Stafford, June 29th, to continue five evenings. It will be an interesting affair, for it is rare that one of the Orthodox persuasion ventures to "take up arms against" an intellectual giant like Moses Hull. A correspondent informs us that Mr. Hull delivered one lecture in Monson, in this State, a few evenings since, which created intense excitement, and hundreds are praying that he may return and give them more of the same sort.

# Mercantile Hall Meetings.

Mr. O. W. Manuel, a young man recently developed as a trance speaker, lectured before the Mercantile Hall Society of Spiritualists, in this city, Sunday, June 21st, afternoon and evening. His subjects were "Spirit Experience" and 'The Laws Governing Spirit Control." He was listened to with attention and interest. There is much promise in this new laborer in the vineyard, which time will develop.

# Waterbury, Conn.

The Spiritualists of Waterbury have organized Society, and chosen C. M. Platt, President, Benj. Abbott, Secretary, and David B. Hamilton, Treasurer. Meetings are held every Sunday in Abbott's Hall, Bank street. There are many wealthy people in Waterbury, and regular meetings slicuid be maintained. A good test medium would do well to visit that place.

The Past called us to do service in the spiritual field in which we are engaged—the Present acknowledges the fact—the Future will reward us So be patient, Spiritualists, and work on with a | will.

Movements of Lecturers and Mediums. Mrs. Mary E. Withee, of Newark, N. J., lectured in Cumberland-street Hall, Brooklyn, N.

Y., the two last Sundays of June. N. Frank White speaks in West Winstead, Conn., on Sunday, July 5th, and probably in unlism has caused the anaconda, which, having Waterbury July 12th. Societies in the Eastern been over-fed, has lain dormant for a long time. to and Middle States who wish to engage Mr. rear its head, look about, and, if possible, ascer-White's services for the coming fall, winter and tain "what's in the wind"! They hiss between their spring should address him immediately, at Sey- teeth maledictions against poor Spiritualists, as mour. Conn.

an able and eloquent lecturer, will visit this city they the power! The Orthodox devil within their the middle of July. He would like an engage- bosoms is dreadfully vindictive, we know; but his ment to speak in this vicinity the two last Sun- horns have been curtailed by science, and consedays in July, or the two first in August.

Dr. M. Henry Houghton, the young and talented lecturer, has just returned from a very success- into a more normal, healthy condition, perhaps, ful tour through the West. He will spend July and eventually-though you now see through a in Vergennes, Vt., and August at Paris, Me. In glass darkly-bask in the light of the glorious September he will return to Allegan, Mich., where scientific religion of the nineteenth century. he is engaged to speak for three months. He has made a favorable impression among our Western friends.

#### Panorama of the War.

strict topographical and historical accuracy, and abundantly. highly commended by letters from Gen. Grant, Major-Generals Thomas, McPherson, and other distinguished officers. The programme offers a the Herald of Health for July. review of the principal battles and incidents of the war, from Fort Sumter to the surrender. The graphic delineations and explanations with nies the exhibition, add greatly to its interest.

#### Passed On.

JONATHAN BUFFAM, a highly respected merchant of Lynn, closed his earthly career in that city, June 22d, in the seventy-fifth year of his age. "Father Buffam" was among the earliest who investigated and accepted the truths of Spiritualism, and each day since, his faith grew stronger. He has done much good in helping his fellowmen who seventh page, and then look in at their new quarwere in need. Good deeds done in earth-life bring compensation in the future.

#### Milwaukee, Wis.

In a private note written by Dr. H. S. Brown, of Milwaukee, he says: "We are having Lyceum sociables that are quite a success, and the prospect is we shall fill up the Lyceum with children again. The cause is certainly taking the hearts of the enthusiastic in their praise of her mediumistic people here now, and when the time comes that we can employ a good speaker, there will be a rapid increase in numbers to the society."

#### Grove Meeting.

The Spiritualists of Malden, Melrose and vicinity, commenced their meetings in Pierpont Grove, on Sunday, June 21st, and will continue them during the summer, closing with a camp meeting. Able speakers will be secured. Services at 21 o'clock P. M.

### Physical Manifestations in Albany.

EDITORS BANNER OF LIGHT-Some time since I invited Mrs. Margaret Fox Kane to my house for the purpose of investigating the much abused subject of Spiritualism. I was aware of its unpopularity here, but I have ever had and still have sufficient independence of character to disregard the lies of a venal, sectarian press, the slurs of an interested priesthood, who claim the right to be the sole dispensers of spiritual things, the higotry of unlettered church-goers, whose creedal thoughts are all framed by their ministers, and even the inuendoes of insanity from loved friends. Comte's prepared to the prince of the sole of unpopular "Philosophy of the Sciences" for awhile occupied my attention: I could not see why I had not the same right to examine Spiritualism, particularly when it had been a subject of paramount weight and value with the most profound of the Greek philosophers, the sages of the Roman senate, and oriental scholars gener-

The phenomena I shall now refer to took place in my own parlor, only Mrs. K., my wife and my-self being present—we being seated on three sides of a small buhl table, holding each other's hands. Though my little boy was moved up to a table by an invisible power while sitting by a window in the light of day, the phenomena following were

A guitar was brought from a sofa, a distance of, I should say, six or eight feet, placed under the table, and beautifully, slowly, solemnly played. A heavy rosewood sofa was moved about one foot from the wall, and about four feet along the floor toward us. Our questions were answered on the plane with as much distinctness as could have been done by a human hand. Last Monday evening a music box, in a case without a cover, was placed under the table with the key upon was placed under the table with the key upon the box. Ere long a light was ordered, and though the box was where I placed it, the case and key were missing. There was then spelt out "Look on the plane." The case was there. I then sought for the key, but could not find it. The raps said, "Never mind the key." The light was then put out and we were re-seated, holding hands as we always did. In a few moments we heard the key upon the box; it was placed in the keyhole, the machinery wound up and music produced by short stages of winding. On the following evening the box was again placed under the table, but the key was left on the mantel-piece at the other side of the room. The key was brought by an invisible hand or other invisible force, placed in the keyhole, and music more prolonged produced than on the previous occasion. Last evening the box was so far wound up at one time that nearly the was so far wound up at one time that nearly the whole tune was played without interruption, the guitar being played at the same time.

whole tune was played without interruption, the guitar being played at the same time.

One evening a large sheet of soft light was produced upon the wall. I thought that a door had been opened, and that I was looking through a moon-lit window in my sitting-room into the garden. When the light had disappeared, I was told by the spirits to open the door. I did so, and found that the window I thought I had seen through was perfectly darkened by a blind.

Last Thursday eyening the spirit of my wife's father (Capt. Barkett, formerly of the United States Navy,) was present, as usual, and having previously promised to write his name on an engraved picture of himself, which his daughter wished to have framed, the following facts occurred: Paper and pencil were called for, and I was about to place a piece of blank paper under the table, when the picture was ordered by spirit raps. The demand was complied with. After some delay, writing was distinctly heard. The pencil appeared to be moving slowly. This continued for nearly, I should think, fifteen minutes, when we were told to take the paper, and the following, clearly written, was found on the back of the picture, with a signature so nearly like that engraved under the picture that no one could mistake it:

"Rejoice! rejoice! dear children for we come to you with could mistake it:

"Rejoice! rejoice! dear children, for we come to you with blessings. We have long been knocking at your heart's door for entrance. When your eyes read this little page of our affection, we will stand close by your side. When we place our hands upon you tney are laden with love. When you are seated around the table, waiting for the angels who bear you the bread of life, then are we ment happy. Farewell. (Signed) Wasn's A. Bartlett."

(Signed)

WASR'N A. BARTLETT."

The above letter is from memory, but I think it correct. The original, unfortunately, without being copied, was forwarded, by request, to Cuba. Many other phenomena of great interest to us (the music-box-case and the guitar were both raised and placed in my hand by an invisible force, for example,) have occurred every evening, and still continue to increase in power and beauty.

ALL SORTS OF PARAGRAPHS.

Some of the Orthodox serpents with white cravats are hissing at us through the folds of the Congregationalist. The bright warm sun of Spirittheir confreres did against Theodore Parker while A. A. Wheelock, Esq., the State Agent for Ohio, living. They would hang us all on a hook, had quently he is no longer dangerous. Expectorate your bile, gentlemen. You will afterwards come

We call attention to the notice of Herman Snow, in this issue, who has opened a Bookstore in San Francisco, Cal., at No. 410 Kearney street, for the sale of reform books at the lowest cash An excellent panorama of the war is now on prices that they can be purchased in the East. exhibition at Tremont Temple, in this city. It Mr. Snow is a worthy man, and we hope our comprises forty elaborate paintings, drawn with friends in the Pacific States will patronize him

> We have received the June number of the London Spiritual Magazine, also The Rostrum and

We call the especial attention of our readers to the article on our third page from the pen which Miss Sallie Brownson Goodrich accompa- of Thos. R. Hazard, Esq., one of the ablest progressive writers of the day. "The three great problems of the nineteenth century" will interest

> The Voltaic Armor Association have removed their salesroom to 130 Tremont street. Their new rooms are eligible and fitted up in good taste, every way convenient for the trade, and especially attractive to the ladies. Read a description of their articles in an advertisement on our

> The virtues of Dr. William Clark's spirit magnetic syrup are given at length in our advertising columns.

> Mrs. Mary M. Hardy, 93 Poplar street, Boston, is said to be a remarkable test medium. Those who have had sittings with her of late are powers. We shall publish a note in our next, endorsing Mrs. H., which we received from a reliable friend a short time since, as additional testimony in behalf of the medium.

> Both houses of Congress have passed the bill constituting eight hours a day's work in all government workshops, navy yards, etc.

Cambridge University, England, has taken the preliminary steps for conferring the honorary degree of LL. D. on Henry W. Longfellow, who has just arrived in that country.

A movement is on foot in England to establish college for young women, the buildings to cost about \$150,000. It is to be located between London and Cambridge.

A NEW PLANCHETTE.-In another column will be found a description of a new alphabetical planchette, which has just been put into the market. It is much superior to the French article, besides being cheaper.

Mrs. Nellie L. Bronson, of Toledo, O., we understand, is coming to Boston next winter, to fill an engagement in the Music Hall Course of Lectures. She might be induced to prolong her stay East, through December and January, if applied for soon by Societies. She has no superior among the female lecturers of our day.

There is reason to suppose that the different lines of Sound steamers to New York are making a good profit, and will continue to as long as the present rush continues. Every stateroom is occupied nightly, at as high prices as ever, and a large amount is realized from supper tickets. The Bristol line has taken as many as two thousand passengers at a time.

The Navajoe Indians in New Mexico allow women to speak and vote in their councils on equal terms with the men.

Cornelius Vanderbilt is supposed to be worth \$75,000,000. A large portion of his means is invested in railroad stocks and securities.

Eleven young ladies received the degree of A. M. (Mistress of Arts) the other day at the commencement of a Wesleyan College in Maine.

A romance from real life: A woman in Brooklyn purchased a quart of milk and found a small fish swimming in it. The milkman stated he thought the cow must have swallowed the fish.

Portland, Me., has a new hotel, which cost four hundred and fifty thousand dollars.

A Western paper proposes that hereafter, instead of saying, "Let us sing the Doxology," the minister shall say, "Let us put on overcoats, adjust furs, slip on gloves, seize our hats, and be dismissed."

The water front of the town of Oakland, situated on the east side of the bay, opposite San Francisco, is under survey preparatory to its improvement for the terminus of the Pacific Rail-

The culture of oranges and lemons in California is a success.

The Central Pacific Railroad is now in operation from Sacramento City to Reno Station, near Virginia City-one hundred and fifty miles. About the 1st of July the cars will be running to the Big Bend of the Truckee river, in Nevada, and one hundred and eighty-seven miles east from Bacramento City.

The Second Peace Congress will be held September 1, 1868, at Berne, and it will create a greater sensation than the meeting last year at

raised and placed in my man force, for example,) have occurred every evening, and still continue to increase in power and heauty.

G. L. Ditson, M. D.

P. S.—Monday. Last evening a spirit hand—a beautiful light seen by us three—was formed over the guitar, which it subsequently played—an accompaniment, in fact, to a tune I was requested by my mother's spirit to sing. This song, I believe, I had not thought of for years, and neither of the other sitters had ever heard of it.

June 21, 1868.

G. L. D.

Geneva, when Garibaldi presided.

THE ADULTERATION OF MILK.—It is now made the pecuniary interest of all persons who know of the adulteration of milk to lodge information with the inspector of milk, whose duty it then becomes to enter a complaint, and to pay over to the perfect of the other sitters had ever heard of it.

June 21, 1868.

G. L. D.

Rew york Department.

BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY.

WARREN CHASE.....LOCAL EDITOR AND AGENT.

#### FOR MEW TORK ADVERTISEMENTS SEE SEVENTH PAGE. Tweedledum and Tweedledee.

Two flippant scribblers for the Round Table have been discussing, pro and con., the merits of Spiritualism, and have both proved to those who read their articles and who know anything about the subject, that they knew little and cared less about the matter in controversy, and were writing on a subject of which they were utterly ignorant, either for their own or others' amusementprobably the former. The one who wrote in its favor, was careful to often assure his readers that he was not a Spiritualist, and he might as well have said he knew nothing about it, for the edification of the readers who neither know nor care about its true merits. But all who do know what Spiritualism is, would know both facts, viz: that he was not a Spiritualist and knew nothing about

not very anxious to crowd into the papers that have so long treated the whole subject with ridicule, especially since we have channels of our own, and means and ability to reach all the honest inquirers after the truth on the subject. We were surprised to see such nonsense as we have referred to, in so able and respectable a paper as the Round Table, which is really and truly a paper of merit, and conducted with ability, but like most vehicles for persons or thought, it must have a weak point or a screw loose somewhere.

A young girl, perfectly wild, was lately purchased in Terra Del Fuego for a bag of biscults.—Exchange.

Most readers will cry out at the barbarous state of things wherein such a sale can take place. Yet in our boastedly "civilized society" the same thing often takes place, only the commodity is by no means wild, and the price is higher, and the forms of sale are more expensive. The unfortunate girl becomes a commodity because of the cruelty which its her for no means of selections. cruelty which fits her for no means of self-support and shu's such means from her. As the only alternative to starvation, she becomes a reluctant victim, an unloving wife, and an unwilling mother. Her unwelcome offspring are impressed by the fevered condition of her brain, and thus are the effects of oppression transmitted from generation

to generation.

A great writer says, "The Turks believe that women have no souls, and by their treatment of them show that they have none themselves." We might with profit consider whether in this matter we are so very much better than the Turks.—Revolution.

It is not often that we see as much important truth on this subject uttered in so few words No one can deny the truth in its application to our country and society, and yet how few will listen to the proper remedies, or join in any effort to remove the evils. The remedy is easy and always at hand, pressing at legislative doors. First, secure to woman all and equal rights with man in every department of life, including marriage and parentage, and the work is already accomplished and the evil dies out a natural death

Lewis Burtls, of Rochester, N. X. This old, tried and highly esteemed friend, who

has stood firmly by the cause of Spiritualism since its first advent, has at length passed on to the Summer-Land, pushed auddenly forward by a fit of anoplexy, at the ripened age of seventyfive. Bro. Burtis, whose house has for many years been the home of the honest and devoted itinerant laborers in the cause of Spiritualism. was ever the friend and protector of the abused, slandered and misused workers. All who could assure him of their honesty, however poor, oppressed or abused, found in him a friend, and his strong intellect and ever ready hand and tongue tended to. Address, ave often sustained those who otherwise would have been crushed by the unjust enmity of others. Spiritualism has had no truer friend in New York; and we trust he will still use that powerful energy and intellect in the cause, and that his blessed family, whose loss we deeply deplore, will still have assurance of his presence,

# Books in German.

We have now the fourth volume of the Great Harmonia-Reformer in the German language, price two dollars and seventy-five cents, postage twenty-four cents; and the Magic Staff, also, price three dollars and fifty cents, postage twenty-four cents. These books are neatly and plainly executed, and will afford our German friends a treat from the most useful and interesting of our literature, and we hope the masters of that language in our country will appreciate the effort and sustain by a liberal patronage the translator and publisher. We have also in German the first volume of Arcana of Nature, price two dollars and twenty-five cents; this is in paper cover, and the others substantially bound in cloth. We shall be glad to supply orders for these books, and will give all the discount to the trade we can get from the German publishers.

# Music.

We often think our friends do not sufficiently patronize and appreciate the beautiful music and heart-touching words which so often appear, mostly with the imprint of Oliver Ditson & Co., Boston and New York, and which is usually noticed in the Banner of Light.

Spiritualism cannot be ripened into religious life without music, more than buds into fruit without blossoms. Every society, every family, and every person that can sing, should sing. It harmonizes and beautifies the soul, and like flowers in the garden and love in the household, there is no danger of having too much of it. In our earliest spiritual circles, even when we had not one present who could sing a single tune correctly, the spirits would require us to sing, and sing we must, at least until we sung off sadness. and aroused a mirthful feeling.

# Obituary.

We clip the following notice from a Chardon. Ohio, paper, and most heartily add our testimony and sympathy to that of sister Cowles, to all she has said of an old and highly esteemed friend, and one of the early and faithful friends of the cause of Spiritualism:

cause of Spiritualism:

Passed on to the higher life, very suddenly, on the evening of April 24th, 1868, Cicero A. Vaughn, of Chardon, Ohio, aged 41 years.

It is seldom our duty to record an event more painful than the one now under consideration. Were it not for the assurance we feel that Omnipotent Wisdom guides and controls all the events of life, our heart, we fear, might murmur, if not rebel. But this knowledge hids us be silent.

He, in company with his wife, had been to the village, about two miles from home, to listen to a lecture from A. A. Wheelock; had reached home, and his wife had just gone into the house, when

she heard him speak hurriedly to his horse, and then a crash, almost simultaneously: and, taking a light, ran out to find that he had been thrown from the carriage by its coming in contact with an apple-tree, apparently throwing him with great force against the tree, his head terribly mangled, and the blood flowing profusely from the wounds. There were faint signs of life for a few manners only but none of conveniences.

gle their sympathies, and pay respect to departed worth, and it can be truly said the community mourned a friend; society, one of its most useful members; the family, a husband and father. O. P. Kellogg gave such consolation to the sorrowing ones as the Spiritual Philosophy only can ing ones as the Spiritual Philosophy only can give. The deceased had been, for many years, a firm and consistent Spiritualist; and many will remember with mingled feelings of pleasure and regret, the interest added to many of our meetings in this vicinity, by the sweet singing contributed by himself and family. As a friend, he was ever kind and true; as a neighbor, good and obliging; as a citizen, upright and honorable; and, by his life, he has erected in the heart of humanity a monument far more desirable than markle

ity a monument far more desirable than marble piles, and more enduring.

He leaves a wife and four children. Sadly will they miss him; yet they have the assurance that although they can no longer lean upon the physihe was not a Spiritualist and knew nothing about it, without his statement, as both facts were plain in each article of each party.

There is certainly ademand in the secular press for essays on Spiritualism, when it will admit a series of articles that are mere nonsense with the heading hearing on the subject to attract. only the heading hearing on the subject to attract is no death; until all can say from the heart that readers. Competent writers on Spiritualism are spirit, the germ immortal. L. H. COWLES.

#### New Publications.

The ATLANTIC MONTHLY for July contains at least one gem of verse, which we feel that we cannot read too many times-Mrs. R. H. Stoddard's "Four O'Clock." Whitther contributes a characteristic Poem: "The Dole of Jarl Thorkell." There is a descriptive sketch of the Hudson River at New York. The second part of that powerfully written and thoroughly fascinating story—"St. Michael's Night"—appears in this number. W. D. Howells contributes "Tonelli's Marriage." Eugene Benson has an essay on "Modern French Paintings," Whip-ple continues writing on the "Minor Elizabethan Poets." And there are other papers which fill up a most excellent midsum-mer number of even the capacious Atlantic.

OUR Young Folks for July tells the juveniles what is beschind the " Cages in the Central Park, New York," and gives them an animated description of birds and animals which they will not fall to relish exceedingly. Some of the other good ar-ticles are headed, "Shoals and Quicksands," "Fiery Days," 'About Me and My Travels," "Cast Away in the Cold," and "Strawberry Picking," This favorite monthly for young peo-ple keeps on its way without fear of successful rivalry.

THE LADY'S FRIEND for July is on Williams's counter, and ontains the usual amount of fashion news, illustrated, and patterns, receipts, tales, poems and editorial reflections. It is a living publication, always fresh and always welcome at the eading table and boudelr.

#### Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jy4. THE HERALD OF HEALTH for July-price 20

cents per copy—is for sale at this office.

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names. We ask the reader to receive no doctrine put forth by spirits

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

#### The Banner of Light Free Circles.

These Circles are held at No. 153 Washington attent, Room No 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOOMS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for atrangers. Donations solicited.

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

#### Invocation.

To the God who never resteth from labor or for-To the God who never resteth from labor of forgetteth to love, who shutteth the gates of heaven upon none, we pray; bearing out our desires unto the ear of Infinite Wisdom, and looking forward with faith and hope to the answer unto our prayers. The great book of life thou hast opened, oh our Father, and in our ignorance we are unable to decipher all its pages. Thou hast taught us to come unto thee when we lack wisdom, to bow before thine infinite throne of love and truth, asking for the haptism. Therefore, oh our Father most holy. thine infinite throne of love and truth, asking for thy baptism. Therefore, oh our Father most holy, we come unto thee in all occasions of need, and, laying our desires upon the altar of life, we pray thee to bless them, not as we may wish, but ac-cording to thy most holy will; and if we ask for what we should not have, oh, in mercy withhold, and teach us to ask only for those things that shall lift us in the scale of human and divine life; that shall cause us to come nearer unto thee in that shall cause us to come nearer unto thee in wisdom, cause us to understand ourselves better, and our relationship to thee and to humanity hetter. Thy blessings are ever with us, yet constantly do we pray for more, because the soul is great in its desires—is ever unsatisfied. When it reaches one heaven it stretches out its wisless for another. When it masters one problem, lo, another rises before it; and so, throughout the great curred chain of experience, that is the law eternal chain of experience, that is the law—that forever and forever we shall climb the steeps of infinite progress, and forever and forever there will be mountains beyond us. Oh thou Spirit of Life, grant that thy children everywhere may recognize thy blessings, and, oh, may thy holy spirit come into the reason of all thy children, spirit come into the reason of air try united talking with them face to face. May thy children in mortal banish a blind, mysterious faith, and recognize only their own reason as their oracle. Oh, may they analyze all things, whether natural or divine, placing them in the scales of their own reason, and weighing according to thy love and thy justice. Then all will be well with them. Oh thou Spirit whose love is broad and deep and high, thou whose mantle of mercy is thrown over high, thou whose mantle of mercy is thrown over every soul, we lay our prayers upon the sacred altar of life, asking thy blessing to rest upon them. Then, as these fair, beautiful blossoms (in allusion to the flowers on the table) send out their silent perfume to thee, asking for a change of life, so do we, in the inner life of our souls, ask to become changed from all that is erroneous into all that is true in thee; for thine is the kingdom, and the power, and the glory, forever. Amen. March 12.

#### Question and Answer.

CONTROLLING SPIRIT.-Mr. Chairman, I am ready to comply with your usual custom of answering the questions you may have received.

QUES.—What is experimental religion? or, in other words, what is the influence spoken of as being the workings of the Holy Ghost, for there

being the workings of the Holy Ghost, for there is evidently some unseen, moving power?

ANS.—Every kind of religion is in itself experimental. There never was a religion that was not an experimental religion, that I have had any knowledge of whatever. This Holy Spirit spoken of by your correspondent is the power which determines concerning the particular cast and color of the religion which we shall possess, and it gives a very great warlety, no two possessing the same of the religion which we shall possess, and it gives a very great variety, no two possessing the same kind of religion. A thousand persons may worship at the same religious shrine, and yet in essential individual worship all differ from each other. This Holy Spirit and this Divine Power which determines between good and evil is the power that will unlock the gates of heaven to every soul individually, not collectively. Straight and narrow is the way. One soul cannot come into heaven by any possibility by any other way except their own—the way that God has marked out for them. You cannot go to heaven by my way. I cannot by yours. It is no use trying. You may try to climb up by my way, but you cannot do it; you will find that you have mistaken your power. All must knock at the gates of heaven the same of the way of the way that you have mistaken your power. en through the law of their own holy ghost. They can by no possibility enter heaven in any other way; and as all souls enter heaven, or suppose they do, by some religious light, so all must enter by their own particular religious light. The man or woman who is not ready for a spiritual religion and is ready for the religion of Catholicism, will go to heaven in that way, and you cannot help it. March 12.

# William H. Harris.

I have some friends on earth who are believers in the return of people after death. I myself had no belief in the doctrine before death. But when I enlisted in the decrine death. But when I enlisted in the service of my country to assist in suppressing the rebellion, I promised, if the fortunes of war should take me to the spirit-world and I should find their theory true, I would return and acknowledge it to be true. Well, I have tried ever since 1863 to fulfill my promise, but have never been able to till to-day. I enlisted in the 9th New Hampshire, and hoped if I was destined to die by the war that I should die on the battle-field; but I died of fever at Newbern, and while sick I had some little opportunity of thinking this matter over and of contemplating the way of return in case I should die. One of the boys who had been wounded and was recovering in the hospital was in the habit of receiving from his friends the Banner of Light. I heard him reading some of the messages to a chum of his who was sick near by, and explaining the thing to him. He told him something like this: "Now I've made up my mind, in case I die, to come back in this way. You had better make up yours to the same effect." So, while listening to their conversation, I made up my mind as to how I should come. I did n't know then of the many obstacles in the way. I supposed one had only to knock and the door would be opened. But I find that it is not so. The crowd is very great who press here for admittance to their friends, and only one can come at a time, and each one who comes must be prepared by being in electric and magnetic rap-port with the medium at the time. So if we happen to be fortunate enough to be in the right con-dition, possibly we may get the chance to come. If not, we may be defeated a great many times, but I believe the watchword here is "Never de-So if we get the cold shoulder a hundred times, we try a hundred more. I don't know how many times I tried—perhaps not quite so many as that, but here I am at last. William H. Harris

And to those of my friends who believe in this beautiful Philosophy, of course I can only say, "It is true." My coming proves that—that I do live after death, that I can come back. I believe there are millions on the earth who can testify to there are millions on the earth who can testify to the knowledge they have received in this respect. They know they live; they have seen them, have handled them, have talked to them. They know they live, through their material senses and through their spiritual intuitions; they know it every way. There are a great many thousand persons, I am told, so perfectly assured of this established fact that it is as real to them as their own existence. But I was not prepared to see own existence. But I was not prepared to see it when here, consequently have labored under a great many disadvantages since death, but am outgrowing them as fast as could be expected.
My friends said, "If you do go there, and if you do come back before you see us in the body, do tell us something tangible about the spirit-world.
Tell us if there are flowers and trees and fruits and grains and land and water and skies and sun and moon and stars there—and all about it." Well, I have only to say, what the earth has ma-

terially the spiritual dwelling-place of the inhabi-tants of the earth have spiritually—everything, even to the grains of sand upon the seashore. Everything is spiritualized, beautified, made more perfect—that is, there is a representation of the same thing that exists in earth-life. For instance, the rose is more beautiful with us than with you but it is a rose after all. The time may come—it doubtless will—when it will change its form, and if it takes its name from its form it will be a rose no longer; but in its essential life it will be the same. I met with an old clergyman, who died many years ago, since I have been here. I questioned him concerning these things, and found he was a deep student in all matters pertaining to natural and spiritual philosophy, and after talknatural and spiritual philosophy, and after talking to me for what seemed a long time—and yet I was not weary—he said, "I must close now, but there is an eternity to talk about ahead." "Why," I said, "I thought you had about closed the book." "Hardly opened it," he said.

Talking with one of my foldada about he

Talking with one of my friends who had no belief in these things any more than I had—we were in company with those who had—this friend says to me, "Well, settle upon some password that you shall size if you have a had a factorial. to me, "Well, settle upon some password that you shall give if you happen to be fortunate enough to slip over before you see us again." I thought a moment, but could not settle upon any, and I requested him to give me something by which I should be known—something that I might give on coming back. "Well, if you come to me," he says, "let the first word you shall utter be the word, Liberty." Well, it was not the first word I uttered here, but I have reminded him of it, and I presume that will do as well presume that will do as well.

I understand, Mr. Chairman, that a great many of your people who return here are afflicted with a psychological influence of their sickness on earth. I am very happy to say I think I am exempt from that difficulty. [Have you not been in rapport with some other medium?] I have been here and at other places a great many times, and tried to communicate, but never did before. [That is the way you have lost it.] Some one has absorbed it then. [Yes.] They are welcome to it. Good-day, sir. March 12.

Henry Lesure. Monsieur, I am most happy to come. I have been in this country eighteen years before my death. I come here with my brother, and he was settled in business in Galveston, Texas. I was in New York city. Last August my brother took the fever and died. His business was unsettled and demanded my attention, as my own was connected with it. So I left my family—two children and a wife—in New York, and I gets there and the fever takes me and I goes too. I was acquainted with these things. I took the spiritual paper from my own country regularly before I died. I first hear of the existence of the Banner of Light from my own country. So I makes up my mind when my own country. So I makes up my mind, when I know I should die, that I should come back, but thought perhaps I should have to put up with much delay, so I was not disappointed. I come many times here, and find many times I was not it to come. I goes away and I waits. And now my wife Marie—that is her name—she has expected to hear this way from me. She is looking all the time to hear from me, because she knows the way; and she wants to know shall she remain way; and she wants to know shall she remain where she be, and shall she put the children into a Catholic institution, for education, or will she seek out some Protestant school and educate them there? That is the way. That is what will please

[To place them at a Protestant school?] Yes, I like that; I don't like all I see there, but I like in some respects much better than the other. She is tired of waiting for me to come this way. She go to several media in New York; I come, but I not do what I want to, you see, and so I wait till I come here. [You were not able to control there?] No, I was not. I do something, but not speak like I do here. I say here I be satisfied with what she do with the children; I satisfied with what she do with the children; I satisfied with the way things be done, and I am as happy as I ought to be here in this home of the spirit. Not unhappy at all. I not live like as I did when I was here if I know it was all just as it is beyond. But then I I know it was all just as it is beyond. But then I live much better than many who think they have the key to the Kingdom of Heaven, while others have no way to get in. I was called infidel. I was called so by some of my own countrymen and by the Catholics, who was interested in me because some of my family were in the Church. But it is all the same; matters not at all with the Great Spirit what you be at all. I was infidel to all their religions. I have the one, and that was enough for me. I talked, before I come, with my father in the spirit-world. I know that I talk with him face to face. So then there was no use to tell me that the book was closed, or the way beto tell me that the book was closed, or the way be-tween the two worlds was not open. No use to tell me that. I know better. Now I come here; I bless my children and my wife—I bless them, and I want them to know that I will watch over them and meet them when they come to the kome of the spirit. Henry Lesure. [Will you give your age?] I was in my forty-second year. [When did you pass away?] The latter part of August last. Good-day, Monsiour. March 12.

sence I can return, so changed and yet the same. I suppose every spirit who returns here has the right to claim the name they were known by when here. [Certainly.] Then I shall claim the name of William Trefethen. I lived in East Boston, and did business myself in Boston. I was what you call here a stovedore. I died of typhus fever, fourteen years ago. I was assisted back here by a friend of mine by the name of Phillips. He was a Boston pilot once, and he knew the way back. [Do you remember his given name?] I am not sure, I might not give it right. If he comes round I will furnish you with it. He had by some means learned the way these things were done, and has been for some time occasionally advising me to been for some time occasionally advising me to come back. I have a great desire to reach those that were dear to me here, but I have strange misgivings, because I can look back and remember that none of my family were believers in this thing. But sayings from them like this reach me occasionally in my new abode: "If Spiritualism is

occasionally in my new abode: "If Spiritualism is true, why don't some of my particular friends come? If any of my friends should come and give anything satisfactory, I should believe. None of mine come, so I do not believe."

Now I remember distinctly what my last words were here. They were the beginning of a sentence which death prevented me from finishing. I will finish it here. The words I uttered were these: "Tell James to"—— That was as far as I could cet. If I had had the nower I should have

always wished they could know what I was going to say. They know now.

I am not of that class of intelligences who are able to give a description of the locality they happen to be in. I think I should make very bad work of it if I should try. It is enough for me at my first coming to say that the thing is true. I can come, and all that seems to be wanting to make the thing seem perfect and satisfactory to my friends is that they will reach out to me across the river of death and let me shake their hands so strongly that they shall know that I amalize and strongly that they shall know that I am alive, and not dead. We all have the power in some way, if our friends will only furnish the means—these material means by which we cap reach our friends. We may try a good many times and fail, but there

will come a time when we will not fail.
(To the Chairman.) I have no words in which

Fannie Bullard.

[How do you do?] I am well now. I got permission to come here to tell my mother that I am trying to bring her some flowers. I do n't know as I shall be able to, but I am trying to—just as I brought her the bird. I am Fannie Bullard. Yon know how the bird come, do n't you? [No. I and somebody else did, in the evening. We brought it to the window, and mother took it in. And it conveyed the impression to her that we had sent it. She did n't know about these things then, but we could make her think just what was true, that we had sent it. [What kind of a bird was it?] I do n't know; it was n't a canary, it was a wild bird. Do n't forget about the flowers, will you? [No. Where does your mother live?] In Roxbury. Good-by. [Are you in a hurry?] No, I aint in any hurry, but I must go. [Come again.] Yes, I will. [How old were you?]

I am six years old. [You are now?] I was. I am going now. March 12.

Prayer by William E. Channing; question answered by Abraham Harrison; letters by H. Marion Stephens.

### Invocation.

Invocation.

Thou Holy Spirit, thou who art perfect, thou whose mercy extends unto every soul, thou whose dwelling-place is everywhere, we ask that thou wilt baptize us with thy truth on this occasion. Pour into our souls thy light; change the dark places of our being, gilding these dark, dreary corners with thine own glory. Oh, we kneel in thy presence to receive thy blessing, and we have never called upon thee in vain, for thy ministering spirits of all ages have ever wandered to and fro at thy bildling, to minister unto those who have need. Thou hast gone with us through the vale and shadow of death, and thy smile we behold in the glory of the spirit-world. And when we return still thou art with us, and thy hand of love is leading us, and thy wisdom is changing our ignorance, transforming and transfiguring all our inner being, bringing us nearer and still nearer to thee; why then should we not praise thee? Wherefore should we fear thee? Why should we not send out our song of thanksgiving day after day and hour after hour in honor of him who we are dis and ever shoul in 2. Thou giving day after day and hour after hour in honor of him who was and is and ever shall be? Thou who art at once our Father and our Mother; thou who hast cradled us in thy bosom through all past eternity and whose love we receive to day—oh thou great Spirit, we know thou wilt receive our praises, thou wilt hear our prayers, thou wilt on thou great Spirit, we know thou wilt receive our praises, thou wilt hear our prayers, thou wilt lead us steadily on through life, and thou wilt finally bring us into thine own kingdom of right-eousness and peace. We thank thee that the lines of our lot are again thrown upon earth; we thank thee that it is our blessed privilege to return cheering the down-hearted, lifting up the down-trodden, speaking peace and words of good cheer to those who are bowed by sin and sorrow.

And we ask that we may long continue in this holy mission, that we may understand that thy love is with us, and that we, oh our Father, are ever in thy presence. May our deeds be all holy and acceptable in thy sight. May every step we take in life be gilded by thy holy love, by thy approbation, and may we everywhere hear thee saying unto us, "This is my beloved child in whom I am well pleased." Why should we not expect thine approbation, since thou art our Father, and we are all thy children? Why should we fear that thou wilt ever leave us, that thy holy spirit will ever depart from us? No, we will not, but we will preach thy gospel as a perpetual presence to-day and forever unto all thy children. presence to-day and forever unto all thy children. And, oh Lord, as we leave our errors and gain new truths, we will present them in all simplicity and love to thy mortal children, knowing that thine angels will water them, who are better than time angels will water them, who are better than ourselves, and that thine own glory will crown them with perfectness hereafter. Oh may our deeds lead these souls to whom we come higher and still higher, nearer and still nearer to thee, till thy kingdom shall come on the earth, and thy will be done in every human heart. Amen. March 16.

### Questions and Answers.

QUES.—Please explain the phenomena in the snow, as stated in the following paragraph from a Michigan paper:

a Michigan paper:

"ST. CLAIR.—At 60'clock on the evening of February 24, several violent claps of thunder and flashing lightning occurred at this place. The air during the whole day seemed surcharged with electricity, which apparently culminated and spent its force in the thunder and lightning in the avaning. Hall show and mist fell during the evening. Hall, snow and mist fell during the day accompanied with severe cold. The surface of the snow thus made had a very dark color, deeper in intensity toward Port Huron, and fur-ther west, and the snow itself had a bitter taste. The lumbermen returned from the pine woods since Monday report the same phenomenon there.

that it will have an apparently bitter taste. They also tell us that these conditions are brought about through atmospheric influences. The light acting upon the snow, and the electrical fluid passing between the rays of light and the snow, produce the change in color and the change in taste. These phenomenal experiences of Nature—experiences which she is constantly passing through, and occasionally exhibiting something that is to a superficial observer out of the common course, are nevertheless all in the promon course, are nevertheless all in the programme. Notwithstanding it is said that snow William Trefethen.

Oh, how strange it is after fourteen years' absence I can return, so changed and yet the same. I suppose every spirit who returns here has the right to claim the many subject, to stretch out its new results of the mount of a fool, notwithstanding all this which seems to be wrong, it is all right in Nature and with God. Now, I believe it is the duty of every mind who has the capacity to enlarge itself upon any subject, to stretch out its new right to claim the mount of a fool, notwithstanding all this which seems to be wrong, it is all right in Nature and with God. Now, I believe it is the duty of every mind who has the capacity to enlarge itself upon any subject, to stretch out its large itself upon any subject, to stretch out its powers to their utmost capacity and grasp all those experiences of Nature, bringing them in like little children to your fold of intelligence, and there making them your load or intelligence, and there making them your load. It is vain for any spirit to return overturning these seeming mysteries and unfolding these things to you when you are not ready for them. Just as fast as you are ready to receive these truths, minds will grow large enough to take them in, and benevolent enough to give them out to the world. Perhaps the minds that are free from this life will do much toward unfolding these mysteries, but they cannot do all.

Q.—It is asserted by Mr. Davis in his last work, "A Stellar Key," that the material forming the Summer-Land is composed of refined matter evolved mainly from human bodies; that is, it is progressed, ponderable matter. This idea has been frequently thrown out by other Spiritualists, and so far as I know, is generally accepted, Now what proof is there that matter—not forms—does progress to higher conditions? On the condoes progress to higher conditions? On the con-trary, is it not true that the highest form of pon-derable matter which we may, for argument's sake, call the gases, can be reduced to liquids and thence to solids, showing that the change from solids to etheral gases is not progressive, but mere change of form? And is not the whole sci-ence of chemistry founded on the unchanging these: "Tell James to"— That was as far as I could get. If I had had the power I should have finished it in this way: "Tell James to go to Mr. Brown and collect that debt." My friends have always wished they could know what I was going to say. They know yow. ponderable to an imponderable, or to what is called animal magnetism, or od force? And if so, called animal magnetism, or od force? And if so, why does the closest chemical analysis find no portion lost in the form of light, heat or electricity, od force or animal magnetism in their experiments? If the intelligence asserts that matter does take on different, and to us imponderable conditions, analogous to animal magnetism or electricity, will it please designate the manner of experimenting to prove it clearly to us?

A.—All forms of matter, in the absolute, are but the universal element having existence in the so-

A.—All forms of matter, in the absolute, are but the universal element having existence in the so-called spirit-world and here with you, finding a place in all worlds everywhere, throughout all universes. Matter I believe to be essentially the same yesterday, to-day and forever. In essent, I believe it never changes: it is only in the out. will come a time when we will not fail.

(To the Chairman.) I have no words in which to thank you, sir, for your kindness in opening such a way for this great multitude to return one by one. I can think of an infinite ocean of thanks, but can find no proper way to express myself as I would wish. Farewell. [Where were you born?] In Newcastle, Me.

March 12.

March 12.

There is a word expression, in the form, in the symbol. You talk of a change of matter, as if it were absolute. Iy certain that matter was constantly changing-life that matter was constantly changing-life that matter was form is concerned, you can change it an infinite number of times. To-day it may be one thing in the outernation of the form of the form of the symbol. You

particular point of law is capable of proving itself, of demonstrating its own truth, and I think it has demonstrated it beyond the shadow of a doubt.

Q.—Is not this earth coming nearer the sun, and will it not eventually be drawn to that body? A.—No, I do not so understand it. I believe that the earth will continue to change in form but not in essential matter—for an infinite num-ber of ages. But I do not believe that it will ever be absorbed again by its great parent, the sun. By studying closely the geography of the heavens, we find that all her expressions would teach to the contrary. The sun seems to be a power giving out bodies, but we never hear of its absorbing any again.

sorbing any again.

Q.—Then you do not consider that the dark spots on the sun's disk are bodies which have een drawn thither?

A.—No, they are not understood to be such, by those who have made that matter an earnest study.

Q.—Is heaven any particular location?

A.—I do not understand that heaven is a loca-tion. I understand it to be a condition of mind. tion. I understand it to be a condition of mind. You can have heaven here just as well as anywhere else. Whenever you are at peace with yourself, the world, and your highest ideal of a God, you are in heaven wherever you are. It cannot be otherwise. When a contrary state exists in you, you are in hell, no matter where you are, even in the fabled Paradise. Heaven and

del, even in the latter Paradisc. Heaven and hell are states of mentality, not localities.
Q.—Are there other worlds beside this?
A.—Yes, millions of them—millions upon millions of undiscovered worlds, as well as those that here here.

lions of undiscovered worlds, as well as those that have been discovered.

Q.—Do all spirits take cognizance of their surroundings immediately on being dismissed from the body?

A.—No.
Q.—Why not?
A.—It is impossible to tell why not. We cannot always account readily for this phenomenon of Nature that is presented to us; though we may master it in time yet we may not be able to do consciousness. It goes out into the spirit-world dead-drunk, and it remains so till by natural law the condition passes off and he is roused to a state of consciousness, takes cognizance of his surroundings, measures himself and that by which he finds himself surrounded by his own inner con-sciousness. All souls are in their external spesciousness. All souls are in their external specially aggregated; yet there are no two alike. One perceives very readily all the conditions that surround him and in which he seems to live, while another is very slow to perceive them. One spirit hears that the way is open to return to earth, and straightway he comes back. Another hears of it, but his ears are not attuned to the truth of the sound; he does not believe it. It cannot appeal to him as a truth and he does not come back for

Q.—Does that state of unconsciousness generally last long after death?

A.—It is generally governed by the internal power, the internal capacity of the individual to throw off inharmonious external conditions. Some can do it more readily than others. It is governed by their internal state. With some it lasts only a few hours, with some, years.
Q.—In your answer to the previous question,

Q.—In your answer to the previous question, do I understand you aright that the consciousness, the soul and the spirit, are one and the same thing?

God's laws are unbreakable.

Q.—How much does learning benefit the spirit after death?

A.—True learning benefits it a great deal. It draws out the inner powers of the spirit and makes them strong, brings them in contact with external things, gives them that active strength that corresponds to the strength of the body, which you receive by action. How strong would you be if you were to take no active part in the external physical world? For instance, suppose you sit down, or go to bed and lie there two mouths, would you get upstrong? No, you would be very weak. Why? Because your limbs had been deprived of their natural activity. So with regard to your mental powers: the more you use them without abuse, the better it will be for you some day-do what I can at any rate. Don't for

# Captain Charles R. Johnson.

This is a new thing to me. If it is not out of place, I would like to inquire if there are any hops of the 16th Massachusetts in the audienco. (No one responded.) I tried to look round before I came here, and I thought I had been disappointed. I was not sure. [Did some one engage to be here?] Oh no; but I was told that they were often here, and I would be very likely to meet them.

I am so strangely impressed with what seems to me to be the solemulty of this occasion, that I can hardly proceed. I was not much acquainted with these things before death, but I often heard them talked of by some of my brother officers in the regiment, and by many of the men. It was nothing uncommon to hear a soldier say before going into action, "If I am killed to-day I will report to-morrow." I used to think it very wild, and hardly believed myself that they really believed

they could come back; but it seems they did. I was killed on the third of July, in 1863, at the engagement at Gettysburg. We commenced action early the morning before. I received no wound till quite late in the day of the third of July. Then I was mortally wounded, carried to the rear, but being of a pretty strong tempera-ment I lingered till the seventeenth; then I got a discharge from headquarters. Now, as I am quite anxious to solve this problem for myself—as I was before I came here—I have solved it now. As soon as I found myself in possession of a body not my own, I knew it was all true. I have been looking round, or trying to, among the various persons who are kind enough to act as dispatchpersons who are kind enough to act as dispatch-bearers, messengers, mediums, or whatever you call them, and I find there are some I could do finely with, I think, but they seem to be engaged in a different way—are ready to allow us to come if our friends ask for it. It is a great deal harder to get them to ask for it than it is to come our-selves. "It is easier," one of the boys remarked who had been here, "to unlock the gates of heaven, without even borrowing the key of Saint Peter, than it is to inlock the consciousness of Peter, than it is to unlock the consciousness of our friends that we have left on earth, with reference to these things." They have been so long schooled in their old dead idea, that it is hard to resurrect them. The real truth is they are dead and we are alive. It is they that have got to be resurrected, while we have passed through the resurrection. It is a resurrection from the body,

resurrection. It is a resurrection from the body, not one back to it again. I should be very sorry to believe that I must return again and go through the purgatory of an earthly physical life. I think I should pray for annihilation.

Now, Mr. Chairman, as I am not used to making long speeches, I will wind up by asking that you, for me, ask my friends, through your good paper, to avail themselves of the means that this age has furnished, to communicate with me. Captain Charles R. Johnson, of the 16th Massachusetts. They cau't mistake me, because there was no other Charles R. Johnson in the regiment. I will give the whole name—Charles Robinson Johnson. I am a stranger here, but I suppose you will treat me as if I were a friend. Goodday.

March 16. March 16.

# James Ryan.

[How do you do?] Pretty well. [How do you like your uniform?] Well, sir, I do n't know but I could get acquainted with it, if I stopped long enough, but as it is it is rather new to me. It is

all right, I suppose. When I was here in Boston it used to be agin the law to put on woman's apparel, but it seems the order of things is changed. A man can turn himself into a woman or a rat, just as he likes. Pretty good. I used to tell the old woman I wished she was me and I was her, because, you see, I thought I had to work the hardest to get along, and if there was any bills to pay it was always Jim that was to pay 'em. Mary used to say,' "Faith, it aint to me that the bills is sent." "Oh the devil it isn't," I'd say. So them times, you know, I used to say I wished I was she. But it was n't in the order of things when I was here. To be sure, I could put on petticoats and go round the house, I suppose, but they'd take me up and put me in the station if I got outside.

they'd take me up and put me in the station if I got outside.

Oh I tell you I've been looking round here in the spirit world since I've been here, and I think if I was to be called back again—I do n't care at all if Saint Michael himself was to call me back—I should n't want to come back here, where it was all the time, "Jim, you haint paid for them cabbages;" and "Jim, the rent is due, and there's a new stove wanted, and the children they're wanting new shoes"—and it's work, work all the time, from morning to night, and it's very poor pay a working-man gets here. Oh the devil, if I was commander-in-chief up aloft, would n't I stir up the people that has money here? Oh yes.

Well, sir, now I don't know anything at all about coming back. One of the folks here said to me, "Jim, why the devil don't you go back? There's your family wanting to hear from you—that is to say, they do n't know about it, but they need you bad enough." So I looked the matter all over, and I got Father Henry Fitz James to help me—just as good a priest now as when he was here—but I did n't know him, and I introduced myself to him, and told him I was a good Catholic. "Oh you are?" he says. "Oh yes."

A.—No.
Q.—Why not?
A.—It is impossible to tell why not. We cannot always account readily for this phenomenon of Nature that is presented to us; though we may master it in time, yet we may not be able to do so at once. Many spirits who pass from this sphere to a more spiritual state of being, who lay off the mortal and are clothed upon with immortality, pass through the chemical change called death perhaps under the influence of ardent spirits, perhaps under the influence of narcotics. Such are not readily awakened to consciousness of spirit. For instance, a man dies dead-drunk, and while in that state he passes out of the body. What is that is dead-drunk? Is it the body? No, it is consciousness. It goes out into the spirit-world me to confession like this: They talk to me all about the saints, and they say—to make just the right impression on me, you know—they talk about the sainted ones that had gone out of the family; my father and mother, and all that; and they say, "Now, Jim, if you tell what's not right, they know everything you do, and they can come and tell the heads of the Church what you do." perceives very readily all the conditions that surround him and in which he seems to live, while another is very slow to perceive them. One spirit hears that the way is open to return to earth, and straightway he comes back. Another hears of it, but his ears are not attuned to the truth of the sound; he does not believe it. It cannot appeal to him as a truth, and he does not come back for years—ages, perhaps. All are differently made up in the external, yet in the internal the Bushman, the Hottentot, the Anglo-Saxou, are all the same. Now, do not fancy that you are any better than the savage of the Western wilds, for you are not. In essence they are one with you.

Q.—Does that state of unconsciousness generally last long effectives. Now what the devil is that but Spiritualism all are just as dear to me as when I was here. What business have I to come back here if I can't do them any good? I'd better stay in purgatory. [Have you been there?] I don't know at all. I've heard so many names given to the places

I've heard so many names given to the places I've been in; maybe it's purgatory, I do n't know. All I know is, I'm alive just as much as ever. James Ryan — just as much alive and happy as I want to be. If I was any happier I should burst, I think.

Now you see the thing of all others that brings me back here is to let Mary know I can come; next, I can put her in the way of getting the money; but most of all that I can come, that I can watch over her myself—take care of her and the children, which is perhaps more than I could do here. Oh it's now that the bills come to her, and it's pretty hard. She has to step into my shoes; and she has had to take in washing, and do all sorts of hard work—yes, sir. She lived on Broad street. Now I want, when she goes to confession—the priest will get this, you know—and I want he A.—No; did I say so? Oh no.

Q.—Do not some kinds of disease produce the same effects to deaden consciousness?

A.—Certainly. Whatever will render individual consciousness inactive here, renders it so there. It carries the impression there, and time must be given it to outlive that condition there, and the sawell as here. There are no miracles performed anywhere, not even with the great God himself. Everything is done by law. You may talk of breaking laws here and breaking laws there, but God's laws are unbreakable.

next, I can put her in the way of getting the money; but most of all that I can come, that I can watch over her myself—take care of her and the watch over her myself—take care of her and the watch over her myself—take care of her and the watch over her myself—take care of her and the watch over her myself—take care of her and the sort of hildren, which is perhaps more than I could do here. Oh it's now that the bills come to her, and it's pretty hard. She has to step into my shoes; and she has had to take in washing, and do all street. Now I want, when she goes to confession—the priest will get this, you know—and I want he god's laws are unbreakable. then I want to go to him, you see. What the devil is the use for me to ask Mary to go to one of these folks? She go right to the priest. "Will I go?" "Oh no," he will say. Well, then, I want to talk to him, and want him to tell Mary what I

them without abuse, the better it will be for you here and hereafter.

March 16.

right, then. I suppose I will do as much for you some day—do what I can, at any rate. Don't forget my name. How old were you do you reget my name. [How old were you, do you remember?] Do I remember? I do then. I was thirty-one. The old woman used to always say I was four years older than herself, when the real truth was, she was five years older than me; and I come back now to tell her she was wrong, and I was right. [Do you remember the number of the was right. [Do you remember the number of the house where you lived?] Yes, sir; 80 Broad street. [Is she there now?] I don't know at all. [How long since you passed away?] Ever since the fall of '63. The chap that went away—the captain in the 16th Regiment went away in '63, in the summer; I went in the fall. [What regiment did you belong to?] Well, sir, in the first place I went in the 9th Massachusetts. [Did you change from that?] No, sir; I did n't change. What the devil was the regiment I joined when I went aloft? I not know at all. Tom Cass will tell you all about it. [Ah, I knew Tom Cass.] He is dead. about it. [Ah, I knew Tom Cass.] He is dead. [You don't say so; I thought he was alive, like you.] Oh, that's what you mean. I'm not going to let you steal a march on me that way. Good-day to you. March 16.

# Emma Turner.

I wish to reach my friends in Bath, Maine. Oh I wish to reach my friends in Bath, Maine. Oh tell them that Emma comes back. Tell them how anxious I am to speak at home. I died away from home. That is nearly two years ago. Tell them I have so much to say that I cannot say here. If they will but call for me I will explain all the mystery of my death and make it clear to them. I am Emma Turner. I know it is your custom to receive facts—incidents of the last sick-ness and change, but pardon me if I withhold them. I have reasons. March 16. them. I have reasons.

# Charlie Pearsons.

I want my mother to know I come to her every day, and I want her to be happy; and when grandma scolds, not to mind it, because by and by I shall grow up a big boy in the spirit-world, and I shall take care of her then, just as I told her I would when I grew up to be a man. I am Char-lie Pearsons. Aint you Mr. White? "Sunlight" says you be. [Is "Sunlight" here?] Yes; she showed me how to come here and put these clothes on. I told her some time ago, if she come, to tell mother that I should come here soon as they'd let me. [Did you live in Boston?] Yes, sir. 'Sunlight" wants me to talk faster. I do n't know what to say. I'd rather talk to my mother. Tell her I shall take care of her. [How old were you?] "Sunlight" says I was six years old. She don't know.

I am going now. [You must come again.] I will. [What was your mother's name?] "Sunlight" says I don't know. I do. She keeps talking to me, so I can't do nothing. She wants me ing to me, so I can't do nothing. She wants me to tell you she's coming to your house on your birth-day, and bring you some flowers, and some "Sunlight." That's her. [How does she know the time?] She knows—she is all round. She says it's one aun and a half. Does she know? [Yes; that is right.] I will come, too, and plague her—as she has me—so I will. [Yes, come and bring all the children you can with you.] Goodby. [Come again.] by. [Come again.]

Scance opened by Theodore Parker; letters answered by "Cousin Benja."

MESSAGES TO BE PUBLISHED. Tuesday, March 17.—Invocation; Questions and Answers; Eather McGowan, of Lucknow, Scotland; Oci. Richard Byrnes, 28th Mass., to his friends; Haunah Gould, of Boston, apted.
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died 49 years ago, and was buried in the old Granary churchyard; Davis Lee, of Richmond, to his mother.

Thursday, March 19.—Invocation; Questions and Answers;
Capt. Albert W. Bartiett, of Nowburyport, Mass., 35th Mass.;
Mary Hill Shannon, to her brother in Sandusky, O.; James
Scanlon, of Manchester, N. H., 9th New Hampshire Regt., to
his sister; William Buck, of Alabama, to his father, Col.
William Buck.

Monday, March 23.—Invocation; Questions and Answers;
Ernest Walter Buffinton; Sarah W. Smith, of Yancton, Dacotah Ter., to her son, Lewis Smith; Michael Haloy, to his
brother James; Johniel Jolee.

Tuesday, March 24.—Invocation; Questions and Answers;
Victoria Stanberry, Louisiana, to her mother; Capt. Alois
Habo, 20th Mass., to his friends; Lizzie Darling, 8t. Louis, Mo.
to her brother in California; "Belie Wide Awake."

Thursday, March 26.—Invocation; Questions and Answers;
Ozias Gillett; George Porter, of Nashas, N. H.; Reinsmin F
Wocks, died in Sidney, New Bouth Wales, to Daniel Wecks.

Monday, March 30.—Invocation; Questions and Answers;
Slias Perains, Cincinnati, O.; Polly Bruce, Newcastie, N. H.;
Lord Roland Douglass Hamilton, of Malvern, Eng.

Monday, April 6.—Invocation; Questions and Answers;
Clarke Henderson, of the 3d Mich. Regt., Keokuk, to his
uncle, Thomas Clarke; Louisa Jones, Alias Frances Deland,
to her friends in Cincinnati; James Burke, of St. Johns, New
Brunswick.

Brunswick.

Tuesday, June 9. — Invocation: Questions and Answers;
Edward Haynes, Jr., of Dorchester, Mass.; Richard Balley;
Relile Waters, of New York city; Amos Colman, First Michisan Cavairy, to his brother and wife.

Monday, June 15 — Invocation; Questions and Answers;
Lizzlo S. Harmon, of New York, to her father; Adam Hedgman, of Missourt, to his mother; Franklin White Emerson, of Newark, N. J.

Lizio S. Harimon, to his mother; Frankin Winto Emerson, of Man, of Missouri, to his mother; Guestions and Answers; Yvestoy, June 16.—Invocation: Questions and Answers; Dr. Abraham A. Watson, of Boston, to his friends; Margaret Murray, to her mother, in Bouth Boston; Iliram Harris, 2d Conn., to his wife; Lizzie Towksbury, of Boston, to her friends. Monday, June 22.—Invocation; Questions and Answers; Capt. Thomas Vinal, of New Bedford; Matthew Cassidy, 16th Mass.; Mary Jones, of East Cambridge, to her children; Freddie liartiett, Cambridge street, Boston, to his mather; Bradford Williams, of Milford, N. H., to his friend Luther Cabby.

Camp Meeting.

A Spiritualist Camp Meeting will be held near Harwich Centre, Cape Cod, commencing July 29th, and continuing over Sunday, Aug. 2d.
We shall make arrangements with the Old Colony and Cape Cod Railroads to carry passengers over their lines for half fare. Several of the most eminent speakers have engaged to be present.

Cod Railroads to carry passengers over their lines for haif fare. Several of the most eminent speakers have engaged to be present.

We cordially invite Spiritualists and all friends of progress to attend and aid us in making this meeting in every way worthy of the good cause in whose interest it is called.

Provision will be made to entertain all speakers—and others so far as possible—from abroad.

Per Order Committee,

Gilbert Smith. Harcich;

Heard Srow. Dennisport;

George D. Smalley, Harcichport;

WATSON B. KELLY,

Mass. Adeline Burgers,

B. G. Hidgins, Eastham;

Mary Steakers, Jupanis;

P. Clark, Boston;

Miss. A. Burgers, South Dennis;

Zadima Small, Harcich;

Creus Howes, East Dennis;

Isaad Keith, Sanduch;

Natilan Crosby, East Breuster;

Anasa Smith, Provincetown;

Miss J. Louiro, Hyannis.

Harcich, Mass., June 18, 1868.

Notice,

Notice,
The Central Association of Spiritualists, of Louisiana, invite the Spiritualists of Louisiana and adjoining States to meet in Convention in the city of New Orleans, on the 8th day of August next, at 10 o'clock A. M., in the Mass-inc Hali, No. 48 St. Louis street, to elect delegates to the Fifth Annual Convention of Spiritualists, to be held in Rochester, N. Y., on the 25th day of August, and to take such other action as may be found necessary for more complete organization, and for the advancement of our heaven-born cause.

By crucer of the Association, W. M. R. MILLER, Pres't.,
Glass Box 928, P. O., New Orleans, La.

Spiritualist Grove Meeting and Picnic. The Spiritualist Grove Meeting and Pienic.

The Spiritualists will hold a two days' Grove Meeting and Pienic near Fountain Lake, in Belmont, Portage Co., Wis., on Saturday and Sunday, the 4th and 5th of July. Good speakers, both trance and normal, are expected to be in attendance. Good music is engaged for the occasion.

DIAVID STUBBECK,

TRUMAN CARPENTER,

J. C. STRINGHAM,

STILLMAN TAILOR,

Arrangements.

Spiritualist Annual Grove Meeting.

Leo Miller will speak on the facts and philosophy of Spiritualism in West Winfield, Herkimer Co., N. Y., on Sunday, July 19th, 1863. A cordial invitation is given to all.

E. F. BEALS.

Piente at Clear Luke, Ind. The Annual Piculo Meeting of the First Religio-Philosophical Society of Hillsdeic Co., Mich., will be held at Clear Lake, Ind., on the 11th and 12th of July next.

\*\*Clara E. Conky, Camden, May 25th, 1868.\*\*

\*\*Sec y of Society.\*\*

### Obituaries.

ANOTHER SOLDIER GONE UP HIGHER.—Mr. P. Haines, for merly of Columbus, O., left the form suddenly in Findley, O. (where he had been residing for some time,) May 29, at about 8

o'clock P. M.

In the street, while on his way home from his place of business, he was unexpectedly called from earthly scenes, leaving a wife, three children, and a large circle of warm friends, to mourn his loss. The funeral services were conducted by Miss M. A. Amphiett—subject of remarks: "What is the destiny of Man?" A large audience, many of whom were not believers in the truth of our philosophy, gave respectful attention to the speaker, and testified to the soundness of her arguments. The lecture closed with an inspirational poem. Truj, "It is better to go to the house of mourning than to the house of feasting."

better to go to the house of the feasing."

Our lamented brother was a firm Spiritualist, as also are his father and mother. Ho served three years in the late war, and has now gone to carry a brighter hanner above. May the friends who so keenly feel this sudden bereavement be sustained by a confident assurance of an ultimate reunion in the home eternal.

P. P. home cternal. Columbus, O., June 2d, 1868.

Passed home, from Melroso, June 12th, Mabel Flaher, aged

Fassed home, from Melrose, June 12th, Mabel Flaher, aged 6 years 5 months.

As huds are blighted here in our earthly gardens before they unfold their beauties, so this little one remained with her father and brother for only a brief season, and was then auddenly called away to join her mother in that land of promise to which we are all tending. May each one learn by this beautiful truth—Spiritualism—that there is a place of "rest for the weary" when our cares on earth have an end; and may the father and brother of this loved child be guid-d ever onward by the angel voices which shall keep them in the path of truth till they meet as an unbroken band in heaven.

Somerville, Mass.

Passed on from Bricksburg, N. J., May 19th, 1868, to join a father, mother, brother and sister in the bright Summer-Land, the spirit of Lois, wife of William D. Cady, aged 51 years. She was a good medium; her clairvoyant powers have been the astonishment and admiration of hundreds, W. D. C. Passed on, from West Brattleboro', Vt., June 13th, 1868,

John Liscum, aged 62 years.

JUST PUBLISHED.

## WHAT IS SPIRITUALISM?

AN ADDRESS DELIVERED BY

THOMAS GALES FORSTER.

AT MUSIC HALL, BOSTON, MASS,

Sunday Afternoon, Oct. 27, 1867.

THIS address possesses great merit. It is terse, and to the point. Societies should circulate this pamphlet in their respective localities with a lavish hand. By so doing they will promote the cause of Spiritualism more fully than in any other way. 25 cents single copy;

Fifty copies, \$8,00; One hundred copies; \$15,00.

For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 544 Broadway, New York. June 12.

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THEO. L. H. WILLIS, M. D.

THIS is one of the best descriptions of the spirit-home yet given to the public. It reveals many laws of spiritual interceurse, and makes plain and simply natural the life that we all so much desire to know about. It will be read by thousands who will thank Dr. Willis for having given them the privilege of perusing such a beautiful and interesting narration of Personal Experiences in the Spirit-World. The well-known reputation of Dr. Willis and his unimposchable integrity as a medium for communication between the two worlds is sufficient guaranty of the genuineness of the spirit messages. The work is issued in pamphlet form. Agents will please send in their orders at once. Single copy 26 cents. At wholesale, 50 copies, 85,00; 100 copies, \$15.00.

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# GERMAN TONIC!

A PERFECT

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A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

# IMPURITY OF THE BLOOD.

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

The stomach, from a variety of causes, such as Indigestion, ty, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE SCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEARTBURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HUBRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTUKE. DIMNESS OF VISION.

IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS, OF THE SKIN AND

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

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he is assured from his investigations and inquiries postations and inquiries postations are inquiried postations. It is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectuately ally cure Liver Complaint, Jaundice, Chronic or Ner-Chronic Diarrhœa, Disease of the Kidneys, and all Disease eases arising from a Disordered Liver, Stomach or Intestines.

# DEBILITY.

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

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

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

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its ettendant ills, will find in the use of the Toxic a now lease of life.

# NOTICE.

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

# TESTIMONIALS.

Hon. George W. Woodward, Chief Justice of the Supreme Court of Pennsylvania, writes:

PRILADELPHIA, March 16, 1867. I find HOOPLAND'S GERMAN TOXIC is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

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

I consider HOOFLAND'S GERMAN TONIC & valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. Yours truly,

From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DRAR SIR: I have been frequently requested

to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all of cases declined; but with a clear perof in various in stances, and particularly in my own family, of the use fulness of Dn. Hoofland's German Tonic, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

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

# CAUTION.

HOOFLAND'S GREMAN TONIO IS counterfeited. See that the signature of C. M. JACKSON is on the wrapper of each bottle. All others are counterfeit.

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PRICES. HOOPLAND'S GERMAN TONIO IS \$ ut ap in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in

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

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Mrs. J. J. Clark, Clairvoyant and Spirit Medium. Examinations or Communications, \$1,00; written examinations from lock of hair, \$2.00.

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Lungs, Kidneya, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—July 4.

MRS. A. L. LAMBERT,
CLAINVOYANT and Test Medium, gives communications
from your spirit friends, finds absent friends, and attends
to all business sitalirs. Circles Monday and Wednesday evenings, at 75 o'clock. No. 8if Washington street, (Hoom No. 7)
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AURA HASTINGS HATOH, Inspirational Modium, will give Musical Scances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kitterdge place, opposite 69 Friend atreet, Boston. Terms 25 cts. June 20.—(w\*

MRS. M. H. CLARK, formerly with Dr. H. B. Storer, 56 l'Icasant street, Boston, can be consulted at 107 Warren avenue, Boston. MRS. EWELL, Medical and Spirit Medium,
11 Dix Place, Boston, Mass. Séance \$1,00.

MRS. R. COLLINS still continues to heal the sick at No. 19 Pine street, Boston, Mass.

July 4.-12w MARY M. HARDY, Trance and Business Me-

dlum, No. 93 Poplar street, Boston, Mass. For answers to scaled letters, enclose \$1,00 and stamp. 13w - May 16. SAMUEL GROVER, HEALING MEDIUM, No. 15 DIX PLACE, (opposite liarvard street.) 13w-July 4.

# Miscellaneons.

DR. J. R. NEWTON. Practical Physician for Chronic Diseases,

252 Thames street, Newport, R. I., WHERE he has erected a building expressly for HEALING THE NICK.

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DR. NEWION cures when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been restored to permanent health. NO Medicine Given. No Pain Caused. No Sengical operation. ALL who receive treatment are benefited. Dr. Newton cannot restore a lost member of the body or perform other impossibilities, but will always relieve Pain, from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power but receive the treatment for themselves and families, as well as advise it to their patients.

By this treatment it takes but a few minutes for inveterate cases of almost any curable chronic disease, and as sure is the effect that but few diseases require a second operation. Diseases that are most certain of being cured are—Whank Eres, Paintal Bildners, Internal Ullegars of the Brain, Weak Spines, Tunors, Falling of the Womb, All kinds of Bekual Warners, Internal Ullegars of the Brain, Weak Spines, Tunors, Falling of the Womb, All kinds of Bekual Warners, Internal Ullegars of the Lines, Dispersia, Riderys, Heart,

Theoat and Brockmits, Disseases Diven, Kidders, Heart,

Theoat and Brockmits, Disseases Diven, Kidders, Ca., &c., &c., &c.

Paralisis slow and uncertain; sometimes, though rarely, these patients have been fally restored with one operation; they are, however, always birefrided Divarages in the most doubtful of any malady.

Those persons who cannot well afford to pay are cordially invited, "without money and without price." Apr. 18.

ADDRESSED TO INVALIDS.

### S. B. BRITTAN, M. D., MEMBER OF THE

New York Eclectic Medical Society, Wilo has made an almost life-long study of the Constitu-tion of Mae, the Philosophy of the various forms of Dis-case and Professional Treatment on Natural and Physiological principles, is now established at:

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No. 7 Brucen Pince, Hill street, Newark, N. J.,
where the subtile agents known to Medical Reformers are
scientifically applied.
Special attention given to all phases of Organic Disease,
Physical Weakness, Functional Inharmony, and Dready of the
Vital Powers peculiar to the Female Constitution.
Patients from abroad can be provided with board, at convenient places, and at very reasonable prices, in Newark.

Send for a Circular.
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June 27.—13w.

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MAGNETIC HEALING. C. B. FOSTER M. D.,

(Formerly of Philadelphia and New York,) ECLECTIC PRYSICIAN.

No. 404 I street, between 11th and 12th, June 27. WASHINGTON, D. C.

A sick can receive of the undersigned instruction that will enable them to commence healing on a principle of science with a success far beyond any of the present modes. No medicine, electricity, physiology or hygiene required for unparalleled success in the most difficult cases. No pay is required unless this skill is obtained. Address, MRS, MARY B. GLOVER, Amesbury, Mass., Box 61.

MRS. MARY LEWIS, by sending their auto-tions of character, answer questions, &c. Terms \$1,00 and red stamp. Address, MARY LEWIS, Morrison, Whiteside Co., ill. June 20.—20w\*

MRS. M. SMITH, Clairvoyant and Magnetic Physician, will prescribe and give advice by mail. Fee \$1.00. Address, Box 1165, Aurora, Itt. 4w-June 27.

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OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

N. 13. ALL Presentations carefully prepared and put up by himself.

From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

PHILADELPHIA CANCER HOSPITAL. DROF, KLINE, of the Philadelphia University, is making astal tonishing Cures of Cancer at the Philadelphia Cancer Antidale, that removes the largest of Cancers without pain or the use of the knife, without Carstic, Rating of Burning Medicines, and without the loss of a drop of blood.

For particulars call or address B. H. KLINE, M. D., 931 Arch street, Philadelphia, Pa. 4w\*—June 27.

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A RARE CHANCE To engage in the Drug Business in one of the oldest and best Eclectic Drug Stores in New England. (Situated in Boston.) The Proprietor will sell, or take a Partner who can furnish a capital of \$4000 or \$5000 and two business reference. Address, WILLIAM CLARK, care this office. 2w—June 27.

# New Work for Beformers and Philanthropists "THE CAUSE OF EXHAUSTED VITALITY.

By E. P. Miller, M. D. LVERY ONE should read it! Dr. Dio Lawis says of it,
"Iam more han pleased with it. You have made a vital
contribution to this most important but neglected subject."
No book has ever received more flattering notices from the
Press. CATALOGUES AND CIRCULARS SEET FEER. Price, post
paid, paper, 75 cts.; cloth, 81.00. Address.
June 20.—4w 31 Fancull Hall Square, Boston, Mass.

# C. P. L.

Children's Progressive Lyceum Manual. By Andrew Jackson Davis.

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# LETTER FROM JAMES V. MANSFIELD.

WE can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California, years THOSE requesting examinations by letter will please anclose \$1.00, a lock of hair, a return postage stamp, and the
address, and state sex and age.

13w—July 4.

States. As one of the ploneer inclinant to California, years
ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific coast, as they are to the Spiritualists of New York city and the Atlantic States:

> May 1875 1868 PROF. PATTON SPENCE—For more than two years I have not only noticed your Positive and Negative Powders aftertised, but have frequently been asked, by my numerous correspondents, what I knew of their efficacy.

> In most instances I have replied that I knew nothing of them beyond that which was told me by those who had made use of the same. As for myself, I had, for years, adopted the Homeopathic

> mode of doctoring, and found it usually sufficient for self and But for the last year my son has been much afflicted with

> what is commonly called Chronic Catarri, and the Homeo-pathic remedies which had hitherto relieved him lind ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit my house, and seeing the condition of the young man, advised or recommended your Powders. A box of them was procured. Before he had taken twenty powders he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and now is about his daily avocation, as well, if not better than

> he ever was.
>
> Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and buck.
> At times so severe was the pain that she would be obliged to lie in bed several days at a time. We used all the remedles used by the Homeopaths, besides rubbing and stimulating the affected parts with liniments; but all to no purpose. Mrs. Mansfield then resorted to your Powders, and within the space of three days she was free from pain, and is now as well as she

At the same time we had in our family a young gentleman from Boaton, who had been for years afflicted with a bronchial difficulty. So inflamed was his throat at times that it was difficult for him to articulate. Day by day I watched his de-cline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansfeld, I think the game of life is about played with me." He was making preparations to go home, and as we thought (and no doubt as he thought too) never to return to us again. Mrs. Mansfield thought it best to recommend your l'owders to libu. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some beneat therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea, in his condition, of health. He took a Fo-titve, Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a percepti-ble change was evident for the better. This was about four weeks ago. To-day he is apparently well and about his business, although he continues still to take now and then a Powder. I consider the young man out of all danger, and as likely to live twenty years as any one I know of.
There are several others I could speak of, whose cases have

come under my observation within the last two months. But I will close by calling your attention to only one of them. The case I am now to mention is that of a gentleman of my acquaintance who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in paralysis. Not long ago he had one of his attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was steeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells me he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then I remain, yours very sincerely,

JAS. V. MANSFIELD,

No. 102 West 15th street, New York.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS OURE Neuralism, Gout Colle, Pains of all kinds; Obolera, Diarrhaa, Kowel Compiaint, Dysentery, Names and Vomiting, Bysepesia, indigestion, Flatilence, Wormst Suppressed Menstruation, Painful Menstruation, Palling of the Womb, all Fenale Weaknesses and Dorangements; Cramps, Fits, lightephobia, Lockaw, St. Vitus' Dance; Intermittent Fewer, Rillous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scariatins, Eryspicals, Pacumonia, Pleurisy; all Indiammations, acute or chronic, such as infammation of the Lungs. Kidneys, Womb, Binder, Stomach, Frostate Gland; Catarrh, Consumption, Bronchitis, Cougha, Colds; Nerodaia, Nervousnes, Steeplessness, &c.

THE NEGATIVE POWDERS OURE Par

Sleepleasness, &C. POWDERS CURE Pa-THE NEGATIVE POWDERS CURE Pa-

June 27. WASHINGTOV, D. C.

MICH. A. E. CUTTER.

HOMEOPATHIC and Mermeric Physician and Midwife, will It take a few patients at her residence for treatment. Persons wishing a quiet place where they can have the best of care, with the advantages of the vapor and other modes of bathing, can address 45 Address, Christa, Mass. Has been very successful in treating cancers, tumors, felons, cariet fever and measics.

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ANY PERSON desiring to learn how to heal the alex of the mercelve of the undersigned instruction that will enable them to commence healing on a principle of science with a success far beyond any of the present modes, No medicine, clearicity, physiology or hygicine required for unparalleled success in the most difficult cases. No pay is required unless this kill is ableated. Address WBF. W. EV. III.

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In the cure of Chilis and Fever, and of all other kinds of Pever, the Positive and Kegative Powders know no such thing as fail.

To AGENTS, male and female, we give the Bole Agency of entire countles, and large and liberal profits.

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

Printed terms to Agents, Physicians and Druggists, sent ce. Circulars with fuller lists of diseases, and complete explana tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the l'awders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

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

OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass, and by

Bruggists generally.

Mrs. Jeannie Waterman Danforth, S19 EAST BRO STREET, New York, gives correct Diag-scribes for and Curks acute and chronic diseases under Spring Corrol. Consultation hours from 9 A. M. III 7 P. M. June 12.—11w°

A NSWERS TO SEALED LETTERS,-R. W. A FILIT has recently been influenced to write involuntarily, in answer to Questions in Scaled Letters, thus giving the most astonishing tests, manifesting many new feature is modiumship, and attracting so much attention that he has been compelled to give up his regular business and devote himself entirely to the work. He is therefore obliged to charge a small fee. Enclose two dollars and three postage atamps. Address 105 East 12th street, New York.

4w\*-July 4.

A CIRCLE every Friday evening, for spiritual development, and the advancement of truth. Sittings during the week for development, apirit communion and psychometrical delineation of character. 137 Broadway, New York-3d floor, room 18. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner lifecker and Laurens atreets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. June 71.—6w

A DELINE S. INGRAHAM, Psychometrist, describes the apirit-homes of the departed, with messages to the living, from the photograph of the deceased. Terms \$5,00 and 4 stamps. 737 Broadway, New York. 4w\*-June 20.

MRS. R. L. MOORE'S Clairvoyant Prescriptions are giving universal satisfaction. Bend \$1, 2 etamps and lock of hair, with age and sex of patient, care of WARRER CHASE, 544 Broadway, New York. 8w—June 27. dred.

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cases, also

Dysperia, Scirring, Scropula Eruptions, Humors,
Liver, Ridney, and Particularly Heart DisEase, Pimply Enuptions on the Pace,
Netralcia, Ring Matipm, Pryen Socies,
Piles, Pistula, The Poisoning op
The System by Too much
Mencry,
—which diseases sow the secule of Consumption of which thousands die annually—hundreds of living winnesses will testify
to the efficacy of the Doctor's treatment. Having submitted
his remedies to the most rigid tests for seven years, he now offers them to the public through Drugghts and from the Office.

The Pirat Solution and Compound Elixir of Tart

The First Solution and Compound Elixir of Tar; Price \$1.00 per Bottle.

This is taken intercally, also diluted to inject the nose, for Catarri, and eradicating all Humors from the Blood and System. First Solution and Volatized Tar, with Inhater

for 1 month's use-Package complete-\$5.00.

This carries the vapors of tardirect to the Threat and Lungs, healing and atimulating the ulcerated autfaces, neutralizing the poisons in the blood by inhalation. First Solution of Tar and Mandrake Pills;

25 and 50 cents per Box.

This is the best Family and Liver Pill known, containing no Mercury. First Solution of Tar Ointment,

with new patented Pile Tube, for the complete cradication of Piles, Hemorrholds, Fixtula, &c.; Price \$1.00 per Box; Price of Tube \$3.00. This Cintment can be used without the tube for White Swellings, Tumors, Old Sores, &c.

First Solution of Tar Soap. Tar contains a large amount of earholle acid, which is potent in cleansing the skin of Freckies, Moth, Eruptions, Dandruff in the Scaip, &c. A fine tollet soap.

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restoring lost action, &c.; as cheap as any in the market.

DR. GARVEN makes Examinations from sight, and not from sympathy with the sufferer's state, whether the patient is 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 showledge of Anatomy and Physiology enables him to know what he sees. Personal Examinations, 93,40; Written do. 85,80.

Dr. G. has moved his office from 46; 6th avenue to 16; West 16th street, near Union Square, to a four story English basement house, where he can accommodate patients from abread who desire to stay for treatment. Hours from 10 A. x to 4 r. M.

June 6.

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(Near Fifth Avenue Hotel,) CLAIMS marked success in the treatment of all Chronic Dance, White Swelling, Parnipals, Local and General Beblity, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System.

The Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to

The Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor.

o'clock r. M. Patients unable to call, will be visited at

DR. J. P. BRYANT Heals the Sick at his Residence, 325 WEST 34TH STREET, New York City.

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# Miscellaneous.

THE CELEBRATED VOLTAIC CURE!

DR. HALL'S VOLTAIC ARMOR BANDS AND SOLES! A SCIENTIFIC and RATIONAL method of curing all dis-cases originating in a disturbed condition of the Elec-trical Forces of the body; such as Cold Feet, Nervous Hendache, Rhenmatism,

Neuralgia, Dyspersia, Paralysis, St. Vitus' Dance, Fits, Cramps, Weak Joints, Scintics, Contracted Sinews,

Spraine, AND ALL NERVOUS DISORDERS.

They are used and recommended by noted Clairvoyant Physicians and Mediums, and are of INSTINGER VALETA those this are deficient in MAGNETIC SUSCEPTIBILITY, and require development.

FOR RESTORING EXHAUSTED VITAL ENERGY, and in all diseases originating in the Loss of VITAL POWER, through EXCESSES, SEDENTARY HAMTS, or the use of PRENICIOUS DRUGS, the VOLTAL CARMOR may be used with the fullest assurance of success.

Dr. Mills, of Bristol, Ct., says:—They have proved extremely useful in supplying magnetism where I most required it.

it will save thousands from complicating their afflictions, and impairing their health beyond reparation with Secret Quack Compounds.

For particulars send for Circular.

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VOLTAIC ARMOR ASSOCIATION,
July 4. 130 Tremont street, Boston, Mass.

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Music composed expressly for the use of the Fratersity of
Odd Fellows, by M. Keller. PRICE 40 CENTS.

TOGETHER ALONE. Words by G. W. Birdseye. Music composed by M. Keller. PRICE 35 CENTS. THERE'S A SHIP UPON THE OCEAN.
Subject from Dickens's "Mutual Friend," Words by G. W.
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PRICE 35 CENTS. FAR FROM MY COUNTRY. Bong, written and composed by M. Keller PRICE 30 CERTS.

THE MUSICAL TREFOIL. Three Songs in one Number: "Happy Song Bird of the Wildwood," "Home," and "Lean no'er Forget Thee." EACH NUMBER 30 CENTS.

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PLANCHETTE.

COMPOSED of a combination of wood and metals. Writes intelligently. Answers mental questions. It will be a great assistance to mediums. Price 33 00. For sale by BELA MARSH.

June 27.—3w\* 14 Bromfield street, Boston, Mass. CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at the Bancer of Light Omce, for 25 CELTS MADE:
REV. JOHN PIERPONT, LUTHER COLBY, JUDGE J. W. EDMONDS, WILLIAM WHITE, IRAAC B. RICH, CHAS. H. CROWELL, ANDREWJACKSON DAVIS., JOAN OF ARC, ANDREWJACKSON DAVIS., JOAN OF ARC, ANTONE (by Anderson), J. M. PEBBLES.
PINKIE, the Indian Maiden; 50 cents.

OCTABLEN. Wednesday and Saturday even-ings. Improvised Poetry, Tests, &c., at 21 Dis Place, Bos-ton, Mass. Admission 50 cts. Mass. Faskus. June 13.—dw\*

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Individuals subscribing for the BARKER OF Liters by mail, or ordering books, should send their letters containing remittances direct to the Boston office, LS Washington street, Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the beston office. Retters and papers intended to a school be directed to J. M. PKERLES. Person writing us in Jone will direct to Hammonton, N. J.

#### Time-What is it?

There's much loose talking and more disjointed writing atloat in the world, relating to the very common terms, time and eternity. The multitude usually think and speak of time as a thing per se, rather than as a series of conscious impressions made upon the spiritual sensorium. If time exists as an entity, independent of human experiences and the changes pertaining to matter, what is it? -something or nothing? If something, certainly substance; and if substance, what the form and method of existence? To us, time is a specified segment-the sum of all experiences cognized by our consciousness.

Take the formation of this physical earth as an illustration. In its cycles of change and unfoldment, we see epochs succeeding each other in successive order, and in strict accordance, too, with what we may call law, or the divine method of action. In that very remote palmozoic period, noted for extensive groupings of fossiliferous strata, water covering the earth, marine plants and fishes reigned the supreme occupants of this planet. And although vast changes had taken place, there was as yet no time in the history of land plants and animals.

Changes continuing, the cooling processes of almost measureless ages formed granitic incrustations; internal fires, volcanic action, produced upheavals, and mountainous lands appeared. These were succeeded by land plants, dense forests and gross animals. Further and continuous progress upon the earth's surface, developed results consistent with these changes, constituting the time or age of the globe in the aggregate, and in accordance with the sum of the changes wrought.

Finally, man appeared as the crowning mechanism of Infinite Wisdom. And now, when we ask an individual his age, what do we mean? He may reply, perhaps, fifty years, by which he means that the events of fifty annual cycles have made their record on the earthly side of his conscious being. Otherwise, he measures his life by the rotation of this planet around the sun. But by a close analysis of his answer, we shall find that these revolutions of the planet are only the general outlines of his measurements, and that the interstices are filled with all the vast category of events that have made mental indentations upon his consciousness. That is to say, his age is the sum of all the impressions ever made upon him, constituting the time he has lived; and beside such impressions there is no time to him on this side his circular being. The same is true of all of us. All the time we know or can know is the sum of our respective experiences. Your time is not necessarily ours, nor ours another's, Staying on earth is not living. Some men live more in a single day than others do in a score of years. Leigh Hunt, at seventy, was called the "immortal boy." The eminent English author, William Howitt, now in his seventy-fifth year, is healthy, hearty and joyous in spirit, as the birds that sing in his garden.

Suppose, good reader, you had never existed in the mortal, could time be logically affirmed of you? Neither could it of any of us. The infercuce, then, is that time, as usually spoken of, does not exist. Would it not be more philosophical, then, to measure life by the number of good deeds wrought, and by the importance of events crowded into human experiences, rather than by the revolution of the seasons? Some individuals of stirring habits, active minds and finely attuned sensibilities, during hours, days of spiritual exaltation, are entirely oblivious to those artificial measurements called time. They live, but their lives are so closely related to essential spirit, to infinity that knows nothing of time or space, that they do not cognize the passing hours. Do we not see with what intensity some enjoy music, the fine arts, theatrical representations, the revolving seasons, and even the common pleasures of domestic life, while others seem almost insensible to their influences." The summing up of church, and of fragments of Diodorus Siculus, and of Aristotle. The Armenian Patriarch states these respective lives reveal vast differences in their totalities. Those live longest that live bestthat see, comprehend and appropriate the most of knowledge, wisdom and all the divine qualities of life. Spirits live more in deeds than words. Angels take no note of time, only the good they do, immortality being to them the synonym of eternal youth. Time, then, not a thing abstractly, not any portion of creation, is simply the sum of all changes in matter-the sum of all conscious impressions upon sentient life.

# The Vedas-When Written?

"What are the Vedas? How many of them? And by whom written?" inquires a young man.

The word Vcd signifies learning. In Sanscrit, Veda means knowledge, wisdom-the name by which the ancient Hindoos designated their sacred writings. There are four of these Vedasrevelations from Brahma-though Chrishna mentions only the first three.

The scholarly Brahmins contended in their commentaries that the Vedas existed from remotest antiquity. The celebrated Sir William Jones thinks they were not written prior to the Noachian flood. But Sir William was writing in the interests of the priesthood, for which there must be made due allowance. The distinguished Mr. Dow, after labored research, contends that these voluminous books, containing the moral and religious codes of Brahma, were written six thousand six hundred and fifty-six years ago. Even Sir William Jones quite unwittingly admits that the principal worship inculcated in the Vedas is that of the solar fire, emblematic of the Infinite Fire, the Infinite Life of the universe. God. In his discourse on the literature of the Hindoos he says:

"The author of the Dabistan-Persian books describes a race of old Persian sages, who appear from the whole of his account to have been Hindoos; that the book of Menu, said to have been written in a celestial dialect, and alluded to by the author, means the Vedas, written in the Devanagari Character, and that as Zoroaster was only a reformer, in India may be discovered the true source of the Persian religion." (Asiat, Res., Vol. I., p. 349.)

The Vedas, in style oriental-symbolic, florid, poetic-teach the worship of God, purity of life, immortality, and rewards and punishments. They treat of the Devatas, good angels, or subordinate celestial beings, of the Dancos, evil spirits, and of the Delty, universal Spirit. The Rishis of the Vedas-the seven wise men of India-were the same nearly as the seven wise men of Greece, the same symbolic seven that threads the histories of all nations.

The very learned and candid Godfrey Higgins says, speaking of the Vedas and the wisdom of the Brahmins:

the Brahmins, their learning and religion, with contempt. This they have inherited from the Greeks and Romans; but let me remind them what the scholarly Brahmins say to this: They say, and truly, that in their Vedas may be found all the logic of Aristotle and the philosophy of Plato, and among their sectaries may be found the doctrines of Ephcurus and of the Stoles, and it is no more just to despise them on account of the present corruptions of their religion in India, caused by foreigners conquering their country, than to despise the religion and philosophy of the Western nations because of the corruptions of the Greek and Latin churches. The Brahmins further say if Europe had its Spinoza, they had their Vyasa, and that with regard to religion we Christians have no right to say a word, because ours is radically the same as theirs, only that we to a good degree have corrupted theirs, besides forgetting or losing its first principles—our Christ' was their Christna."

India was the cradle of the historic religions, as Egypt of some of the earlier phases of civilization. The two countries were closely interrelated. This religious channel of thought run from India Greece; from Greece to Rome; from Rome, with many side-stream accumulations, to and through profitable to trace these religious currents of thought; for there is no "dead past." The past helped to mold and now lives in the present, as the present will live in the future.

#### The Cost of War.

The International and "Permanent League of Peace," pursuing assiduously its noble work, by the use of tracts, pamphlets and lectures, shows, those in our own Northern and Southern States, there have been 7,743,491 men killed, and 9,566,000,-000 francs expended. An official statement in the Constitutionnel shows the cost to France of four foreign expeditions during the present empire, besides the Crimean and Italian wars:

Total...... 272,643,058 fr.

besides all the material of the arsenals consumed and which had to be replaced."

Not naming the material costs, nearly eight milions of men-our brothers-"killed" by war during these past few years, saying nothing of the crippled for life, the poverty, the orphanage and moral degradation resulting therefrom. Think of it-eight millions killed since the commencement of the Crimean expedition! Truly, is not war the sum of all villanies"?

Christian nations, professedly the followers of the "Lamb of God "—the "Prince of Peace"—the meek and the lowly," have uniformly excelled heathen nations in murder and devastating warfare. Russia abounds in Greek Christians, France in Catholic Christians, England in Protestant Christians; and in the Crimean war they gave the world a practical illustration of their conceptions of Christianity. The present Pope of Rome, pretendal vicegeront of Jesus Christ on earth, is kept upon his tottering throne to-day by glistening bayonets. The clear-hended, kind-hearted F. J. Amy gives us the following apt hit, relative to Pope Pius IX, from the French of Victor Hugo:

"Divinely elected one, by God anointed. To speak to all his loving words of grace: Thou white-robed brother of the human race, Priest of the Lamb and guardian of the Dove. Half in thy holy seat, half in the tomb. Snow-browed successor of the Mild and Meck, Vicar of him who 'turned the other cheek'; Oh thou of pardons the most liberal sow'r! What most delights thy bosom at this hour? In that dark land where Truth would preach her tenet, Is, lo! a gun that kills twelve men per minute!

# Being Brought to Light.

The Paris Moniteur states that the town of Edcomiadzin, near Mount Ararat, in Armenia, the residence of the Patriarch, contains a splendid library, composed of three thousand Armenian manuscripts of which the literary world was hitherto quite ignorant. A catalogue of the collection has now been printed, and presents a yast field for researches into the religious and poin an official preface, that these manuscripts in an olicial preface, that these manuscripts, which have been kept secret, will be, for the future, not only open to examination, but that extracts may be taken for learned men in all parts of the world, if they pay the cost of copying.

These and kindred discoveries must necessarily deeply interest every student of mental science, of religious culture and aspiration. Investigation in this line will demonstrate that all the dormas and ceremonies of the Old, all the precepts of the New Testament, were either begged borrowed or stolen bodily from nations older, wiser and more cultured than the Jews-more solid than the Greeks of even Homer and Hesiod's time.

Asiatic cities, long buried beneath the drifting dusts of Syrian skies, will yet be exhumed, and media in Europe and America, entranced by the original dwellers in these cities, will reveal their true histories, their manners and customs, their arts and sciences. In like manner, will a better translation of Egypt's hieroglyphs, and that profound wisdom hidden under Oriental symbols, with the correct historic status of the New Atlanti's Isle that went down in ocean burial thousands of years before Plato's age, all be brought down to broaden and gladden the closing years of the nineteenth century.

# Indiana State Missionary.

I wish to say to our Spiritualist friends in Indiana, through the Banner of Light, that I have been employed by the State Association of Spiritualists, at their recent Convention at Indianapolis, as their missionary for the ensuing six months, commencing July 1st.

Among the objects we desire to accomplish in the missionary enterprise, are the organization of ocal Societies and spiritual Lycoums, the distribution of our literature, the circulation of our weekly journals, and the practical cooperation of our friends throughout the State in the glorious cause of Spiritualism.

It is thought advisable that our labors commence in the northern part of the State, though we shall endeavor to be impartial in the distributheir several localities, the kind of labor they desire, and time for its performance.

As many localities will be visited where little attention has been given to Spiritualism, and but few of our books or papers have been circulated, we shall keep with us for sale the principal works on our Philosophy, and solicit on all occasions Alcinda Wilhelm. The great satisfaction of the subscriptions to the Banner of Light.

Brush Prairie; July 5th, Angola; July 12th, grove meeting at Clear Lake, Steuben Co.; July 19th, Lagrange; July 26th, Kendallville; Aug. 2d, Elkhart. I shall also expect to make week-evening engagements in the vicinity of Sunday appoint-

If the friends in all parts of the State will heartly cooperate with their State Agent, we are confident glorious results for our cause will be E. Whipple. achieved

Clyde, O., June 19, 1868.

#### A New Translation of the Bible Needed.

A Rev. Dr. Wychoff is among us, and is addressing our Christian people on the importance of obtaining a more correct translation of the Word of God. He says the copy of the Scriptures now in use is very defective, and to such an extent that the souls of some that might have been saved have been lost. He said that the King of to Egypt and Persia; from Egypt and Persia to Slam looked so favorably upon Christianity as presented by the translation into his language directly from the originals by the missionaries, that modern Europe. It is richly interesting and his conversion was almost assured; but when he came to see our English translation, which he could read, and found it so much variant in meaning from their version, he returned again to his Paganism. And he was but an example of many others the world over. This was the fault of the church, and it must be removed. Some had called it a fraud, but, personally, he did not care to use that epithet. This had caused infidelity in times past, and was producing it, in these days of scholin a very able paper treating of contemporaneous arly criticism, to a much more alarming extent wars, that from the "Crimean expedition up to than ever. He said that they had discovered the present date in European wars, including three thousand errors, and their work was but begun. He called upon all Christians to support the Bible Union, whose object was to procure a perfect translation of the Sacred Scriptures and to circulate them through the world.

It appears that, on this proposition, the churchpeople here are divided—some joining the Union, but others pronouncing it a bad cause.

How sad it is to think that the Word of God. which has been given for the salvation of men, should be so perverted in their hands as to minister to their destruction; and that, too, by the ignorance and persistent folly of those who assume to be its chosen guardians and evangelists.

Do not these questions naturally arise, on such presentation of this subject?

If God at any time revealed to man, through plenary inspiration, and in some certain language, special rules of action, on the reception of which, and on the understanding of which, depended his eternal salvation, it was certainly be fitting the subject and as important that he should watch and protect his revelations, that they should not be lost or perverted by man; now then, if he has not done the latter, which is admitted, we might well infer he had not done the former.

If God exerted a special miraculous power to effect his revelations, and gave them only to one small remote people, while they were intended for and were necessary for all, of different languages, we might well suppose that he had extended his miraculous agencies so as fully to e fectuate his designs, and by inspiration as plenary had guided the hands of those who translated, as well as of those who acted as his amanuenses at the first. If, then, he has not done the latter, which is admitted, how does it appear that he has done the former?

Souls lost through errors made in the translation of the word of God! Alas for the poor King of Siam! When thousands of years have passed over him in perdition, he will still be lamenting-Oh, if those earnest but careless and unlearned missionaries of the Christian religion had not committed such errors in their translation, which l, though an ignorant heathen, discovered. I might have been saved!"

That the word of God-"the pure word of Godevery word being by the inspiration of the Holy Spirit"-in the language of the reverend gentleman, should be perfectly revealed and written and understood and practiced, no one will deny; but is that to be found in any spoken or written language that can be easily perverted and caunot be fully expressed nor understood alike by different persons of the same dialect, much less translated so as to convey the same meaning in different languages and to different peoples? Much better is it to seek the word of God in the laws by which the universe is governed, infinite and infinitesimal in their extent, consistent and harmonious in their operation, unchanged and unchangeable in their continuance-in no wise subject to the will of man, his language or his translations, and which, in their wisdom and their goodness, as shown by their ultimates. bespeak to the head and the heart of all men a Great First Cause-a God worthy of all admiration and love, of all confidence and faith, everywhere and in everything, in time and through eternity. E. S. H.

Chicago, Ill., June 17, 1868.

# Spiritualism at Washington.

A year has passed since the organization of our Spiritual Society in this city; and on reviewing the events of that year, I rejoice, and feel my spirit moved with deepest gratitude to the dear All-Father and our angel friends for the marked success which has attended us, and the prosperity which we now enjoy. Commeucing one year ago with about forty members, we now number one hundred and fifty. Our lecturers have all had homes with us in our family circles. About thirteen hundred dollars have been paid for lectures. rent, &c., and the Society owns about fifteen hundred dollars' worth of property in the furniture of our hali. This has all been naid for, and the close of the year finds us out of debt. Have we not cause to rejoice?

Yet our path has not been without its difficulties and perplexities. Though strewn with roses, we have found that they had thorns. Certain discordant elements which could not be brought into harmony have wounded us occasionally, but still we hope by perseveringly exhibiting a forbearing and fraternal spirit, that sooner or later they may be entirely with us.

Many of my friends in the East and West are hesitating about the formation of Societies, fearing that they may fail. But I beseech them not to give way to such fears. Make up your minds, my dear friends, that you will succeed; be willing tion of missionary work. It is hoped the friends to make personal sacrifices to attain the desired who desire the services of the missionary will end; let nothing turn you from your purposeopen correspondence with L. D. Wilson, Sec., at | then the lovers of truth will cluster around you. Indianapolis, or Byron Reed, Chairman of Exec- and the angels will help you, till success will be utive Board, at Kokomo, stating the needs of yours. I am glad to understand that many Societies have arisen and are in successful operation since my last letter, urging the necessity of united, energetic action.

During the month of April we were privileged to listen to the inspired teachings of the angels through the mediumship of our beloved sister, public was evinced in her constantly overflowing I shall commence my labors as missionary im- audiences, vast numbers leaving, not being able

ing the month of May. The lofty grandeur of the divine utterances of the angels by her lips, and the practical bearing of her discourses, are too well known to need any comments from my pen. All that she has been in the past, she still is, and more. The great minds who inspire her will be proved by the properties of court and provided by the past, and the past, she still is, and more. The great minds who inspire her will be provided by the pr ing the month of May. The lofty grandeur of the where they see it is needed, and even from those who are reproved she commands respect, esteem. and love. At the close of one of her lectures a beautiful poem was given, entitled, "The Beautiful Land." Sister Daniels's ministrations concluded our lectures for the season.

Our Lycoum has prospered finely, under the able conduct of my esteemed brother, George B. Davis, and I hope during the coming year will perform its work for good very extensively among the children and youth of our city.

Bro. A. E. Newton has visited the Lyceum once or twice, to become acquainted with its operation,

and I hope will adopt it in his sphere of labor. On the last Tuesday in May our Society elected their officers for the coming year, as follows: President, John Mayhew: Vice President, George White; Secretary, Julius H. Mott; Treasurer, K. Meyenberg; Collectors, T. B. Caldwell, Mrs. Dr. Rowland; Janitor, Jared Sparks; and five trus-For the summer months the Children's Progress-

ive Lyceum will meet in our hall on Sunday at 10 A. M., and Conference will be held at 12 M. The Pintonic School recommences its sessions the first week in July, to meet each Sunday evening

We are making our arrangements for next sea son's lectures, and will send you notice of the same as soon as completed.

Yours most sincerely for truth and humanity, JOHN MAYHEW,

Pres. of First Society of Progressive Spiritualists.

An outcry was raised against those persons who disfigured the rocks and stones at Niagara, Genessee, White Mountains and other places, by painting advertisements on them, and now some religious society is having texts of scripture renginus society is having texts of scripture painted all over the country in the same way. These fanatics (for such they must be) forget that the mighty page of Nature is filled with texts more profound even than inspired words can express, and that they are turning the sublime into the ridiculous when they apply white paint to natural scenery. Some men's minds are so narthat a painted shingle is more beautiful to them than a gorgeous sunset, and they have a right to their shingles if they do not pin them to the sky to spoil the sunset for others. But if they insist on thus displaying their shingles, the pententiary is the place for them to be.—Pittsburg

### SPIRITUALIST MEETINGS.

ROSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, 32 Summer street, every Sunday afternoon and evening at 23 and 75 o clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 164 A. M. John W. McGuire, Conductor: Miss Mary A. Sasborn, Guardian. All letters should be addressed to Mis Susan M. Fitz, Secre tary, 66 Warren street.

The South End Lyceum meets every Sunday at 104 A. M., at Springfield Hall, 80 Springfield street. A. J. Chase, Conductor; Mrs. M. A. Stewari, Guardian Address all communications to A. J. Chase, 12 Springfield street.

Cincus every Sunday evening at 4254 Washington street, opposite Essex. Mrs. M. E. Beals, medium.

East Boston.—Meetings are held in Temperages Hall, No.

BAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 74 p. m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha 8 enkins. Guardian. Speakers engaged:—Mrs. Juliette Yeaw, July 8 and 12; Mrs. Faunte B. Felton, July 19 and 26.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 22 and 73 r. M. Children's Lyceum meets at 103 A.M. A.H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

J. Mayo, Guardian.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 10½ A. m., in Fremont Hail. L. Dustin, Conductor; I. S. Dodge, Guardian; Mrs. Salsbury, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hail, at 3 and 7 P. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats ree. D. J. Ricker, Sup't.

CAMBEIDGEPORT. MASS.—The Relation of the conductor of th

So. D. J. Ricker.

CAMBRIDGEPORT, MASS.—Transcription of Spiritualists Speak erengaged:—Mrs. Sarah A. Byrnes during July
Lowred Mass.—The First Spiritualist Society hold meetings every Sunday afternoon and evening in Lee-street church. The Children's Lyceum is united with the Society, and hold its sessions at 10 M A. M. John Marriott, Jr., Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenicaf, Cor. Sec.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 110 clock A. M. Woncestre, Mass.—Meetings are held in Horticultural Hall, every Sunday, at 2 M and 7 p. M. E. D. Weatherbeg. President; Mrs. E. P. Spring, Corresponding Secretary.

Louisville, Kr.—Spiritualists hold meetings every Sunday at fall and state.

Louisville, Kr.—Spiritualists hold meetings every Sunday at fall and state.

Louisville, Kr.—Spiritualists hold meetings every Sunday at fall and state.

Louisville, Kr.—Spiritualists meet three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyan speaking medium.

SACRAMMENTO, CAL—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and K street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and R street, every Sunday at 11 A. M. and 7 p. M. Mrs. Leurs and R street, every Sunday at 11 A. M. and 7 p. M. J. H. Lewis and Mrs. Leurs and R street, every Sunday at 11 A. M. and 7 p. M. J. H. Lewis and Mrs. Leurs and R street and R stree

STOKEHAM, MASS—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 23 and 7 r.m. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 a.m. E. T. Whitter, Conductor; Mrs. A. M. Kempton, Guardian.

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

Fitchburg, Mass.—The Spiritualists hold meetings every Runday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyceum meets at same place at 10½ A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott Secretary.

FOXDORO', Mass.—Meetings are held every Sabbath in Town Hall, at 1½ P. M. Progressive Lyceum meets at 10 A. M. Maj. C. F. Howard, Conductor; Miss Addie Sumner, Guardian. Lyceum paper published and read on the first Sabbath of each month. Lecture at 1½ P. M. Speaker engaged.—Dr. W. K. Ripiey until further notice.

W. K. Ripley until further notice.

Hindham, Mass.—Children's Lyceum meets every Sunday
afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian.
QUINCT, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 P. M.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall, Market street. Children's Progressive Lyceum meets in the same hall at 10 A.M. W. Greenleaf, Conductor; Mrs. L. Booth,

Guandian.

PROVIDENCE, R. I.—Meetings are held in Prait's Hall, Weybosset street, Bundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, William Foster, Jr.; Guardian of Groups, —; Musical Director, Mrs. Wm. M. Robinson.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M. Speaker engaged:—C. Fannie Allyn during August.

er engaged:—C. Fannie Allyn during August.

HARTFORD, COMK.—Spiritual meetings every Sunday evening for conference or lecture at 7½ o'clock. Children's Frogressive Lyceum meets at 3r. x. J. S. Dow, Conductor.

Batoorport, Conw.—Children's Progressive Lyceum meets
every Sunday at 16 A. M., at Lafayetto Hall. James Wilson,
Conductor: Mrs. J. Wilson, Guardian; Mr. Glines, Musicai
Conductor.

Conductor.

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

CONCORD, N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Cen-trat Hall, Main street, at To'clock P. M. The Progressive Ly-ceum meets in same hall at 2 P. M. Dr. Freich Webster, Conductor; Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Brown, Secretary.

Bandom.Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyccum meets in the same place at 9 r. M. Adolphus G. Chapman, Conductor; Miss. M. S. Curtiss, Guardian. Speaker engaged:—Mrs. Cora L. V. Daniels during August. DOVER AND FOXOROFT, ME.—The Children's Progressive Lycoum holds its Sunday session in Merrick Hall, in Dover, at 104 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. M

HOULTON, MR.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

PORTLAND, MR.—The Spiritualist Association hold meetings every Sunday in Temperance Hell, at 3 and 74 o'clock P. M. James Forbish, President; R. J. Hull, Corresponding Scoretary, Children's Lyccum meets at 10\frac{1}{2} A. M. Wm. E. Smith, Conductor. Mrs. H. R. A. Humphrey, Guardan. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September. Conductor. Mrs. H. R. A. Humphrey, Grardian. Speaker engaged:—Mrs. A. Wilhelm, M. D., during September.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Evercit Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10½ A. M. and 1½ P. M. Children's Progressive Lycum at 2½ P. M. P. Farnsworth, Secretary, P. O. box 50%. The First Society of Spiritualists hold meetings every Sunday mothing and evening in Dodworth's Hall, 80% Broadway. Conference every Sunday at tamerline Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 1½ P. M. Conference at 3 P. M. WILLIAMSBURG, N. Y.—The "First Spiritualist Association" has been redrganised for its second yearly term, under a new name. and will hold meetings in future on each Thursday evening (instead of Wednesday), at Continental Hall, Fourth street. Donations and contributions solicited.

BROOKLYN, N. Y.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 3½ and 1½ P. M. Children's Progressive Lyceum meets at 10½ A. M. A. G. Kipp, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

The First Spiritualist Society hold meetings every Sunday, at 12 and 12 P. M. Children's Progressive Lyceum meets at 10½ A. M. A. G. Kipp, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

r at the Cumberland-street Lecture Room, near De Kall nue. Circle and conference at 10% o'clock A.M.; lectures the Brahmins:

"Christians of the present day, with minds enfeebled by the prejudices of education, look upon

I shall commence my labors as missionary immediately, and have thus far arranged my apfeebled by the prejudices of education, look upon

I shall commence my labors as missionary immediately, and have thus far arranged my apfeebled by the prejudices of education, look upon

Bister Daniels fed us with the bread of life durstreet. Bervices at \$N P. M.

Sister Daniels fed us with the bread of life durstreet. Bervices at \$N P. M. rvices at an P. M.

Mary Lane, Guardian.

Oswago, N. Y.—The Spiritualists hold meetings every Bunday at 24 and 75 p. m., in Lyceum Hall, West Second, near Holge street. The Children's Progressive Lyceum meets at 124 p. m. J. L. Pool, Conductor; Mrs. 8. Doolittle, Guardian. Thoy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 p. m. and 74 p. m. Children's Lyceum at 23 p. m. Seiden J. Finney, Conductor; Miss Libble Diaccoy, Guardian.

NEWARK, N. J.—Philitualists and Priends of Progress hold meetings in Alusio Hall, No. 4 Bank street, at 23 and 73 p. m. The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Farsons, Guardian of Groups.

YIMBLAND, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 103 A. M., and evening. President, C. B. Campbell; Vice Presidenta, Mrs. Sarah Coonley and Mrs. O. F. Stovens: Corresponding Secretary and Treasurer, B. G. Sylvester: Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 123 P. M. Hosea Ailen, Conductor: Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third street. J. B. Holt. President: Mrs. C. A. K. Poore, Secretary. Lyceum at 1 P. M. J. O. Ransom, Conductor; Miss Lizze Randall, Guardian

HALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyser speaks till further notice.

PHILADRIPHIA, PA.—Meetings are held in the new hell in Phomia street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum meets every Sunday forenoon at 10 o'clock. Prof. I Rehn, Conductor.

The meetings formerly held at Bansom-street Hall are now held at Washington Hall, corner of 8th and Spring Garden atreets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening lecture at 7. COBRY, PA.—The Children's Progressive Lyceum meets in Good Templars' Hall every Sunday at 10 A. M. Mrs. Lang-ston, Conductor; Mrs. Tibbals, Guardian.

WASHINGTON, D.C.—Progressive Lycoum meets every Sunday, at 10 A. M., in Harmonial Hall, Woodward's Block, 218 Pennsylvania avenue, between Tenth and Eleventh streets, George B. Davis, Conductor; A. D. Cridge, Guardian. Conference at 12 M. Platonic School at 8 P. M.

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. Toledo, O.—Meetings are held and regular speaking in Old Masonic Itali, Summit street, at 7½ P. M. Ali are invited free. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings sundays, at 10½ A M. and 7½ P. M.

CLNELAND, O.—The First Society and Progressive Lyceum of Spiritualists and Liberalists meets at Temperance Hall every Sunday Conference in the morning, after Lyceum session. Lecture at 7½ P. M., by E. S. Wheeler, regular speaker, Lyceum at 1½ A. M. George Rose, Conductor; Clara L. Curtis, Guardian; T. Lees, Sceretary.

CLUBE, O.—Progressive Association hold meetings every

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

Rt 10 A. R. A. B. French, Conductor; AIB. C. Whipple, Guardian.

PAINESVILLE. O.—Progressive Lycsum meets Sundays at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

BELVIDERS, ILL.—The Spiritual Society hold meetings Green's Hall two Sundays in each month, forenoon and even ing, at 10½ and 7½ o'clock. Children's Progressive Lyccum meets at 2 o'clocx. W. F. Jamicson, Conductor; S. C. Hay wood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian Speaker engaged:—W. F. Jamicson until Nov. 22.

Sycanore, Ill.—The Children's Progressive Lyccum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 3 o'clock; session one hour; essays and speeches limited to ten minuce each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarsh D. P. Jones, Corresponding and Recording Sec'y. Chioaco, Ill.—Regular morning and evening meetings are CRICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10 1 A. M. and 7 2 P. M.

Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10\( \) A. M. and 7\( \) P. M.

ROCKPORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock.

YATES CITY, ILL.—The First Society of Spiritualists and Friencs of Progress meet for conference Sundays at 2\( \) P. M.

Springfield, Ill.—The "Springfield Spiritual Association" hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. A. H. Worthen, President; Il. M. Lamphear, Secretary. Children's Progressive Lyceum meets at 9 o'clock. R. A. Richards, Conductor; Mrs. E. G. Planck, Guardian.

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

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

CARTHAUS, Mo.—The friends of progress hold their regular meetings on Sunday afternoous. C. C. Colby, President; A. W. Pickering, Secretary and Treasure; M. A. M. A. M. A. M. President; C. C. Randall, Corresponding Secretary. Lyccum at 2 r. M. M. J. Matthews, Conductor; Mrs. Rachael L. Doty, Guardian.

BATTLE CREEK, MICH.—Meetings are held in Waklee's Hall; every Sunday morning and evening. Lyccum between

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