

#### VOL. XXIII. {\$3,00 PER TEAB,} In Advance.

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### BOSTON, SATURDAY, APRIL 25, 1868.

The Vecture Room.

The Genius of the Hour.

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

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

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

" Own excuse for being !"

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

The true question was not what good had it done us, but what had we done to be worthy of its glorious light; not what good the world had yet passively received from its teachings, but what powers of reception must be exercised by the race, in order to reap the highest advantage. Did the question ever come up from the dark abyssesthe caves never open to the light of day-what good the sun did with all his radiant glory; and did his beams ever condescend to answer this query! Where were the demonstrations of his might and power to be found but in the multitudinous forms of vegetation which drank in his life-giving effulgence, and arrayed all Nature in green and gold? But if the caviler still questioned, his answer could be found in the sum total of what had been done on earth since this truth came to its borders as an angel of light. We must bear in mind, while we celebrate our anniversary of the modern phase of spiritual faith, that the days gone by had also in a greater or less degree cherished it too-its visits were scattered everywhere along the past like golden indices pointing to the fuller development of the present hour. Though some might say,

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

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The moral good wrought by science could be pointed out-how she had unlocked the tombs of ages; how she had walked into every place and every sanctuary of the nations, and had made her power felt till no man could say her nay; how Magic and Astrology had been explained, and all their dark mysteries given to the light of day; how she had nnmasked the oracles of traditional superstition, and shown in the parallels and circles of ancient priests, in their dim temples, the indication of a newer and truer system of astronomy. Science had been a great moralist; she had brought the world down to the natural condition of life and things; no longer the rainbow displayed on the face of heaven the covenant of the Jewish Jehovah, for science had revealed its components and the fact that it was but the product of natural law; no more the wrath of God flashed in the lightning and roared in the volleyed thunderpeal, for science had demonstrated the natural causes of these phenomena. But science stopped here in her work of eradicating old errors and superstitions. With all her efforts, we in the light of a grander philosophy, could see that she had failed. She had left the world unsatisfied-the gasping notes of German and French materialists were the extent of her nowers to cheer and assist

the struggling soul. She brought the power of demonstration, and stopped there. Religion had heen compelled to desert her secret hiding places and the cloisters of convents, and come forth into open daylight; she was unwilling to appear-nale and trembling she had heard the summons. Come forth, Theology, for science waits to take from thee thy robes of superstitious awe!" and. deprived of her gloomy insignia, she had shrank hack again to her temples and bolted her doors,

and her voice came to the world from thence as a sound from the sepulchre. Beneath the efforts of the German metaphysician and French infidel the world seemed converted into a great schoolhouse of materialism, whose scholars sought with their various eyes for even the shreds and scraps of tradition, that they might rend them in pieces and enumerate their original elements.

On the other hand, modern Spiritualism came without a herald-unasked, spontaneously and of itself-amid this flood of doubt, to declare that the spirit was immortal, that the soul could return and hold communion with us. The skeptic denied, the materialist scoffed, and the theological world declared it to be an offspring of Satan, but it was its own argument, and demonstrated its truth as it went along. It took up the pen of the poet and scholar and portrayed visions of glories to come, and the world was pleased with its productions. It seized on material substances and made them a toy for the hand of the school-boy, and the world said it was "electricity." It took the plowboy from his plow, and caused him to discourse with the eloquence and power of Plato and Socrates; it called the young maiden to give

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

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

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

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

This Spiritualism had entered into the heart of the nations, bidding ambitious men pause and behold the vanity of all worldly strivings, that they might be content to join the immortal song; bidding the great names of the past speak out and said we should never be gentlemen if we did n't; live again to the struggling present; from its terrific presence pale faced error shrank away to her native darkness, and by its light the iniquity in high places was revealed. No more should right be made the slave of wrong in our nation; by force of this purifying power she should be made to bend to the depths of affliction till all the air should become purce, and no more should the sound of harsh discords sweep over the land from the national capital, bearing distrust and weakness on their wings. Down into the depths of theology, where souls had no glad inspiration, no light of conscious presence; where a cold, dark error had been the ruling power, this new Evangel had descended, and behold the shrines and temples had yielded, and the prisoned ones had been called to walk again in light unspeakable. If the healers of this hour had been able to un-

seal the blinded eyes, and unstop the deaf ears of the physical form, was it anything incredible that angry. Why would n't you expect me to?" the time should come when healers should be found to also make whole the suffering spiritual | ly. nature, that the deafened and blinded soul might see and hear and understand the blessed realities of faith? Spiritualism was doing more than making individual converts; it was teaching the vast mass of humanity a fact the truth of which should one day be recognized, that moral disease and decrepitude were as much to be pitied as physical, and were more justly the subjects of healing than the outward powers. The material temple of the spirit should pass away, whether perfect or imperfect, but the soul was immortal, all its defects would outlive the tabernacle of and dignified when abused, then I may expect clay. Therefore the spiritual nature needed the you to be brave and manly. For it is because you greatest care. Spiritualism came to the world unasked; what did it propose to do? Why, to live in the world, and make itself known; to demonstrate to all the actual existence of a conscious presence; to sow broadcast the seed of its teachings, and leave the world to apologize for it. The sun was shining in the sky day by day, and it was not our duty to ask why it shone, but to try to take all the sunshine we could, that we might expand to fuller powers and bask in its rays. So also with regard to Spiritualism. We should absorb its advantages. not in a spirit of criticism and caviling, but of humble preparedness for criticism by it. We should not be satisfied with inquiries as to what God was to do with us, but also should strive to ascertain what we were ready to do. Spiritualism then was the spirit, the genius of the hour. It said to each soul: I shine on you and give you the glad evidence of immortality; let your answer be as of the earth to the heavens when it returns the myriad summer flowers for the summer-sun. Like the voice of many waters it sang to all; ever and ever more telling of its divine possibilities. If there were falsehoods in its name, it was our duty to remember that there were untruths in all things around us, that the fogs that obscured the sun rose from the earth, they did not fall from the sky-and these base mortal surroundings should not dim its heavenhorn flame. "There was none perfect, no not one," in this world of ours; but the mission of standard of its purity, not by an arbitrary power enforcing submission, but by the loving traction of a demonstrable faith.



Children's Department.

pers, maps and pictures; "we are in a great deal of trouble, and we want you to settle it." "Difficulties and troubles will not always de-

part by my will," said Uncle Oliver with a smile, or the world would have less than at present." "But you see we have agreed to leave the matter to you."

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

see Frank and I got into trouble. It isn't any matter if I do n't tell what the trouble was, is it?' " No.'

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

'I'm sure women do n't fight," said Susan.

"They fight with their tongues, which is just as bad as with their fists," replied Reuben. " Well, we were going to have the first blow, when in rushed Alice as brave as a lion, and then Susan and then Mary and Kate, and they said it was mean to fight, it was low, it was cowardly, and we would never be gentlemen if we did. And I and so we got into another quarrel, and we agreed to come up here and talk it over with you."

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

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

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

" No; but you aiut a boy."

"But men have tempers and ill-will and get

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

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6.

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

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

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

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

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

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

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

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

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

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

#### "Let the dead past bury its dead !"

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

Though the utterances of this spiritual truth had been ours for the last twenty years, yet the utterances of all the past were its own, also, and the soul of all religions had been its repository. But never had there been a power till to-day that could demonstrate the existence of the spirit, soul, intellect of man, disembodied from the outward form-the earthly clay-and the power of such spirit to make its presence known to every sense of the human body and mind. This to-day was all the excuse Spiritualism had for its existence. It had been said by one of the most distinguished advocates of the Spiritual Philosophy, that the greatest man of this age would be the one who could unite the visions of spirituality with the demonstrations of science; then we might cry "Eureka! Eureka!" for we should have found the great natural answer to man's highest needs-a scientific religion.

Did any one ask Galileo if there was a speck on the moral character of the worlds whose movements he demonstrated? Did we look into the department of science for mere moral life? Were we so tenacious of virtue that we must see the direct moral tendencies of all things ere we accepted anything new. Should we discard the printing-press, the steam-engine, the telegraph, because we knew but little of the moral characters of their discoverers? Should we deny astrotoise and serpent and sea of milk which were

forth publicly ideas that startled the world. Further than this, it probed the heart of man, and pointed out individual perceptions and powers and characteristics, and the world said, "How wonderful and awful this is!" It went to the temple of religion and noiselessly passed up the long-drawn aisle and ascended the pulpit and stood by the man of God, and his hearers were glad at his words, and the man of God was puzzled to know what he had said to please them so. God's love was no longer shut in by vast walls and sacred lock and key, but the doors were thrown open for all to come in. It (Spiritualism) entered the studio of the artist, and portrayed above the sleeping child a guardian angel of light: and to-day the master-pieces of this new school of art, grown up within the last fifteen years, were filling the galleries of the wealthy all over

the land, and the world was glad to welcome them, without asking why they had come. In all these manifestations it made known the truth of the same idea-the intercommunion of embodied and disembodied souls. Could we sum up all the heauty that had dawned on the world by its ministrations? The far reaching spirit of the age must answer for itself the question, "What good has it done?"

What was Spiritualism? It was an unseen, potent power, working in the profound depths of human life—converging all the divine rays into

one common centre, which in the future should be a sun to irradiate the whole world with its heavenly radiance. Was this saying too much? Let those who had lost loved ones answer. Was it not a something-the grandest and best-that this discovery was removing that disease which struck down to the very root of all things here below? What was this disease? Death! which man in years gone by had regarded as that oblivion from which there was no awaking; that stream of Lethe which once drank allowed no more the arousing of conscious memory; that great gulf fixed, over which there was no shining road of return for dear ones cut down in this vale of tears! Death, whose ravages had scarred the hearts of the nations; at whose mandate solemn sepulchres were apreared, and sad wailings heard; around whose name centered the secret horror of earth. Death! who had devastated art and sol-

ence, and bade the sweet singers of poesy be still; who had smitten kings and counselors, scholars and philosophers, in their hour of pride and glory, and left of the most ambitious man only his fleeting

#### " Footprints on the sands of time,"

which the next wave of an ambitious fellow mortal might forever erase! This Death was disappearing in its most terrible form from the world to-day. Hearts were growing freer from its nomical research and return to the original tor. bondage of fear. Did any one suppose there were no higher possibilities in store for the great ones once the supposed foundations of the world? of earth than the little good they could accomplish Should we give up the grand field of geology be- in this narrow sphere of earthly existence? and cause some of its brightest explorers have not that having lived their brief lives, their work been so highly moral as we would like, and because ceased forever on this planet? No! Behold, the

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

'Because you are too good," said Reuben slow-

"Then it's goodness, is it, that keeps men from fighting or abusing each other? If so, then it is wickedness that makes them fight or speak evil. If it is good and right to be gentle and patient and forgiving, who is there that really considers it anything but cowardly to return evil for evilblow for blow, a harsh word for a harsh word? The true hero is he who can bravely bear injustice without wishing revenge. It is right to desire justice, but justice does not ask for blows, nor for angry words. If you would expect me to be calm respect me that you expect me to act up to your standard of right; and, until I lose my respect for you, I expect you to act up to my estimate of your boyish capacity for courage and true valor." Reuben and Frank looked downcast, but Reu-

ben was too candid to long keep slient.

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

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

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

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

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

temnest.

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

The next time I met the one who had so disturbed me, I was calm and unmoved, and replied not to his words of provocation. When I returned not bitterness for bitterness there was no contest, and all enmity died out.

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

Now tell me if it is cowardly to do thus. Is it not Nature's own beautiful way, and is there not peace and strength in it?"

The children were all silent, and seemed thinking over their objections to the lesson.

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

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

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

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

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

EDITING .- The mind is so constituted as to re-EDITING.—The mind is so constituted as to re-quire, like the body, alternate labor and repose. Those occupations which demand great and fre-quent efforts of the mind, if they allow it suitable seasons for relaxation, are not injurious to health. Judicious exercise is necessary for the healthful development end vieween and reference of the meter Judicious exercise is necessary for the healthful-development and vigorous action of the mental-as well as the physical constitution. The occupa-tions of the lawyer, the divine, the farmer and the mechanic, all afford the mind abundant pe-riods of rest. But such is by no means the case-with that of the editor. His overtasked intellect-finds no repose. His duties must be performed-continually — most methodically. Whether he feels like mental exertion or net, whether sick or well, his articles must be written, and all his mul-tifarious duties performed. These labors are cer-tainly sufficient to break down an ordinary con-stitution—but when we add to them peouniary disappointment and embarrassments, lack of exdisappointment and embarrassments, lack of ex-peoped: appreciation-the indifference of friends, and the sarcasm of enemies, we have satisfactory explanation of the causes which disappoint the hopes and out short the causer of so great a portion of newspaper editors.-The Investigator.

# THE ANNIVERSARY CELEBRATION MODERN SPIRITUALISM IN ROCHESTER AND BUFFALO, N. Y., CLEVELAND AND CLYDE, O., LYONS, MICH., AND GOLDEN CITY, COL.

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

#### Rochester, N. Y.

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

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

The following officers were appointed: President-Charles W. Hebard, Vice Presidents-Isaac Post, Mrs. S. D. Fish, Dr. Fice Presidents—Isaac Post, Mrs. S. D. Fish, Dr. A. Orvis, Mrs. A. Post, George Willits, Edward Jones, Mrs. L. Scott, Rev. A. H. Jervis, Mrs. J. Watson, Schuyler Moses, L. Burtis, J. W. Seaver, Mr, English, Mr. Chamberston, Mr. Whitmore, Serviery—Dr. D. C. Dake, Assictuat Scretary—Mrs, E. P. Collins, Mr. Hebard, on taking the chair, thanked the meeting for the honor done him in calling him to preside on so important and interesting an occa-

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

HISTORY OF THE EARLY ENCITEMENT.

Mr. Isaac Post was then called upon to give his experience and a history of his investigations in regard to the Rochester rappings. The following is but a very brief synopsis: About twenty years ago I was groping my way in darkness. I hoped for immortality, but feit very doubtful when I looked about me and saw

everything perishing, none coming back to report what way their experience after leaving their what was then experiences litter leaving them bodies. Hence when I heard raps from unseen agencies I was greatly interested to find from whence they came. I was introduced to them dif-ferently from many; there was no table for the medium to be their hear a mathematic mediums to hay their hands on or under, no sitting down to give a chance for knee-joints to rattle or toes to snap. We were all standing when the sounds were given. Catharine Fox was at our house, she being the first medium, then it int inter-years of age. At that interview I on three raps, and they indicated intelligetry is not as soon as an opportunity offered I to Mrs. Fish's (now Mrs. Underhill,) sister of the medium, and on entering the house the sounds came in abundance about the room. One said the spirits were glad to see Mr. Post there. The same manimediums to lay their hands on or under, no sitting were glad to see Mr. Post there. The same mani-festation of sounds was repeated. No one was seated by any table, but when questions were asked sounds came from the floor, answering the same by number as was requested-one rap sig-nifying yes, two uncertain, three no; and when asked to give any number, one rap was given for each number, as readily as any of us could count. The intelligences always claimed to be spirits of

her early experiences, etc. She addressed the audience in a very candid and impressive manner, giving a highly interesting history of the Corinthiariting a diguly interesting distory of the Corinfil-an Hall investigation, which occurred some eight-cen or ninetcen years ago. The meeting request-ed a copy for publication, which was acceded to, and the following was furnished, which has since appeared in the columns of the "Democrat":

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

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

pared we are for joy and usefulness in the higher and ever progressive realm of spirit-life. Hence it is well that we should meet here with thanksgiving to the dear angels, and thanksgiving

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

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

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

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

and drive the mediums from the city. Taking this phenomena before the public was instigated and managed entirely by the direction of spirits, made known through the use of the alphabet. When the names of the seven whom they had chosen to be actors in this scene were announced, two of whom were to have the management, and fixe to sit upon the platform with the mediums, I wish my hearers could have seen the consternation and embarrassment that was depicted upon every countenance. To be asked to go into Corinthian Hall, before a public audi-ence of people who almost universally looked upon this whole who almost universally looked upon this whole thing as a humbug, fraud and vile deception, with that timid young girl, Marga-retta Fox, (now Mrs. Kane.) was felt by all to be a great thing, but we knew there was a truth there. a great thing, but we know there was a truth there, which we all wished to have investigated. Our noble friend here, Rev. Mr. Jervis, who feit, per-haps, that he had a larger crown to lay upon this altar than any of us, was the first to step forward and say, "I am not afraid to face a frowning world." This settled the question with all the others. In this transaction we followed the direc-tion of empiric finals in every munutim through tion of spirit friends, in every minutia, through the three days' and evenings' examinations. On the fourth evening the audience, regardless of all remonstrances, took the whole management in their own hands. They appointed Josiah Bissel, Esq., Chairman, who, of course, conducted the meeting in a way to suit the excited and indigmant people. I could name doctors and gentle-men of wealth and standing in Rochester who joined in raising a mob, from whose violence it became necessary to call upon a posse of city officers to rescue this innocent, finid girl, in her early teens, and her elder sister (who had not as yet been developed as a medium, but always accompanied her) to a house of safety, for they did not dare go to their home. All this, notwith-standing the audience had been privileged to ap-point a committee of five each evening, to investigate privately with the girls through the day in any way and at any place they chose. The peoexpecting these committees to expose the pie, expecting these committees to expose the great imposture, became greatly excited at their utter failure to do so, and upon the like report of the second committee, one individual arose in the audience and said that he would give an hundred dollars if he could have a day to investigate and could not find out what it was. Another said if the could not discover the deception he would throw himself over the Genesee Falls; and others made similar remarks. Consequently the audi-ence constituted the third committee of these per-sons. This committee was privileged with the same latitude for investigation as the previous committees, and also called in a sub-committee of women to assist and ascertain whether they had any mechanical apparatus about their persons with which they could make the sounds. When it was rumored that this committee had been no more successful than the others, the excitement became intense. The committee having become satisfied of the

history of the external and outward manifesta-tions of early Spiritualism, to the truth of which I can testify for I have stated nothing but what A can testiny, for 1 have stated nothing out what my eyes saw and my ears heard. We value them for the reason that they have led us to a higher and diviner conception of spirit conscionsness and spirit light within ourselves, which, if listened to, will lead and ended us in paths of midden and will lead and guide us in paths of wisdom and

appeared in the columns of the "Democrat": According to history there have been spiritual manifestations from time immemorial, in every clime and in every age, but they were ever regard-cd as fearful forebodings of some evil—or as witch-craft—or ghosts of some murdered person, coming up out of the grave seeking revenge. Therefore mysterious lights, and all unaccount-able phenomena of every description, were looked upon with horror; everybody shrunk away from all such manifestations, as they would from an evil genius, or from a pestilence. None seemed to see or understand that in all these varied mani-

defence of mediums, called out by remarks from

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

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

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

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

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

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

For Fred. Douglass-who was also present-

For Fred. Douglass—who was also present— appeared a kneeling slave chained to a post, with these words: "A poor old slave." At another time a company of ladies, with one gentleman, from New York, called to witness this phase of manifestations. A line of charac-ters appeared upon the arm of Mary, which none of us could decipher, until the gentleman was asked if he could tell; he replied he could; that it was the name of a Masoule brother who died twenty years before, given in the Masonic alpha-

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

DEAR SARAH, 'When thou layest down thy weary head, calmly sleeping, Guardian angels near thy bed, watch are keeping.'' The following from the spirit of a grandchild, who had been freed from its body but a short

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

CHARLES BURTIS."

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

"MARCH 30th, 1868. MARCH 30th, 1868, MY DEAR FRIENDS-In anticipation of your assembling on the morrow to celebrate the twentieth anniversary of the advent of the glorious gospel of spiritual intercourse, I with inexpressa-ble pleasure avail myself of the opportunity pre-sented by my friend of former years to dictate a few thoughts to be presented for your considers ew thoughts to be presented for your consideration upon that very appropriate and important occasion. Some of you will remember the deep interest I took in these manifestations and unfoldings from near their commencement, and the reproach and suffering heaped upon me in conse-quence; and I wish here and now to say, once for all, that, suffering the neglect of former friends, the opposition from those whom I ought to have been able to rely upon for support and sympathy amid such trials, coupled with the fear if not act-ual suffering from poverty, all combined, caused me to lose in some manner my confidence, my self-reliant judgment, and to do things that now I deeply regret deeply regret. I now feel that, upon the whole, my experience in this connection was beneficial, not only to my-self, but to many others; and while there is a measure of condomination, there is also a measure of congratulation. I feel greatly to rejoice that it was my privilege to be one of the pioneers in this which have been appointed work. And now, my dear brothers and elsters, if you will thus allow use to address you, I desire to say that my experience on this side of the river called death has confirmed in a great measure the teachings I was led to present in my writings from Thomas Palne and others. I now find kim I had formerly supposed a gross infidel, and one who was unworthy of a place among the teachers of iruth while on earth, to be one of the most ex-alted of characters, and my acquaintance with his teachings while in the earth-form has been of very great benefit to me since my arrival on this side of the river. And now, my dearly beloved, allow me to ex-press myself freely, as one of the pioneers, as once an inhabitant of Rochester, and a fellow laborer with you in this important work; and as now an inhabitant of the higher life, whence I can behold and judge more understandingly of the whole subiect, allow me. I repeat, from these varied standpoints to address to you a few entrest, plain words of counsel and advice, with regard to the present and the future. First, then, I perceive that it is now in some degree as when I formerly met with you. There is great lack of harmony, union and concert of action. There should be a radical change in this regard. Oh, let me beseech you, as you love your own growth, the upbuild-ing and advancement of these sternal principles, that you seek more for harmony, union and true soul growth. And allow me to bear my unqualified testimony in favor of organization upon such liberal basis as can debar fow or none from cooperating, and also the organizing and supporting of circles for the development of mediums and the reception of truth, in all available places, either in city or country. Allow me to congratulate you and all lovers of the advent of truth and universal progression, upon the truly astonishing tri-umphant advance made by the insignificant rappings (so-called) of twenty years ago; and allow me to add that this stone, hewn out of the mountain without hands, is becoming and will soon be-come the chief corner-stone of all practical reli-gious organization on the earth. And while you thus celebrate its advent among you yes, I may say emphatically among you, for it was so to such an extent that it was denominated the "Roches-ter Knockings" - while you thus celebrate its advent, I say, allow me to assure you that to se who assisted in the early days and helped to inaugu-rate it upon earth, and to establish it, and have passed on over the river, are now near, overshad-owing you with their presence. And now, with an excest prayer that you may be abundantly bless-ied on this and future occasions. I bid you an affectionate adieu. CHABLES HAMMOND."

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

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

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

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

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

being a grand and masterly effort. Dr. W. H. C. Martin spoke briefly in eulogy of the early pioneers; after which the meeting adourned to convene at 2 P. M.

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

The meeting opened hy singing, after which the usual exercises of the Lyceum were very accepta-bly presented, greatly redounding to the credit of officers, teachers and pupils, giving tone as well as character and interest to the movement, and pleasure as well as profit to the audience. The answers by children and teachers to the following question, created marked attention, and, at times, applause: Question-" What is the difference beween the Lyceum and the teachings of other Sunday Schools?

J. H. Powell made appropriate remarks regarding the freedom and sensible deportment of young and plastic minds in the Lycoum, as contrasted with the teachings in Orthodox Sunday schools-

an angry God, a personal devil, a literal hell, etc. Dr. A. Orvis followed with a few timely re-marks, forcibly and brilliantly rendered in his usual earnest manner, regarding the great good growing out of these progressive movements, etc.; also of these temples of the living God made manifest in the flesh. Dr. D. C. Dake then briefly addressed the chil-

dren on hygienic laws, elucidating the principles of life and health. Mrs. J. Watson here made some explanatory

Mrs. J. Watson here made some explanatory remarks regarding the movements, classification, etc., of the Children's Progressive Lyceum; there was something here more than mere form, every-thing having a meaning which speaks a purpose more potent than words. Man's inharmonious nature she thought could be molded by toning down the angularities through the instrumentali-ty of music, which, as an auxiliary to happiness, was preferable to prayer. All of her remarks were beautifully expressive. The Lyceum session being over, the meeting was called to order, Mr. Hebard in the chair. Open-ing exercises, music and singing, followed by an invocation through Mr. Seaver, entranced. The resolution of Dr. Orvis was here brought before the meeting: "That Spiritualism was a re-ligion, founded on scientific principles, and that immortality was as susceptible of demonstration as geology or astronomy, giving to man more ele-vated views of the Diring character and reading.

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

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

Mrs. L. Scott was then called upon, and spoke substantially as follows: Eighteen years ago we commenced our investi-gations in the far West-town of Lake Mills, Jef-ferson County, Wis., away from all persons who understood anything of the spiritual phenomena. We formed our own circle, having only two friends outside of our own family. The first sitting, after about ten minutes, had many distinct raps. We questioned the sounds and found them intelligent. We learned that a number of our spirit-relatives and acquaintances were present. They desired us to continue our circles, indicating the number of days by raps when we were to meet again. At of days by raps when we were to meet again. At our second sitting we had our communications re-duced to intelligence by the alphabet, gaining sen-timents of an elevating character at every sitting. Many were made firm believers through this heav About one year after our first sitting, our daugh-

ter Cora, (now Mrs. Daniels.) who was then about eleven years old, one day in company with two other little girls retired to a little grove near the house to write a composition. On calling them to the house, one of the little girls said : " Mrs. Scott, how sorry we are you called us, for Cora was asleep and writing to us, and the spirit that wrote said it was her aunt, and she answered every thing we asked her." Cora, standing near, listen ing to our conversation, says, "Why, ma, if I wrote that I did not know it." The children then presented the slate, which still retained some of the writing. At the second sitting Cora was so deeply entranced that she saw spirits, one of whom she de-scribed, and through the description we knew it to be a son of Rev. Adin Ballou, of Hopedale, Mass. From that time the spirit continued with us, and gave us many excellent things. At home I have a written record of many convincing tests, which I would be pleased to produce had I them here. After about three months Cora was developed After about three months Cora was developed for speaking, while entranced, in a circle of twelve. Shortly after this—being then about twelve years old—her spirit guides made a public appointment for her to speak, as many had ex-pressed a desire to hear her. A meeting convened at a public hall, about three hundred persons be-ing present. Owing to inharmonious conditions, it was necessary that a circle of her own friends should alt around the platform as it was difficult It was necessary that a circle of her own friends should sit around the platform, as it was difficult for the spirits to control her before so large an audience. The first salutation from the con-trolling intelligences was that they had come from immortal realms to bring light and trath of their spirit existence, but that if some two or three persons who had bottles of spirits (ardent) in their peachets did not withdraw and aniaty avonse pockets did not withdraw, and quietly excuse themselves from the audience, they should give no lecture, as they never mingled with that class no lecture, as they never mingled with that class of spirits upon earth, and they certainly should not now. This struck the audience with constor-nation. The individuals were, however, looked after, and found, and they withdrew from the hall, much to their mortification at being thus openly exposed. We then had a beautiful lecture of an hour's length, after which questions were asked and answers given, to the entire satisfaction of the audience. The spring following Cora accompanied her father to Buffalo, speaking and giving many pub-lic tests in circles, etc., in that city and Western New York, for one year, since which time she has been instrumental in many ways in promul-gating this beautiful relicion gating this beautiful religion. ating this beautiful religion. It may be timely for me to say that the Misses Folson, who were in our first circle, were devel-oped as wonderful mediums—one a strong test and rapping medium, the other a powerful healer. Thier labor greatly assisted the spreading of Spiritualism through the Western country. The exercises closed with a recitation from Mr. Powell

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

Be ours the joy to tell the listening earth That GOD THE GOOD! from whom all things have birth.

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

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

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

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

Be ours the joy to shap all creedal chains. And show the world that Mental Freedom reigns! That kingcraft-priestcraft-empty forms and

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

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

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

May all good spirits bless our Holy Cause. May all good spirits oless our Holy Cause, May Wisdom guide and Virtue claim applause-So shall each Worker in Life's vineşard know That self-devotion to the Truth below Will win the smile of God and augels pure,

And wreathe the soul a crown that will endure.

Brighter eras than the ages, Laden with entil's trensured gold, Grander epochs than the sages Ever realized of old—

Yet shall dawn to bless the world, Wading in the slough of Wrong-Yet shall wave their flag unfurled To the notes of triumph-song.

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

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

Potentates of mighty States,

Proud magnates armed with power, In the balance of the fates,

Rise up equal to the hour. That which *vcas* for that which *is* Give place, by force of highest law; That which *will be* from what *is*, Upon the future draw.

In the dawning days of Right Giant Wrong I see laid low-All that cheers the spirit sight

In a sweet ethereal glow; Knowledge, Wisdom, Love supreme Inspire the prophet, sage-Actualize the poet's dream Of earth's Harmonial age;

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

Pæans rich with music sweet, Like spheral strains divine, To the tread of angels' feet

Chant old Error's quick decline. In the future dawn of manhood, When the man and not his creeds,

light shine

bet.

those who had left their earthly bodies, and were our guardian spirit friends.

I often had opportunities to examine the phe-nomena. On one occasion a person present took a number of small articles in his hands, and aska number of small articles in his hands, and ask-ed the spirits the number, which was given re-peatedly. Thinking his mind might have some-thing to do with it, he took a handful, not know-ing the number himself. Again the number was correctly given. The intelligence answer-ed questions on the ground, on brick, on stone, on beards on treas on the structure in the carriers boards, on trees, on the stove-pipe, in the carriage, or wherever we went. And when we asked if we called the alphabet whether they could spell sentences, they answered in the affirmative, which was readily done, sometimes giving us beautiful in-structions, and at other times intelligence of an-other character, indicating but little progress. We found to our sorrow that either ignorant or maliclons intelligences made sounds as readily, spelling as fluently, as those of a more truthful character. This led the inquirer into doubts and perplexities. This experience led us to the fact that death to the body does not change the character of the in-dividual, but that what interests us most goes with us into the future, and that ignorance and evil must be overcome gradually; we cannot get away from ourselves either on earth or in heaven. (Mr. Post then related several tests of a convincing na-ture, also communications and remarks, which I an obliged to leave out, with the exception of the following:) At a social gathering of a few friends one evening, Margaretta Fox and her sister Leah being present, called me from another part of the room, telling mo that my name had been spelled room, terms no that my name had been specied by the usual method—calling the alphabet. I went to them to see what they wished. It was this: "We want you to invite seventeen persons to come here next Friday evening to hear the rappings." I asked if they would give the names; they readi-ly spelled out the names of the entire number; they were nearly all capitemen and paraons with they were nearly all gentlemen, and persons with whom I was not acquainted. I then inquired in what way they should be invited. Reply: "Through post-office." I asked if they would give the form of invitation. They gave it as follows: "You are invited by the spirits to meet at the house of Isaac and Amy Post next Friday evening, to hear the rappings." The invitations were sent, as request-ed, and sixteen of the number came. At this meeting the spirits announced their object to be that of going before the public, and wished us to meet at several other places, with increased numbers. This was done to give confidence that they could rap loud enough to be heard all over Corinthian Hall. (A continuation of the above

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

The well-known reformer and philanthropist of the last quarter of a century, Mrs. Amy Post, of and seeing. Rochester, was solicited to give in hertestimony of My friends, I have given this somewhat minute to the fact of Mrs. Tuttle being present in the au-

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

Few, I think, can realize the trepidation and nervous excitement induced by these conditions. On reaching home Margaretta had decided not to go to the hall that evening. I said, "We will go by ourselves, and sit down quietly and see how we shall feel about it." Her sister Leah soon said, "Amy, if you will go I will go with you, if I go to "Ainy, if you win go I win go with you, if I go to the stake!" Margaretta did not change her mind-until about time to go, when she said, "I cannot have you go without me. I must go, though I expect to be killed." With this fearful prospect before us we went. When we arrived at the ball we found the faithful seven all there, four men and three women, in their allotted places. But and three women, in their another places. But, as I said before, the populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings and continued to do so, although one of them said he should stand there until the next morning if he was not permitted to make his report. But stamp-ing, shrieking, and all kinds of hideous noises, big ther with explosions of torpedoes in every part of the audience, obliged him to desist. About part of the audience, obliged min to desist. A bout this time the audience came in a tumultuous rush toward and upon the platform; a grand melee ensued, and amid the confusion we left, escorted, as before stated, by the police-justice and others to a place of safety. Subsequently the meeting passed a resolution admonishing the meeting house ther states to leave the circle to the meeting house. ber sister to leave the city in twenty-four bours, to which, of course, they paid no beed, except that they did not deem it safe to go to their own home for several days. Soon after this public investigation the elder sister, Leah, became a superior medium for rapping, speaking, writing

Powell

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

#### INAUGURAL ODE.

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

and a second second

That presses on our lives. We sigh and grow With scarce a sunbeam of the blessed truth

Shall be loved for blessed deeds,

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

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

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

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

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

#### Buffalo, N. Y.

It having been the wish of our spirit-friends that the members of our regular circle should meet to celebrate the Twentieth Anniversary of modern Spiritualism, instead, under existing cir-cumstances, of participating in any public dem-onstration, we assembled on the afternoon of the Sist of March, which we spent in social converse and recreation. and recreation. Our exercises were given in the evening, a copy

INAUGURAL ODE. Written expressly for the celebration of the Twentieth Anniversary of the Rochester Knockings, held in Rochester, N. Y., March 31st, 1868, by J. II. Powell. The years revolve upon the wheel of Time, Freighted with wealth of Liberty sublime. Progression sits enthroned within Life's car, A king eternal, swaying near and far All kingdoms. We, within our varied spheres, Harvest the fruitage of the yielding years; And, surfeited like Epiourean slaves; Dyspeptic grow in soul—and toward our graves Went the backdard of word our graves

PRAYER.

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

·34.

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

A TRIBUTE TO THE MISSES FOX.

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

#### THE ADDRESS.

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

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

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

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

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

Influence it might have in forming a portion of the character of spirit-life. Here we behold an assemblage of souls of simi-lar qualities and experiences, held together by an attractive power, and by this power is the scale of society formed and governed, from the highest to the lowest. As we look now from an immortal standpoint and see how little marking is four standpoint, and see how little mankind is influ-enced by the duties ever devolving upon them; how feeble and languid is the hope of many in a future destiny, we long to make greater revela-tions, to secure a greater amount of happiness, to qualify all for more cularged ideas, for more sub- this, as in every other scheme to stiffe reason and

ism, and the planet from which it now borrows its light, will live in the eternity of time, as evi-dences of your honor and fidelity. We are most happy to meet you on this beca-sion. We thank you for all your kindness in the

No are most mappy for all your kindness in the slon. We thank you for all your kindness in the past; and, while we feel safe in indulging the hope that the pleasant associations formed here with you shall outlive the events of this life, and with you shall outlive the events of this life, and with you shall mast in renewed and happier relathat we shall meet in renewed and happier rela-tions when you come to the golden land--not of the golden dreamer, but of the firm, steadfast, Spiritualist--we thank God that he has so inti-mately interwoven a portion of our lives in the advancement and perpetuity of Spiritualism as to each but to meet to communicate its transition formed between the two worlds, so long the phantom of imagination and destroyer of our fondest hopes, was at last successfully spanned from shore to shore. A bridge was thrown across the dark abyes, and a shout for joy, "Glory to God in the highest," went up from countless millions in the spirit-world watching with intense anxiety the important event, in commemoration of which we have this day assembled together. That we, the people of the world outside of all church organizations, discipline and creeds, and as it is termed " the ark of safety," stigmatized and branded with the odious title of infidel, and many of us the descendants of those who dared to porl their religious convictions, should be selected and made the recipients of this last and greatest bequest, this priceless boon vouchasfed from God to mortals, is of itself sufficient to call forth the most grateful emotions the heart can feel, or the human soul give uterance by any outward manifestation or expression. We there-fore esteem it not only a duty we owe to posteri-tr, but a blossue mingled with we have to posterianable us to meet to commemorate its twentieth anniversary on this, the thirty-first of March, eighteen hundred and sixty-eight.

#### Cleveland, O.

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

the children. During the anniversary exercises, the children engaged in a little sociable, presenting a hand-some appearance as they tripped the "light fan-tastic," and many of them were not novices by any means in the graceful movements of the dance. These exercises took place in the afternoon. The morning session was devoted to speak-ing. D. U. Pratt, E.q., was the presiding officer. After stating the objects of the anniversary, Mr.

After stating the objects of the anniversary, Mr. James Lawrence was introduced and made some remarks explanatory of the origin of the celebra-tion by the "spirita," through his organism. Ho was followed by Mr. D. A. Eddy, with an essay. The meeting was then turned into a conference, for ten minute speeches, and remarks were made by Mrs. J. M. Thompson, Rev. A. A. Wheelock, State missionary, Mr. D. A. Eddy, Dr. Newchner, and Mr. Davenport, all of Clevelaud. The fol-lowing telegram was sent to Music Hall, Bosten: "spiritualists of Cleveland to these of Boston: The Vert

As time rolled on and each receding age left

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

When finally the reputed word of God, the only revealed law of heaven, appeared in form of a book containing this startling declaration: "He book containing this startling declaration: "He that believeth not shall be damned," the prophets of the flaming vortex of endless torments in a burning lake presumed that no one would date to incur the danger of this dreadful penalty. But in

The Society of Spiritualists and Liberalists of this place celebrated the Twentleth Anniversary of Spirit Rappings in a very becoming manner. At an early hour Willis Hall was densely crowd-ed. The exercises opened with music by the choir. Prof. E. Whipple delivered the opening address. He compared the advance of Spiritualism with the early history of Christianity, Paganism and Mahometanism, and predicted for it a career more glorious than either. His address was brief, but pointed. The audience were then favored with songs and recitations by various members of the Lyceum. S. M. Terry, a young man of much promise, read an excellent essay appropriate to the occasion. Dr. P. B. Barnum was present, and favored the audience with a short but earnest ad-dress. After a song by a choir of young misses, A. B. French, of this place, delivered the closing address. Bro. French was in one of his happlest moods, and poured shot and shell in every direc-tion, which brought forth hearty rounds of ap-plause from the audience. He reviewed the achievements of Spiritualism since the advent of the Rochester Knockings with great force, show-ing that twenty years ago it had no uress, no mb

achievements of Spiritualism since the advent of the Rochester Knockings with great force, show-ing that twenty years ago it had no press, no pub-lic advocates, but that now its "Banners" were figing in every direction, and its medians, speak-ers and Lyceums had become a power in the world that nothing could intimidate. He alluded touchingly to his own personal experience, being among the first trance speakers in the State, and the great change that had been brought about since that time, and closed by pronouncing one of since that time, and closed by pronouncing one of

since that time, and closed by pronouncing one of the most cloquent eulogies on the mysterious rap-pings it has been our pleasure to hear, and retired from the stand amidst deafening cheers. We also reorganized our Society upon a legal ba-sis has Sabbath, and in the evening Bro. French addressed a large audience, to good acceptance. Our Society and Lycoum were never more pros-parent then now and se wordist for them a glori-

perous than now, and we predict for them a glori-ous future. MILO HUNTER, Président.

#### Lyons, Mich.

#### Dean Clark sends us the following:

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

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

Softly upon the wainscot came-The gentle tap! tap! tap! Was it the wind shaking the frame

Value the wind anaking the frame Of this low dwelling? or some tame Bird's weary ving did flap? Yet hark! Again this strange rap! rap! The curious infant cried, "Count one, two, three, now!" Tap! tap! tap! "Again, as I my fingers snap!" Again the raps replied.

'Now do as I do "; and the child A silent motion made. The unseen raps in accents mild,

Her curiosity beguiled In all that also essayed. The mother, listoning to her prayer, Could scarce restrain the tear, When first she heard the child declare, Oh mother! listen! listen! there;

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

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

This was the "still, small voice" that broke-Just twenty years ago-Upon a doubting world, and woke A startling fact. Not by a stroke Of wrath or vengennee; nol But by a conscious reality Of that diviner law, That teaches man his fealty To God—his fellow man—that he Erst in the world ne'er saw.

Sages at its presence bowed; yes, And schools began to doubt Correctness of their theories; And pulpits to lay greater stress On doctrines, and to scout

This modern revelation, and Denounce its true believers;

A servile press to scorn and brand Good men and true," on every hand, As villanous deceivers; And windholds deceivers; Men were called knaves, women unchaste, And saints with heary head Averred the world would be dispraced, Implored their vengoful God to haste

And strike its votaries dead; And, last of all, their ridicules And contumelles pack, Without or order, tastes or rules,

Enough to crush a thousand mules, Upon poor Satan's back.

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

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

When gods walk in the midst of men, Their presence, though unseen, Thrills their unconscious being. When That mighty angel-power, the pen, Moves o'er the caim, serene, Deep son of man's interior thought,

In stilly waves of light, In stilly waves of light, And the imponderable's brought En rapport with a world untaught, That world must feel its might.

### Spiritual Phenomena.

3

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

### The Blind Medium of Vershire.

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

Soon after his arrival in the city, I was invited to meet him at the house of Dr. N. H. Dillingham, 769 Washington street, and the following are the incidents of that interview. Their psychological value depends much in bringing the precise diction of the intelligence purporting to speak within the reach of rational criticism. I therefore preserve, as near as possible, the form of expression.

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

Thus far in answer to my inquiries had he related, apparently in his normal condition, the incidents of his life, when another voice speaks in tones firm and positive, purporting to be that of Dr. William Harvey, formerly of Oxford, England, a celebrated surgeon, and discoverer of the circulation of the blood, "He began to be sick in August, 1858, and continued to decline. As early as February following he was reduced to a condition of extreme weakness, showing scarcely any indications of life. On the twenty-tifth day of May, 1859, it was supposed by those who had charge of him that he died. His aunt was sent for by telegram, but did not arrive till after the funeral ceremonies had commenced. It was held in the Congregational meeting-house, and the Congregational clergyman officiated." "Do you know his name?" I inquire. "Rev. J --- F ---." "How happened a poor boy like him to have so public and stately a funeral?" "It is required by the laws of the State, sir." " Are you quite sure?" "I am, sir." "Had he no llving kindred except this aunt?" "None known to us, who cared anything about him." "And I am present, sir," are the words now uttered by a low, gentle feminine voice, such as one might expect from a lady of culture and refinement. "Who is now addressing us?" I ask. "I am the aunt, sir, of this poor boy, who has been referred to, and, as I was present, I can inform you precisely of all that occurred at his funeral. My name is Mary Howard." "Your maiden name, madam?" "Mary Lovejoy," she replies. "My husband was George Howard, a clergyman of the Methodist Enisconal Church. We were living at that time in Springfield, Mass. About seven o'clock in the morning of the twentyseventh day of May, 1859, I received notice by telegraph that Frank was dead, and that his funeral would take place in the Congregational meeting-house in the centre of the town at one o'clock on the twenty-ninth day of May. I arrived a few moments after the funeral had commenced. A hymn had been sung, and the clergyman was making the prayer. After the discourse, as I had not seen my nephow for five or six years, I desired to see him, and they opened the outer lid of the coffin. I noticed that a steam or vapor had collected on the glass, and tried to wipe it off with my handkerchief. I then found it had gathered on the inside of the glass, and beckoned to Dr. B--- and told him I thought there was something singular about it. He said, 'The man is not dead!' We then took him across the road to Dr. B-'s house and wrapped him in a warmed flannel blanket. We let him lie awhile and then rubbed him with sait and vinegar as hot as our hands could bear. In about half an hour he showed signs of life. He awoke suddenly with a scream and said, 'Light, oh light! you are all gone now.' Those were the very words. I said, 'Frank, you are not dead, are you?' He replied, 'Oh aunt, why did you bring me back to this world so dark, so drear? There is nothing for me here. You have taken me from my father, my mother.' We all then distinctly heard a voice-not of any one present -say, 'Stay, stay; not yet, not yet.' He then presently rose from the bed and said, ' Bring me the clothes of the machine.' I did not know their meaning. Some clothes were brought, and he put them on." "Did he dress himself?" I ask. Entirely, without any assistance." "Did ho appear strong?" "Stronger than any of us." Do you recollect the names of any who were present?" "Yes. I recollect Dr. B--, Mrs. B-, Mrs. P-M-, Mrs. D-, and Rev. ---- F----. Frank then ran into an adjoining room and took down a flutina "--" What 's that?" I ask. "A species of accordeon," she proceeds, which belovged to a little daughter of Dr. B----. On this instrument Frank played several dancing tunes, and danced while he was playing. He then laid the instrument down, and preached as good a sermon as I ever heard in my life, and made just as good a prayer, and said his name was Hosea Ballou, a Universalist minister. Dur-States of America." The essays are to be sent in | ing the remainder of the day and evening Frank was quiet. He ato some water gruel, and was

was propounded as if addressed to some person

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

fore esteem it not only a duty we owe to posteri-ty, but a pleasure mingled with joy unspeakable, to make this humble, though suitable and appro-priate demonstration. And while all Christendom venerates and ob-

Nazarene, with no less veneration wo at this time

refer to the house of the Fox family as the birth-place of our modern Saviour, corresponding, in many respects, to the one whose former advent has failed through gross perversion of its real in-tention to accomplish the grand object of its mis-

sion, but on this occasion has in fact "brought life and immortality to light," while the village of Hydesville, near Rochester, in the State of New Verter many with equal propriaty he build as the

fork, may, with equal propriety, be halled as the

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

Clyde, O.

The Society of Spiritualists and Liberalists of

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

njoyments

from the wise effects of its beautiful arrange-ments. His natural relation is unchangeable, ments. His natural relation is unchangeable, and this forms the basis of his relation to a divine character. Hence carthly life should be a con-tinued preparation for the more exalted employ-ments of the "better land," and the movements and energies of every soul should be under the control of this one thought. If it be destitute of this guide when man finds himself grappling with his past experiences in spirit-life, an intellectual gloom is cast over him, and he finds himself no fear of annihilated Seizing upon this state of things. of ignorance and finds himself but just merging from darkness into light. And as he sees himself in this imperfect Thus the intelligent mind light. And as he sees himself in this imperfect and unnatural relation in which he stands to those laws which were instituted by the Divine those laws which were instituted by the Divine

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

and harmonious intercourse with those who have preceded them but a few short years in their journey hitherward. Sympathetic impulses with us need no law, but We go to scenes of misory as well as of joy to catch the patient smile, the last expression of mortality, to receive the departed soul, to give it comfort, and consider it our supremest and most whose principles and notives are for justice and right in all things, but we go to those who defend of usefulness and beauty unfelt and unknown ex-cept through its gentie mercy and forgiveness. Beek, then to obtsin gan adeonaic feelings of the solved that the sufficience of the soul, that goes out into life to ennoble the heart of him who is en-solved that the sound of the soul, that goes out into life to ennoble the heart of him who is en-gaged in an unboly cause, to raise the transgressor to usefulness and beauty unfelt and unknown ex-cept through its gentie mercy and forgiveness.

usefulness and beauty unfeit and unknown ex-cept through its gentle mercy and forgiveness. Seek, then, to obtain an adequate feeling of the woes we are called upon to commiserate in the strange ways of human life. In a cause so wide and comprehensive, the inability to do much erate ability caunot plead exemption in such a cause. It is to be hoped we are actuated by the highest motives in every art. Perhaps no act within the boundary of Spiritualism can be more solemn or sublime than that which teaches us the heaven of our own lives, which has been made brighter and better by the exercise of the higher gifts of our souls. higher gifts of our souls.

higher gifts of our souls. Birlitualism has outlived the opposition of tations of a startling nature, and calculated to at-twenty years. Spiritualists, be ever as faithful as now, and for you the flowers shall bloom, the birdia sing their happiest songs. It shall be for you that the spirits linger, the stars biaze in the lead the hours in perpetual dauce; and when you stand side by side in the domain of thought, the star which hailed the birth of modern Spiritual-

mpel a forced ob dience to t will of authority Man cannot detach himself from heaven, nor they were doomed to meet with an opposition om the wise effects of its beautiful arrange- they could neither answer by argument or silence by threats of eternal damnation.

at his own insignificance, and finds himself rang-at his own insignificance, and finds himself rang-ing among the number who have attained but an imperfect idea of his eternal life, through the neg-lect of spiritual duties in his earthly life. He gained by the priesthood never before known, and never before known,

and unnatural relation in which he stands to many of his spirit friends, his deviation from those laws which were instituted by the Divine hand to govern his conduct, how eager he is to fly back to earth with a scraph's swiftness to teach his friends the true way. Others there are who will heed the voice of heaven as they look through its portals by spirit-ual communion, and they truly realize the effect of habit, motive and temptation of the past life apon the future one and they become transfig.

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

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

THE "STILL, SMALL VOICE."

The whirlwind swept the mountain's height, The williving swept the montain an The rocks and caves were rent; Caimly the Prophet saw the sight Of death and dire destruction's might, In fearful fury blent. Yet moved he not, nor feared, nor spake.

Nor bent his stalwart form; Though earth did to her centre quake, The mountains like their tree-tops shake, God was not in the storm.

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

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

'What dost thou here?" "Oh Lord, my God, I jealous am for thee. Thy children leave the paths they trod-Spare not, oh God, thy chast ning rod-They from thine altars flee; I, even I alone, of all Thy Prophets now am left. Oh, save me from this damning thrall; Oh lot thy curses on them fall, And earth of them be reft."

So, mid the ages, passion tossed, Hath man been wrecked and riven; Chilled by ecclesiastic frost, Frail bark upon life's ocean lost,

By fitful tempests driven; With lowering clouds on every hand,

Deep chasms in his path. Nor dared advance, yet feared to stand; Shrinking, yet heeding the command To shun a day of wrath.

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

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

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

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

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

#### Golden City, Col.

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

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

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

A gold medal is offered by the Cobden Club as a reward for the best essay "On the best way of developing improved political and commercial relations between Great Britain and the United before January 1 next.

put to bed. Next morning he had disappeared. A diligent search for several days was made for him. He had not been heard of when I returned to my home in Springfield, on the first of June. He was found in the woods, I was informed, fifteen or twenty miles from the place, with a bow and arrow in his hands, and several birds which he had killed. I saw him the following August in Worcester, Vt. He was then talking in unknown tongues, and imitating wild animals by strange sounds and bellowings. He was taken to Brattleborough for examination, but was pronounced not to be insane, but somewhat peculiar. My husband and I left the same fall for Galifornia, and both of us died of fever on the passage." Such was the narrative of the spirit of Mary Howard.

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

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

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

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

At another interview a week later, I express my admiration at the marked improvement apparent in the person of the medium. Dr. Dillingham and Mr. S., who is also present, and who had previously seen Richardson, concur in my remark. He, or rather the controlling spirit, has been answering questions in philology and psychology, with a scientific precision that few indeed could equal. He is walking the room with a firm, elastic step. His homely face, less thin and angular than on my first visit, is lit up with a healthy color, and attractive with intelligence. "This change of condition, which you remark," says Dr. Harvey, " is owing to the fact that since he has been here in Boston, a large number of his band have been present to supply the vital elements, which he can obtain only from sources outside of himself, since the functional capacities of his body were destroyed by the consumption which he had, and so the spirits have concentrated upon him a great deal of magnetism." "But," I inquire, "do you mean to say, Doctor, that his disease was really consumption?" "Certainly I do. The lungs were ulcerated, and the functions of the liver and spleen and the other viscera were all but destroyed. To all ordinary intents, he then died. Since his resuscitation by the spirits who then took charge of him, he has been kept alive only by the pabulum and magnetic stimulus which they supply. If you desire to see the effect that will follow our withdrawing, we will do so." We express our assent. "We will now," continues Dr. Harvey, " for a few moments withdraw all our influence and leave him to himself." Scarcely had these words been spoken, when the medium sinks prostrate on the sofa, The countenance shrinks and assumes a ghastly look. The jaw falls and the lips recede. The pulse flutters and becomes imperceptible. In a few moments he revives. "It would be fatal," resumes the voice of Dr. Harvey, "to allow him to remain long in that state. He is never left alone. His immense band is organized so that each knows his allotted duty. Mine is that of his physician, having charge of his health. An Indian, named Logan, attends him with constant watchfulness, so that if, for instance, while walking in the street, there should be any obstruction, as of a stone projecting above the side-walk, Logan would be there ready to raise his foot over it. Day or night he is never alone. He can find his way anywhere, or thread any passage, however intricate." This is confirmed by my own observation. Richardson moves about with intelligent precision, avoiding obstructions, and adjusting his movements in relation to objects with all the ease and security that perfect vision could impart. To my inquiries on this point he says, " I feel the hands of the spirits on my arm when I am walking as plain as I now feel yours, sir, and I hear their voices telling me what to do just the same as yours." The intelligences announce that his band comprises representatives in every department of science, and that they expect through the obvi-ously feeble and nudeveloped brain of this medi-nm to demonstrate by irrefragable evidence the facts of spirit-life. J. S. L.



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OTHER SPIRITUAL PUBLICATIONS.

ty The Banner of Light is issued and on sal every Monthy Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, APRIL 25, 1868.

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WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

TT All letters and communications forwarded to This file for publication must, in order to receive attention, be addressed to Luther Colby.

Political Recognition of God.

that they desire to thrust His name into all the

Constitutions and By-laws of human workman-

ship, but, firstly to publish to other people their

assumed superiority as devout men, and secondly,

on that assumption to compel others to obey their

personal preferences and behests. The scheme of

certain ecclesiastics to introduce what they style

'a recognition of God" into the Constitution of

the nation is by no means sleeping, but being

pushed actively by those with whom it originated.

Were their sincerity in this matter as profound as

their professions are noisy, we should find them

satisfied with their efforts to induce individuals to

recognize the great Oreator and Father of us all,

indifferent whether His name was put in a Con-

stitution or a sheriff's writ. With what impress-

ive effect that high name is daily used by such as

are accustomed to take ouths of one sort or anoth-

er, for large and small purposes, the intelligent

reader need not be told; and if this cheap and

common appeal to Almighty favor and nower has

so little meaning in one way, we do not see how

We now have before us a pretentious nam-

phlet, written by a Professor in a New Jersey col-

lege, on "Our National Obligations to Acknowl-

edge God in the Constitution of the United States,"

which is made up of what the senders of the pam-

phiet (for it was sent to this office) call " two able

arguments," &c , &c. The same is accompanied

with a request for the "aid of our (your) journal

in the reform which they contemplate." The writer

professes for the plan that it is "neither partisan

nor sectarian, but one in which all Christians and

Patriots can cordially unite." And yet he would

have no hesitation in pronouncing whoever on

reason and principle would refuse to go for such a

movement, as neither a Patriot nor a Christian.

There is the pinch at the start: they will assume,

to begin with, that all who are not with them are

We have neither time nor patience to go over

the platitudes with which the advocates of this

new notion in political morals seek to reinforce

themselves and strengthen their position. The

plan is but an offshoot of the practice of the gov-

ernments of the Old World, which unblushingly

claimed a "Divine right" for their kings, and

under kingly rule committed every atrocity on

human rights and liberties known under the sun.

In this country, we have carefully steered clear

so far of all entangling schemes for marrying

politics with religion. Our theory is that of per-

fect freedom for the conscience. We hold, under

our form, that a man may be what is popularly

known as an infidel, and still be an irreproacha-

ble, and even a distinguished citizen. With us,

the privileges of citizenship do not rest on a man's

religious professions. The men who hawk this

pamphlet about the country say, of course, that

this movement of theirs is in no sense sectarian,

but only religious; but are we to understand them

of course worthy of unqualified denunciation.

it is likely to be of any more value in another.

ISAAC B. RICH, CHARLES H. CROWELL.

WILLIAM WHITE, LUTHER COLBY,

CAMBERWELL LONDON, ENG.

S FOR SALE THE BANNER OF LIGHT AND

#### Testimony for Us.

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

These new religious, or old forms of faith in new It is not because some men love God so truly phases, are signs of the times which merit notice as mere matters of news." We cite this editorial extract from the World to show that "the World does move."

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

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

#### The Proceeds of the Festival.

The Committee of Arrangements for the 31st March festival in this city, have finished up their business so far as to give the following results: Total receipts from sale of tickets \$1475.05; expenses \$674,53; net proceeds \$800,52. Most of the proceeds will be distributed among the Lyceums which took part in the celebration, and the balance reserved for the poor and needy in our ranks.

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

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

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

Resolved. That the thanks of the Committee are due and are hereby tendered to the friends who so generously provided the collation for the children, and also to those who kindly rendered assistance at the hall on our Anniversary day. Resolved, That our thanks are due Mr. J. H. Conant and Resolved, That out, Sandars, Bandars, Chairman, II. F. GARDNER, Chairman.

#### Cheyenne, Dakota.

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

#### A New Homestead Association.

Mrs. Cors L. V. Daniels, late of New Orleans, has recently presented to our citizens the outlines of a plan for securing homes and farms to the large octavo volume, with the captivating title, destitute people, white and black, of Louisiana. now exactly in time for the events going forward, They are to-day helpless and impoverished; they of "EXPLORATION OF THE NILE TRIBUTARIES want help to direct them to efficient labor, and to OF ABYSSINIA. By Sir S. W. Baker." The assure them that the fruits of that labor shall be purpose is to give an account of the sources, supsecure. To this end the present "Louisians ply and overflow of the Nile, the country, the Homestead Aid Association" has been organized and put in operation. All that the people of that | citing adventures of the author among elephants, section now have to show is labor and land; the lions, buffalos, hippopotami, the rhinoceros, anproblem is, how to bring the two together, and telopes, and other great game of the country. make them produce comfort and wealth. Louisiana was but yesterday the garden of the South; cursion by expert native sword hunters, where now she is practically desolate. Over three hundred thousand of her people are virtually pau- some of the pages, and of which he furnishes an pers. We need not shudder over the sufferings of Poland, of Hungary, of Ireland, or of Crete, with such a story to read in a portion of our own country. The people's only present resource in Louisiana is the public lands, of which there are Abyssinian tributaries; a fact wholly unknown to three millions in all, but one million being fit for the world until recently. The natural rise and cultivation. But in order to go to work upon them, stock, seed, the implements of agriculture, covery of the river's origin; but the yearly inunand a certain amount of accumulated provision must be secured. A portion of the people have therefore associated themselves to furnish the required aid for such as are desirous of securing the irregular discharge of water volumes from homes, and of inviting immigration upon them from other States. In this way they hope to rescue the State from the utter industrial and social ruin which impends. Mrs. Daniels is the Special Agent of the Association, and is now at the East soliciting aid. She asks for help in food, clothing, seeds, agricultural implements, tools, or money; anything will be gratefully received which can be made available for the important work undertaken. This plan does not contemplate anything like lending money to the planter, but to guarantee permanence and stability to the laboring classes. We hope that her overtures to our people will meet with that ready and gener-

#### Clairvoyance.

are noted.

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

#### **Spiritual Statistics.**

In the Banner for the 21st ult., is Mr. Mayhew's call under the above caption. This must be deemed an important matter, a work which should at once he executed. Soon the national should at once he executed. Soon the national Great Father has taken his blanket from the sun's census will be taken, and we ought to stand in our strength before the world in that report, then we shall command that respect due us. I would suggest that the committee have blanks printed from the funds of the National Convention, these blanks, in addition to the points of information made by Mr. Mayhew, to contain the business, he looks not down within the still, way by the south wind. He hears this, and he hears that, and knows not which way to turn, for rank and profession of persons renorded; these to

#### Now Publications.

We have from the publishers, O. D. Case & Co., of Hartford, an elegantly printed and illustrated people, customs, etc., interspersed with highly ex-The author was accompanied on his daring exmighty feats are illustrated most graphically on exciting account in the text.

It has been ascertained now, it seems, that the cause of the annual inundation of its banks by the Nile is owing wholly to the nature of its fall of the waters were accounted for by the disdations, which do for the population along its banks what the regular rains are expected to do in other countries, are now found to be owing to the Abyssinian rivers. All this territory which is here described by the traveler is sui generis, differing from that of the White Nile, and being wholly capable of development, and inhabited either by Mahometan or Christian races. Central Africa, on the other hand, is peopled by savages, who can never be expected to become civilized.

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

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

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

#### Message from an Indian Spirit.

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

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

take him this way by the north wind, and that way by the south wind. He hears this, and he hears that, and knows not which way to turn, for

believe that they will assent to no such proposition; and that is why we think this scheme conceals a good sized sectarian cat underneath.

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

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

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

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

#### The Pacific States.

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

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

#### A New Test Medium in the Field.

It gives us much pleasure to add another spiritual test medium to the already large number in the field, in the person of George R. Clark, who has taken rooms at 56 Pleasant street, in this city. every test medium in the Union, assures us that Mr. O.'s medium powers are superior to those of any other medium with whom he is acquainted. Spirits readily give their names, incidents of their earth-life, place of residence, and other proofs of identity perfectly astounding to the skeptic, and exceedingly satisfactory to the believer.

#### Music Hall Meetings. LAST LECTURE OF THE COURSE.

Mrs. Cora L. V. Daniels's second lecture was given in Music Hall on Sunday afternoon, April 2, to a large audience. Her discourse was grand and eloquent; her theme, "The Living Temple." Next Sunday finishes the course for this season. Those who wish to hear Mrs. Daniels should bear this in mind.

#### Advice to Mediums.

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

#### Movements of Lecturers and Mediums.

A. E. Carpenter will lecture in Milford, Mass.,

(Union Hall) the first two Sundays in May. O. P. Kellogg will lecture in Chardon, Ohio,

We have received a letter from Emma

Hardinge, which we shall print in our next issue. I the Festival on our second page.

rank and profession of persons reported; these to be sent to the Secretaries of all societies, and to some leading Spiritualists in places where there is no society.

The call should also be published in the Re-ligio-Philosophical Journal, and all other spiritual ournals.

We have no society at Ottawa; but I will as-sume the labor to collect the statistics of this town. J. P. CowLES. Ottawa, Il., 1868.

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

#### New Music.

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

#### Mercantile Hall Meetings.

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

The Lyceum meets in the same hall in the forenoon.

#### Dr. Livingston Safe.

A London telegram dated April 8th, says:

" All doubts of the safety of Dr. Livingston, the African explorer, are now disnelled. Sir Freder-Amount explorer, are now dispensed. Sir Freder-ick Murchison to-day received a letter from the distinguished traveler, which came by the way of Zanzibar. Dr. Livingston writes that he is in good health, that his journey of exploration has been successful, and that he will soon return to Encland " England.

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

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

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

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

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

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

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

the first Sunday in May. Chas. A. Hayden will speak in Bradley, Me.

April 26th.

### **APRIL** 25, 1868.

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### ALL SORTS OF PARAGRAPHS.

13 Have patience, friends; another edition of road on the 18th, by which over a dozen per-the "Experiences of Theodore Parker in Spirit-sons were killed. The train left buffalo at 2 r. N., Life" has gone to press, and we shall be able to and at about 3 the next morning, the accident fill your orders in a day or two.

We have also obtained a fresh supply of Prof. The price of this valuable work is \$3.50; postage free.

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

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

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

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

The Cuban authorities are said to be now engaged in obtaining a register of the slaves, as a good brother and zealous co-laborer, A. E. Carpreliminary to fixing the indemnity to be paid to their owners when emancipation shall be declared. French's house, we had the best and most satis-All slaves not registered within a given time will factory scance, in every respect, that I have ever be regarded as free.

Parepa is going to California next summer, it is said.

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

An appointed wedding at Providence, a few giving the most wonderful tests is in no particuevenings since, was abruptly disappointed by a lar diminished. Her extreme sensitiveness and stipulation from the bride that the groom should natural shrinking from contact with the public, abstuin from tobacco, which he could n't do, even has hitherto kept her very much secluded, and I with the alternative of losing her.

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

Bulwer has a new play in preparation.

Portland people, with excusable mide, place strangers on the top of the observatory and tell them to find the district which the great fire of 1860 devastated. Almost every trace of it has disappeared.

EASTER BRIDAL SONG.

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

Low, droop low, my tender eyes-Low, and all demurely,

Low, and whitehearly, And make the shining seams to run Like little streaks o' th' morning sun, Through silver clouds so purely; And fall, sweet rain, fall out o' th' skies, And bring the flowers so early!

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

-Alice Cary, in the Independent.

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

It is estimated that immigrants are going to Missouri at the rate of a thousand a week. Jo Cose being asked if he rested well the pre-vious night, replied that he did n't know, could n't really tall for he was a shap of the time time of the sum of the sum of the second of the sum of the second really tell, for he was asleep all the time.

#### BANNER OF LIGHT.

#### Terrible Accident. A terrible accident bappened on the Eric Rall-

took place. Seven cars were thrown down an embankment of jagged rocks, fifteen miles from S. B. Brittan's great work, "Man and His Rela. Port Jervis, on the Delnware division of the tions," and shall at once fill the orders waiting. road, and smashed to pieces. The sleeping cars were burned up, with seven passengers; a large number were badly injured.

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

#### An Excellent Test Medium.

There is an anxious inquiry at the present time among Spiritualists everywhere for good test mediums. No one phase of mediumship can do so much toward strengthening the weak, confirming Whenever such mediums are developed the public should know of them, for the people have need

of their services. As a reliable test medium perhaps there are few who rank higher than Mrs. Monisa French, of Willimantle, Conn. It was my good fortune to make her acquaintance a year ago last March, at her home, which was then in the city of Hartford. Then and there I also had the pleasure of taking by the hand for the first time our

peater, of Putnam, Conn. That night, at Mrs. attended. Spirit voices were heard, and little "Katie Sprite" and "Big Hand" talked with us as familiarly as do spirits in the form. And such tests as they gave us were truly astonishing: Through sickness, Mrs. French has since lost the power of producing the voices, but the power of take this method of calling attention to her fine powers, in the hope that she may be more widely known. She is deserving of entire confidence, and a liberal patronage by the Spiritualist public

wherever she may be. Her light should be permitted to shine. A. E. Carpenter would, no doubt, give willing and cheerful testimony to the excellence and reliability of her mediumistic powers. lence and reliability of her mediumistic powers, for he has had abundant proof thereof. Refer-ence may also be made to Mr. and Mrs. Harvey Dickerman, of Cuttingsville, Vt., Mr. and Mrs. V. P. Slocum, Mr. and Mrs. Milo Lyman, and New-man Weeks, of Rutland, Vt. Mrs. French has recently visited this section of Vermont, and Spiritualists who have long been familiar with the various phases of spirit manifestations have been both astonished and delighted with the tests given through her. by the controlling spirit. ".digiven through her, by the controlling spirit, " Alfeela.

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

North Clarendon, Vt., April 7, 1868.

The State Missionary. The hearts of our little band of devoted Spiritualists were greatly cheered and blessed last evening hy the presence among us of that truly earnest laborer, Mr. A. E. Carpenter, after a tedious ride of twenty-five miles in an open carriage. And we feel it due to him to express carriage. And we feel it due to him to express through the columns of your paper our heartfelt gratitude for the words of eloquence and truthful inspiration which during one and a half hour were poured forth to a listening, respectable audience, elucidating in a plain candid manner the facts and beauties of the spiritual phenom-ena. To us it was a rare occasion and a "feast of good things." Very truly yours, M. CONWELL, L. D. KNIGHT. Huntington, Mass., April 14th, 1868,

Huntington, Mass., April 14th, 1868.

#### The last Libel Case.

Aew gorh Department. BANNER OF LIGHT BRANCH OFFICE, SA4 BHOADWAY. 

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Vor JEW YORK ADVERTISEMENTS SEE SETURTE FACE. Very Large Assoriment of Spiritualist Books. Complete works of A.J. Davis, comprising twenty-two vol-umes, nineteen cloth, threeonly paper: Nature's Divine Hev-clailons, 30th edition, just out. 5 vols... Great Harmonia, each complete-Physician, Teacher, Seer, Reformer and Thusier. Marine Lectures (20 discourses, 1 History and Phillsoophy of Herelai Providences, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Ara-bula, or Divine Guest, and Riellar Key to the Summer-Land -last two just issued, and most highly interesting and in-structive. Whole set (twenty-two volumes) \$26; a most visuable present for a library, public or private. Fourbooks by Warren Cliase-Life Line: Fugitive Wifet American Crisis, and Gist of Spiritualism. Beat by mail for \$20. Complete works of Thomas Paine. in three volumes, price \$5: postage80 cts. Persons sending us \$10 in one order can order the full amound, and we will pay the postage where it does not ex-ceed book rates. Nend post-office onlers where convenient. They are always safe, as are registered letters under the new law. Persona Amoria a Medicines.

#### Popular Medicines.

Ropence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (31 per buttle.) Neurapathic Balaam, (30 cents and 31.) Ring's Ambroia for the tair, (31.) and an invaluable medicure for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

Our assoriment of Booka has been greatly enlarged and our office newly fitted up. Please call and ses it and us when you come to the city.

#### Complaints.

We have lately seen several lengthy and well written articles complaining seriously of the recent falling off in the size of families and in the number of children-especially in American familles, and most especially in large cities-to which is also sometimes added the increasing reluctance to marriage, by which a still further decrease of children is deplored. By these statements a reader would infer that our country was already short of population and prospectively shorter, or that immigrants and their children would soon control the country. We do not deny the statements or conclusions of these writers, but we should like to know why this same class of writers are so often the very persons who deplore the poverty, ignorance, crime and misery of the children, especially in large cities, and also complain so strongly of the numerous and untimely deaths of children, which they also see so alarmingly destructive to the future prosperity of our country. An outside observer criticising these complaints would say, If your country, and especially your large cities, are so overstocked with population that large numbers are constantly suffering greatly from poverty, and many are driven into crime and some die from starvation every winter, would it not be well to decrease your marriages, the size of your families, and use such proper natural and legitimate means as would decrease your population without crime, and save the misery arising from this surplus and increasing poverty? Why call for more, when those you have are suffering for the necessaries and comforts of life which all cannot share? Why deplore the misery you have, and loudly complain for lack of the cause that produces it? If overstocked, why call for more? With your present social system, can you cure the evils and remove the poverty of society by increasing your numbers and crowding your cities still more? When onehalf your children are now unwelcome, can you improve your condition by increasing the num-

Again, this same class of writers on moral and social subjects almost invariably join in the expressions of satisfaction or exultation over the rapid growth and extended business of our large cities, when they know that human suffering and crime are from two to five times greater in cities than in rural districts, and that these are always in proportion to the size and business of the city, and on a scale of increase ever in proportion to

livered on the Twentieth Anniversary of the Rochester Rappings, &c. The Brooklyn Daily Times gives a whole column to a scance with O. WICHIGAN SPIRITUAL PUBLICATION COMPANY H. Read, whose physical manifestations are very remarkable, and the wonder of inexperienced skeptics. We have also observed several favorable notices of the various meetings of the 31st ult, by which many persons are awakened to the fact that Spiritualism, so many times killed and reported dead, is even now more alive than all the churches that have combined to kill it.

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

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

Mrs. L. F. Hyde has returned from Washington, and is again successfully connecting the two worlds by her excellent mediumship, at the old stand 462 Sixth Avenue.

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

### To Correspondents.

#### [We cannot engage to return rejected manuscripts.]

NORTH EASTON, MASS .- We mainly endorse the remarks contained in your private note. It is true that new institutions must be formed to supersede the old ones that now work such partiality and extreme selfabiness in society. It must be ad-mitted, however, that all the stones in the old fabric have been of use-may be of use still; therefore it behooves those who are engaged in demolishing the structure that has stored so many conjuries, not to mar the material any more than is necessary, as it will be needed in the rearing of the new temple, the corner-stone of which is already laid. Every practical movement of the kind alluded to we are hearilly in favor of, "Not the man, but the plan," is your motto. This would do, were it not too palpably the case that the mus often, through selfshness, destroys the plan. Our observation during the past eleven years in regard to the schemes of those who profess to be philanthropists, has taught us to carefully weigh all propositions, coming from whatever quarter, before comof en results in disaster; and the benefit we would confer upon the community by inaugurating a new enterprise, with out fully comprehending and carefully analyzing its minutest details, brings unhappiness instead of happiness, noverty instead of wealth, to those who invest in it-disintegration in-stead of conperation. But as "the agitation of thought is the beginning of wisdom." we would not call in question the movement under consideration. Submit what you please.

#### Business Matters.

NERVOUS AFFECTIONS will entirely leave the NERVOUS AFFECTIONS will entirely leave the system and the whole nerre structure regain its vigorous and healthy tone when DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL is administered. It is by toning the nerre-fluid buckles of the working the nerre-fluid by the aid of this medicine that NEURALGIA, nerve ache and every description of nervous malady are completely cured. Apothecarles have this medicine. Principal Depot, 120 TREMONT STRRET, BOSTON, MASS, PRICE SI per package; by mall two postage stamps extra

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MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 514 Broadway, New York. A4.6w.

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MISS M. K. CASSIEN will sit for spirit answers

' PROSPECTUS.

THE

BIGHIGAN SPIRIUAL PUBLICATION COMPANY Wills on the luth day of June next, (if fifteen hundred sub-weeky imper, which is to be the organ of the "Micriolax Ware and the second second second second second second birectors, elected by said Association and the Micriolax of the above named Company." and controlled by a Host of the above named Company. The paper will be a large site follo sheet, printed on new and clear type, at **35** per a means—inwariably in Addsasee —and devoted to the advocery of the Apirtual Philosophy and liberal religious and Juvenile Departments; also, a column or two devoted to the advocery of the Apirtual Philosophy and liberal religious and Juvenile Departments; also, a column or two devoted to the Apircolutual and Manufacturing interests of the West. It will be strictly without party predilections. It is the intention of the Publishers to make their paper a de strable Family Parka, that will be a welcome weekly visitor counselor and instructor. MANYTON, Tressurer of the Company, at Lyons, Mich., or L. B. BIROWN, Recretary, DeWitt, Mick. BOARED OFF DIRECTORES: [8, M. FOX.]

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#### ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY,

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#### BY PROF. 8. B. BRITTAN, M. D.

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Apr. 4. THIRD THOUSAND EDITION. NOW READY.

An Extraordinary New Book BY ANDREW JACKSON DAVIS,

A STELLAR KEY

According to statements in the English papers, the Ritualistic Commission has decided against vestments, lights, incense, etc., and in favor of altering the rubrics.

State Constable Jones reports that two thousand seven hundred and seventy-nine liquor shops have been set up in this Commonwealth since Nov. 5, 1867.

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

The shoe trade at Lynn is on the increase, the demand coming largely from the West and South.

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

Massachusetts has seven hundred and seventyone dead buried at Andersonville.

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

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

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

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

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

The total cost of the grand Masonio Temple in Boston, including \$35,000 for furniture and organ, is \$453,000.

dergoing a long trial on a charge of defamation of character. It seems that the Commercial de-nounced a lawyer for having used money as agent for the city of Covington, to procure the passage of a certain measure by the City Council of Cincinnati. A long trial appears to have convinced the jury that Mr. Halstead's charges in the Commercial were true and made in the interest of the public, as eight voted for acquittal, two for giving the plaintiff one cent damages, and two for giving

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

#### Fifth National Convention of Spiritualists.

To the Spiritualists and Progressive Reformers of the World: The undersigned, members of the Executive

Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1869, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst. And we invite " each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said

Convention. ISAAC RHHN, President; WARREN CHASE, Vice President for N. Y. ; THOMAS GABRETT, " JACON W " Penn. ; " Del.; " Md.; JACOB WEAVER, A. JACKSON DAVIS, " " N.J.; " Me.; FRANK CHASE, " N. H.; " Vl.; D. P. WILDER, " Mass.; WILLIAM WHITE, 66 Conn.; IMMANUEL SEARLE. " R. I.; 66 Ala.; \_\_\_\_, " Tex. : HUDSON TUTTLE, " Ohio : 44 Neb. : 66 W. T. NORRIS, Π.; " MABY SEVERANCE, Wla. 66 Mich.; " Mo.; CHARLES A. FENN. " Cal.; \_\_\_\_, " D, C.; Ky.; 68 Tenn. ; Kan.; 66 HENBY J. OBBORNE, (a.; " Minn.; " Іа.; S. Y. BRADSTREET, L. K. JOSLIN, Treasurer, R. I.; HENRY T. CHILD, M. D., 634 Race street, Phila-

delphia, Secretary.

and deplorable picture, in view of the false social system that increases crime, poverty and misery in geometrical ratio with its increase. But in casting the horoscope of our country, suppose we turn back to England, Ireland or Germany, and see what great advantages have been derived from the almost universal marriages

ber?

been derived from the almost universal marriages of the men, and the generally large families of children, especially among the poor, and see if the results are desirable for our country, with a similar social system, which we have, with very slight variations, and those not at all sufficient to prevent the misery. Speaking for ourself, and as an old man who has been very successful in rear-ing a small family, te advise young people to be reary cautions in marrying, or to wholly avoid it very cautions in marrying, or to wholly avoid it until the laws can be so changed as to avoid the misery now so frequently arising from it, and we also advise those who do marry to carefully avoid bringing many children into existence while they must inherit the bad habits, appetites and pasor dragging out unhappy lives, seek tobacco, rum, excitement, lust and crime, to get through life as it is now. In support of our opinion and advise against marriage as it now is legalized, we clip the following from the Boston Journal of April

8th: "DIVORCES IN MAINE.-The Baugor Whig save that twenty-six divorces were granted in Knox county at the last term of Court, and fourteen in Oxford county, and that twenty-five libels for di-vorce were entered in Somerset county at the last term. At this rate there would be from three hundred to four hundred granted in the whole State. The applications on the dockets last fall numbered more than five hundred, and they are increased every term in consequence of the inafforded dissatisfied couples for release from matrimonial infelicities."

And to the last sentence we will add, of course they do, and will, till the law of relations between married persons is changed; and yet the divorce laws cannot face about and go backward, more than capital punishment and imprisonment for debt can be again established when once abolished. Either would be ildiculous in a progressive age and country like ours. The true remedy for all these evils is to correct the laws of marriage and society, and make woman in every position an equal with man in all relations of life. But the churches are so bitterly opposed to any reform in this department, that our popular writers dare not demand the change, and so keep "whipping the devil round the stump,"

#### Trimming their Sails.

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

scaled letters. Inclose S2 and 4 red stamp 24 Wickliffe street, Newark, N. J.

the misery arising therefrom for other articles with different headings. Why not say at once with different headings. Why not say at once COUSIN BENJA'S POEMS are for sale at this of the past and future growth of this city is a sad fice. Price \$1,60.

### Special Notices.

THE HAIR AND SCALP.-Dr. George W. Bab cock, Scientific Dermatologist, 28 Winter street, Boston, suc-cessfully treats all diseases of the hair and Scalp, Loss-of Hair, Premature Greyness, Baldness, etc. He prepares special reme dies for each case. Send for circular. 4w-Apr. 25.

DR. BADCOCK's HAIR DRESSING. - The State Assayer recom-mends it. No other preparations as tags, as good, or is or cheap. Price One Dollar. Sold by Druggists everywhere, and by Dr. George W. Habcock, Scientific Dermatologist, 28 Winterstreet, Buston.

ADVERTISEMENTS.

Letter Postage required on books sent by mail to the fullowing Territories: Colorado, Idaho, Montana, Secada, Utah.

#### DR. J. WILBUR,

MAGNETIC PHYRICIAN, will heat the sick at his resi-dence, 3:0 Van luren street, Milwaukee, Wis, till further notice. Patients at a distance cured by magnetized paper, Send superscribed envelope and \$1,00. Apr. 25.

A CAL, all kinds of Apiritualist and Reform Books are kept constantly for sale at Eastern prices. Catalogues malled free, and all orders promptly attended to. Address, BERMAN SNOW.

Amile DENTON CRIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.; mining specimens, \$5. Address, 602 "N" street, between 6th and 7th, Washington, D. C. Apr. 25.

DR. GEO. B. EMERSON, Psychometric and

DR. GEO. B. EMERSON, Psychometric and Magnetic Physician. developed to cure diseases by draw-ing them unto himself, at any distance. Can examine persons, iteli how shey feel, where and what their disease at a distance si; manipulations 82. N. B. Will give delineations of character; also accurate information on business, &c. Office, No I Winter place, Boston. Hours from 9 A. N. 10 5 P. N. MRS. M. E. BEALS, Test, Chairvoyant and Huatness Medium, 425 Washington street, opposite Essex. Public Circles every Tuciday. Thurday. Friday and Hunday evenings, and Wednesday 27 P. M. Frie Circle, Friday, 27 P. M.

riday, 23 F. M. MADAME DE SINO, Healing Meilium and liusiness Clairvoyant, can be consulted at 46 Charter street, lioston; terms reasonable. lw-Apr. 25.

MRS. EWELL, Medical and Spirit Medium, Apr. 23.-13w\*

MASONIC HISTORY.-Agents wanted imme-diately. Address, W. L. BARVEY, Boston, Mass. Apr. 25.-iw\*

#### DR. WILLIAM F. PADELFORD,

MPECIALINT, Office, 45 1-9 Howard street, Boston. Mar. 28.

THE PERSONAL MEMOIRS OF D. D. HOME, The Celebrated Spirit-Medium, EXTITLED,

INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York. Price \$1,25; postage free. For sale at this office. Aug. 15.

#### CTTT TO THE SUMMER-LAND.

PABT 1. ILLUBTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

ILLUSTRATED WITH DIAGRAMS AND ENGLAVINGS OF CELESTIAL SCENERY. MEN of Science: Thinking Meni: Independent Meni Mindeskepitcal about the Future! IJERE IS A BOOK FOR YOU. This is the twentleth volume from the pen of the inspired Scen and Tracher, Andrew Jackson Davis. He has here tobre explained the wonders of creation, the mysteries of science and philosophy, the order, progress and harmony of Nature in thousaids of pages of living inspiration; he has solved the mysteries of active the world of spirits. "Mr. Davis opens while the door of future human life, and shows as where we are to dwell when we put aside the gar-ments of mortality for the vestments of angles. The says: "The volume helesigned to furnish scientific and philosophical evi-dences of the existence of an inhabitable sphere or zone muong the sums and panets of agues. These evidences are indepen sable, being adapted to all who seek a solid, rational, philo-sophical foundation on which to rest their hopes of a substan-tial existence after Death." The count of the spiritual universe; the physical screer, and howing into the heavens; the existence of a spiritual zone; its possibility and probability; its formation and scientific energy and romstitution of the spiritual universe; the physical scenery and romstitution of the science is the rest of the rest by humfreds. "This book is seling rangely, and will be read by humfreds." This hook is seling rangely, and will be read by humfreds. "This hook is seling rangely, and will be read by humfreds." "This hook is seling rangely, and will be read by humfreds. "This hook is seling rangely, and will be read by humfreds. "For all end the MANER OF LIGHT OFFICE, 158 Wash-

and thousands of persons. Free bis posses of the count to the trade. For sale at the HANNER OF LIGHT OFFICE, 154 Wash-ington street, Boaton, and at our BRANCH OFFICE, 544 Broadway, New York. Feb. 8. ARABULA; OR,

### THE DIVINE CUEST. CONTAINING

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THIS volume is, to some extent, a continuation of the au thor's autobiography, entitled, "The Bagic Staff." But, chiefly, it contains a faithing record of experiences which, it is believed, are far more representative than exceptional. The exceptions occur in that private realm where the individual differs, as each has an undoubted constitutional right to differ,

differs, as each line an undoubled constitutional right to differ, from every other. A new collection of living Goapela, revised and corrected, and compared with the orlainals, is presented to the world, viz: At kinhis, At Menu, M. Confuctus, H. Siamer, N. Kyrus, K. Gabriel, St John, N. Preuma, M. Janes, R. Gerti, R. Theodore, M. Octavius, N. Sanniel, M. Lizz, At. Lomaa, St linght, M. Aanph, M. Mary, St. Beiden, Rt Lotta. The alternations of faith and skepticiam, of lights and shades, of heaven and hades, of Joys and sourows, are familiar to the human mind. The causes of these menual states are considered. May the Aratout be unfolded in the heart of every reader. Price 81,501 postage 20 cents For sale by Willitz M. WaltitEN CHASE, at our BRANCIE BOOKNTOIE, 544 Biroulway, New York. Nov. 59.

A VERY INTERESTING WORK. THEODORE PARKER IN

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### Message Department.

Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality

#### Mrs. J. H. Conant,

while in an abnormal condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond – whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-pronce their names

We ask the reader to receive no doctrine put

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

#### The Banner of Light Free Circles.

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

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

#### Circle Room-Reserved Scats.

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

#### Invocation.

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

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

#### Questions and Answers.

CONTROLLING SPIRIT.-If you have queries for consideration, Mr. Chairman, we are ready to answer them.

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

Ass,-The only sure method of prevention Ass.—The only sure method of prevention known to us is this: Make yourself acquainted with the influences by which you are attended, and through reason dispet the clouds. If they are injurious to your physical and spiritual well-being, if you reason with them they will depart. Knowledge is the only safe way by which to reach and overcome all the ills of life. The va-rious churches scattered throughout the land are perpetually sending forth their cry against mod-ern Spiritualism but they know as little concernern Spiritualism, but they know as little concern-ing modern Spiritualism as the snall knows of the stars. Yet they are constantly sending forth their anathemas, expecting thereby to annihilate modern Spiritualism. If they would be success ful in their cause, they must first seek to under-stand it, and then they may have some guarantee for success. So it is with regard to all laws in life. You are compassed about by an innumerable cloud of witnesses, unseen attendants. Some who come for good, and some for what you call evil. Some come to gain for themselves; others come to give. Some come for the purpose of making themselves better; to find entrance to heaven; others come expecting to wreak ven geance upon those who have done them ill upor the earth. It is a great high way, and open to all Now then it beloves you all, as Spirits who visit to earth. It is a great high way, and open to all. Now then it behoves you all, as Spiritualists, as scientists, as moralists, as Christians, to seek to know concerning the powers by which you are surrounded. Then if they produce injury to body or spirit, you will know how to repair it, and how to provide against it. Q.—Can you or do you ever dart thoughts into the mind of man, and he at the time be unaware of it? of it? A.--Certainly; that is a very common occur-rence. Mind is constantly giving out of its thoughts, and as constantly receiving from some other mind; and as the disembodied spirit has more power than the spirit embodied, and can with greater facility fasten its thoughts upon some other brain, so in that respect they are superior to minds in the flesh, and can exercise a greater power over you than you can exercise over them

I've been floating round on the surface of things, waiting for a chance to come, for a boat or scow, or some sort of a ship. I stood by waiting for my turn while that old Jewish rabbi was talking. [Jewish rabbi? Who was he?] I do n't know. That's what they told me-all I know. I was n't nequainted with his excellency, but that's winatthey said. But I could n't help think-ing that I believed he was talling the truth about the spirit bodies being kicked out-I mean ex-pelled. Well, I can't talk as he did. It's no use. I have to be Sam Roberts, after all. Thought I should be pretty kind of decent, but can't do much at that business. But I just romember the feeling I had when I was dying, after I begun to get cold. My hands were cold, and my feet were numb, and I was cold all over, except a place thing in me going jump-i-ty-jump, and I could u't then to fave with the row as a some-thing in me going jump-i-ty-jump, and I could u't the subtre construction and I could u't the for anything to return. I to mean the subtrees and fam-ity. I could all over, except a place there (the heart). I felt as if there was a some-thing in me going jump-i-ty-jump, and I could u't the for anything to return. I could n't the state of a much and I was cold all over, except a place there (the heart). I felt as if there was a some-thing in me going jump-i-ty-jump, and I could u't the for anything contraction of the could a the red and the place is a some-thing in me going jump-i-ty-jump, and I could u't the for anything contraction of the could a the place is a some-thing in me going jump-i-ty-jump, and I could u't the for anything contraction of the could a some to a subtree to smark to use? Yes I can the subtree anything contraction of the could a the subtree to a subtree to smark to use? Yes I can

thing in me going jump-i-ty-jump, and I could ut think of anything, only it was the devil trying to tick me out and get possession himself. I see he has explained it. I've wondered a good many times what the the *philosophy*-that's it—of it was. Well, I've got it now, down to a point. was. Well, I've got it now, down to a point. heaven to rest, and come no more out; but it is That's what it was. In other words, it was a sort of lectrical wind blowing you out. I'm from the 9th New Hampshire, sir—a soldier through and through Don't leave the other of the solution of t

I's going to say my appearance would rather give the lie to my statement, but that's what I was. They say you must come back just as you was. I might come as a dove, I suppose, if I tried —they say so; but then it would n't be Sam Rob-erts, so I should n't get yery far ahead. Oh dear! dear! My sister Jane, I suppose, will say, "Depraved yet! Out of the church, and out of everything." I am out of the church and out

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

thing. But so far as what you need goes, it's pretty level. I'm glad they got the chest with my things, oven if it was in such an upset, harum-scarum condition. There was n't much of anything there but I'm glad, 'cause they are glad. And I'm very happy to be able to announce myself as all

right. Now that expresses a good deal. Let me see. Tell 'em I've seen father, and he's —I rather guess he's out of the church. I don't know. He did n't say much about it. At any rate, I don't know as they have deacons here. he a deacon?] Yes, deacon. What are You are deacon of this establishment, aint you? You are deacon of this establishment, ant you? [No, I'm no deacon] I did n't know but you was. I was going to address you as deacon when I come in, but they just pulled me from the rear, and told me to be civil. [I never had much inclination toward deaconship.] So much the better for you. The old man was always talking about religion, and the Bible, and the devil, and all ther, but here I notice he don't say anything vou! all that; but here I notice he don't say anything about it, and I aint going to bring up the subject. So that's the information I bring about him to

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

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

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

I'm from the 9th New Hampshire, sir—a soldier through and through. Don't look like it, do I? I's going to say my appearance would rather give the lie to my statement, but that's whet I

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

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

an when death shall knock at your door." Jan. 21,

Séance conducted by Joseph Lowenthall; ad-journed by "Cousin Benja."

#### Invocation.

Spirit of Eternal Truth, our Father and our Life, we have heard thy voice speaking to us from the past, through the present, and in obedience to its call we have gathered here. Oh thou whose to its call we have gathered here. On thou whose-life hath no beginning nor ending, thou to whom the soul pays fits vows, thou whom no soul can understand, we would worship thee from the deep places of our inner lives, and to-day we would rejolce in life, in the glory of life, in the perfectness of life, in that life which belongs to thee as to ourselves. Thou hast called us from past scenes to mingle with the present, and here at the sacred altar of human life, oh, Lord, our God we would nay our yows, offer our prayers.

past scenes to mingle with the present, and here at the sacred altar of human life, oh, Lord, our God, we would pay our vows, offer our prayers, and ask thee, oh Lord, to bless us still anew; not that we fear thou hast forsaken us, not that we fear thou will not bless us, but because thou hast given us, oh Spirit Eternal, that which calls ever unto thee. We must ask for blessings; we must pray; we must praise; we must lift up our souls in joy and thanksgiving unto thee. We behold thy glory in the heavens and thy power in the earth. We know that the grave hath no power over us. We know that the grave hath no ther. All the saluts of past ages cannot claim eternal life, any more than the sinner who bows before thy throue asking for mercy.
d) hwe praise thee that we are permitted to return to-day adding our feeble testimony to the stokes but here is a heaven, not o'er yonder skies, but here is a heaven, not o'er yonder skies, but here is sufficient for all, and whose love never forsakes any one of us.
d) An and the safificient for all, and whose love never is sufficient for all, and whose love never forsakes any one of us.

Observer forsakes any one of us. Observer forsakes any one of us. Observer forsakes any one of us. Observer for the unseen world, may be sufficient for this age; and may the age rise up in glory, prais-ing thee for the gift, praising thee for the light, praising thee that they know where they are go-ing, that there is no death, but life is everywhere. Our Father who art in heaven, hallowed be thy name; may thy kingdom come, and thy will be done on earth as it is done in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; leave us not in temptation, but deliver us against from evil; for thine is the kingdom, and the power, and the glory, forever. Amen, Jan. 23.

Q.-It has been said by a certain autor that is the best as the true to be shown to those who were in attendance, mediums are generally somewhat mistaken with reference to the personal presence of spirits at circles. He states that it is more the reflective than the real presence, like the shadow upon a locid the vert who was with me at that time, they will learn that I have made a correct statement placid lake. Is that correct? A.-Under some circumstances it is correct;

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

parts—body, soul and spirit.  $\mathbf{A}_{-\mathbf{I}}$  believe while you are on the earth you are three in one. You have the physical body, which is the outgrowth of earthly conditions, and you have the spiritual body, which is an out-growth of your earthly body, and you have the divine life, which is the same yesterday, to day, and forever. Q.-With reference to repentance, am I to

understand that it is a punishment, and not an act on the part of the one who exercises repentансе?

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

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

A.—I believe it to be the spiritual light which attends the consciousness of the soul who has atknow that it is shed from any particular source. I believe it is born of the divine life of our own natures.

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

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

Q.-Can there be any growth without suffer-

ing? A.--I think not. If the most perfect beings that we have any record of were capable of such in-tense suffering as the record of their lives affirms, what have we the right to infer concerning suffering? Why certainly that it is a necessity. It may be called the key that unlocks the gates of heaven and blds the spirit flee from past shad-

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

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

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

here. Now my hope in coming here is two-fold: First. A.-Under some circumstances it is correct; under others, wholly incorrect. Sometimes the spirit is present, and holds absolute control in propria personx, of the medium; at other times the spirit may be thousands of miles away, and yet the medium may be under the control of that spirit. Q.-In the petition presented, as I understood, to the Divine Baing what is the nature of the spirit. Q.—In the petition presented, as I understood, to the Divine Being, what is the nature of the repentance referred to? The petition presented naturally follows that I am well rewarded, and though I had dephy, it is enough. I shall be satisfied. I shall feel that I am well rewarded, and though I had de-layed for four centuries instead of four months to return. I should have felt thus, I believe—that the

#### Ellen Read Wade.

Lifen Keau Waue. My dear Mr. White, have you seen Frank? [No, I have not been able to find him. I think I shall, however.] Of course, I am a little anxious, you know, now that I amin the way of return. I feel that I must follow up my message, and do all I can to cause him to know that I can return. Do n't you think it is right? [Certainly.] Ob, I thought so much of the interview I had with you the last time I came! Why, you don't know what a waking it gave me. I thought I was fully alive enough before, but it seemed to put a greater life in me, and I have enjoyed so much more since that time. I don't understand it! How came you to bellowe in these glorious

it! How came you to believe in these glorious facts? [Naturally, I suppose.] Why, you never thought of it when we were down at Spring Lane, did you? [Not till long after you left my office.] Oh, I an glad to come! Think of me sometimes, won't you? [Yes, often.] You know me-Ellen? [Oh, yes.] won't you? [Oh, yes.] Jan. 23.

#### George Clark.

(To the Chairman.) I am at a loss to know how to address you. I don't know your rank. [They sometimes call me Chairman. I'm not particu-lar about any title.] All right, then. My story is rather a short one. The fortunes of war took me on the other side, and some good fortune has brought me back here; but what it is, I am unable to say just now. The truth is, Mr. Chairman, I have a little wife down a little ways from here, that I am rather anxious to cheer un a from here, that I am rather anxious to cheer up a little. I suppose there's no objection to that? [Not the slightest.] Well, then, in the first place, I want her to know that I come to see her every day, and when she is the most happy then I'm the best satisfied. And I want her to do what-ever will be most conducive to her happiness, reever will be most conducive to her nappiness, re-gardless of me. I shall be satisfied. I am all right. And, above all things, don't get the blues. They 're had things to bave. I should rather have a dose of Brandreth's pills. I am just as happy in this now life as I was when I was here. I was n't inclined to the blues when I was here. And I want Hattion that's my wifen was L're no In time internet to the bines when I was here. And I want Hattio-that's my wife-or was, I've no claim now, I suppose you will say-I want her to feel that it's always best to be just as happy as you can, and take things just about as they come; do the best you know how, and let it go at that. Tell her I'm glad she is with William and Lou. It's the best thing for her at present; and when it's heat for her to move why. I will just be there it's best for ber to move, why, I will just be there to turn the crank and help her out. That's all. Mr. Chairman, you and I are not very well ac-queinted yet, but, what of that? The best of quainted yet, but what of that? The best of friends were strangers once. Who knows but

what you and I'll be old chums forty years from now? Can't tell, can we? Where are you from? [I was born in Maine.] Well, I hail from Glou-cester. That is, the attraction is there, so I hail from there. [Did you reside there?] I went from there to the war. I think if I ware have easin I should under the I think if I were here again I should, under the

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

thing in my power to square up matters with her, and make her see the bright side. And as for tears—I'd rather see smiles, a good deal. Now, Mr. Chairman, I shall have to ask—that is to say if you charge any fee—I shall have to ask you to trust. [We make no charge.] Very well, then, I'm as well off as anybody. Now how soon am I to look for my few words? [In eight or nine weeks.] W-h-e-w1 in eight or nine weeks! The machine grinds slow, do n't it? [They keep coming fast.] Is that it? They come so fast they

around us, and like the shades of evening refuses to depart til the morning light of knowledge streams in, and then by natural necessity it must depart. Jan. 23. Nathaniel Angell. I had not the slightest faith in anything of this nature before I was called upon to part with the body through which I manifested on earth, and I frequently went so far in my unbelief as to de-nounce the belief of some friends I had who conme down for about thirty-two; my name, George Clark. If you ever meet me on the other side, you 'll be sure to meet me rot crying, but rather laughing; and if I can do you a good turn I'll be pretty sure to. [Do it to me or to anybody else] All right. Put it in the contribution-box, eh? [Yes.] All right. Good by. Jan. 23.

-Is there any other judgment day beside

the last day of a man's life here on earth? A.-Yes; every day of your lives is a judgment day. Every day which belongs to you as an in-dividual, there is judgment passed concerning. All the acts of your lives are passed before the All the acts of your lives are passed before the great judgment seat, and each one determined upon. If they are evil, they bring their legitimate results. If they are good, they also bring their legitimate results. An evil tree cannot bring forth good fruit. Whatever you sow, that you will reap. There is no forgiveness for sins. You must pay the uttermost farthing for all the mis-takes of life. You will by and by learn that it is well; for did the great power in the universe suf-fer you to go without judgment when you make mistakes, you would hardly march on through the wondrous degrees of progress marked out for you as an intelligent spirit. Q.-Do we have the celestial body that is spoken of in the Bible as soon as we die? A.-You have it before you die. It is with you now. It forms an ethereal, mystle covering for the nervous system, and it passes out or is ex-

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

#### Samuel Roberts.

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

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

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

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

Stranger, maybe you and I'll be better ac-quainted by-and by. When you get off this here rig, and get a little more sublimated, you and I rig and get a little more sublimated, you and 1 will travel up together and see the sights. I guess I shall get along pretty well, so that you wou't be ashamed of me. [I should n't be now.] You don't know. This is a borrowed rig I're got. If you see me in my own, perhaps you would n't like me as well. Do n't forget my name, will you? [No.] 1 have n't been called by that name for so long, I most got out of the way. [You were called Sam?] Yes, reckon I was.

Yes, reckon I was.

Yes, reckon 1 was. If I's in the habit of praying, I'd pray for you, but as I aint, you 'll have to do your own praying. Good-day to you. Jan. 21.

#### Joseph Yeaton.

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

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

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

#### Questions and Answers.

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

Ans.—I have no faith in the experiment, be-cause I know that the mediumistic power is not absolutely dependent upon earthly conditions for its development. It is a subtle force that, under

natural, not artificial, circumstances works its way to the surface, whether you will or no. Q.—It is claimed, if I mistake not, that all per-sons are more or less mediumistic. If advanced spirits know this, it is presumable that they also know how to develop this highly important qualification, faculty or power; hence we inquire what course shall be pursued by persons desiring to be developed as useful and efficient mediums? A.—The most proper course to pursue is to live a natural, harmonious life. Let the surface be as smooth as possible and let there be as much har-mony as possible between the internal and the

external. Seek for that holy peace which no cir-cumstances of earth can infringe upon. Do unto all others as you would that all others should do unto you. Live naturally; live temperately; ab-stain from all the excesses of life, and seek to bring all the faculties of your body into proper exercise, forgetting none. Do not exercise any one faculty to the detriment of any other, but seek to exercise all harmoniously, so that the subtle currents upon which the spirit power is dependent may not be obstructed; in a word, live natural and harmonious lives. Do this, and if there is any latent mediumistic power within you it will be sure to come to the surface.

CONTROLLING SPIRIT .-- The audience are now

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

question?

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

move pouderable bodies, organic or inorganic through the atmosphere?

A .- Various conditions are necessary. First, it A.- VARIOUS conditions are necessary. First, it is necessary to bring the medium in spiritual or electrical rapport with the object you desire to move. Secondly, it is necessary to bring the will of the person who is the prime operator in the case in conjunction with the object to be moved, and with the medium. These three conditions, or parts of one hear perfect any holy. however,

or parts of one, being perfect, any body, however ponderable, may be acted upon according to the capacity of the power that may be provided by the medium. Under some circumstances, a dry atmosphere is quite necessary; under others, a moist atmosphere seems to be better. Q.--Are any of my departed friends here pres-

ent to dav?

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

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

sidered that this thing was a verifable truth, who once told me that nothing on the earth could shake their faith—not even if it was pronounced a delusion by every body on the earth, they would remain true to their belief; and during the same conversation very coolly informed me that the time was not far distant when I should say as much; when I should myself give evidence of its truth. "How is that?" said I. "Wby, when you are dead you will come back, and we will 866.

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

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

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

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

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

fest through now. So inform my friends. In 1854 I became involved pecuniarily, and was compelled to surrender up all I had of the things of this world, and go forth again to seek my for-tune. Some of my friends then said; "He will never go crazy about it; he will be philosopher enough to consider it as rather a bad thing, but not so bad but what he may finally get entirely beyond it, and obtain another fortane." Can't say as that prediction was thoroughly verified, but it might have been in part. At my death I was not attended by my friends. I was separated from them. I had gone South on business, and was overtaken by disease and died. So of course they do not know anything about what I am to relate here with regard to my death scene. I distinctly beheld the face and part of the form of my father, just as I was passing away,

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

Inder States and the

#### Josephine Jones.

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

When I died-oh, it was so hot when I was sick, but then it grew so cold I thought I should freeze. but then it grew so cold I thought I should refer to day I don't know as everybody dies so. I told my mother to put all the things on me, it was so cold; and don't you think I she just cried and cried and cried, and then she fainted away, and then I did n't see any more. I died then, you know. Don't forget to tell about Mr. Taylor. Father did n't like his advice at all; says it is n't worth a pleasyme. Good.night

picayune. Good-night. Jan. 23.

Scance opened by Rev. George Whitefield; closed by G. A. Redman.

#### MESSAGES TO BE PUBLISHED.

Thursday, Jas. 30.—Invocation; Questions and Anawers; Mary Straten, of Gloucester, Mass., to her friends; Horace Kimball, of Now Bedford; Harriet Buck, of Montgomery, Ala., to her brother William. Monday, Feb. 3.—Invocation; Questions and Anawers; William Hixon, of Missouri, to his brother Natian; Edward L. Stevens, of Brighton, ist Lieut. Co. H., öth. Mass.; Clara Pope; Frank Hanson, of Washington Village; Flerence Bireeter, of New York, to her mother. Monday, April 6.—Invocation; Questiors and Anawers; Ularke Henderson, of the 3d Mich. Reg't., Keokuk; to his uncle, Thomas Clarko; Louisa Joney, alias Frances Deland, to her friends in Clincinnal; James Burke, of St. Johns, New Brunawick.

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#### AT THE MAN **APRIL 25, 1868.**

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#### Monthly Report of Massachusetts State Agent.

During the month of March I have delivered one or more lectures in each of the following places: Clinton, Cambridgeport, North Danvers, Haverhill, Methuen, Tynsboro', Chelmsford, Bil-lerica, Bedford, Graftou and South Easton. Mrs. Agues M. Davis reports one week-evening and two Sunday lectures given in Lexington, Dorchester and Colnssett. I have received the following contributions: Cambridgenort Associat mat.001A Friend. Haverhill.....61.00

Fraternally yours,

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

#### Married.

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

#### Obituaries.

termed, Extracts) of The Roots, Herbs and Barks, making a preparation high-most AGREEABLE and the PLEABANT Remedy to "Born into the undying life," March 24th, from Dover, Me., after eight months of suffering. James Augustus, only son of take ever offered to the public. Being composed of the juices of the Boots, Herbs and Barks, renders it the most Oscar and Harriet Woodward, aged 20 years and 9 months.

Occar and Harriet Woodward, aged 20 years and 9 months. This is the *fifth* time within six years these parents have heen called to mourn the departure of a child from the earth form, yet their grift is greatly lessened by the presence and nearness of the ange-world. There was something peculiarly pleasant connected with the departure of our young friend. Possessing a cultivated mind, and of a pure and stainless life, and having been a Splritunalist from early youth, the prospect became so bright and radiant before him as he neared what the world calls the "dark river of death," that he was not only ready but impotient to cross its wave and land upon the "siming shore" the could so plainly behold. If then a addeat another wintess to the beauty and strength of angel presence and power. From its organization, until prevented by dis-case, he was the zealous and ethelen's Progressive Lyceum. As long as the power of speech remained, he did not fail to im-prove every opportantity to exhort the writer of this, with all others connected with the damagement of the Lyceum, that presevers in their good work, making suggestions for its bene-ft, and promising his best efforts and all in carrying it on-ward. We have missed his youthful form and earnest counte-nearing the weak is youthful form and earnest counte-manice in our Lyceum hall, yet we stil of us feel Assured that his presence and assistance will not be witheld from us. E. B. Avenuel.

WITH THE ANGELS .- Emma C., only daughter of Dr. J. K.

Several or more of the following symptoms: CONSTIPATION, FLATULENCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDI-TY OF THE STOMACH, NAUSEA, HEART-BURN, DISCUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT OF THE STOMACH, SWIMMING OF THE HEAD, HURKIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTUME, DIMMESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT, DULL PAIN IN THE SKIN AND EYES, PAIN IN THE SIDE, "BACK, CHEST, LIMBS, ETC., SUD-DEN 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 WITH THE ANGELS.-Emma C., only daughter of Dr. J. K. and Mary A. Jewett, left the earth-form in Lyons, Mich., March 7th, of consumption, aged 16 years. Can we say to the dear friends, "Weep not!" when one so beautiful passes from their sight? We would rather say. "Come, blessed angels, to those who truly mourn." as do all those who knew this loved one. Emma was beautiful in form and spirit, with fine musical talent; all her nature was at-tuned to the most delleart harmony. Oh earth, when wilt thou be purified to contain such pure spirits longer on thy shores, era a blight shall come on thy rosebuds that they shall only blosson in the spirit gardens. She expressed a wish to live out her earth-life in the form, but when informed that the change was near, like a philosopher she gave her friends a word of cheer, and saw the angels as they came one after an-other to bear her away. The faneral was conducted by Col. b. M. Fox, of Lyons; the discourse by the writer; a burd chant, composed and set to music by L. B. Hrown, read by him and sing by the choir, produced perfect harmony, which gave us the evidence of angel presence. Emma! bright star of lieauty i shine on thy parents. 'If, and guide thy young brother leavenward. S. A. HORTOX.

ANOTHER MEDICK GONE HOME -- Mrs. L. R. MUTTAY, M. D., This remedy will effectu-Jaundice, Chronic or Ner-Chronic Diarrhwa, Disease of the Kkineys, and all Disof Detroit, Mich., (formerly Mrs. Taylor, of Pittsburgh, Pa.) entered spirit-life on the 8th of April, aged 43.

entered spirit-life on the 8th of A pril, aged 43. From early childhood to the terminus of her earth life she saw and described so necurately dwellers on the immortal shores, as to be readily recognized by their surviving friends. Her clarivoyant powers in diagnosing diseased conditions of the human system of persons whom afte never saw, and who were distant from her hundreds of miles, have been the asion-isinnent and dimiration of thousands. As a reliable test and business medium sho had few equals. Erring females were led by herinto the paths of virue. No child of want and suffering, however ragged and filthy, was ever passed by her unnoticed, or without exciting in her loving heart, sympathet-le consolate she has ministered words of comfort and good cheer. A few hours before her tran-lation alse exclaimed? "On the dynamics were joys and hopes, my faith and my knowledge! for what would lexchange them? Not for words!" R. O. M.

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

in the habiliments of immortality, Betsey, wife of Warren Wheaton, aged 71 years and 5 months. Bie rose friumbhant over death and the grave, to join her angel mother and other departed relatives and friends. Abo was a loving wife and an affectionate mother, and was be-loved by all who knew her. Her husband and six children still remain on earth, calmity looking forward to a reunion with the loved ones who have crossed the "golden strand." For a number of years Mrs W, was a Cripple, and could not walk alone. She became a true Spiritualist by investigning and studying the laws of her own being, and by so doing she learned the unclumeable laws that govern the whole universe of (ind. She was a constant reader of the Bienner of Light, and its weekly visits affordel her great consolation. Katamaroo, Alich, April, 1868. W. W BEATON.

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

BANNER OF LIGHT.

**HOOFLAND'8** 

A PERFECT

**RENEWER OF STRENGTH!** 

A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD,

HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debili-Dis functions deranged. The Difference is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Stomach, then becomes af-fected, the result of which is that the patient suffers from

The sufferer from these diseases should exercise the greatest

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 storach digests promptly; the blood is purified; the com-plexion becomes sound and healthy; the yellow tingo is eradi-

cated from the eyes; a bloom is given to the checks; 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 attendant ills, will find in the use of the TONIC &

being.

new lease of life.

several or more of the following symptoms:

powerful.

Mediums in Boston. New Pork Adbertisements. DR. MAIN'S HEALTH INSTITUTE. GERMAN TONIC! AT NO. 230 HARRISON AVENUE, BOSTON. AT NO. 230 HARRISON AVENUE, HOSTON, THORE requesting examinations by letter will please en-close SLOM, a lock of hair, ar return postage stamp, and the address, and state sex and age. IBW-Apr. 4. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND IIEALING MEDIUM, y successful in trating limmors, Rhoumatism, disease of this Lungs, Kingys, and al Billoux Complaints. Parties at a dis-tange and an another the second and the second a

MINS L. J. (CELLOGG, M. D., LECRICIAN and Clairvoyant, 26 larrison avenue, flos every Monday afternuon, at 3 o'clock at office. Mar. 25.-4W

SAMUEL GROVER, HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) IJW-AUC. 6. AURA HASTINGS HATCH, Inspirational Medium, will give Musical Méances every Monday, Tues-day, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-tredge place, opposite 69 Friend street, Boston. Terms 25 cts. Apr. 25.-4w

MRS. ALICE JEPSON, the great Clairvoyant No. 140 Court atreet, Beston, and can be consulted from 9 A. N. to 67. M. Would lecture if applied to at Boom No. 8, Apr. 18-200

MISS ACHSAH A. PAINE, Clairvoyant and Test Medium, No. 7 Leverett street, Boston, Mass., will examine and prescribe for disease, both physical and mental. 4\*\*-Apr. 18.

MRS. R. COLLINS still continues to heal the Apr. 4.-12w

FRANKLIN SWEET, of *Kickstille*, *Adair* Co., *Mo.*, sever "Your first box of **Positive Powders** entirely cured me of a severe stack of (2) Catarrh and (3) Inflammation of the Brain. The lost language of mine would tail to ex-press the extent of my gratitude." A. S. HAYWARD heals by Spirit Magnet-

MRS. L. A. SARGENT, Trance and Healing Medium, 53 Befford street, Boston. 3w-Apr. 18. MARY M. HARDY, Trance, Healing, and Business Medium, No. 93 Poplar st., Boston. Public so-naor r y Thursday evening. 13w-Feb. 13. MRS. FLINDERS, Medical and Remarkable Missing Medium. Advice 81,00. 41 Hartion Avence, Boston, Mass.

# Miscellancous.

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

Now permanently located at

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

WHERE he has crected a duilding expressly for HEALING THES SITCEI, ACUIDANT, R. L., WHERE he has crected a duilding expressly for HEALING THE NICK. DR. NEWTON curves when all other efforts and treatments have failed. Often when he has thought a case hopeless, the patient has been resorred to pertunnent health. No MEDI-CINE GIVEN. NO PAIN CATARD. NO SUBGEVAL OFFICIATION. ALL, who receive treatment are benefited. DR. NEWTON can-not restore a lost member of the body or perform other hu-possibilities, but will all vars RELEVE PAIN. from whitever cause. The practice is based upon the mest strict principles of science: It is in harmony with all neural laws. Many-edge 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 inveteratic cause and will as advise it to their patients. By this treatment it takes but a few minutes for inveteratic cause and well as advise it to their patients. Bit answert hat are most certain of boding curved are-Wark Eles, Paurial BLINDRESS, ALL DISEASES OF THE BRAIN, WEAK NFIRES, TOWORS, FALLING OF THE WOMB, ALL KINDS OF SEXCAL WEAKNESS, INTERNAL UL-CENS, DROFAS, LOSS OF VOICE, WEAKNESS OF THE BRAIN, WEAK NFIRES, TOWORS, FALLING OF THE WOMB, ALL KINDS OF SEXCAL WEAKNESS, INTERNAL UL-CENS, DROFAS, LOSS OF VOICE, WEAKNESS OF THE BRAIN, WEAK NFIRES, TOWORS, FALLENG OF THE WOMB, ALL KINDS OF SEXCAL WEAKNESS, INTERNAL, UL-CENS, DROFAS, LOSS OF VOICE, WEAKNESS OF THE BRAIN, WEAK NFIRES, TOWORS, FALLING OF THE WOMB, ALL KINDS OF SEXCAL WEAKNESS, INTERNAL, UL-CENS, DROFAS, LOSS OF VOICE, WEAKNESS, INTERNAL LINNS, DIFFERIA, MILLINATINS, NEWOIS S DIMILIT, DIAMETRE, BENORMITS, DIS-EASED LAVER, KINNER, HEAKT, THEAT, THEAT, WEAKNESS, THROAT AND BINOCHIAL OU-CANS, EFFECTS OF FOISON, HILTONDS OF THE BLOOD, AC, AC, AC. PARALTSHS IS SOW and Uncertaint onnetheds, though rare-thy, these patients have been fully restored with one operationny they are, however

#### SOUL READING.

SOUL READING, Or Psychometrical Delinention of Obaractor. M. AND MHS. A. B. SEVERANCE: would respectfully them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition: marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in ordier to be successful; the physical disease, with prescription therefor; what business they are best adapted to pursue in ordier to be successful; the physical disease, with prescription therefor; what business they and hints to the inharmoniously martied, whereby they can restore or perpetuate their former love. They will give instructions for solf-improvement, by telling what faculties should be reswained, and what callivated. Seven years experience warrants them in asying that they can do what they aivertise without fail, as hundreds are will-ing to testify. Skeptice are particularly invited to investigate. Everything of a private character xarr structer As successful Hereafter all calls or leiters will be promptly sitended to by eitherone or the outer. Actor down A. AND MES, A. B. SEVERANCE.

NOW IS THE TIME

ing health.



Man. L. L. INGALLS, of Mericolind, Chings Co., Mann. In, her letter of Feb. 11th, 1866, reports the currely the Positive and Negative Fowders, of two cases of 550, 557 "Fyphold Few Cr. one case of violent (550 Billions Few Cr. accompa-med with 550) Congressive Chills, and show a very severe case of (60) By sentery in which the Doctor had given the patient up to die.

Manapleld Centre, Cl., Peb. 8th, 1808. PROP, SPENCE-Dear Sire Tild is to certify that my wife has been affilted with (01) Linneners for more than 20 years in one of her knee joints, often so that she could not get up stairs, or searcely get up from a chair without help We have tried a.good many kinds of medicines first and last, but none of them accmed to do much if any good until we tried your Positive Powders. One box cured that case. Very respectfully, G. W. SIRONS.

W. BARRS, of Mermion, Bourdon Co., Kanar under date of Jan. 18th, 1868, writes as follows: "Hefore your Powders came my daughter was taken with (die Loung Fever, with pain in the side and had Cough, so she haid not inin down for two days and nights. I fave her two Fourders, and they curred her in less thim six hours."

JOSHI'A J. WHITE, of Chamois, Osage Co., Mo., reports as follows : "MATLDA CLARY, long troubled with (63) Dyn-pepsiu in its worst forms, splitting up her food, &c., was cured by the Positive Powders in 18 days. Also a little git six years old had (64) Power and Ague for some time, was well desed with Calomel and other drugs: Diarchem set in; she became very weak and emachated, and purple under the eyes; the case was considered almost hopeless. I gave her the Positive and Negative Poweters, and in ten days she was out at play with the rest of the children."

South Weinsham, Mais, March 18th, 1869. PhDr. SERNER-Drar Sur: 1 have let two persons have some of your Powders. One man took three Poulitike Prow-ders, and they enred him of the (65) Bropsy, the doctors called II. Another man had the (66) Chronic Dimerhers for 20 years your baits how of Positives enred him. Yours with respect. Joint A. Day. Schor. B. March 20 Ser. Salem. III., March 24, 1868.

PROF PATTON SURNCE-Dear Sir: My little doughter, seven years old, was taken with (67) Typhoid Fever last Wes-nesday evening and continued all night without at aring. The next morning I commenced giving her the Negative Postders, and toward night the fever abated and she passed a large stomach (118) Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the (611) Palpitation of the Beart by the Positive Pow-Yours truly, SARAH E. BOND. ders.

Fours truty, SARAD E. BOND, Manti, San Pete Po, Pink, Gel. 24, 1967, PROF. SERREE-So: The wonderful workings of those Powders no tangue can tell, nor pen de-scriber and assure you brave net language to express by gratitude to you for so great a blessing. Lean He down now at night and (20) sleep the sweet sleep of my child-hood. Yours ever steep of my child-hood. House the sum of the steep the sweet sleep of my child-hood. Hunevel, 14, Sept. 10th, 147.

PROF. SPINCE-Dear Sir: I have cured several cases of (21) Neithbose with your Positive Powders, FAY Unitos, of Hancock, who has been (22) Insune for 12 years, and sycars in the Asylum at Brattlebero', lock two hoxes of the Positive Powders, and is non-called same by most people. I sent one of your circulars to a returned soldler in the fall of 1865. He had the (733) Chills and Pever. The next June 1 saw him and asked him why he dit not come and get some P-wders and cure up. He said he had tried everything he could hear of, and nothing did him any good. I told him the Powders would cure him, and I made him a present of a box. Soon riter he had a severe Chill. the took the Negative Powders, and they wagned him up so quick he began to have confidence in them. When the Prver came on he took the Positive Poviders, and cooled his Fever off, it did not take a wante box to sure him this name is ORLANDO KEREDY. He now lives in *Worren*, ft. Yourstruly, JOSLOB PLINT.

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no.such thing as fail. TO AGENTS, male and formale, we give the Sole Agency of entire counties, and large and liver al profits. **PHYNTCLANN** of all schools of medicine are new using the Posicive and Negative Powiers extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders." Try the Postders," Physicians and Druggists, sent

caution in the selection of a premedy for his case, pur-chasing only that which he or savered from his lavesti-gations and inquiries pos- seases true merit, is skill-fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these cases arising from a Disordered Liver, Stomach or Intestines.

Address, MR. AND MRS, A. B. SEVERANCE, Apr. 4.-13w Milwaukce, Wisconsin.

TO assist the positive efforts of Nature to throw off disease. A CLAIRVOYANT EXAMINATION now, with such remedies as may he prescribed, will assist you to conform the with the influences of the spring-time in regain-ture health.

pain, it is he. He don't appear like the same man. Yours truly, CYNTHA GOULD,

Neve Harces, N. Y., Jan. 14th, 1868, PROP. SFENCE-Dear Sin: Those Poweders you cent me did the work. About the first of September last, my wife was attacked with a severe (4) Gold. She coughed al-most increased daily. She coumenced taking the Posi-tive Powders as directed. The Pewer abarted, the Cough ceased, and she improved fast. But she had been transhed with Knewn the fast been had been

troubled with the (6) Neuralgin for years. But when all neu-box of Powders came, she commenced using them, and hefore that was gone her discasse had field, and has not returned. But that was not all. The discase had left her (7) destitute of the sense of smell, and very (8) hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one-half of a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank

73

BY

THE GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S

**POSITIVE AND NECATIVE** 

POWDERS.

Har(ford, Ct., Ján. 7th, 168, **PROF. PATTON STEXCE, M. D. - I have been afflicted for the last eight years** with the very troublesome disease, (1) **Diabetes Meillens.** I have taken three boxes of your **Positive Poweiers**, and an happy to state that they have given me surprising relief; indeed, I am almost well. I med to be disturbed as often as it or surver times a night.

used to be disturbed as often as six or seven times a night. I

now sleep all night undisturbed. What a inxury!

I hope others similarly situated may find the same relief. Yours truly, A. T. Fors, General Agent of the Connecticut Spiritual Association.

God. They ought to be kept in every family. This for truth. IRA D. SMITH. MES. LOUISA A. SHITE.

New Haven, N. Y., Jan. 14th, 1868,

ELIZA D. VALENTINE, of Notice', Mats., writes as follows: "Previous to using your Positive Powders, rately a day presed without my having an attack of (D) Colle, from which 1 suffered internery. I have not had a Colle pain since I took the first Powders, now five months."

### Wilna, Jefferson Co., N. T., Nov. 30th, 1867.

PROF. SPENCE-Nor: My husband has had an (10) Ulcer on his right shin for over thirty years. He tried all kinds of Doctors and patent medicines. But nothing could take the swelling out. He could get no rest day or night; a great share of the time his nights were (11) sicepless-in one sense, no sound sleep. He took one box and a half of your Positive Powders. They have taken the scelling out in a great measure, and all the fire. The says he sheeps as asyoet as an infinit. If any one was glad of ease from

West NeurAcida, Me., Jan 20th, 1864, West NeurAcida, Me., Jan 20th, 1864, TROF, SPENCE: I have texted the hox of **Positive** and the box of **Negative** Powders which you sent me. With them I have successfully trended my wifelin (12) Lung Fevere, and myself and three grandelikifern in every symptom of (13), 14, 15, 10,) Typhoid Fever. Very respectively Joars, DAMEL DAM.

Force restrict 1 may be letted the bas of Positive and the state of th

Imia Shaw, aged 60 years. Mrs. Shaw had been a Spiritualist for many years, and each week read the Banner of Light, which was food to ber soul. Herchildren cannot mourn her, being conscious that all which made her the true friend and mother she was, still lives to counsel and cheer. Another hand is beekoning them, and glows once more with angel step the path upward and on-ward. S. A. H.

Miscellaneous.

**810 TO 8:20 A DAY GUARANTEED.** GOOD AGENTS wanted to introduce our New STAR SHET OT THE SEWING MACHINE-SHItch dille on both sides. The only first-class, low-priced machine in the market. WE WILL COBSIGN MACHINES to responsible parties AND EXPLOY ENER-GETIC AGENTS ON A SALART. Full particulars and sample work furnished on application. Address, W. G. WILSON & CO., 656 Washington street, Boston, Mass. Mar. 21.

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Boom Ho. 5, BOSTON, MASS.

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. Alfother hours devoted to outside patients. N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is con-stantly availing himself of these occult forces in the treatment of his patients. July 21.

#### OCTAVIUS KING, M. D. Eclectic and Botanio Druggist, 654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Olls, Tinctures, Concentrated Medicines, Pure Wince and Liquors, Proprietory and Pop-ular Medicines, varianted pure and genuine. The Anti-Scrof-via Panacea, Mother's Cordial, Iscaling Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B. - Particular attention paid toputting up Bristruat and other Prescriptions. Apr. 4.

JOHN C. RULON, Successor to John M. Hall, Furnishing Undertaker, No. 1313 Vine Street, Mar. 7.-15w FHILADELPHIA, PA.

NEURAPATHIC BALSAM

CURES FILES, CATARRE, HUSIONS AND ALL SEIN DIREASES, WORKS, BURKS, SORFS and All diseases of the Braner of Light in Hoston and New York; by Dr. J. Cooper, Bellecon-taine, Ohio; S. H. Bukley, Norwich, Conn.; in Boston by M. L. Burr & Co., J. T. Brown, J. I. Brown & Bon, Melvin & Badger, T. Resteaux, E. B. W. Resteaux, F. T. Church, H. A. Choate and F. W. Simmons, Druggists, J. T. JW. E. HAYNES & CO., PROFRIETORS, Boston.

EMERY N. MOORE & CO.,

Printers and Engravers, No. 9 Water street,

(First door from Washington street.) BOSTON, MASS. Fine Job Printing promptly and neatly executed. Mar. 14.-13w



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

SEVENTII EDITION. 80 cents per copy-8'cents postage; FIFTU ABRIDARD EDITION, 45 cents per copy; \$35,00 per hundred. Address, BELA MARSH, PUBLISHER, Apr. 11.-cowit 14 Bromfield street, Boston. SECOND EDITION.

### THE BOOK OF RELIGIONS;

COMPRISING THE VIEWS, CREEDS, SENTIMENTS OR OPINIONS, OF all the PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America; to which are added Church and Mis sionary Statistics, together with Biographical Sketches. By Jonny Harward, Jonx Hayward. Price \$1.75: postage free. For sale at this office; also at our Branch Office, 514 Brondway, New York. April 13.

AN EYE-OPENER.

SECOND EDITION. "Clitater par Pigault.", Le Bruz. Doubte of Infidels, embodying Thirty Important Ques tions to the Clerry. Also, Forty close Questions to the Doo-tors of Divinity. By ZERA. Price, 50 sents: postage free. For sale at this office.

NOTICE. It is a well established fact that fully one-half of the female

portion of our population are seldom in the enjoy-ment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nerrous, and have no appeilte. The Toxic will prove invaluable in these cases.

### TESTIMONIALS.

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

PHILADELPHIA, March 16, 1867. I find HOOFLAND'S GERMAN TONIC is a good remedy, useful in discases of the digestive organs, and of great beseft in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.



#### Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA, April 28, 1666. I consider HOOFLAND'S GERMAN TONIO a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

JANES THOMPSON. Yours truly, From Rov. Jos. H. Konnard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackton-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds f medicines, but regarding the practice as out of my approof medicines, but regarding the practice as out of my appro-priate sphere, I have in all of a cases declined; but with a elear proof in various in-my own family, of the use- to fulness of DR. HOOFLAND'S GEBMAN TONIG, I depart for once from my usual course, o-express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a and caluable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those who

suffer from the above causes. Yours very respectfully, J. H. KENNARD, Eighth, below Coates street.

### CAUTION.

HOOPLAND'S GREMAN TO TONIO is counterfeited. See that the signature of D. C. M. JACKBON is on the wrapper of each bottle. D All others are counterfeit.



Formerly C. M. JACKBON & CO.

### PRICES.

HOOFLAND'S GERMAN TORIC is i at up in quart bottles, at \$1,50 per bottle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money.

Jan 4 -- towly

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Charvoyant Examinations daily, from 9 A. M. to 4 F. M., by MRN. M. A. CLARK, with DR. H. B. STORER, 56 PLEASAN STARET, BOSTON, MASS. Apr. 18.

WILL for the side by the laying on of hands, or ANNAL MAGNETISA, at AUGUSTA, GA., until May 1st, 1989; and at the BATTLE HOTEL, MOBILE, ALA., form May 2d, until June 2d, 1868. 6w<sup>-</sup>-Apr. 18.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are curable, Office, No. 4 Jefferson Place, deading from South Bennett Afrect-A (is rods from either Washington street or larrison ue.) Boston, Mass. Office hours from 9 A. M. till 4 P. N.

MRS. MARY LEWIS, Psychometrical or Soul Interference of the public that she is located in Morrison, Whiteside Co., 111, where she is rendy to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions periatining to the past, present and future. Inaving been thoroughly test ed. she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Nor-rison, 111.

MRS. J. J. CLARK, Clairvoyant Physician, With Dr. WM. B. WHITE. office, No. 4 Jefferson Place, (leading from South Bennett street-a five rols from either Washington street or Harrison Avenue). Boston, Mass. Mrs. Clark also preseribes for discased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from 9 A. M. to 4 P. M. Feb. 22.

MRS. M. A. MOORE, Trance and Writing M.Mcdum, Clairoyant Examinations. Address, Sor Th MALDEN, last house on Chelsea street. 3w-Apr. 18.

FOR SALE OR EXCHANGE for Property in Itoston or vicinity, valuable lands in Pennsylvania, which have been designated by several mediums, in various sections of the country as valuable of bearing lands. For particulars inquire of II. G. WILSON, 114 Washington st., Boston, Mass. Apr. 18.-3w

#### ÆTNA SEWING MACHINE SHUTTLE AND LOCK STITCH ! STRAIGHT NEEDLE!

REEDIEI THIS Machine possesses eminently the following qualities : Durability, Strength, Beatly, Simplicity, Ease of Man-ogement, Speed. The Arka is entirely adjustable, is adapted to every species of sewing, is noiseless; and, while combining the merits of all other fratelass Machines, is specially superior in the use and application of improvements belonging only to it. Agents wunted. H. S. WILLIAMS, Agent for New England States. Apr. 4.-4w

DRUNKARD, STOPI

THE Spirit-World has looked in mercy on scenes of suffer-ing from the use of stRong DRINK, and given A RAWED that takes away all desire for it. More than Eight Thous-stand have been redeemed by its uso within the last seven are. I you cannot call, send stamp for Circular, and read what

it has done for others. The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. 4w-Apr. 4.

### MILLER'S HEPATIC POWDERS.

THILLEHU THE AT OF UTBLING THE GREAT CLAIRVOYANT MEDICAL DISCOVERY. These Powders are a newly discovered VROETARE LIVER RENERY, having a natural and specific aminity for the liver and pillary functions. They rouse to vigorous, healthy action a torpid, discased liver; atimulate the kidneys, and correct all billous derangements. Sent to any address by mail with full directions for use. Price per package, 60 cents and two red atamps. Bend for Circular. Address, LEO MILLER, Ap-pleton, Wis.

CARTE DE VISITE PHOTOGRAPHS

FREE I our Yen Catalogue of IM PIEOVED FREE I STENCIL DIES. MOLES THAN \$200 A MONTHS is beins mide with them 5. M. BYENCEL & CO., Brattleboro, Vi. 124-Feb. 8. A. B. OHILLD. M. D., DENTIST, 50 School street, next door East of Parker House, Boston.

with (23) Fever and Ague for the past two months, and at the present time had a severe attack of (24) Inflammation of the Lungs. I took one Positive on going to hed,

and another in the morning, when my (25) Cough ceased, and the Inflammation was gone. An hour after, my Chill came on an usual. I took one of your Negative Pow ders, and in less than twenty minutes fell asleep, awaking in two hours refreshed, and have had no Chill since. I con tinued taking the Positie Powders, and in ten days I was able to do my work alone; enjoying better health than for eighten years. We then commenced using them for our child of eight months old, that was sorely milleted with 126 Scrofula most of the time since birth. The result is, it is nearly healed, and he seems to feel very well. My husband is now using them for (37) Cutarrh and with decided success. They are a silent yet sure success.

Yours in gratitude, MRS. GROBGE BUSH.

# New Haven, Ct., Dec. 11th, 1866. Dn. SPEKCE-Dear Sir: We think your Powders the best modeline for (28) Female Differentices that we ever used. They have accomplished more for my wife than the most san-guine could have anticipated. 257 Grand street, New Haren, Ct.

Harlford, Ohio Co., Ky., Feb 21st, 1868.

PROF. PATTON SPERCE-Sir: Your Powders are working wonders here. I have been atflicted many years with a complication of diseases, namely, (20) Neuralgia, (30) Sick Hendache, (31) Toothache, (32) Benfaces in one car, (33) Weakaces of the eyes, so that I could not see to sew or read at night. I was also afflicted with (34) Heart Disease, (35) Womb Dis-ease, (36) Cramps, (37) Paratysis of the hands and Got at times, and a stiffares in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases also had a (188) Cough for soveral years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for the wealth of the world. My husband, J. J. HARRISON, has been afflicted with the

(3D) Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent rethefuntil he took your Powders. He had one very violent attacksoon after receiving your Powders, and about aix double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have lain down day or night. He has now no fears of the Asthma, and considers your l'owders the best medicine in the world.

An old lady of this county, MRS. STUART, now near 70 years old, has been afflicted with the (40) Asthing for 27 years. She would have to sit up every night from about midnight until day, without sleep and could scarcely breather Two or three doses of the Postfive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country. The Positive and Negative Powders have also cured several cases of (41, 42)Chills and Fever.

Very respectfully yours, &c., JUDY A. HARRIBON.

JUDY A. HARRISON. EDWIN JANES, of Frankford, Pile Co., Ma, reports, Jan. 34, 1893: "One case of (43) Lung Fever, (44, 45) two cases of severe Cold with Typicold Symptoms, and several cases of (40) Infantitle Diarrhon, one of some months' standing-all entred by the Positive and Negative Fowders."

#### New Haven, Ind., Feb. 2d, 1869.

PROF. PATTON SPENCE-Dear Site I have made some good cures with your Powders. One was a girl about 12 years old. She had (47) Bt. Vitus' Dance. She doctored with the She had (47) M. Vithe Dinere, and doctored with the best Doctors in Fort Wayne, for six months, but to no pur-pole. But one box of Positives cured her entirely. I hare cured a man in Kalamazoo, Mich., by the name of EDWIN RHINLEY, of a (48) Fever Nore on his leg, with the Posi-tion Down to the Gamma to the State of Mark tive Powders. Yours truly, G. W. HALL.

JOIN FAWCETT, of Emporia. Lyon Co., Kansa, under date of Kept. 24th. 1841, reports that "the **Positive** and **Nem-**tive **Powerlers** were tited in three cases of (**49**, **50**, **51**) **Fever** and **Ague**, and they proved a **complete success**."

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

Circulars with fuller lists of diseases, and complete explanatons and directions sent free postpaid. These who prefer greatheritten directions as to which kind of the Powders to use, and how to use them, will please send us a brief descri-ton of their disease when they send for the Powders.

Malled, postpath, on receipt of price.

PRICE	1	Box.	44	1'08	. P	owd	lers,	ș1,00
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	11	F 44	-	-	-	-	-	9.00

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

Money malled to us is at our risk.

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Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also at the Banner of Light Office. No. 155 Washington St., Boston, Mass., and by Bruggists generally. Apr. 18.

#### FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY.)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitue Bance, White Swelling, Paralysis, Local and General Bebility, Pulmonary Consumption, &c and in a word, all Morbid Conditions affecting the

Vitator Functional Action of the System. Office Bours, for Examination, Consultation ind Treatment, from 8 to 11 o'clock A. H., and from 4 to o'clock r. n. Patients unable to call, will be visited at their residences.

"P" Fee for Examination, \$5; for office treatment, \$2 for visits, according to distances, \$3 to \$5, including advice Patients attended to, and prescribed for by mail, or enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.—1f

#### DR. J. P. BRYANT, (Returned from California,)

WILL heat the sick at his residence, BOB WEST 31th AT., (near Sth ave.) NEW YORK. Invalids will find this place easy of access by the street con-and stage, and but a short distance from the Hudson River. Harlem, and New York and Bostor, Railroads. If-Dec. 21.

NEW JERSEY AND WEST VIRGINIA FARMS, for sale on casy terms, or exchange. Farms in word Virginia to leave, to good men, with some capital. L. FRANKLIN CLARK, I Park Place, New York city. Feb. 8, -13w

MRS. H. S. SEYMOUR, Business and Test Me-1VI dium, No. 1 Carrol Place, corner Biercker and Laures streets, third floor, New York. Hours from 216 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings.

MRS. JENNIE WATERMAN DANFORTH, Chairroyant Physician, No. 313 East 330 street, between lat and 21 arcmines, New York, magnetizes and cures acute and chronic diseases, in the traner state. 25w -Dec. 14.

#### OIL PAINTINGS.

HAVING heen successful in painting over three thousand portraits of our spirit-friends from small pictures, and feeling that there is a lower stift Directs is the MATTER strength to Miss. Infer my services to the Spirit-World and to the Spiritualiets of the country. My speciality is in render-ing exact like to serve of a superior quality from small pictures, however imperfect they may be. Any perior having such and wishing a fine of mainting, by sending the picture with a de-bertption of color of hair, eyes and dreas, can obtain a correct portrait, of any size. Price, delivered by express. from 35 to prodolars, birect, J. J. OUTLEY, et. Louis, Mo. Mar. 21.-10w\*

OARGAE DE VANIE FINUTUGHAPHS OF the following named persons can be obtained at the Banner of Light Office, for 25 CHAF REACH: REV. JOHN PIERFORT. JUDGES, W.EDMONDS, HARMA HANDINGE, CHAS, H. CHOWELL, ANDREW JACKHON DAVIS, JOAN OF ARC, MRS. J. H. CONANT, J. M. PEERLES, FINKTE, the Indian Malden; 50 Cents. ED TOTAL OUR New Catalogue of INFERCEMENT

### BANNER OF LIGHT.

# Western Department.

Individuals subscribing for the BANNER of LIGHT by mail, or ordering books, should send their letters containing remi-tances direct to the Buston office, LM Washington street. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the fusion office. Letters and papers intended for us should be directed to J. M. PERSLEN, Persons writing us this month will direct to Omaha, Nebraska.

#### Cheyenne, the Magie City.

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

#### ENTERING THE CITY OUTSKIRTS.

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

#### RUSH AT THE DEPOT.

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

#### THE SUMMIT.

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

Leon F. Pallardy, a Sioux interpreter, with

fought against it; yet, as we are creatures of edu-cation. I accepted the doctrine of no God, rather than that faith which represents him to be cruel, unjust and monstrous, creating but to destroy. Paino's works have been of late my father's guides—far more than the Bible. My father is a moral, honest clizen, of a large, expansive mind and liberal ideas. I have bonored and revered his opinions, because from a child I have almost worshiped him; yet there has been a doubt, yea, my riads of them, even while strong argument and reason have been brought in support of his theory. reason have been brought in support of his theory. I have looked upon the vast universe, teeming with life, glorious, beautiful and grand, wonder-ful in every atom, and have felt my soul thrill and dilate with inexpressible delight at the visi-ble harmony, and then I know there is a Godl But, as I said, creeds, sects or parties, are useless to me. I care not to quarrel for opinion's sake, but I eveld here the runth the reasonable com but I would know the truth-the reasonable, con-sistent, joy-inspiring truth-that I may learn to live right, that I may realize the fullness of life. My opportunities of obtaining light are very limited. I want suphine and dew to foster the growth of the little germ that your words have

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

Spiritualism dawned! But what a change when the rappings came, as a pattering shower of love from heaven! Now the light gilds the grave of buried hones. Now the mark a transment it is a special to be special to be a special to be a specia buried hopes. Now the way is strown with immortal flowers. Now the night is breaking into the steady glare of a resplendent morning.

As Sister S, has tasted of the bread offered by the Church, and found it bitter, and innutritiousas she has been schooled in doubt, to be justly critical and discriminating, she is indeed happily conditioned to believe in and nurture the true meet beauties of her new faith, just budding into celestial hope. That she will be guided by the angels into the sunlight of heaven to have an insight of spiritual understanding of principles, and the 'soul of things," even till she is indeed a chosen vessel, bearing holy incense to the Divine Father, we do not doubt. Let her be on her guard; for the magnetic walks are not without peril; lightnings flash here: the flaming sword of cherubims is here; flery serpents lurk in the false bowers by the wayside; but confidence in an overruling Providence, positive will to resist temptation, culture and harmony of every force, intromission into the deep loves of truth, centrality of aspiration in the Divine, trut that trial will develop latent virtues, Gethsemanes of tears, mock tribu-nals before ecclesiastic bigots, self-denial without retaliation, crucifixion of every selfish hope, tion in the Divine, trust that trial will develop retaliation, crucifixion of every selfish hope, tranfiguration thence on the Mount of a pure and ing for conterence or lecture at 3r. w. J. 8. Dow, Conductor. morally folly spirituality—all these will be said-guards and beacons, and standards excelsior in the checkered journey to angel-hood of life. Un-the checkered journey to angel-hood of life. Unthe checkered journey to angel-hood of life. Un-

ism blended, constitutes the most glorious plan of development ever promulgated by sect or creed. The chimera of my brain, so long dormant, has become a grand, a glorious, living, breathing, preaking ilean-an idea to live, and to rejoice while living. Oh how can I thank you for lifting the vell My soul was lifted up; my heart rejoiced, and went winging its way toward that celestial sphere where angels dwell; my spirit, borne on the wings of your faith, loft dull earth behind, and with your enthusinsm I bathed in the liquid sunshine of barrning gold round the eternal throne. I quatted truth, love and inspiration, with every draught of pure, fresh air; and glorying that I live, and that truth is mighty and must prevallit I feit that I could listen forcer; but, alas, the light faded into darkness again, and I grope in the pursuit of it; and the glimpso I caught of the the pursuit of it; and the glimpso I caught of the the pursuit of it; and the glimpso I caught of the the pursuit of it; and the glimpso I caught of the the pursuit of it; and the glimpso I caught of the the pursuit of the adding and with the pursuit of the adding for the glimpso I caught of the the pursuit of the adding for the glimpso I caught of the the pursuit of the glimpso I caught of the the adding for the glimpso I caught of the spirits. We also have rance of the faith are the spirits through the the adding the truth is magile touch. I will nght inded into darkness again, and I grope in the pursuit of it; and the glimpse I caught of the gloom. An and truth heightens the My life has been aport thus for the forms of love and truth heightens the My life has been aport thus for the forms of love and truth heightens the My life has been aport thus for the forms of love and truth heightens the My life has been aport thus for the forms of love and truth heightens the My life has been aport thus for the forms of love aport the forms of love and truth heightens the My life has been aport thus for the forms of love aport My life has been spent thus far with infidels. I diabetes for forty years; she was entirely cured by the many more who with one treatment. There are many more who can testify to his wonderful powers. The Banner of Light is read by many in this place, and is do-ing good service. May the augels ever ald you in your noble work.

#### SPIBITUALIST MEETINGS.

BFIBITUALIST MEETINGS. Boston.-The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday, eversion, at 75 octock. Admission 15 cents. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 104 A. M. John W McGuire, Conductor; Miss Mary A. Nanborn, Guanilan. All letters should be addressed to Miss Susan M. Fitz, Secre-tary, 66 Warren street. MUSIO MALL.-Letter every Sunday aftermoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. N. Richards, Chair-man. Speaker engeged: -Miss Cora L. V. Daniels during April. Mrs. S. L. Chappell lectures Sunday evenings at 75 o'clock at Spiringhied Hall, 80 Spiringheid street. Chieck every Sunday evening at 4254 Washington street, op-posite Essex. Mrs. M. E. Beals, medium. East Boston, --Meetings are held in Temperance Hall, No. 5 Maverick square, very Sunday, at 3 and 74 r. M. L. P. Free-man, Cor, Sec. Children's Progressive Lyceum meets at 104 A. M. John T. Freeman, Conductor; Mrs. Martha S., enking, quardian. Speakers engaged: -C. Fanite Allyn, Sunday atternoons of April: Miss Julis J. Hubbard, Sunday evenings of April: Mrs. A. P. Brown, May 10. CHARLESTOW.--TheFirstSpiritualistAssociationofCharles-town hold regular meetince: at Contarle Hall No. 95 Mrs.

already brought from the ashes where it slum-bered." Not far from the kingdom! Such aspirational thoughts, rising with imprisoned fullness, will Such aspirational declarate to a such as the state of the second state of the se

J. Mayo, Guardian. CIRLSEA.—The Children's Progressive Lyccum meets ev-ery Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Con-ductor; J. H. Crandon, Assistant Conductor; E. N. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings dis-continued for the present. The Bible Christian Spiritualists hold meetings every Sun-day in Winnisimmet Division liail, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

some golden tint? How many there are who can testify with our sister, that the soul can find no rest in any creed or church, or in any philosophy that denies the being and providence of the All-Spirit, and the ministry of his holy angels! Humanity is almost LawsEL Mass.—The Spiritualist Association hold meeting every Sunday in Williams Hall, at 3 and 73 r. M. J. E. Itall, President. Children's Lyccum meets at 103 A. M. J. Barri, Conductory Birs, D. W. Builerd, Guardian. Speak ers engagel;---Mrs. Julictte Yeaw, April 26; Dr. H. B. Storer, May 3 and 107 How. J. O. Barrett, May 11, 24 and 31; Mrs. 21 and 26; Mrs. Sarah A. Byrnes during July. LawsEL Mass.—The Spiritualist Association hold meeting every Sunday in Williams Hall, at 3 and 73 r. M. J. E. Itall, President. Children's Lyccum meets at 103 A. M. J. Barrie Davis Smith, June 7 and 14; Mrs. M. Wood, June 21 and 28; Mrs. Sarah A. Byrnes during July.

starved to death on Orthodox viands. We won-der there are so few atheists. We wonder not that the Bible, when viewed from the standpoint of Orthodoxy, is rejected by reasoning minds. How dark the religious state of society ere Salation at 20 Mark 19, 20 Mar

Hodges, May 10. Wonczstrze, Mass.-Meetings are held in Horticultural Hall, every Sunday, at 2% and 7 P. M. E. D. Wentherhee, President; Mrs. E. P. Spring, Corresponding Beeretary. Springerikt, Mass.-The Fraternal Boelety of Biplitual-ists hold meetings every Sunday at Fallon's Hall. Frogress-ive Lyceum meets at 2 P. M.; Conductor, H. K. Cooley; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Outaruan, Mars. Antry A. Lyman. Lectures at 17. M. SrowEuray, Mass. - The Spiritualist Association hold meet-ings at Harmony Hall two Sundays in each month, at 24 and 17. M. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets overy Sunday at 104 A. M. E. T. Whittier, Conduct-or; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian. FirchBurg, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. The Children's Progressive Lyccum meets at same place at 10 A. M. Dr. H II. Brighsm, Conductor; Mrs. Wm. ii. Simonda, Guardian; N. A. Abbott, Secretary. Speakers engaged :-Mrs. M. Wood, April 26; Dr. H. P. Fairfield, May 3 and 10. HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 24 o'clock, at Temperance Hail, Lincoln's Build-ing. E. Wilder, 2d, Conductor; Mrs. S. M. Dow, Guardian. FOXDORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCT, MASS .- Meetings at 2% and 7 o'clock r. M. Pro-ressive Lyceum meets at 1% P. M.

gressive Lyceum meets at 1% P. M. LYNN, MASE.—The Spiritualists of Lynn hold meetings ov-ery Sunday, afterooon and evening, at Cadet Hall. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evening at 1% O'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, I. K. Joslin; Musical Director, Mrs. Wm. M. Rob-inson. Speakers engaged :- Moses Hull during May; Alcinda Wilhelm, M. D., during June.

the checkered journey to angel-hood of life, Un-der such experiences, our sister, like a Joan of Arc, hearing spirit voices in the trees, will re-ceive an appointment to emancipate souls from the darkness whence she is now emerging, "pro-the darkness whence she is now emerging, "pro-

Brcanonz, ILL.-The Children's Progressive Lycentm meets every Sunday atternoon at 2 o'clock, in Wilkin's New Hail. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian. The Free Configure meets at the same place on Sunday at 3 o'clock; session one hour; easys and speeches limited to ten minures each. Chauncey Ellwood, Esq., President of Society ; Mrs. Barsh D. P. Jones, Corresponding and Recording See'y. Chricatoo, ILL.-Regular morains and evening meetings are held by the First Society of Spiritalistis in Chicago, every Sunday; at Crosby's Opera House Hail, entrance on State street. Hours of meeting 10g A. y. and 7g r. x. Brainformation, ILL.-Regular Spiritalistis meetings every Sunday foremoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor Mrs. E. O. Planck, Guardian. Bocsrond, ILL.-The First Society of Spiritalistis meet in

BOCKFORD, ILL.-The First Society of Spiritualists meet in Brown's Hail every Sunday evening at 7 o'clock. Lyceum meets at 194 A. M. Dr. E. C. Dunn, Conductor. Biogmon Jun. - The Education

HOCKFORD, ILL.-Incrimit for the print matter in the control of the print matter in the print print in the print pression in the print in the print print in the print in the p

L. Doty, Guardian. . BATTLE CREEK, MICH.—Meetings are held in Wakelee's Hall every Sunday morning and evening. Lycoum between services. D. M. Brown, Secretary. LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at li A. M. and 7% P. M. in Temperance Hall, Market street, between 4th and 6th.

#### LIST OF LECTUREES. PUBLISHED GRATUITOUSLY RVERY WERE.

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

be a locturer, we desire to be so informed, as this column is intended for Lacturers only.1
J. M ADISON ALLYN, Principal of the Industrial Institute, Ancora, (formerly Blue Anchor.) N.J., lectures on Sundays at the instituto and at places within easy reach.
C. FANNIE ALLYN will speak in East Boston, the Sun-day atternoons of April, and in Mercanitle Hall, Boston, the Sunday evenings of April; in Masonic Hall, New York, dur-ing May; in Milford, N. H., during June; in Bisford Springs, Conn., during July. Address as above, or 6 Gloucester place, Boston, Mass.
MES. ANNA E. ALLEN (inte Hill), inspirational speaker, 129 South Clark street, Chicago, III.
J. G. ALDER, Chicago, III.
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J. G. ALDER, Chicago, III.
MES. ANNA E. ALEN (inte Hill), inspirational speaker, 129 South Clark street, Box 2001, Rochester, N. Y.
REV. J. O. HARERT, Sycamore, III..
MIRS. SARAI A. BYENES will speak in New York during April and June; in Statford, Coun., during May; in Cam-bridgeport, Mass., during July. Would like to make further engagements for the fall. Address, 87 Spring street, East Cam-bridge, Mass.
MES, A. P. BROWN will lecture in Lynn, Mass., April 26 and May 2; in East Boston, May 10. Address, 81. Johnsbury Centre, VI.
MES. M. F. M. BROWN, P. O. drawer 5556, Chicago, III.

entre, Vt. Mas. H. F. M. BROWN, P. O. drawer 5956, Chicago, Ili.

MES. II. F. M. BROWN, P. O. drawer 5356, Chicago, III. MES. ABBY N. BURNIAA, inspirational speaker, Weston, Ms. MES. EMMA F. JAT BULLENE, BI West 12th st., New York. MES. SWALF, J. BIONSON, 15th atreet, roledo, O. MES. M. A. C. BROWN, West Randolph, Vt. DR. JAMES K. BAILEY, Adrian, Mich. MES. B. BURR, inspirational speaker, will answer calls to lecture in the Middle and Eastern Ftates. Address, box 7, Southford, New Haven Co., Con. WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich. M. C. BENT, inspirational speaker, Almond, Wis. Sundays Chagaged for the present.

 MES. CHARLOTTE F. TABER, iTABCS preaker, Now Bedford, MESS., P. O. DOX 392.
 JAMES TRASK, ICCUTTE ON Spiritualism, Kenduskesg, Me. HUDSON TUTTLE, Berlin Heights, O. BENJAMIR TODD, San Franceisco, Cal. MRS. MANAR M. THOMPSON, inspirational speaker, 38 Bank street, Cleveland, O.
 MIS. EATHER, N. TALMADOR, itance speaker, Westville, Ind. Dr. J. VOLLAND. Ann Arbor, Mich.
 N. FRARK WHITE WILL ICCUTE IN WILLIMMATIC, Conn., during June. A pplications for week-evenings promptly responded to. Address as above.
 E. V. WILSON is engaged by the Missouri State Organization of the State Organization will address care N. O. Archer, Eag., Hannibal, Mo.; permanent address, Babcock's Grove, Du Yage Co., Ill.
 MES. A. WILDELW, M. D., inspirational speaker, can be ad-dressed during April at Whalington. D. C., box 607; during May. No. 3422 Lancaster avenue, West Philadolphia, Pa. E. V. WILSON BER, inspirational speaker, Cheveland, O. Mis. M. MACOMBER WOOD will speak in Flichburg, Mass., April 19 and 26; in Cambridgeport, June 21 and 23. Address, I) Dewcy street, Worcester, Mass.
 F. L. H. WILLE, M. D., 28 West Fourth street, Kew York. Mass. F. L. H. WILLE, M. D., 29 West Fourth street, Kew York. Mass. S. E. WARKER, box 239, Davenport, Jowa
 MRS. N. J. WILLES, M. D., 28 West Fourth street, Sever April Bearborn street. Chicago, HI. HENRY C. WRIGOT will make engagements for the ensu-ing spring and aummer months. Address, Danby, Yt. MES. MARD. Y HUDOXON WILL Fourie In Chick, 92 Dearborn street. Chicago, HI. HENRY C. WILDOX WILL Site formont street, Borth, Mass. Mass. E. M. WOLCOTT will make engagements for the ensu-ing spring and aummer months. Address, Danby, Yt. MES. MARD. Y. HUDOXON WILL focure in Chick, 92 Dearborn street, Chicago, HI. Mass. HATTIE E. WILLON (colored), trance speaker, will lec-ture in Portsmouth, N. H., April 19 and 26; in Randolph, Mass. Jay J. Address, 70 Termont street, Boston, Mass. Dot WAISBROOKER can be addres C. Mitchi, J. C., Mitchi, M. C. Sundays, M. C. BKRT, inspirational speaker, Almond, Wis. Sundays Chagged for the present.
A. D. BKRT, inspirational speaker, Mankato, Minn. J. H. Bickroge, inspirational speaker, Charlestown, Miass.
A. P. Bickroge, inspirational speaker, Richanod, Iowa.
REV. DR. BARNARD, Lansing, Mich.
WARENC CHARE, 544 Broadway, New York.
MER. ACCUSTA A. CURRIER will speaker in East Boston during March. Address, box 80, Lowell, Mass.
ALBERT E. CARPENTER will snewer calls to lecture and establish Lyceums. Is engaged for the present by the Massandout Association. Those desiring the services of the Agent should send in their calls early. Address, care of Banner of Light. Boston, Mass.
H. L. CLARE, trance speaker, Welchdeld, O. Ira H. CURTIS, Hartford, Conn.
ThioMAS C. CONSTANTINE, lecturer. Lowell, Mass.
DR. J. H. CURRIER will snewer street, Cambridge-port, Mass.
May Corrigo Broadway and Windsor street, Cambridge-port, Mass.
Dr. J. Mass.
D. M. D. WILS Sangay and Windsor street, Cambridge-port, Mass.
D. M. M. D. WILS Sangay and Windsor street, Cambridge-port, Mass.
D. M. M. D. WILS Sangay and Windsor street, Cambridge-port, Mass.

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

J. P. COWLES, M. D., WII answer calls to locture. Address, Ottawa, M. D. will answer calls to locture. Address, Augusta, Ga. DRAM CLARK, Lyons, Mich., care Col. D. M. Fox. MRS. HISTIF CLARK, irance speaker, Fast HARWich, Mass. MRS, Ediza C. CLAWK, Eagle Harbor, Orleann Co., N. Y. MIGS, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. Y. MIGS, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mass, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mich, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mass, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mass, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mass, Ediza C. CRAWK, Eagle Harbor, Orleann Co., N. A. Mass, Ediza C. Crawk, Inspirational speaker, Sturgis, Mich.

ano J. W. Ellioit, drawer 38. Mass. M. J. Colbury will answer calls to lecture. Address Jiampilin, Hennepin Co., Minn. Miss Exwa CHADWICE, inspirational speaker, Vineland,

Champin, Henney, K., inspirational speaker, Vinciand, N.J. 55, EWAA CHADWICK, inspirational speaker, Vinciand, N.J., box 272. Miss, D. CHAPPELL, II South street, Boston, Mass. Miss, Latra CUPPY, San Francisco, Cal. J. B., CAMPBELL, M. D., Cincinnati, O. DE, JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light. MIRS, MARIETTA F. Choss, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. JUDGS A. G. W. CATTEN, Cincinnati, O. CHARLES P. CHOCKER, Lingfrational speaker, Fredonia, N. Y. MIRS, AMELLA H. COLSY, trance speaker, Lowell, Ind THOMAS COOK, Berlin Heights, O., lecturer on organization. Miss Lizzie Dotex, Pavillon, 57 Tremont street, Boston. HENRT J. DURGIN, inspiritional speaker, Cardington, O. GEONGE DUTTON, M. D., Rutland, YI.

MRS. F. A. LOGAT Will Enswer calls to lecture on temper-slice and kindred reforms in Wisconsin and Minnesota during the spring and summer muonits. Address, cars Heligio-Phi-losophical Journal, Chicago, Ill. Max E. LONDOR, Inspirational speaker, 60 Monigomery street, Jerief City, N. J. John A. LOWE, lecturer, box 17, Satton, Mass. Miss Max M. LYONS, inspirational speaker, 60 Monigomery street, Jerief City, N. J. H. T. LRONARD, trance speaker, New Ipswich, N. H. Max M. LOWE, lecturer, box 17, Satton, Mass. Miss Max M. LYONS, inspirational speaker, 80 East Jeffer. son street, Syracuse, N. Y. H. T. LRONARD, trance speaker, New Ipswich, N. H. Man, MAX A. MITCHEL, clairvoyant inspirational speak-st, will anwer calls to lecture upon Hpiritualism, Sundays and week-day evenings, in New York Sizie. Address soon, Apuila, Onondaga Co, N. Y. EMMAN, MARTIN, inspirational speaker, Birmingham, Mich. JAS. B. MONRISON, inspirational speaker, Haverhill, Mass. Mus, H. M. W. MINARD, trance speaker, Oswego, Ill. DE LEO MILLER, Appleton, Wis. DH. JOHN MATHEW, Washington, D. C., P. O. box f67, DH. JO, M. MIDDIEBROOK with answer calls to lecture. Those who miny wish to seedre her services ior the spring and summer months will address her as early as convenient at Lox 73, Bridgeport, Conn. MRS. BARAH Hights MATTHEW, Seat Westmoreland, N. H. DE, W. H. C. MANTH, J73 Windsorstreet, Hartford, Conn. DE, JARAM, MANER, MONTOE, Mich. W. M. ONER, Scher, Dile, W. M. MER, HARKAH, Harger MATTHEW, Seat Westmoreland, N. H. DE, W. H. C. MANTH, J73 Windsorstreet, Southerlent at Lox 73, Bridgeport, Conn. MRS. BARAH Hightson, Iccurer, McElenty, J11. A. L. E. NASH, Jecturer, Rochester, N. Y. C. NOEW, Sater, J11. A. L. MANHAR, MONTOE, Mich. W. M. ONER, Scher, J11. A. L. MARAH, Jachters, J11. Judd Panders, J11. Juddress, J02. Mass, J12. JUDD PANDER, J11. Juddress, J02. Juddress, J03. Juddres

J. L. POTTER, ITALES SPERKEY, LA CROSSE, W.B., CAPE OF E. A., Wilson.
MISS NETTIE M. PRASE, trance speaker, New Albany Ind.
A. A. POND, inspirational speaker, North Weat, Ohio.
Mus, PIKE lectures before Spiritualistic and relentific Associations on the following aubjects: "Christ," "The Holy (inout," "Bpiritualismi," "Demonology," "Prophecy, i" "Noon and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Abnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo. MIRS, E. N. PALKER, itance speake, Big Flais, Chemung Co., N.Y.

World and the Earth." Address, Mrn. Pike, St. Louis, Mo. Mus. E. N. PALMER, trance speake, Big Fists, Chemung Co., N.Y.
MRE. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.
DR. W. K. RIFLET, FORDOro', Mass.
A. C. ROBINSON, Ill Fulton street, Brooklyn, N. T.,
D.R. D. B. ANNOLTR, lecturer, care box 3832, Boston, Mass.
J. T. ROTSE, normal speaker, box 231, Beaver Dam, Wis.
MRS, JENNES S. RUDD, 66 Handall street, Providence, R. I.
WM. ROSE, M. D., inspirational speaker, Fortightedd, O.
MBS. E. B. ROSE will answer calls to lecture and attend funerals. Address, Providence, B. I. (Indian Bridge.)
C. H. RIBES, inspirational speaker, Booton, Mass.
J. H. RANDALL, Inspirational speaker, Upper Lisie, N. Y
REV. A. B. ROSEN, inspirational speaker, Boston, Mass.
J. H. RANDALL, Appleton, Wis.
MIRS, FRANK REID, inspirational speaker, Union Lakes, Mice Co., Minn.
MIRS, H. R. STEARSS will lecture in Wilmington, Del., till further notice. Address, 66 Lombard st., or Vineland, X. J.
DR. H. B. STORER, 56 Picasani street, Boston, Mass.
MRS, H. T. STEARSS will lecture in Wilmington, Del., till further notice. Address, 660 Lombard st., or Vineland, X. J.
J. R. KANKER DAVIS BMITH, Millord, Mass.
J. W. SEAVER, Inspirational speaker, Storgie, Mich.
MES, C. M. BITTH, SMITH, Salem street, Hyron, N. T., will an sweer calls to lecture or attend functals at accessible places.
MRS, MARLIE BMITH, Impressional speaker, Storgie, Mich.
MES, C. M. STOWE, SMITH, MIChonal speaker, Storgie, Mich.
MES, C. M. STOWE, SMITH, Baldwinsville, Mass.
ARENA, KLIE BMITH, Baldwinsville, Mass.
ARE, G. M. STOWE, SMITH, Schem street, Portland, Me.
MES, C. M. STOWE, SMITH, Street, Portland, Me.
MES, C. M. STOWE, SMITH, Stalem street, Norgie, Mich.
MES, C. M. STOWE, SMITH, Strace speaker, Toledo, O.
MIR, M. E. B

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

Cheyenne, Dakota Territory, April 8, 1868.

#### Letter Inquiring for Spiritual Light.

A lady friend, whom we met recently in Michigan, young, impressible, intellectual and truthloving, having sought light but found it not in sect or dogma, and feeling that her own dear father's infidel theory rather adds to the soul's unrest, because it fails on the important question of immortality, writes us a long and earnest letter, asking the aid of what humble light we can impart in her most anxious search for the " pearl of great price." As her letter plainly expresses the spiritual condition of hundreds, yea, thousands, we deem it right to use a few extracts, with comments, that others may read and hear the heavenly call, "Ho, every one that thirsteth, come ye to the waters!"

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

in the direction of the 'part of great price.' Many and earnest thoughts have crowded themselves upon my mind, which has grasped with avidity every theory, every creed, every principle of faith promulgated by the different sects as far as in my power; but they were in-credible, impossible, horrible and unjust, or simply absurd.

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

there might be some mathed devised—no, revealed to us-by which the union of love and spiritual understanding could be perpetuated; but how, has been a puzzle to me, and yet I have felt there is A WAY

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

the darkness whence she is now emerging, "proclaim liberty throughout all the land."

#### To Western Spiritualists.

DEAR BANNER-I finish my lectures for the Rochester Society of Spiritualists, where I have been engaged since March 15th, at the end of April. I have had and am still having a pleasant time of

it. There are some devoted friends to the cause, among whom I am taken especial care of.

among whom I am taken especial care of. I have lectured on the following subjects: "Spir-itualism in England"; "Angels and Demons"; "Spirit Idolatry"; "A Plea for Mediums"; "Life, Death and Immortality," and on Sunday last, gave a new lecture, "The Law of Compensation." Next Sunday I take up in the morning the subject, "Character," and in the evening re-deliver, by re-quest, "Spirit Idolatry," to be followed by "The Davenports in Europe"; "Baubles"; "The Great Need of the Age," &c. Societies West wishing to engage me will kind-ly address at once to me at 52 North St. Paul street, Rochester, N. Y. Briefs from the West. SARAH A. BELL, WESTVILLE, IND,—It is with pleasure I inform you that progression and spirit-ual truth are forcing their way into the villago of Westville, as well as other parts of our State Westville, as well as other parts of our State Westville, as well as other parts of our State Need of the Age," Sc. Societies West wishing to engage me will kind-ly address at once to me at 52 North St. Paul street, Rochester, N. Y. Briefs from the West. SARAH A. BELL, WESTVILLE, IND,—It is with pleasure I inform you that progression and spirit-ual truth are forcing their way into the villago of Westville, as well as other parts of our State Street, aupported by the voluntary contributions of members and firends. Brooklass of the street is celliter's liall Sunday and Thursday evenings of each week. Children's Progressive Spirit-usitist meet in Sciliter's liall Sunday and Thursday evenings of court and Pearl streets, every Sunday at 10% A. M. Wright, Conductor; Mrs. Buy state, Treasurer : E. Woothione's Progressive Spiriter's Near Lewis, Provident : E. Cooper, Vice President ; Lane, Treasurer : E. Woothione, Berceitary. Children's Progressive Spiriter's Near Law of The Spiritualist hold meetings every Sunday at 10% A. M. Wright, Conductor; Mrs. Near 24 Sand 1 K. F. M. I. Vowell and the the strees at 28 r. M. Spiritualist hold meetings every Sunday at 10% A. M. Wrig

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

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

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

Brown, Secretary. Nuw Yong Citr.—The Society of Progressive Spiritualist hold meetings overy Nunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10% A. M. and 7M P. M. Conference at 12 M. Children's Progressive Lyccum at 21 P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farn-

[4] P. M. P. E. Farnsworth, Conductor; Airs. H. W. Parnsworth, Quardian. The First Society of Spiritualists hold meetings every Sundary, Conference every Sunday at same place, at 2 r. M. Seatsfree. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Loctures at 10g o'clock A. M. and Tg P. M. Conference at 3 P. M.

WILLIAMSBURG, N. Y.-The Spiritualist Bociety held meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Oswico, N.Y., -- The Spiritualists hold meetings every Sun-day at 2% and 1% P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 13% P.M. J. L. Fool, Conductor; Mrs. 8, Doolittie, Guardian,

134 P.M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian, MORRISANIA, N. Y.-Firit Society of Progressive Spiritual ists-Assembly Booms, corner Washington avenue and Fifth street. Services at 3% P.M. TROT, N. Y.-Progressive Spirituallets hold meetings in Har mony Hall, corner of Third and River streets, at 104 A. M. and T§ P. M. Children's Lyceum at 2§ P. M. Monroe J. Keith, Con-ductor; Mrs. Louiss Keith, Guardian. JREST CITT, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York atreet. Lecture in the morning at 104 A. M. upon Natural Selencine and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Filliosophy. NawaR, N.J.-Buritualists and Friends of Progress hold

speakers, upon the Science of Spiritual Philosophy. NEWARE, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 24 and 74 p. M. The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Farmons, Guardian of Groups. Washirworow, D. C.-Meetings are held and addresseede livered in Harmonial Hail, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Bunday, at 11 A. M. and 1 F. M. Progressive Lyceum meets at 124 o'clock. George B. Davis, Conductor; A. D. Cridge, Guardian. Speakers engaged:-Mrs. Alcinda Wilhelm dur-ing April; Mrs. Cora L. V. Daniels during May. Conference, Juesday, at 7 F. M.; Platonic Bchool, Thursday, at 7 F. M. John Mayhew, President.

CLEVERIAND, O.-Spiritualists meet in Temperance Hall ev-ery Bunday, at 109 L. M. and 79 r. M. Children's Progressive Lyceum regular Sunday session at lo'clock r. M. George Ross, Conductor; Miss Clara Curtis, Guardian.

Boss, Conductor; Mass Cinra Curla, Ouaroian. ToLEDO, O.-Meetings aro held and regularspeaking in Old Masonic Hall, Summit street, at 79 P. M. All are invited free. Children's Progressive Lyccum in same place every Sunday at 102. M. A. A. Wheelock, Conductor; Mrs. A.A. Wheelock, Guardian.

Wheelock, Guardian. CINCINNATI, O. — The Spiritualists have organized them-selves under the laws of Ohio as a "Religious Society of Pro gressive Spiritualista," and have secured Greenwood Itall, corner of Mixth and Vine streets, where they hold regular meetings Sundays, at 10% A M. and Tg P. M.

Miss Lizzie Dottex, rawnion, of a remove stream of a cardington, O. GEORGE DUTTON, M. D., Rutland, Yt. ANDERS' JACKSON DAVIS can be addressed at Orange, N. J. Miss, J. DELAMAR, trance speaker, Quinoy, Mass. DR. E. C. DUNN, lecturer, Rockford, all. Miss, Aoras M. DAVIS, 341 Main street, Cambridgeport, Ms. HENRY VAN DORN, trance speaker, 48 and 50 Wabash ave-Chicago III.

HENRY VAN DORA, trace speaker, Newport, Me. MES, CLARA R. DEEVERS, trance speaker, Newport, Me. DR. H. E. EMERT, lecturer, South Coventry, Conn. A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care J. S.

Spiritualist Association. Address, Hartford, Conn., care J. S. Dow, Il Pearl street. B.J. FINNET, Troy, N. Y. Miss ELIZA HOWE FULLER, inspirational speaker, will lec-ture in New Bedford, Mass., April 28. Address, 67 Purchase street, Boston, Mass. J.G. FISH will speak in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and thence "Westward hol" for the next six months. Address, Hammonton, N.J. Miss, M.L. FRECH, inspirational speaker, will receive calls to lecture. Address, Elicry street, Washington Village, South Boston, Mass.

Aliss. M. L. FRNGH, inspirational speaker, will receive calls to lecture. Address, Elicry street, Washington Village, South Boston, Mass. Du. H. P. FARFIELD will lecture in Flichburg, Mass., May 3 and 10; in Putnam, Conn., May 17, 24 and 31. Will answer calls for the summer and winter. Address, Blue Anchor, N. J. Ikv. J. FARNCH, Parishiville, N. Y. Mins. CLARA A. FIELD, lecturer, Newport, Me. Miss ALEMDIA B. FOWLER, impressional and inspirational speaker, Nevada, Story Co., Iowa. A. B. FRENCH, lecturer, Clyde, O. IsaAc P. GRENLEAF, 82 Washington avenue, Chelsea, Ms. N. S. GRENLEAF, 1049, Fort Wayne, Ind. Rev. JOSERH O. GILL, Blevidere, Ill. Mins. LAURA DE FORCE GORDON will lecture in Nevada till July. Will make engagements to lecture in California, Ore-yon and Washington Territory during the coming fail and win-ter. Address, Virginia Cliy, Nevada. JOHN P. GULLD, Lawrence, Mass., will answer calls to lecture. Miss. C. L. GADS, trance speaker, 77 Cedar st., New York. Banau GRAVES, inspirational speaker, Rerlin, Mich. DE. M. HENER HOUDINON will lecture in Battle Creek, Mich., during April. Will speak in East Boston, Mass., Sunday evenings of April; in South Sutton, May 3. Address, Sounday evenings of April; in Bouth Sutton, May 3. Address, Mores HULL, Hobart, Lake Co., Ind., will speak in Stone-ber Mars Lawle Andre Marker, Develoce B. J. Address, J.

MIRS JULIA J. HUBBARD will speak in East Boston, Mass., Sunday evenings of April; in Bouth Button, May 3. Address, 3 Cumston street, Boston, Mass.
 MORES HULL, HODARL Lake Co., Ind., will speak in Stone-hom, Mass. April 19 and 26; in Providence, R. J., during May. Would like evening engagements in the vicinity of Bunday appointments. Address during April, care Bianner of Light; during May, Providence, R. I.
 MER, S. A. HORTON, 24 Warnesit street, Lowell, Mass.
 MIRS, S. A. HORTON, 24 Warnesit street, Lowell, Mass.
 MIS, MALLE HATDEN, 20 Wilmot street, Worcester, Mass.
 S. C. HATFORD, Cooperaville, N. T.
 MIRS, F. O. HIZER, 66 South Green street, Baltimore. Md. J. D. HASCALL, M. D., Waterloo, Wis.
 DR. E. B. HOLDEN, Inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Corry, Erie Co., Pa., box 247.
 DR. J. N. HODES, trance speaker, will answer calls to lec-ture. Address, 12 Maverick street, East Boston, Mass.
 MIRS, EMMA HANDINKOK can be addressed, (postpaid.), care of Mrs. Wikinson, 8t. George's Hail, Langham Place, W., Lon don, England.
 JAMES H. HARMIS will answer calls to lecture and attend uncentas. Address, hox 99, Abington, Mass.

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